

Ellen G. White 1875 Letters

Lt 1, 1875

Haskell, S. N.

Oakland, California

October 12, 1875

Dear Brother:

We received your letter last night, and I have risen at the early hour of three o'clock to write to you by lamplight. While we [were] in the tent meeting at New York, I had a dream which has made a deep impression upon my mind. I rose at three o'clock in the morning, and I copied it at the Rome camp meeting. I was much burdened over the low, discouraged state of things in New York and in other places. But I could only say, "Lord, teach me what I shall do."

On Sunday we had a large and respectful audience. The Lord spoke with power through His human instrument, and it was that night that I had the dream to which I had referred. I dreamed that I had come into my tent after laboring arduously in calling forward those who wished to seek the Lord, and in reclaiming backsliders. I dreamed that we had had a most interesting occasion. Many souls were seeking the Lord for the first time. Much wearied, I had come into my tent for rest, when a man of noble appearance came to my side and addressed me in a serious, solemn manner.

He said, "You have called the attention of many hundreds of people to important truths, but have you considered the fact that what you have addressed to them is new and strange? Many have been deeply interested and impressed, for the Lord has worked through human instrumentalities to draw men's thoughts from the frivolous things of earth to the weighty concerns of eternity."

Some have had ears to hear and hearts to receive the truth. Some in the assembly tonight were hungering and thirsting after righteousness, after a better understanding of Bible truth. They had been inquiring to know what was the truth, and they will report to others the things they have heard at this meeting, relating to them what has most deeply impressed them. But as various things will come in to occupy the mind, the words of life will be forgotten.

The result that should follow such labor will be to a great extent lost unless more thorough plans are devised to fasten the truth upon the minds and hearts of those who hear. Satan is ever ready to catch away the good seed sown in the heart, and to sow tares in its place. The cares of this life, the deceitfulness of riches choke the good seed and it becomes unfruitful. Satan has many attractions by which to allure the mind. Unimportant things are cherished instead of the precious truth of God. Things that will please the fancy [and] soothe the carnal mind are sought after, and the convictions of the Spirit of God are silenced in the breast. At first the words sent from God may be received by them as truth, but if the affections are set on the things of earth, the loveliness of Christ will fade from the mind.

The truth of the Bible is not popular with the world-loving church members, for obedience to it involves a cross that they are not willing to lift. They turn from Christ to worship man, to extol oratory and brilliant talent. It is like the tithing of mint and anise and cumin, while the infinitely weightier matters of the law—mercy and the love of God—are lost sight of. The world is full of ministers who soothe and quiet the consciences of sinners and church members with their pleasing fables. They cry, “Peace, peace” [Jeremiah 6:14], and excuse sin, and give their influence to forward fashionable display and indulgence. They do not rebuke darling sins, and the temple of God is desecrated by the merchandise of buyers and sellers. Suppers and festivals are held, appealing to men to indulge in the gratification of appetite that the church may be sustained and embellished. Examples are set before the youth directly opposite to the lessons taught by Christ in both precept and example. Those who accept the pleasing fables of this world have characters that are spotted and stained with sin. They go in the broad way that leads to death.

There are many who are preachers, but O how few who are watchmen upon the walls of Zion! How few realize the sacredness of the office which they have accepted when they became ambassadors for Christ! They are to represent Jesus to the world. The Lord calls for faithful sentinels to reflect light amid the moral darkness of the world, to sound the warning when danger is near, to cry out to the people the time of night. But very few stand as faithful sentinels upon the walls of Zion to fulfill the command, “Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression and the house of Jacob their sins.” [Isaiah 58:1.]

Men are demanded in these times who will not betray the truth, who will [not] yield to any guide but God. The trumpet must give a certain sound, clear and sharp. The sound of warning and alarm must be given. God has a message designed to arouse the people, and words of solemn importance must be spoken in no hesitating manner. The time of night must be sounded. The cry must be lifted, “The morning cometh, and also the night.” [Isaiah 21:12.] Clear and distinct the truth must come to the people in the Spirit and power of God that the church and the world may be aroused from their carnal slumbers. Men must be led to inquire with solemn interest, “What shall I do to be saved?” [Acts 16:30.] False, unfaithful shepherds are crying “Peace and safety” to soothe the consciences of those who need to be alarmed for their souls’ sake. The voice and pen of God’s faithful servants must be employed, that those who are at ease may be aroused with the warning, “For when they shall cry, Peace and safety; then sudden destruction cometh upon them.” [1 Thessalonians 5:3.] None will escape, save those who watch and keep their garments white.

You must not only be watching and waiting, but praying and working. The third angel’s message embraces more than the finite mind of man comprehends. The earth is to be lightened with its glory. The truth must be published far more extensively than it yet has been. It must be defined in clear, sharp lines before the people. It must be presented in short but conclusive arguments, and plans must be laid that every meeting where the truth has been set before the people, it may be followed by the distribution of tracts and pamphlets. At <the present time> it may be found necessary to give these away, but they will be a power of good, <and nothing will be lost.> The discourses given in the desk would be far more effective if reading matter were circulated, educating the hearers in the doctrines of the Bible. God will make many willing to read, but there will also be many who will refuse to see or hear

anything upon the present truth. But we should not consider, even think, these cases beyond hope, for Christ is drawing many to Himself. There are many who will see no special importance in the truth proclaimed either by pen or voice, but we should not cease our efforts because of this. We should give them a tract or pamphlet, and though it may do them no good, some other soul may be saved through its instrumentality.

Publications upon health reform will be received by many who would not read upon any Bible topic. Intemperate gratification of appetite is doing its work of death, and this evil must be met with united intelligent effort. We should make known to others the ills that result from beclouding the mind God has given us through indulgence in wine and strong drink. The truth upon health reform must be presented to the people, and it will be found an efficient way to bring before them Bible truth. God requires that His people should be temperate people. Unless they practice temperance they cannot become sanctified through the truth. Those whom you look upon as depraved and hopeless cases, if carefully instructed concerning the result of their unhealthful practices, may become elevated, ennobled, and sanctified through the truth. Through the grace of God [they] may be made fit vessels for His service. You should go forth with your hands filled with proper reading matter and your heart filled with the love of God. Many are being drawn by the Lord Jesus Christ, and they will respond to your Christian efforts for their salvation.

Many are disgusted with the dry formalism which exists in the Christian world. Many are becoming infidels because they see the lack of true piety in those who profess to be Christians. A good work could be done to prepare the way for the introduction of the truth if decided testimonies were borne upon the health and temperance branch of the work. Many of those who profess to believe the truth are lamentably ignorant of the laws of health, and need to be educated line upon line and precept upon precept, here a little and there a little. This subject needs to be kept fresh in the minds of the people. I have been shown that through judicious attention to this part of the work, a large degree of prejudice might be removed from the minds of intelligent persons who have been hindered from a candid investigation of the truth.

The matter of presenting true principles of health and temperance must not be passed over as unessential; for nearly every family needs to be instructed on this point, nearly every person needs to have his conscience aroused to become [a] doer of the Word of God, practicing self-denial, and abstaining from the unlawful indulgence of appetite. When you make the people intelligent concerning the principles of health reform, you do much to prepare the way for the introduction of present truth. Said my Guide, "Educate, educate, educate." The mind must be enlightened, for the understanding of the people is darkened. Satan can find access to the soul through perverted appetite, to disease and destroy it.

One reason that there is not more real piety and religious fervor in the churches is that men are occupied with unimportant matters, and they do not search the Scriptures, they do not meditate upon the Word of God, or engage in prayer. People should be aroused to understand that improper food and improper preparation of food have an influence on our moral nature, and [they] should be taught the necessity of thorough reform in their habits of life. In our first parents intemperate desires resulted in

the loss of Eden, and temperance in all things has much more to do with our restoration to Eden than many imagine.

Even among those who have had light on the subject of health reform, inclination rather than principle is often followed, and unhealthful culinary preparations are indulged in, habits of dress are followed that weaken physical, mental, and moral efficiency, and because of these things many temptations that might be overcome the people are not able to withstand. The subject of diet and dress is sadly neglected, and it has not had candid, thoughtful study. I am pained over the existing state of things.

I have been informed by my Guide that not only should those who believe the truth practice health reform but they should also teach it diligently to others, for it will be an agency through which the truth can be presented to the attention of unbelievers. They will reason that if we have such sound ideas in regard to health and temperance, there must be something in our religious belief that is worth investigation. If we backslide in health reform we shall lose much of our influence with the outside world.

The discourses preached at our large gatherings should be of a reformatory nature. All the talent possible should be employed to set it before the people. Every public effort to bring this matter before the people should be followed up by selling or contributing tracts to the people in which subjects brought before them in the lectures should be clearly set forth, that the words spoken may be more deeply impressed by the silent agent of truth. Short, interesting articles should be arranged in an inexpensive style, that they may be scattered far and wide. Here is a branch of work in the vineyard of the Lord that has not received the attention that it should have received. I have been shown that where the distribution of tracts has been neglected, that much has been lost. Wiser generalship than has yet been displayed should be seen in the work of the Lord. The minds of the people must be arrested and their attention must be held, or the seeds of truth will not accomplish what they might if proper care were taken. In comparison to the number that reject the truth, those that receive it will be very small, but one soul is of more value than worlds beside. We must not become discouraged although our work does not seem to bring large returns. It is written of Christ, "He shall not fail nor be discouraged." [Isaiah 42:4.] Shall we talk of failure or discouragement let us think of the price our Lord has paid that man should not perish but have everlasting life. The greatest Teacher that ever blessed our world was despised and rejected of men, a man of sorrows and acquainted with grief. We are treated better than was our Lord.

Although the greatest portion of the world will reject the truth, some will accept it, some will respond to the drawing power of Christ. Those in whose hands the reading matter is placed may turn from the light and refuse to obey the convictions of conscience, but the messenger that they despise may fall into the hands of others through the providence of God, and be as meat in due season to them. They will be aroused to search the Scriptures, to pray to know what is truth, and they will not ask in vain. Angels of God will minister to their necessities. Many who are in harmony with the truth, whose hearts are full of peace and gladness because of the light for these last days, have received their knowledge from the pages that others rejected. Those who are susceptible to the evidences of truth will yield to the

convictions of the Spirit of God. Like the noble Bereans they will search the Scripture daily to see if these things are true, and they will be converted to God.

We are far behind our opportunities because of our want of faith and consecration. Satan is no idler; he watches his chances and takes advantage of every opportunity to win souls to his side. He constantly sows his tares in every heart that is not barricaded with truth. The people of God are in a condition of slumber. They do not discern what favorable opportunities for winning souls they are letting slip by. I have been shown that Satan is stealing a march upon us. The law of God through the agency of Satan is to be made void. In our land of boasted freedom, religious liberty will come to an end. The contest will be decided over the Sabbath question which will agitate the whole world. Our time for work is limited, and God calls us as ministers and people to be minutemen. Teachers as wise as serpents and as harmless as doves must come to the help of the Lord, to the help of the Lord against the mighty. There are many who do not understand the prophecies relating to these days and they must be enlightened. It is the duty of both watchmen and laymen to give the trumpet a certain sound. Be in earnest; cry aloud, "Spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sin." [Isaiah 58:1.]

We must be on the watchtower to receive our orders from our Leader. We must be waiting and watching and working diligently that Satan may not preoccupy the field and bring the issue upon us before our work is done. Satan has his work all prepared that through his lying wonders he may deceive the world. He will bind men in bundles, and claim the world is on his side. A corrupt union will exist among the wicked of the earth, and men will be banded together to trample down the standard of righteousness, to please Satan and his evil angels, and to gratify a world at enmity with God and His law. God requires every man to do his duty, and to show his loyalty.

Satan is inventing every device possible that the people who know the truth may be lulled into fatal security while he summons evil men and evil angels to carry on his schemes in secrecy. But all who seek God with their whole heart will be aroused. Those who love God with their whole soul will keep the commandments of God and have the faith of Jesus. Some are inclined to think that too great a stir is being made, but in their position of ease they say to the people, "Peace and safety" when sudden destruction is about to fall upon the world. [1 Thessalonians 5:3.] I tremble as I think of the words that have been spoken to me concerning those who do not act in accordance with the truth for this time. Said my Guide, "Those who do not arouse will be passed by, and God will move upon men who will respond to His call, and carry His work forward and upward. God calls [the] watchmen and the privates connected with His army to strengthen the outposts, to guard the fort."

There are many who desire to know the truth. The angels of heaven are moving upon human minds to arouse investigation in the themes of the Bible. A far greater work will be done than has yet been done, and none of the glory of it will flow to men, for angels that minister to those who shall be heirs of salvation are working night and day. All who will be saved must co-operate with the agencies of heaven to arouse the inhabitants of the earth to the solemn truths for this time. A deep, abiding heavenly principle must be wrought in the heart by the Spirit of God. A far less number believe in Jesus than is supposed. The devils believe and tremble, and how is it with those who claim to be children of God? We

mistake a meaningless, worthless faith for the genuine article. The question is, Is Christ your personal Saviour?

The third angel's message means far more than we take it to mean. We should search to find out all that is possible concerning this solemn message. The earth is to be lightened with its glory. The angels of God will even now go through our land to arouse the minds of the people if we will cooperate with them; but sad indeed is the fact that we are far behind. The providences of God, and the work that ought to be done to send the rays of truth to those who sit in darkness, is undone.

Divine agencies will go before those who go out to work for God. Many are ready to investigate the truth, for angels of God have prepared their hearts for its reception. Publications should be issued, written in the plainest, simplest language, explaining the subjects of vital interest and making known the things that are to come upon the world. The condition of the earth demands that light should shine upon its darkness. Will not the people to whom has been committed sacred responsibilities awake and put away every difference, every jealousy, every misunderstanding, and take hold of the work with determined energy.

Satan has his agents everywhere. They are engaged as canvassers, as colporteurs, and as so-called missionaries. Satan is constantly seeking to so occupy the minds of the people that they will not give attention to things of eternal interest. Every device and deception is prepared to control the minds of men, and if one plan fails, another is presented, and everything possible is invented to cover up the truth and turn the attention away from it by sophistry and falsehood.

Those who shall be convicted of the truth will have to meet all manner of opposition. Men claiming to be teachers of Bible truth will assail those who embrace the truth who have no experience in meeting objections, and they will seek to overwhelm them with false statements and wily reasoning. On this account as well as for other reasons it is necessary to have publications explaining the doctrines and meeting the arguments of objectors. If those who come into the faith can have a clear statement of the truths assailed, they will be armed with arguments with which to meet opposers, and to defend themselves. In defending themselves, they will unconsciously be sowing seeds of truth.

Men will misrepresent the doctrines we believe and teach as Bible truth, and it is necessary that wise plans should be laid to secure the privilege of inserting articles into the secular papers; for this will be a means of awakening souls to see the truth. God will raise up men who will be qualified to sow beside all waters. God has given great light upon important truths, and it must come to the world.

The precious light of truth is not half understood or appreciated by those who claim to believe it. The theme of redemption is not clearly understood or defined. This subject is important, and it should be carefully and prayerfully studied and brought before the minds of our people and to those outside our ranks. We are not understood on this subject because we ourselves have not made it a matter of study so that we can clearly define our position. Both ministers and people should be educated so that they can teach it as it is defined in the living oracles of God.

Everywhere we hear the false statement made that Seventh-day Adventists do not believe in conversion. On this subject also we can disabuse minds of this idea by publications that will clearly state our position. We should multiply copies of articles, even if at considerable expense, to state the truth on this subject. Everything that can be done in the work must be done to educate the public mind in regard to our true position, that we may not stand in a false light before the people. We have been too narrow in our views concerning publications, but we should be so no longer. We should multiply books on our faith in English, German, French, Danish, Norwegian, Italian, and other tongues, and other nationalities should be enlightened and educated that they too may join in the work. This will require means, and every child of God should practice self-denial and economy in the expenditure of the Lord's entrusted capital. How inappropriate is it to lavish money on needless trimmings, and in purchasing needless luxuries for your home or person. Souls are starving for the Bread of life, and we should practice temperance in eating and drinking.

For our sakes Christ became poor that we through His poverty might become rich. We must follow Jesus in His humiliation. All vanity, all extravagance in dress and in the furnishing of your homes must be laid aside that the message of warning may be carried to all parts of the world. The work should move forward with dispatch, for Satan has already outdone us in his preparations to make our work of small effect. This is too painful to contemplate. He will hedge up our way in every place possible, and we must be wide-awake or he will prevail. We must watch, we must pray and keep our garments unspotted from the world.

We have not done what we could in regard to health reform. Every man who teaches the truth should become intelligent upon this subject. Printed matter should be circulated throughout the churches and throughout the world. The sufferings of humanity touch the heart of Christ, and those who profess to have the truth should become intelligent upon the nature of disease, its causes, its effect upon mind and morals. Intemperance lies at the foundation of the moral depravity of the world. Satan is aware of this, and he constantly tempts men to indulge appetite, persuading them that it will be better to indulge than deny themselves. The taste is gratified at the expense of calm nerves and healthy bodies. Eating, drinking, and dressing are made the chief aims of life.

Indulgence in unlawful things has become a power to deprave mankind, to dwarf the mind, and to pervert the faculties. Just such a state of things as exists today existed before the flood and before the destruction of Sodom. Dissipation is on the increase in our world. Handbills on which indecent pictures are printed are posted up along our streets [to] allure the eyes and deprave the morals. These presentations are of such a character as to stir up the basest passions of the human heart through corrupt imaginings. These corrupt imaginings are followed by defiling practices like those in which the Sodomites indulged. But the most terrible part of the evil is that it is practiced under the garb of sanctity.

Our youth will be defiled, their thoughts degraded, and their souls polluted unless they are barricaded with the truth. But instead of being alive to the situation, there is an easy do-nothing spirit among us, and things drift readily into forbidden channels as water flows downhill. But as a people we have light

that we must heed and do to the utmost of our powers to barricade the souls of our children against these corrupting influences that are fast making the world a second Sodom.

The cries of suffering humanity because of the moral pollution and violence and crime that exists have come up to heaven, and we look on in [an] apparently helpless condition to do anything to stay it. Many realize the deplorable state of society, but because they can do so little, they refuse to do anything. Let men and women rivet their souls to the eternal Rock, and reach down their hands to help others up out of a perishing world. Christ is the ladder that reaches from earth to heaven, and God is above the ladder. Heavenly angels are ascending and descending as ministering spirits to those who shall be heirs of salvation. They are seeking to do all in their power to aid in the work of reform.

You can do but little in your own strength, but God's messengers will unite with your efforts [and] bring you power from above. You may lay hold on the strength of Christ from above and on your fellow men below you, and if you do not fail or become discouraged, you will see fruit for your work of faith and labor of love. Do your little with faithfulness in the fear of God and enlighten those who are in darkness. You will have to work for some with your utmost vigor, for some are to be saved "so as by fire," pulling them out of the fire, hating even the garment spotted with the flesh. [1 Corinthians 3:15; Jude 23.]

Those who have talent should be recognized, respected, and encouraged by being set to work to devise ways and means of advancing the cause of God. Matter of a different order than that which has been prepared should be arranged for the press, and we should see that something is done and that at once.

Because of the inconsistent lives of those who profess to be Christians, many are becoming skeptics and infidels, and it is time to lift the banner of truth before the world. Young men and young women should consecrate their talents to the Master that they may sow beside all waters. Far greater zeal and perseverance should be manifested than has been manifested in the past in making the most of opportunities and privileges. There is work to be done now that admits of no delay. The rays of truth should shine out with steady light into the prevailing darkness of error, for many are uncertain in regard to what is truth.

Many, for fear of being repulsed, do not work as they might to circulate our publications, but this is an evidence of pride, and pride must be put away. Precious opportunities are passing away, and not half is accomplished that should be in this advanced state of the work. If our brethren would but consecrate themselves to God without reserve, having faith in God, much more would be done in improving opportunities and in making the most of privileges than has been in the past. Much has been lost because your eyes have not been anointed with heavenly eyesalve, that you might discern where God [is] working, and unite your efforts with His in well-directed labor which would have resulted in the salvation of many souls.

My husband and myself are much worn, but we are doing to the utmost of our physical ability to save perishing souls by pen and voice. We are grieved to see a lack of harmony among the workers. One pulls forward in the harness, another stands still or pulls backward, and this state of things is because they are not meek and humble and pure in heart as was our Master. The time has come when we are to go out into the highways and byways of life to find men and women wherever we can and bring them into

the truth. It is time when the words of the Saviour are to be fulfilled, "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." [Luke 14:23.] How do the angels look upon our careless indifference when souls are perishing all around us? Many who claim to love the Lord are cold and heartless and have no life in themselves.

We cannot drive men into the truth, but we can work earnestly as though the souls for whom Christ died were of some value. Now is the time to work for Christ as though we could visibly behold Him, for He is at our right hand to help us. Many who are thought to be discouraging cases might be reached. A man who was breaking stone was obliged to work on his knees in order to attain success, and this is the way we must work. We must weep between the porch and the altar, crying, "Spare thy people O God, and give not thine heritage to reproach. Let not the heathen say, Where is their God?" [Joel 2:17.] We must not think of such a thing as discouragement, but hold fast to souls by the grasp of faith. Do not give up those for whom you are working.

Go out in the mountains and seek the lost sheep. They may run from you, but you must follow them up, take them in your arms and bring them to Jesus. Pulpit effort should always be followed by personal labor. The worker must converse and pray with those who are concerned about their soul's salvation. Those who listen to discourses should see in those who believe an example in life and character that will make a deep impression upon them. It is the life that impresses unbelievers and is a savor of life unto life or of death unto death. If these efforts, both by precept and example, do not save they will condemn. You should talk the truth, live the truth, publish the truth, and send everywhere the light that God has given us so graciously.

Publications should be scattered like the leaves of autumn throughout the world. Let reading matter follow the interest that is aroused at our large gatherings. O, what unfaithful services have been rendered to the Master by many of His servants, and what an account will those have to render to God who did not lay hold upon His strength and work with His Spirit to save the perishing souls! God would have us bring far more thoughtful intelligence into our labors. We should appoint certain ones to do a certain work, and not lay upon one man several kinds of work so that he will not have a chance to [do] any of it with efficiency. Men should be trained up so that they will be fitted to fill different positions of trust.

There are many who do not offer themselves to the work, but wise generals will see to it that those who are qualified for the work shall have a place in it. They will counsel, encourage and give them assurances of sympathy and confidence. Those who are inexperienced will make blunders, but they should not be cast aside until fully tested and proved, and you know whether or not they can fill the position. We want caretakers in our work, men who will study and pray and execute. Christian gentlemen of good address are needed in the cause. We need men who are men in God's sight; men who have hearts that can pity and feel the woes of those with whom they associate; men who will melt their way into the hearts of the people because the fire of true goodness is burning on the altar of the heart; men who appreciate the value of the human soul in the light that shines from Calvary; men who will not repulse or be repulsed.

Men should be set apart and consecrated to the work of taking the oversight of the spiritual interest of our youth in our large gatherings. And ministers who are in attendance should look after the souls of those who need attention in many ways. Those who labor constantly in the meetings should not have their souls burdened with matters that others can do and must do, in order to keep their souls from backsliding.

Our large meetings are too costly affairs to be rendered inefficient through our indifference and careless. We need live men, and what is it that will keep men alive in spiritual things? It is in finding something to do, in cultivating the gifts that God has given them. In our camp meetings there is work to be done in the family tents, in social meetings, and with individuals. The social meeting should have our attention and should be well-managed that an interest may be maintained appropriate to the occasion.

Let there be temperance workers and missionaries in this line, working on all proper <occasions> both in and out of meeting, circulating health tracts, [and] canvassing for health publications with zeal and energy. All this is work that presses to be done. As a people to whom has been entrusted great and important responsibilities, we are far behind what we should be. Not one-twentieth part of the work that should be done is being accomplished in the ranks of Sabbathkeepers. Let more and more knowledge be acquired, and let the light shine forth in clear distinct rays to those who are in darkness and error.

A great amount of light has been permitted to shine forth through those whom God has used as channels for His truth. This light has been imparted to the workers, but there are hereditary trusts to be gathered up, and fresh light is to be given. Let rays of light shine continually so that the people will recognize and respond, and let glory flow back to God in grateful thanksgiving, because heaven's light has pierced the darkness of error, and the flock of God have been fed, not with fable and tradition, but with Bible truth. The very best effort is now required that the people may receive the light that God has so graciously given.

Lt 2, 1875

White, W. C.

Chicago, Illinois

January 28, 1875

Journey to California

Dear Willie:

We are now on board the palace car. Have good berths secured in the center of the car.

We all found good lodgings at Wilbur [Salisbury's]. They are usually well.

Father heard some men talking in regard to the fare to California, that they got tickets from Boston cheaper for signing a paper that they had a time ticket, that is, do not stop off. We got our tickets for California for one hundred and six dollars from Chicago. We are all feeling quite well this morning.

There are some things we will think of, and talk in regard to, [while] on the cars, and write our decision. Mary is cheerful and feeling all right.

We hope that you and Lucinda will not overdo, for we want Anna and Lucinda and Willie to enjoy the trip when you come.

Lucinda, I fear the linen for the bosoms of the shirts are in the trunk. If so, buy good bosoms at Salisbury's. Tell Lucinda if Salisbury has pieces of farmer's satin or soft broadcloth or bright pieces of flannel, reserve for me. I want to make lounge pillow and chair cushions. Don't forget this. Tell this at once to Brother Salisbury and let him be saving them for me.

I have very nice canned fruit at Sister Lockwood's [that] I bought of Sister Bell. Let it stay there for the present until I decide what shall be done with it.

Willie's shirt pattern was in an envelope when Willie's shirts were out at Sister Gaskill's. Please find the pattern or get a new one cut that will fit all right.

My papers at Brother Gaskill's on the shelves had better be put in a trunk and preserved for me to examine. The papers of mine in [the] garret must be put in [a] box and nailed up so that children will not meddle with them.

The fruit prepared for Aunt Harriet I wish could be increased. See if Sister Hill has dried peaches to sell or cherries. If so, add to the box I put some things in. If a few cans put up in glass could be exchanged for tin cans, put them in the box.

Love to all.

Lt 3, 1875

Smith, Brother and Sister [Uriah]

San Francisco, California

November 12, 1875

Dear Brother and Sister Smith:

While on the sleeping cars, the first night after we left Denver, Colorado, I had a striking dream which I wrote the next morning while on the cars. I thought I had written the same to you, but think I may not have done so. I will copy that which I have written on the cars.

I dreamed that a man in authority appointed a number of us to work in a large field where there were evergreens interspersed with small, stunted trees which appeared destitute of verdure. They had the

appearance of trees that the fire had passed over, and scorched them, and dried up the sap and crisped the leaves until they showed no signs of life. There seemed to be not a living branch on them. We were directed to work carefully and plow up these dead trees, but in no case root up the evergreens or even loosen the roots. My husband and myself led out in the work. There seemed to be many at work in different parts of this large field.

You, Brother Uriah, stood watching us with intense interest, fearing we should plow up some of the living trees. You cautioned us not to plow so deep and thorough, for in our efforts to break up every part of the ground you feared that the roots of the living trees would be disturbed. You seemed anxious and excited. Said you, You know, Brother White, our director said we must all observe the greatest care and in no case root out or loosen even the roots of a living tree. My husband responded, Our director also said we must all work in earnest, perseveringly and put the plow in deep and plow out the leafless, dead, cumbrous trees.

While you are watching us, what are you doing? You must not be merely a looker-on, but come and help us.

With you and others to help us who are now only watching us, we can the more carefully and courageously put the plow in deep and take out the dead and useless trees without endangering the living growth of evergreens. "I remember," said my husband, "if the dead trees were very closely set and united to the living, that in rooting them out we should endanger the roots of the living trees; therefore we should let them remain. In remaining, the living tree will never impart life to the dead, but the dead will drop of itself in time. Although the roots of the dead tree may be closely entwined with the living, when it falls of itself the living tree will stand firmly while the dead tree drops.

Uriah, you then came into the field and began to work with us. Immediately we seemed to be in meeting. A large number were attending. James seemed to be in the center of the congregation. Brother Smith was upon the platform. You arose and commenced singing. The tune was, "And are you not afraid some storm your bark will overwhelm," etc., but different words appropriate for the occasion. You seemed to feel deeply the sentiment of the hymn. You seemed to be very much in earnest and animated, and finally you seemed to be lost to yourself, for the power and Spirit of God was upon you. A light shone all around you. You began to draw near to where my husband was sitting, saying at every step, "Bless the Lord, O my soul, and forget not all His benefits." [Psalm 103:2.]

When you reached my husband you put your arms around him and clasped him around the neck. Your head was upon his shoulder. Your face was all aglow with heavenly light, and you were saying, "United we stand; divided, I fall. My soul shall be one with your soul, for this God designed. Our efforts shall be one, our interests one. I have left you to bear the brunt of the burden. I have lost much in so doing." You both wept and praised God together. I was happy indeed, and all present seemed to partake of the spirit of the meeting.

One brother I cannot call to mind, repeated several times, "Mine eyes have seen Thy salvation; I will rejoice and be glad. Brethren, this is like the day of Pentecost."

I awoke and felt very happy, and found myself in the berth of the sleeping car, going to California. I should have written this before, but we have had to labor every Sabbath and first day, besides two or three evenings in the week, visiting and praying with families, and writing every spare moment personal testimonies. I have been seriously afflicted withal, have had a very distressing cough for six weeks. I am now better of my cough.

Last evening we had a tent full of interested listeners. I spoke from this text, "As it was in the days of Noah," etc. [Luke 17:26.] An interest is increasing in the city. Sunday afternoon a gentleman bound for South America was in the tent and heard me speak. He came in[to] the tent Monday to converse with Elder Loughborough. He said he went to his boarding place and told his friends that that lady believed what she said, for she was terribly in earnest. He bought books on present truth, and left on a vessel yesterday for South America. The truth is being scattered through all parts of the world. Ex-governor Holden attended nearly all the meetings. I do not expect he will accept the truth. He became very much disgusted with Brother Cornell, and will never hear him speak again. At first he was very much interested, but Elder Cornell's harsh, uncourteous manner displeased him.

The mail carrier has just handed me your good letter. My husband said when he read what you said in regard to making your letter short, that he wished it was twice as long. I hope and pray that God will work for you, and I know He will, as soon as you will work for yourselves.

It is special effort that is required at Battle Creek. Individual responsibility has been wanting. Workers have been wanting in Battle Creek, nursing fathers and mothers in Israel. Never was there a church more destitute of these than Battle Creek. All busy, very busy, about important matters, and souls perishing for want of labor, the lambs of the flock neglected and suffering for want of care. May God pity the men and women of Battle Creek who have selfishly cared for their own interests and neglected the flock.

Never did I feel more like devoting soul and body and spirit to this work than at the present time. I am praying daily and watching unto prayer that God may fit me as an instrument to labor successfully for the salvation of souls. It is no time to sleep now, no time to study ease or convenience. Every one whom God has made the repositories of His law should be terribly in earnest. Pride should die, crucified that Christ will live in us, and we understand the mystery of godliness. O how fearful I am that there will be a falling back, lethargy, slumber again in Battle Creek. I have my convictions it is the last call for Battle Creek, that another testimony will never come to them.

My love to you both. May God help you to stand like pillars for the right and for freedom of the spirit.

God has been reaching out His merciful arms in a special manner to the church of Battle Creek. For some five or six years He has invited them to accept of His blessings but they have refused. To some, I believe the last invitation, the last warning, the last reproof, has been given. If at this point they neglect to come to the help of the Lord against the mighty host of darkness, the curse which rested upon Meroz will rest upon them. Meroz's sin was of neglect, doing nothing when the help of everyone was needed.

If we labor again at Battle Creek it will be as counselors. My husband will never consent to labor as he has done unless his advice and counsel in the future will be regarded more than it has been in the past. Unless there are those who will come up to his help and stand by him, he will have nothing to do in directing matters in connection with the work. The time has come for an entire change, a thorough reformation in a sleepy [?] backslidden church.

I am glad, Brother Smith, that you are getting free. May God help you. May nothing seal your lips or hedge up your way. Stand firm for truth and righteousness and against the current we have had to press against for so many years. There will have to be a deeper work than we have yet witnessed to be lasting in Battle Creek. How true was Brother Bates' dream that there was too much shallow ploughing in Battle Creek. With many, the fallow ground of the heart has not been broken up. The work now commenced in Battle Creek should deepen and widen until it becomes general. I think the work has only made a beginning. The work should extend to every member of the church. Oh, that there would be a general breaking of the heart before God. We should hear confessions made which would bring liberty into the meeting. Room would be made for Jesus to come in and abide with them.

Brother and Sister Smith, I thank you kindly for your present, but as I am not in want [I] do not feel at liberty to accept it. It is kind [of] you. You have done your duty and I must do mine.

Lt 4, 1875

Belden, F. E.

On the cars within 200 miles of Ogden

January 31, 1875

Dear Frankie:

I have been and still am very anxious in regard to you. I have a strong sympathy for the young generally, but especially for my sister's children, worse than motherless I know. With the influence of Charlotte, it has been difficult for you to have those feelings of respect for parental government and home influences. Your home has been anything but attractive. All these things I take in. All these God notices. But, Frank, there is a right and a wrong way in the course of everyday life. To take the right way is the way to heaven, while to take the wrong course is the way to darkness and the broad road to death.

I was shown, January 3, 1875, the course you had been pursuing. You were bending your footsteps in the broad road that leads to death. You were being led captive by Satan at his will, and he was exulting in his power that he had over you. You had two ways before you—one way, which was the way to life, you knew was the way you should go; the other way was the wrong path, which you knew was wrong. You have, against light and knowledge, chosen the wrong way. You know that your course is not pleasing to God. You know that you are going contrary to the Word of God. You are not obedient or

respectful and you are following a course of folly. You are headstrong and very selfish, choosing your own pleasure.

You have not heeded the letter of counsel I wrote you. Your associations are wrong. Preston Kellogg and Willie Jones are not good boys; they are pursuing the wrong course. They have chosen the wrong path and are walking contrary to God's will. You are pleased and gratified with their company and you are walking contrary to God. Will this pay? Will you choose the society of these boys whom you know do not love right, whom you know do wrong? Does sin and disobedience and lack of courtesy and true regard for parental authority appear attractive to you? Do you admire this in these bold young men?

Your father has had trouble enough, and how praiseworthy it would have been in you, how noble, how pleasing in the sight of God, if you had stood nobly by your father who has been so discouraged he has not known what course to pursue. I was shown that your ways are very grievous to the Lord, and since you have chosen the company of some young men your ways have been corrupted. You have grown rough, impudent, disobedient. I saw that it was doing you a great wrong for your father to support you when you were old enough to support yourself, while you do not feel under obligation as a minor to be obedient and help your father all in your power.

Your father is hurting you. When you show by your words and actions [that you] despise the voice of counsel and authority and have no interest to lift your share of the burdens, then your father's obligations cease toward you.

I was shown that a knowledge of the sciences, which you might gain in this manner, would be of but little worth to you. The knowledge you should be gaining in practical life you do not gain, but feel free to throw off responsibility and choose to do your pleasure. God looks with displeasure upon your course. Your father is grieved. Your Aunt Ellen is distressed. Will the satisfaction you gain in your reckless course offset the disadvantages? I saw that God has a care and love for your father. He has made some mistakes in judgment in his life, but he has had a kind heart of love for his children.

The duty of parents to their children, making them responsible, is equally to bear upon the children. Their duty to their parents is sacred and binding as long as they both shall live. When you feel that you are your own and can go and come as you please, irrespective of your father's wishes, you should not rely upon your father's purse for clothing or for food. When your responsibility ceases as a faithful, obedient son, then your father's obligation ceases. He should not do you so great an injury which will tell on your whole future life as to support you in school.

Lt 5, 1875

White, W. C.; Hall, Lucinda

Approaching Omaha

January 29, 1875

Dear Son Willie and Lucinda:

It is now eight forty-five o'clock, due at Omaha 9 o'clock, January 29, 1875.

We all had an excellent day of rest yesterday, which was a luxury. Slept well. Had plenty of air, plenty of clothing, room enough in car, but twelve passengers yesterday. We have seen but little snow since we left Chicago. We have taken two excellent meals, appetite good.

Now to business. I left two letters on those swinging shelves in sitting room, one from Edson to Uriah, to be read to the church. This had better be done at once. Place it in the hands of Uriah. If Hankhurst makes out his bill, refer him to your father. He made one filling of gold and one of composition. We will settle his bill, but let us know the amount.

Willie, will you tell Harmon Lindsay to find out how much Brother Jones owes and get the men to settle on as reasonable terms as possible. With all who are able helping a little, we may settle his debts and release him. I will do as much as any two. When we read [in] the Scriptures, If thy brother hath fallen into decay, etc. [Leviticus 25:35], I know not how we can be clear to let the matter stand as it is. I am ready to help Yripley if others will show some interest in this matter, that it may be done understandingly.

In regard to packing, we want the two carpets, one in sittingroom-bedroom and [one in] Willie's room above, packed in a box. All the books should come that we would be likely to need. I want all the common dishes and everything cheap in line of tins or pails to be given to Stephen Belden, for he needs them enough, that is if he keeps house. If there is no steady girl of proper age to be with Sister Williams, I think it would be hardly prudent for her to stay, for it would have the appearance of evil. Please say as much to her.

The letter written to Brother Miller I fear is not with me. You may find [it] in the things brought from the office. If so, send it to me at once that I may complete it and send to him.

Please get the testimony I handed to Harmon Lindsay, as my husband has not yet heard it, and I wish a copy preserved in my own possession.

In regard to canned fruit, I know not just how that stands. It is rather a mixed case. Tell Rosetta to fix that up perfectly whole and then allow Arthur [the] ten dollars' marriage fees paid to James. Let Rosetta have fruit to square this matter thoroughly. We do not want to impoverish them one cent, but rather to help them. Please see them all squared up. We had provision of Arthur when we commenced housekeeping. Let this be all squared up. Sell all the furniture you can. Brother Lockwood will take the best parlor set of chairs, and sell the sittingroom chairs for what you can get. Sell bureaus for a reasonable price. Have our secretary put in the office.

If that little cane-seat rocking chair can be, as well as not, put in a box, do so. If not, wait till another time.

I hope you will all take good care of your health and come to us in good condition. We are really resting on the cars.

Your Mother.

Lt 5a, 1875

White, W. C.

On cars, en route to Oakland, California

January 31, 1875

Dear Willie:

We are in good spirits and all are well. Weather is pleasant but cold. We are free from dust and cinders also, for we have to keep the windows closed. We are anxious to hear from you all and hope to have a letter from you soon after reaching Oakland.

Our walnuts are just splendid. Willie, put in the box those you do not use. You must prepare some for yourself on the way. I want Lucinda to be sure and make every preparation to come to California.

At two o'clock we are at Pulpit Rock. There is a wildcat and a small mountain lion.

We are delayed. It is now half past two. The passengers got no breakfast before two o'clock. They were an uneasy, hungry set. We have enough to eat and are cheerful and feeling tolerably well.

I do not think it best to let Stephen's family have many things until we know whether they intend keeping house. I want a good selection of the best books packed. Get all [the] quilts that are dirty washed. Do not bring dirty clothes. If you cannot get water any other way, get snow. It is the best. Sister Byington had a good machine for washing quilts or comfortables. Have the clothing all clean.

Mary says tell Annie to rip up her hat and bring the ribbon. Bring my straw hats, all my nice selection of pieces, and all my papers. Make a careful selection and bring what you deem best; take good care of the rest.

Lucinda, will you get Frank Belden a pair of good, plain, dark-colored pants? Get the cloth and charge to my account. Sister Williams will make them. Hand Sister Williams five dollars on my account towards her wages, but tell her not to mention the matter to Stephen. I pity Stephen from my heart. Poor man, he needs sympathy if ever a man did.

Oakland, California

February 10, 1875

Dear Willie:

We arrived here all safe last evening at seven o'clock. We have nothing specially new to write. We were heartily greeted by friends, and we were glad that our journey had ended. Today I am very weary because of my illness on the cars. But I hope soon to recover from this.

We find Edson much better than we expected. He is having an experience such as he never had before.

We have not yet decided just what to write you to bring, but we will decide by the next mail. I do not think our bedding better be brought, except a few blankets. Put Emma's card basket in your trunks. I meant to have done this.

Lt 6, 1875

White, W. C.

Oakland, California

February 10, 1875

Dear Willie:

I hardly know how to address you, for you may, ere this shall reach you, have started on your way to California. But I will write in answer to your letter. Settle the bill with Hankhurst. Pay Martha Byington the twenty-five dollars.

Pack that small bedroom carpet that we lent to Brother Lee, and all the pieces of hall carpet above, that which is down and that which is not down.

I would like to have you bring our bells, both of them. Edson wants his lamp brought.

Edson says that he did not have our student's lamp. Lillie Abbey came to his house and said the lamp he had was theirs, so she took it. Where do you suppose ours is? Go to Brother Davis and see if it was left there to be repaired and forgotten.

I do not write you much, for I think you are on the way, so I shall close this.

Your Mother.

Sister Lucinda, in regard to the children, I think the proposition a good one to leave Addie with Rosetta and bring on May. We hope this will be brought about. I think the children would be better if separated. It will cost nothing to bring May. We have had the most beautiful weather since we have come here. It is like June in the east; flowers in bloom. Everything green and beautiful.

Lt 7, 1875

Abbey, Brother and Sister

Oakland, California

February 23, 1875

Dear Brother and Sister Abbey:

I have commenced writing to you several times, but other matters have come in to press me so closely that I have not been able to complete one letter. We still feel a great interest for you and your children. But we understand your weakness, and see where your dangers are. Brother Abbey, your only safety is in letting everything like spiritous liquor alone. You are so very sensitive to anything of a stimulating nature. Sister Abbey has some knowledge of your weakness and notwithstanding this, she has had from time to time, and I might say quite frequently, spiritous liquor to use as a medicine or for outward application.

Brother Abbey deserves pity. He has a strong will and moral influence. The love of the [words missing here] has kept him from disgracing himself and his family long ere this. He has, several times, come very near utter ruin through his appetite and the gratification of his passions that were not held under the control of reason. When he indulges in stimulants, he sacrifices reason as surely as did Nadab and Abihu. He would, while reason is perverted, do as strange and sinful things as they did. He has dishonored his own body, and dishonored God's cause, and has lowered himself to the level of the beast in the indulgence of debased passion. Yet God has not wholly left Brother Abbey. He would never have been left to do as he has done if he had not let go his hold upon God, and done many things in his own strength.

He became independent, self-confident, and elevated in his own eyes. In many things he did not move in union with the judgment of his brethren, but according to his own judgment. Selfishness, which he had critically watched and condemned in others, did appear in his life and acts.

His treatment of Dr. Kellogg was all wrong. Dr. Kellogg was not right; but he saw Brother Abbey's danger. He made some very strong statements in an improper manner. But Brother Abbey took strong dislike to Brother Kellogg, and he felt wrong toward him. He determined that Brother Kellogg should not come into the Institute. One reason for this was [that] he had exposed before him his own weakness, and did not feel comfortable and free in his presence. He felt that he would be critically watched. The doctors united with Brother Abbey and they abused Dr. Kellogg.

In view of Brother Abbey's weakness, Dr. Kellogg's remarks were not so very extravagant. He knew that while Brother Abbey was handling horse medicines mixed with liquor, he was in constant danger. Hence the remarks in reference to drugs. He knew, also, that unless strict boundaries were preserved, there would be indulgence of stimulants, more or less, by Brother Abbey, which would ruin him and disgrace the Institute.

A course was taken by Brother Abbey and the doctors to crowd out Brother Kellogg and to drive him to desperation. When his courage is gone, he is weak in moral power. When he lets go of faith and hope and trust in God, he is desperately foolish, and does very foolish things. The course pursued toward him

by those at the Institute, made him jealous of them, and jealous of my husband. He felt that he would not give influence to the Institute.

You are responsible in a great measure for the course Brother Kellogg pursued which injured us, and yourself more, and which has reacted upon himself and destroyed his usefulness. A proper course of courteousness and true brotherly love would have gained his confidence and placed him where we could have helped him and strengthened him in a right course where his influence would have resulted in much good.

Your course and Addie Chamberlain's toward Sister Dr. Chamberlain was not courteous, nor calculated to give her that influence due a woman of her position and years. You would not allow her a room that was in accordance with her position. But how as it with yourself and your wife? You occupied an excellent room, one of the very best. Your wife had no special connection with the Institute. This may have been all right. But why not have placed Sister Chamberlain in as respectful a room as yourself, or you have taken the very chances you would have her take?

You and others had considerable to say in reference to Josie Chamberlain's having a good room at the Institute. You thought her influence not good. You knew that Josie was reprov'd for her deportment at the Institute; and she was finally separated from the Institute. Both Sister Chamberlain and Josie were reprov'd for selfishness.

It was thought best to have your wife go to the Institute with you. This brought Lillie there. A room in one of the twin cottages was given to Lillie, and her piano was moved to it. This room would command a high price. Lillie was doing things positively against the rules of the Institute, and she was indulged in regard to eating, more than Sister Chamberlain ever indulged her daughter.

In short, it was a selfish piece of business from beginning to end. The Institute has been cursed with this dissolute state of things from the first. Had you been right with God, you would have seen that what you condemned in others you allowed in your own family. God is not pleased with any of these things which savor of selfishness. Your course in these matters is censurable. God does not approve of it.

You have both been deceived in Lillie. She does not scruple at deception and falsehood to blind your eyes and deceive you. She is in a condition where God cannot accept her as His, for her heart is deceitful and wicked. She has told you many a falsehood to screen herself, and to enlist your sympathies. She has related to you things which have transpired at the Health Institute, has greatly exaggerated matters, and written them to you, which has stirred you up and embittered your feelings.

Rosetta has done the same thing. Neither of them have known what they were about in this. Had they known facts which have been opened to me of your sad condition, your fearful departure from your integrity, they would have been humbled in the dust, and would have felt like putting on mourning while they lived, rather than maintaining a spirit of proud defiance.

I have some more to say, but cannot say it now. Look these things over and write me. I have to say a few words more. For your soul's sake, for your family's sake, refuse to have one particle of cider or wine, or

anything of a stimulating character in your house, or on your premises. Your eternal interest is at stake. Your life is even now in the balance. The course you shall hereafter pursue will decide your destiny.

God is merciful. He has pity for you, and will pardon your transgression if you will now return unto Him with full purpose of heart and repent of your backsliding. He bears long with the children of men. Jesus still pleads His blood for you. You may, even now, be converted and be saved, if you will lay hold of His promises in humble, repenting faith.

Whatever course others have taken is no excuse for you. You have had light. You have not lived up to it. If you carry out your convictions and do what you know to be right, you will then not walk in darkness. Unless you do change your course entirely, you will yet be as a proverb of reproach in the land, and you will drag others down to perdition with you.

The requirements of God to you are plain. Will you obey? Or will you go on, as you have been going, to your ruin? Life or death is before you. Choose ye this day whom ye will serve.

In great haste.

Lt 8, 1875

White, W. C.

Oakland, California

February 1875

Dear Willie:

We have just returned from San Francisco. We were glad to see the hall filled and our brethren and sisters in the midst of a most interesting Bible class. Your father spoke with freedom in the forenoon. We had fifteen minutes' intermission and then I spoke about one hour. I had a special season of freedom. The Lord blessed me and the hearers seemed to feel the Spirit of the Lord. There were quite a number of the First-day Adventists present. They were affected to tears. Oh, I hope this Sabbath effort will redound to the glory of God. As soon as the meeting closed, there was a rush to us to speak with us. All seemed glad to see [us], both new and old Sabbathkeepers.

We have an appointment out for tomorrow night at San Francisco. There were a few, over 100, out at San Francisco and 80, then, at Oakland. The work is moving steadily forward. Our people do not notice Grant at all, and this is what plagues them more than anything else. This is the right course to pursue toward them. Let them alone.

There is a work yet to be done in these two places, San Francisco and Oakland. Man cannot do this work himself but God can work through him. I feel so glad every day that we are here. We came through the heavy snows from the cold country of Michigan. The next morning after we came, we gathered most

beautiful red roses from a rose bush in Brother Fay's [Tay's?] garden. Roses, pinks, and almost every variety of flowers are in bloom in the open ground. We have had clear, beautiful sunshine every day since we have been here. The air is balmy and fragrant with flowers. It is now here as June is in the East.

I never, never desire to spend another cold winter East. We pray for wisdom now to know just what to do, where to locate. We do not want to decide this matter from our judgment. We want the Lord to open our way. We want the Lord to direct our course that we may glorify His name, rather than to please ourselves.

Your Mother.

Lt 9, 1875

White, W. C.

Elko, Nevada

February 1, 1875

Elko, 275 miles this side of Ogden. 607 miles from San Francisco.

February 1, one o'clock

Dear Willie:

We made our changes at Ogden at twelve o'clock p.m.—our last change. When we left Ogden we were seven hours behind time. We have been making up so that we are about four hours behind.

We are all well and cheerful.

We have missed seeing nearly all the interesting scenery because of our delay. We rode over these places in the night. We expect to see the scenery of Cape Horn. We are not sorry that tomorrow night ends our journey if we are not hindered by the Sierra Nevada snows. I have nothing new to write you, only to let you know our whereabouts.

February 2, noon

Near Sacramento

Your good mother was taken sick near night yesterday. Fainted. She was first reduced by diarrhea, and in this state fainted. She soon came to. We got warm drink and so she fully recovered.

Lt 10, 1875

Hall, Lucinda

Journey to California

February 1875

Sister Lucinda:

Please pay Martha Byington her price for my teeth, but nothing less than twenty dollars. Annie will furnish the money and charge it to our account.

Pay Sister Williams her two dollars per week up to the present time, but do not let Stephen know it. Please to bring pillows and all my nice quilts and comfortables.

There is one nice quilt to be quilted. Leave that and invite some of the sisters to quilt it for me. I will take it when I come east in the summer.

There is such beautiful weather here, so like summer that we enjoy it. We cannot consent to live in that cold climate in winter and so hot in summer. We shall not consent to act over [i.e., repeat] the last six months.

I want my important books [and] my sheets and pillow cases. In regard to canned fruit, cannot you pack in those cans of red raspberries and be perfectly safe? There are one or two cans of [blueberries?], bring them. I have several cans of raspberry juice, but you may keep them till we come east.

Make everything right with Rosetta and then sell my canned fruit to Addie Chamberlain. There is some fruit at Brother Lockwood's, very nice, that we have paid for. Sell it if you can to Addie. She wants the fruit.

Unless you have heard from Walling, board the children at Addie Chamberlain's. Sell all the dishes you can and the stove and porcelain bottles.

If you could, bring one or two looking glasses in your trunks. You can do so if they can be packed all safe. In regard to tinware, Lucinda can follow her judgment. Bring table linen.

The brethren and sisters in Battle Creek, among them, will relieve us of furniture and crockery that is as good as new.

No hanging back for Lucinda. We want you. God has linked your interest with us and we feel the lack when you are separated from us.

There is a safe in the cellar for which I paid six dollars, a small safe for which I paid three dollars. Sell them if you can, for what you can get. All come along as soon as you can.

If you fear that the cans of raspberries will freeze in your trunks, bring them in your baskets. If you take the palace car, you will not need much extra blankets. You can sleep with your clothes on. We did, except for laying off our dresses. See that Honeywell's crackers are not packed up. I wish I knew who

had done me so great a favor as to supply me so liberally with those crackers [that] I never eat them at home.

Give footstools to Rosetta. She can use them. In my secretary drawer are two worked tops for ottomans. Bring them. Give little bureau in hall to Lillie Belden. I can think of no more.

Mother.

Lt 11, 1875

White, J. S.

Oakland, California

March 27, 1875

Dear Husband:

Last night I spoke to our brethren and sisters in Oakland. There was a good attendance. Sister Rowland was present from San Francisco. She brought two strangers with her. There were several other strangers present. I had great freedom in speaking upon the two disciples traveling to Emmaus and Jesus walking with them. "Did not our hearts burn within us while He talked with us by the way and while he opened to us the Scriptures?" [Luke 24:32.] Everyone present listened as if spellbound. After I had spoken till half past eight, I invited all who desired that Jesus should abide with them, as did the two disciples who journeyed to Emmaus, to come forward; all who felt that Jesus was not present with them, and they longed for His company, to manifest it by coming forward.

About 20 promptly responded. Two or three came forward, unprofessors. I invited Willie Jones by name to come. He came forward with several other young men. An intelligent Swedish woman came forward. She had attended meetings twice before. Several spoke, she among the number. I addressed Willie Jones pointedly. He spoke well. Took his stand on the Lord's side, confessed with tears to other young friends that he had not lived before them as one should who had so great light. He ought to be in advance of them, whereas he was far behind. He would from this time try to redeem the past. One year was lost out of his life since he had been to Oakland.

No one was with me that I could call upon to pray for those who came forward. [I] opened my meeting with prayer myself and united in earnest prayer for those who came forward; pronounced the benediction and returned home [at] half past nine o'clock.

I did not feel much wearied, but I had felt too deeply and labored too earnestly to sleep. I scarcely closed my eyes through the night, but I enjoyed communing with God. Most of the night I spent in prayer.

I find that I have to have all the care of the little girls, and I cannot leave them as when Sister Hall was here. I must proceed slowly with my writings. The "Woman of Samaria" makes nearly 19 pages. It made

an excellent article. We shall do what we can, but it must be slowly. God grant us His presence is my daily prayer.

We hope you are safely at your journey's end by the time this reaches you. We hope for your happiness, freedom, and health.

Willie and Mary are doing well. All are trying to fill their post of duty.

We miss you both very much, especially in the evenings.

The church in Oakland is doing well. May God stir them up until they shall obtain a living experience in the knowledge of the truth and of our Lord and Saviour Jesus Christ. I feel mightily stirred when before the people. I no more expected such a move as we had last night, when we went to meeting, than I expected to be in Michigan tomorrow. I simply could not help moving forward, because I was urged by the Spirit of the Lord.

I must cut this off for it must go to the mail.

In love to yourself and Lucinda.

Lt 11a, 1875

White, W. C.?

Between Cheyenne and Sidney, Nebraska

May 3, 1875

May 3, between 8 and 9 o'clock am

We are nineteen hours behind time. We had to stand still some twelve hours. [A] freight train wrecked ten miles ahead on the track. No lives lost. We passed the washouts night before last. I was aroused suddenly as though a hand was laid upon me, and I could not have felt more sensibly impressed if words had been spoken, "You are in a dangerous place. Pray! Pray!" I looked out of the window and saw a fearful-looking sight, which it is impossible for me correctly to describe. Fires were built along beside the track, and men with lanterns were standing by the track and men upon the platform, making the fearful places light as day. Our Brethren Day and Jones I suppose are now with you, and will give you a better description of the scene than I can write. The train merely moved over these dangerous places. I did pray, and I felt a sacred trust in God and an assurance that He would care for us and bring us safely to our journey's end.

We rest well nights. We are both in good health and spirits. I can write but a few lines now, but I know you will be glad to hear, if it is only a few words. We expect that the Lord will help us and be with us, and we have faith He will be with you all.

We hope that you, as well as ourselves, will have an eye single to the glory of God and that we will serve Him with our hearts' best and holiest affections. Cling to the Mighty One and He will cling just as firmly

to you as you do to Him. Do not be unbelieving, but trustful. Have implicit faith that God will work with your efforts, and He will. He has promised this. We must have more faith. Expect much at the hands of God and you will not be disappointed.

In regard to provisions. Nothing has been thrown away. We have only a half loaf of graham and one loaf of white, and half of one of the rusk bread. It is all moist and good. Someone helped himself to our oranges. We think our apples go well. We are well-satisfied with our meals. Those around us are loaded with bottles of champagne, and with chicken, pickles, corned beef, jellies, and tea and coffee. None seem to feel as well as we do, who eat only twice a day of simple food. Nothing warm yet to eat or drink. We feel the blessing of the Lord attends us. Praise His dear name! We will love and serve and glorify Him. Be of good courage. Be cheerful. And don't one of you forget that in God must be your trust. Take right hold of His strength by living faith. Walk in His light and He will be to you all that you desire. Here we are at Sidney. God bless you.

Mother.

Lt 12, 1875

Household [White, W. C.]

Battle Creek, Michigan

May 10, 1875

Dear Household:

We received Lucinda's and Willie's letters this morning.

We have just returned from Potterville. We found our mail, and these letters were gratefully received. We felt very thankful to read your cheerful letters [and] that you were prospering in the Lord.

Last Friday, your father and myself were all ready to go to Potterville to their Quarterly Meeting, when Brother Smith came in all in a hurry and protested against the move, as he had noticed in the paper that we would be at Battle Creek Sabbath. He was so persistent I concluded to remain and make peace. Father went. I spoke Sabbath to a crowded house upon the barren fig tree, with great freedom.

That evening took the cars for Potterville. Sister Gaskill accompanied me. Brother Robert Sawyer was at the depot for us and took us to the meetinghouse. Father was speaking to the people as it was nine o'clock. He closed and we stopped that night with Brother Carman. Brethren Root, Fargo, Carpenter, Olmstead, and several others were present to adjust matters in regard to [the] Tract and Missionary Society.

This was an important meeting. Father had spoken to a full house on Sabbath day and evening with great freedom. Sunday forenoon I spoke to a crowded house from "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.] Believers and unbelievers were melted to tears. I felt the power of the truth in my own soul and had great liberty in speaking the truth to others. The brethren at Potterville were very glad that we had visited them. Some eight had come from Eaton Rapids. They are good, substantial souls. It made my heart ache to hear their pleadings for us to visit them. I think I shall go next Sabbath. Father will have to speak to this church.

We found Mary Sawyer well and with a fine, pretty-looking baby. They all are delighted with the little boy. I think Robert and Mary are settled not to spend another tedious cold winter in Michigan. Nellie Sawyer is teaching a small school. She receives three dollars per week and her board.

Cora Carman will soon be married to Brother Rumsey who is at work at the Health Institute.

Harmon Lindsay's little Katy has been very, very sick with fever, but she is not growing worse so she must be a little better.

It has been cold, cloudy, and rainy most of the time here. We have not had [an] entirely pleasant day since we came. In the morning it would be quite pleasant and at noon cloud up. Everything is so backward we cannot commence camp meetings this month. This will delay meetings some.

What are they doing in San Francisco in regard to [the] meetinghouse? I hope they will do something, for I know they had ought to. Edson, Where shall we find that piece, "Leave the old stranded wreck and pull for the shore"?

I feel the solemn sense of the time in which we live. We must work with an eye single to the glory of God. We must be wholly consecrated. It will not do for us to follow inclination or pleasure. The truth we must have, and feel its sanctifying, subduing influence upon the soul.

I intend to see Sister Jones and Cornelia today and will then put in a word for them if they have any to send. Be of good courage all of you.

Trust fully in God. He will be your Helper. We feel the affects of the climate.

Shall go out to see Sister Kelsey today. Will write to Mary tomorrow.

I have not been able to see Sister Jones or Cornelia today. Will be able to say something about them tomorrow. Sister Chapman says she is smart as a cricket. She says they are getting used to the business and are now getting along nicely. She sends her love to you all.

Lt 14, 1875

Hall, Sister

Chicago Depot

May 26, 1875

Dear Sister Hall:

I commenced a letter to you some days since, but was called away before finishing it. I will not sent it now. I have had to prepare me some underclothing and some dresses appropriate for the hot weather.

We have had many meetings to attend. Harmon Lindsay has acted a very mean, unchristian part. He threw out before a whole roomful that Anna was not wanting to go to California, but she went against her will and had made the statement that she worked harder [in] California than she did in Michigan. By what Harmon stated, I feared Anna might have unguardedly written something.

Sister Chapman let me read her letters and I think them good and noble.

Last night we had a meeting and Harmon threw blame upon Uriah. I thought it cruel and unjust. Poor man! Harmon would pry around to draw out some expression and some complaint against my husband and then salt it down to tell to others. He has made terrible work. Ben Auten has said many things not right, but we are now through. We have worked very hard.

In one meeting of the church, I was enabled to bear a very pointed testimony. All felt that God spoke through me. I addressed the directors and doctors of the Health Institute. The solemn power of God settled upon the meeting. We will hope all this labor will not be in vain.

Both our places are sold and much of our furniture. We are making clean work.

Wednesday, May 27, we had a good night's rest. Have passed Davenport. Have made our last change on the cars. Shall soon be in Washington, Iowa.

We hope to sell our place at Washington. May the Lord open the way if it is right. We shall have the girls go to California if Sister Jones goes next month. The mother will resort to any means to get possession of them. Walling says she shall never have them. He wants them in my care. Addie is taking treatment at the Health Institute.

Gallatin, Missouri.

We called at our home in Iowa and had a good visit [for] about twelve hours with Nathan and Venelia. We found them quite well excepting Nathan has rheumatism in his right limb. We found things as well as could be expected. Their children seem to be well. The youngest is a very clever, good natured boy. Ira appears the best that we have ever seen him. We think he may make quite a boy after all. We left Washington about eleven o'clock, p.m. for Gallatin, took sleeping car. We were very tired. We rested well during the night.

About six we arrived at the Gallatin depot. We found an old, lumbering omnibus. It was raining and looked not very flattering to have to ride eight or ten miles in the rain to get to some of our brethren at Paradise Valley. But we were happily disappointed in meeting a brother, Middleton, who invited us to his house, a neat, comfortable dwelling. He made us acquainted with his neat, nice, Scotch wife and

their four months old baby. We tarried there until near night. This couple was correct in their faith, but neither of them have made a profession of religion.

Middleton was very anxious [that] my husband and myself should speak in Gallatin. He exercised around and obtained the Campbellite church. Notices were printed, stating that Mr. and Mrs. White would address the people that night. After the notices were printed, we saw published an appointment for us in the secular papers to speak in the tent some ten miles from Gallatin. Here was a dilemma. It was still raining and we must travel in the rain if we reached the tent. We decided to divide our forces.

The interest to hear in Gallatin was great. My husband decided to remain. A horse and wagon was hired, and a driver, and I was sent off alone with a stranger to meet the appointment at the tent. I found a tent full [of people] waiting to have us make our appearance. The brethren were overjoyed to see me. I spoke with freedom to a large, attentive audience. A number had come, some seventy-five, some eighty, some one hundred miles. All were joyful to see us and gave us a hearty welcome.

My husband came up in the morning and Brother and Sister Middleton from Gallatin. My husband had a large hearing. A Disciple minister named Shiek attacked him and gave out notice that he would review him Saturday evening.

My husband spoke twice on Sabbath day and then Brother Theodore Bracket who had come seventy-five miles with his own team, a fleet horse and light buggy, took your father to Gallatin to hear Shiek.

I spoke in the evening to a crowded tent. I had special liberty. Sabbath morning I spoke twenty minutes in conference meeting after father closed. In afternoon, I spoke again and labored as usual to get those who need help and who wished to be Christians to come forward. Twenty-one came, among them was Middleton and wife. Brother Chaffee's daughters started to serve God for the first time. Our meetings all day were excellent.

My husband returned Sunday morning and reported that he had given out in the meeting in Gallatin that Mrs. White would speak if there would be a house opened for her. The minister Shiek arose and said the house was opened to Elder White, but would not be opened to Mrs. White, as he did not believe it right for women to speak in the church. The Justice of the Peace arose and said, "If there was no meetinghouse opened, Mrs. White should have the Courthouse, for the people wished to hear her."

I was unable to sleep the night before, but I spoke in the forenoon on Sunday and ate a lunch. Brother Theodore Bracket had his light carriage ready, and I stepped into it and was on my way to Gallatin, expecting to get one hour's rest before time of speaking. Father was to speak one hour and then another team was to take him to Gallatin to open the meeting for me as all there were strangers. But I had no sooner entered the place of Gallatin when the first Courthouse bell commenced to ring. I knew then what was before me. I must go ahead, trusting in my best Friend and Helper in every time of need.

I prepared for the meeting. People had been for one hour crowding into the Courthouse fearing they could get no seats. The men sent Brother Bracket for me, for the people were waiting although the time was but just up. I accompanied him.

The Courthouse was jammed inside and out, in the yard, around the windows, everywhere that they could get within hearing. Brother Bracket pushed a passage through for me. I opened the meeting by prayer. The singing teacher struck up a hymn, and I spoke to as attentive an audience as I ever had. The deepest interest was manifested. Everyone seemed to be disappointed. They had heard so many false reports that they were expecting some wild harangue or fanatical raid on other denominations. I took up "God in Nature." They did not expect to hear this and it seemed to charm them all. Women spoke to me after the meeting and seemed so glad for the instruction given to mothers. Said one, "It is all sound as a gold dollar I never heard the matter handled as you handled it. I shall ever be grateful for this knowledge coming to us in so unexpected a manner."

Invitations and entreaties came in from several, begging that I would remain and speak to them again, stating that it was too bad to tear away from them who wanted to hear me again, and again I could have the Congregational church or the Methodist church. But we had to leave them. Then father reviewed Mr. Shiek in the Courthouse. The meeting was a decided success. The hearing was good and a deep interest was manifested. The way is now opened for the tent to be set up in Gallatin and work immediately commence there. May the Lord give success to the truth.

Our appointment was in good time. The people needed help very much. We feel highly pleased with the results of this call to Missouri. We have, in dividing our effort, done double labor, but we stand it quite well. We feel a little worn, but God will refresh us by His Holy Spirit. We have no time for amusement or play.

I hope my boys will search the Scriptures with prayerful heart, that they may have a full understanding of the truth and with the object in view to teach others the truth. There are more than can be numbered in suffering [and] need of help. Oh, that they may have help. We hope you will all be drawing nearer and nearer to God, and drink deeper and deeper of the truth, and be prepared to let the light shine forth to others. We cannot be too earnest or too persevering. No time to follow inclination or seek our own pleasure. We want to be earnest, to do all the good we can.

Well here we are at Cameron. We change cars here.

Love to all.

Lt 15, 1875

White, W. C.; White, J. E.

On the train nearing Chicago

May 4, 1875.

Willie and Edson:

We find ourselves this morning better than when we left Oakland. My pain of lungs and heart continued until yesterday. I have had, at times, pain in heart and lungs so severe I did not know but I must leave the cars; but then I reasoned, how should I improve in so doing? It was change of air I was convinced I must have, which decided me to take this journey. I would have preferred to have gone with Mary, for her good and mine, to St. Helena or Healdsburg, but as she combatted every proposition I made, I was completely discouraged in the idea of staying to do her any good. She had her mind and set purpose which our judgment and opinions would no way alter.

The next best course was to go to Battle Creek to complete my book. I knew my symptoms too well to trifle with them in the least. For five days I suffered with debility and labored breathing. Could eat little, but rested. Lay down much of the time. After we left Sherman, I began to improve a little. Tuesday could breathe better and could keep my mouth closed in breathing. Could not do this before. The air seemed purer from refreshing showers. The green fields and the trees clothed with fresh, new verdure was grateful to the eye. Wednesday, this morning, I am feeling much better. The air seems bracing and balmy. I am stronger.

I left Oakland none too soon. We have had the most favorable, pleasant trip across the plains this time than we ever had. There has been no dust or cinders. Our companion travellers have been, with scarcely an exception, agreeable [and] very courteous. We have not been crowded any of the way. Some have kept their berths made up all day. We have had an entire section to ourselves. I am rested on this journey and shall step off the car with improved health.

I wish Mary was by my side. I have not, from the first, changed my mind in reference to her case, that if she had come here to Michigan with us she would have improved her health, [even] if she had never entered the Health Institute. But as her prejudices are so strong against the East, we must let her, painful as it may be, [and] resulting as it may, enjoy them. Our prayers shall not cease for our much-loved Mary. I cannot ever have trial more severe to me than I have had the last few weeks in her affliction. I have hoped much and built my castles, but they seem to be demolished with a breath. I will strive to henceforth have more modest expectations and cling more firmly to God and trust in Him more than I ever have done. Perhaps I was making flesh my arm. My life and interest was not committed enough to God. I will now humbly wait the opening providence of God. He is good and His mercy endureth forever.

It is a terrible thing for men or women to have their own way. May my way be God's way, my will God's will. Self shall not enter me. I will submit my will, my way, my life into the hands of God. He will keep that which is committed to His trust. I hope the entire household will not fail to watch unto prayer and allow nothing to divert their minds from God. He is our strength and our shield and in Him we may trust implicitly. Just in accordance with our obedience and faithfulness will He prosper and strengthen and bless us in all our undertakings.

We are all aware how easy it is to conform to the world and separate our affections from God. Let us guard this point. Let your prayers come up before God like sweet incense because of their sincerity and earnestness mingled with faith.

Dear household, precious is the blessing of God. Do not feel at rest or content without this watch. Wrestle and pray until victory shall come and you shall triumph in the God of your salvation. Our hearts shall be with you. Our prayers unite with yours for the salvation of God to come to your house, that you may each seek for a deep and living experience in the things of God. Know Him for yourselves, whom to know aright is light and peace and joy.

To my dear sons I would say, you are God's stewards. Use your time, your ability and strength to His glory. We are doing up our work for eternity. Connect with heaven and the wisdom and power from God will be given you. Do not trust to yourselves. Do not, I entreat of you, become careless in anything that you take hold of. Be thorough and God will bless your undertakings. Be humble and God will teach you.

In much love.

Lt 16, 1875

Butler, G. I.

Newton, Iowa

June 6, 1875

Dear Brother Butler:

I have thought I would not address you one line or write to Brother Littlejohn until your position and feelings change. I cannot see the least consistency in the position that either of you have taken. I cannot in the least justify your course and frame any excuse for it. But my object this morning is not to discuss the matters that the Lord has seen fit to give me written out in plain testimony to you, but to say a few words in reference to our feelings toward you.

We feel sad when we think of you. Last year we were united in labor in the camp meetings and we realized the power of God attending our humble efforts. Now we see you overcome by the temptations of the enemy. You have failed in bearing the test of God when you were counseled and reprov'd by Him. You may have accounted us your enemies because we have tried to do our duty to you.

I know that the enemy is seeking to take advantage of the testimony the Lord has given you for your good, which would have proved a blessing to you of the highest value if you had received it as you should, but the enemy takes advantage of your active mind as he took advantage of the active, traveling mind of Brother Littlejohn. And unless you are especially watchful, you will find yourself drifting farther away than you had the slightest thought you would. Satan is active in suggestions which he makes appear to the imagination as a reality.

My husband was very anxious to stop at Mount Pleasant on our way to Michigan to see you and consult together. I have suffered so much in mind since the interview with Brother Littlejohn—his acting the lawyer and his taking the course that he did—that I was sick at heart and did not wish to place myself in a position to have my soul wounded and my peace disturbed as it was in going to Allegan. I knew your

turn of mind and I did not wish to say one word that should be turned by you to place yourself in the wrong position, worse than you were. In short, I dreaded a meeting.

Had I loved you less, had I had less esteem for you, and had I not known the position God would have you take and the course He would be pleased to have you follow, I would not have felt so reluctant in meeting you. My husband urged the matter. He had kind and brotherly feelings toward you and yet he feels that you are pursuing a very wrong course and feels as I do, [that] you are giving the enemy every advantage in tempting you.

Brother Jones came to California before we left. Brother Charles stated that you had written a letter to Brother Littlejohn purporting to be a letter of confession which they thought might tend to harmonize with all, but Brother Jones stated that your letter disappointed them and made matters tenfold worse. If you had only stated your own feelings and stopped there, but you referred to us and stated that you could not harmonize my present testimony with my past testimonies. This was a point they wanted to make and when they read this, they just triumphed and the brethren lost all hope of doing anything. Why could you not have stated what you had to say and leave us out of the question? When I heard this, I decided I would not again visit Allegan or Monterey. I leave you and them to work out this matter if you can.

Brother Charles Jones, Leander, and Brother Day left Monterey and Allegan thoroughly discouraged and came to California intending to stay. When I consider how much harm impulsive moves and unadvised acts may do, I feel like being careful how I place myself in a position where I shall be abused, my feelings grieved, and I lose confidence in the stability and discretion of my brethren. We did not know that these brethren were coming from Monterey and Allegan until we heard that they were on the way. We would be glad to see you free as we have seen you, but we knew not how we could help you and we have thought the only thing we could do was to let you work your own way out, for anything we might attempt may make matters worse. You alone can work yourself out of this matter. I will say, I am troubled for you, for I know that God is not leading you, although you may flatter yourself that He is.

I have full confidence that you will come out all clear in the end. But although you may be again free, I tremble for the influence you are giving to unbelief, to questioning and doubt, to move impulsively and from feeling. How many souls will be turned out of the way by your example, time will show. The harm of these things, the judgment will reveal. It is a time when it is necessary that all move with an eye single to the glory of God. The enemy would lead us to appeal to our feelings, to make feelings our criterion, to appeal to our sympathies.

My husband and myself have not the feelings toward you, you think we have. We believe that you had improvements to make in accordance with the testimony. We believed that the Lord would fit you up to take your position in His cause and make you a more successful worker in His cause, to bear grave responsibilities. Therefore, He in mercy corrected your errors that you might become an able workman, lacking in no gift.

“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” John

15:1, 2. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Hebrews 12:6.

Christ is our example. He was exposed to hardship. He endured suffering; He humbled Himself to humanity. Christ bore His burdens without impatience, without unbelief, without repining. He felt His trials nonetheless because He was the divine Son of God. You have not a trouble, perplexity, or difficulty which did not press with equal weight upon the Son of God, not a sorrow to which His heart was not equally exposed. His feelings were hurt as easily as yours. Again the life and character of Christ were faultless. His character was composed of moral excellencies, including everything pure and true and lovely and of good report.

God has given us a perfect, faultless Pattern. God designed to make of you an able, efficient workman. The mind He designed should be purified, elevated, ennobled. If the mind is allowed to be exercised with small things, it will be feeble as the result of unchanging laws. God wants His servants to enlarge the scope of their thoughts and plans of labor and bring their powers into vigorous contact with things that are grand, elevating, ennobling. This will give new springs to the intellectual faculties. His [God's servant's] thoughts will take broad scope and he will gird up his energies for the task of a broader, deeper, grander work, swimming in deep and broad waters where there is no bottom or shore.

Brother Butler, you may feel that you are taking a right course to become a free man, but you are taking a course to bring your own soul into bondage and bring darkness upon other minds. I am now of the opinion that the Testimonies will not live among God's people. They will be removed. I have some light on this point but cannot now give it. Said Christ, "I have many things to say unto you but ye cannot bear them now." [John 16:12.]

God sees men's hearts and characters when they do not see their own state correctly. He sees that His work and cause will suffer if wrongs are not corrected that exist in themselves unobserved and therefore uncorrected. Christ calls us His servants if we do what He commands us. There is to every man assigned his particular sphere, place and work, and God asks no more and no less from the lowliest as well as the greatest than that they fulfil their calling. We are not our own property. We are the purchase of the blood of the Son of God. If we were our own property, we might have exercised our will, our discretionary powers, but the capital given us, our physical, mental and moral powers are God's and we are responsible for their use or abuse. We shall be justly called to give an account of our stewardship for Christ will require His own with usury.

We are hired servants. Christ has paid for us the price of His own blood, His own sufferings and agony to secure our willing service and ready obedience. He is prepared to direct our work. He sees that some have susceptibilities and powers which He wishes to put to the best use to advance His cause. He proves those He designs for a special work. He brings them into different positions to test their character upon different points, to develop the weak points of their character that they may see them and strengthen them, that when He shall call upon them to execute a special work and engage in special action in His service, they may be depended upon and not imperil the precious cause. He reveals the defects that exist in the character and manner of labor of His servants whom He would select to fill responsible

positions. He would direct them to look within and examine critically the complicated emotions and exercises of their own hearts and to detect what is their wrong, that they may correct their errors and guard against them.

The Lord would have them modify their wrong habits and soften and refine their manners of labor, and rectify every irregularity of motion in the feelings, the habits and will. The Lord sends forth Brother Butler to try his moral powers in active labor. While thus engaged he should improve every opportunity of intellectual and moral culture, that he should go forward from strength to strength to the perfection of Christian character. In order that this object may be gained, the understanding is not to be darkened but the heart to be renewed. The working of the intellect is not to be cramped, but the affections and thoughts changed. The work of God on the human heart is to unfold and call out all the mental and moral powers.

The Lord designs that His servants, upon whom He lays the responsibility of His work, should become acquainted with the complicated moral machinery of the human heart which prompts to action, until they shall work as God would have them. [They then] are prepared to act with efficiency in any emergency and to fill important positions of trust and qualified to accomplish the grand purposes for which their powers have been educated and trained.

In the design and plan of God, He places men upon trust. He proves them; He tries them with blessings given and blessings withdrawn. He works on the right hand and on the left for their good. He sends reproof, counsel, and warnings that when He shall call to active labor, they may not through selfishness, through impulse or wounded pride, imperil the cause of God. He brings men over the ground again and again, bringing the pressure and test of trial closer and still a little closer every occasion, until the transformation of character shall bring them in harmony with heaven.

Our camp meeting from its commencement to the present time has been most solemn and the Spirit of the Lord in a most signal manner has been manifested in the social and preaching meetings. The great sin of Jerusalem was the rejection of her present blessings and present warnings. I spoke from these words, "And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:41, 42.

I made a practical application of these words to the people of God. The solemn power of God was upon me and upon the hearers. The tearful eye and earnest looks revealed the true state of feelings. I invited them forward and about fifty responded to the call—Brother Nichola's eldest son among the rest. There were no very young children, but mostly middle-aged and youth.

June 8.

Sunday our meeting was good all day. The morning meeting they all said was the best they ever attended. There were sometimes seven on their feet at a time. But I will not give particulars. Brother Smith will make some report in [the] Review.

We are of the best of courage. My husband will not let anything depress him. We have been harmoniously working with the armor on since we left Battle Creek for California. I regard it that you have taken yourself from the work and from the responsibilities God had called you to bear. If you are blessed in this move, I shall be disappointed, for I know that you are not moving as God designed you should. I do not write this to draw out your sharp answers, acting the lawyer, criticizing as did Elder Littlejohn.

The Spirit of the Lord is grieved by the course you and others have pursued, whom the Lord has reproved. You must meet the result of your course. You have had great light and are accountable for the light.

If your course leads the lame out of the way, if souls stumble over you, you alone must bear it, not the instrument whom God has used to warn and counsel. I see it makes no difference with men whom God tests with reproof. They all go over the same ground and act out self. They carry out their own will for a time as did Elder Canright and others I might mention, but I will forbear.

These moments are golden. We cannot afford to trifle with time and opportunities for doing the work God has left us. Now is our day of opportunity. Now is our day of visitation. But these things will not always be. They will be hidden from our eyes—privileges abused, privileges rejected. We feel that God requires much of us in return for His blessings.

We can but reflect what a venture you are making in having your own way. It is a terrible thing for a man to have his own way. Oh, what an example the shepherds will dare to give the poor sheep! What a record the angels will make in heaven of these fitful, spasmodic movements! It will be seen in the day of God, when we shall see as we are seen and known as we are known, that these fitful, impulsive movements are disastrous to the cause of God. To gratify self in acting out our feeling, costs too much. Such moves open a door for temptation to the naturally unbelieving, the weak and trembling souls, [so] that when the effort is made to close the door it is not an easy matter to accomplish.

Merritt Kellogg's freak on the round world turned a number from the truth who were the very best ones, apparently, in the cause of God. But he has, since he became again settled in the truth, tried to bring back these he had [caused to] stumble. But this could not be done. They stand as living witnesses of the fearful results of a man having his own way and serving the enemy while feeling fully confident he is right and doing God service. Oh, men who have filled responsible positions, men who have a knowledge of the truth and divine will, ought not to act like unreasonable children, fractious and petulant. Satan seizes every instance of weakness manifested by God's servants and presents them in the worse light to inexperienced, faltering souls and they are thrown into doubt and discouragement.

You, with other ministers who take such unreasonable freaks as you have done under reproof, are venturing much and are making yourself responsible for grave results. You are opening a door and inviting Satan in to weaken and darken your mind and the minds of others. You are tempting the enemy to tempt you. You are turning from clear light to questioning, uncertainty, and unbelief.

I entreat of you to come out of this position which you have voluntarily taken. Die to self. I warn you not to twist the Testimonies to make out a case in order to justify your present course, for excuses will not [avail] in the balances of the sanctuary. You are deceived, deluded by the enemy. You are on the wrong track. But if you fortify yourself and take a position that you are excusable to do as you have done, you gather darkness about your soul, please the enemy, and grieve the Spirit of God. You may come to the light if you will, but it is at your own option whether you walk in the light or wander longer in darkness. You are not right with God. How solemn is the period in which we live! Oh, how important that we be hid in God, sanctified and elevated and thoroughly furnished unto all good works!

I must close. In much love and interest for yourself and wife and dear children, I remain,

Your sister in Christ.

Please copy and send me the original or a copy.

Lt 18, 1875

White, W. C.

Newton, Iowa

June 8, 1875

Dear Son Willie:

Our first camp meeting is over. The tents are taken down and most have left for their homes. I am now writing this line in State Center tent. A few remain to take care of lumber, etc. Nathan and Venelia say [that] they have enjoyed this meeting the best of any camp meeting they ever attended. We have good beds, good food, and have not been over-visited.

Sunday there was a large attendance of outsiders. I spoke to the crowd on Sunday forenoon with great freedom on the subject of temperance and the duty of parents in training their children. The respectful attention of the audience showed their interest. All were well-pleased. Your father spoke in the afternoon with force, as usual, on the evidences of our faith. The attendance from town was large and there was apparently the most intense interest. Your father was very free in presenting the reasons of our faith.

Between the meetings there were business meetings, and finally there were business meetings nearly all the time, while there was preaching held in the tent we were under, because next to the large tent, this was roomy and commodious. In the evening again it was pressed upon me to speak. I was weary, but the Lord gave me strength and I had very great freedom in addressing the people. Our brethren were highly pleased. But my labors were a little too hard. I could not sleep at night till long after midnight.

Sabbath morning at eight o'clock, I was again urged into the stand to speak to our young ministers. I spoke about one hour with freedom. Your Father spoke at half past ten a.m. In the afternoon the lot

again fell on me to speak. I stood upon my feet above two hours and a half. After I had spoken one hour and three quarters, I invited all who wished to have Jesus as their Saviour to come forward. Many came, among them one young man for whom I have felt a special interest for a long time. They continued to come until we had fifty-five forward. Thirty then offered themselves as candidates for baptism. Those who could not have opportunity after they returned home were baptized this morning. Nearly all those who came forward bore their testimony. It was a meeting of intense interest. This closed my labors. All feel well-pleased and profited by the meeting.

It has been, after the first two days, very pleasant except cool evenings and mornings, yet all the meetings at the stand have been well attended.

Today, Tuesday, the morning meeting was highly interesting. I did not attend, for I was worn with labor and had palpitation. Two were ordained, Brethren McWilliams and Boyd. Many were licensed and we hope that all felt the solemnity of the work. Deep impressions were made. There is quite a number of interesting cases who have embraced the truth. Scott Kilgore's wife was a U.P. She took her stand firmly on the truth. She is a fine woman. We feel thankful to God for this meeting, and we hope to see still more marked evidences of the power and work of God upon hearts. We shall be a little more cautious in our labor from henceforth and shall speak but once a day.

We shall write to you from time to time, and we are glad to hear from you all. We have received for the last three days a letter each day from Brother Loughborough. We are glad to read his communications. He writes all the particulars, just what we want to hear.

Write us faithfully as we write you. In love,

Mother.

Smouse is feeling very much softened and we think will come back to the cause. Poor man, it is difficult for him to see himself. He enjoyed the meeting very much. He expressed himself, that he had been like a balky horse and meant to do better. Said he was glad he had come to the meeting. I am most sick or I could write a more interesting letter.

Lt 19, 1875

Cook, Mr.

Sheridan, Illinois

June 14, 1875

Dear Friend Cook:

As I was urged by my husband to go from our tent to the large tent yesterday, I was introduced to Sister Cook. She said her husband was in the wagon just coming. I was struck as I looked upon his

countenance, for in my last vision this very countenance had been presented before me. He was shown me as a man making a profession of our faith, yet his heart is corrupt. His life in his youth was not as it should be. He was a hard, fearfully hard, case. If, since he embraced the truth, he had been sanctified by the truth, he might have accomplished good, had he turned his ability in the right channel. But he has abused his privileges and his capabilities, and turned his power to the corrupting of souls instead of seeking to elevate them to purity and holiness.

You, Mr. Cook, lack inward rectitude. You act as if nobody's judgment of men and things was equal to yours. Your manners you make engaging. The depravity of your heart finds occasions for its workings and an outlet for its influence upon those who are charmed with your ways and manners. If you had real Christian principle ruling the heart and controlling the conduct, you would not seduce poor, inexperienced souls to violate the law of God and thus accomplish their ruin, not only in this life, but for the next world.

I was shown your course of conduct with [?]. I am carried back to the hour when she was given over to die and when she seemed to be wrestling with death. We cried to God to give her back to us from the dead and He heard our prayers and brought back, as it were, the dead to life. Now as I consider who has blasted that life, whom God so miraculously spared, my soul is stirred to its very depths. This is enough to make one's heart bleed. And after you have ruined one precious, conscientious soul, you are pursuing the same course with her sister.

Oh, that young women could be fortified to overcome the blandishments of vice. Deem me not unkind and severe that I write thus decidedly. Not only are you fastening your own soul in the slavery of sin and corruption, but your victim whom you are dragging with you. How can you meet these at the tribunal of God? How can I raise the voice of alarm to arouse souls to their danger from inward corruption and outward temptation in the traps which are set for the feet by men who are wolves in sheep's clothing. You are in danger from yourself. These words may seem strange to you, nevertheless they are true and time will reveal to you their meaning.

One of Satan's special efforts is to subvert man's government over his own heart and undermine his power of self-control, and lead him to violate the law of God. You have not had a sense of sin. Satan has blinded your eyes and seared your conscience. Passion has obtained the ascendancy over reason, and impulse over principle. Warnings have not affected you because you do not feel them to be needed. And the same may be applicable to these you have ruined. So skillfully is the hook baited that the first intimation of its being a hook is found in the after results, the loss of purity.

Could you alone be the one to bear the result of your criminal course, I should not feel as I do, but the poor, (I might say) almost friendless, dependent ones who are led from God and from His law through you, my soul is agonized for these. Oh, this is a sorrowful matter to be dwelt upon with tears. If you pursue the course you have done, heavy will be your retribution. You need not feel indignant that I present before you a picture of what you are doing. You are pursuing a course to cause lamentation and woe in households. You are dragging innocent souls from the path of rectitude to misery and degradation and to hell.

Say not in the words of Hazeel who imagined himself better than he was, "Is thy servant a dog, that he should do this great thing?" [2 Kings 8:13.] But notwithstanding he was forewarned, notwithstanding he felt indignant at the suggestion, as a possibility, that he would be left to so fearful, revolting crime, he [had] followed the workings of his own corrupt heart and [had] done the very things the prophet warned him he would do. What do you propose to do in regard to the ruin and misery you have wrought? If this was your first wrong in this direction your [actions] would not [be] so bad. Your principles and practices have grown into habits. You will continue them as long as you live until you are a converted man.

Habits are formed not by a single act, but habit is formed by a repetition again and again of the same acts. It takes time for a person to become accustomed to a wrong and sinful course so as to put conscience to rest with some plausible excuse. What is done once and the wrong remains undetected will be more easily and readily done a second time. After the first step in sin has been taken, the path to evil is more easy to follow. If the path be clouded with vice rather than brightened by virtue, [and] the further a person goes in that path, the more rapid will be his descent. Hindrances and restraint lose their power as progress is made in the wrong direction. Bad habits are more easily formed than good ones and are not given up readily. The native depravity of the heart operates with a power which few can be made aware of.

I was shown that you have not respect for the testimonies God has given you. There are but very few of your mold of character who have a respect for eternal things. You do not receive the testimonies. They do not correspond with your course of life. They condemn you, and you do not love the light which discovers darkness. You choose darkness rather than light because your deeds are evil. Your only hope is in a thorough repentance of your sins and thorough reformation of life.

Oh, why do you profess to keep the law of God? It is very difficult for man to profess one thing and live another. You will make any shift to suit the articles of your faith to the habits of your life. Men who love sin will not love their Bibles which condemn their sins. For the same reason liquor drinkers and tobacco devotees, and adulterers and licentious men, express their disbelief of the Testimonies. It is convenient for them to ridicule the Testimonies. Ahab was an enemy to Micaiah because he prophesied evil against him. Those whose carnal minds are not in harmony with the Testimonies, take their position that they do not believe them.

Will you spurn the light and warning God here gives you? You may now with diligence redeem the time. Now is your day. Now is your opportunity. Let this pass and you go on into impenetrable darkness.

Lt 19a, 1875

White, J. E.; White, Emma

Sparta, Wisconsin

June 24, 1875

On the cars, near Sparta, Wisconsin.

Dear Children, Edson and Emma:

We have closed our third camp meeting. We were well cared for on the ground. We had a small tent, carpeted and swept clean each day. Our friends at Monroe were attentive to all our wants. They furnished us two bedsteads and bedding. Brethren Smith and Colcord occupied the tent with us. Our table was set in our tent and well furnished through the meeting. Sister Gillet was as a mother to us, kind, thoughtful, and ever willing to do all she could for our rest and comfort. Other sisters shared with her in their liberality in supplying our table. We feel thankful to these kind friends for their liberalities and their timely help.

Father Stowell is living at Monroe with Mrs. Corenne Chase, his daughter. Tuesday just as the sun was setting Brother Chase hired a livery team and we had a pleasant ride through the city of Monroe. Sixteen or seventeen years ago we labored in a large tent in Monroe. Willie was then a small boy. Brother Sperry and his wife and Brethren Ingraham and Sanborn all labored in the tent at this meeting. Byron Sperry and Willie were then small boys of about four years of age. They were playmates and dressed nearly alike. Now these baby playmates have grown to manhood. Both the father and mother of Byron have closed their labors and rest in hope in Jesus, waiting until His voice shall call forth the righteous dead from their graves to a glorious immortal life.

Monroe was a very small place seventeen years ago. It has grown so fast, forgetting the outgrowing its weakness, that I could scarcely recollect I had ever been in the place before. Monroe is a very pretty place in a flourishing condition. We were well entertained at Mr. Chase's. All of us who lodged in the house Tuesday night were from New England. We breakfasted at a table spread with New England fare.

We parted with our friends in the morning to go on our way to the next camp meeting. We had no rest. We engaged in writing as soon as the camp meeting commenced. All our leisure moments were occupied in writing. After the camp meeting closed we had to take hold of our writing again.

We lay down to sleep Tuesday night about eleven o'clock. In the night we were awakened by a fearful storm. The warring of the elements was very grand and solemn. The lightning flashed. One blaze of light followed another in such quick succession that it seemed like one continued stream of light. The thunder rolled; peal after peal rolled through the earth, and there were reports as though parts of the earth were shattered like breaking glass. I never listened to anything like it before. The heavens were lighted up with the full blaze of lightning. It was awfully grand. In the morning about sunrise the entire heavens presented an appearance of burnished brass.

We saw many trees shattered and fallen as the result of the storm. Brother Owlson Downing, Brother Smith, your father and myself took the train westward. We changed cars at Hanover Junction. There we had to wait three hours. The depot was small and not well ventilated. Two respectable-looking ladies seemed quite at home. They took out their pipes and commenced smoking. This was a little more than we could well endure. We found to our joy that the settees were movable. We took a couple of these out upon the platform where there was pure air to feed our lungs. We here spread out our bread and fruit which had been provided for us by our friends at Monroe. We enjoyed our luncheon.

We had some little time to write, which we improved. About six o'clock we came to Lodi Station. Willie will understand why we decided to stop off here and take the morning train. We could only ride until eight o'clock and then stop at a hotel all night to connect with the morning train. We all tarried with Brother Jordan's family. Your father brought his bread and strawberries for our luncheon on the way.

In the night I was again awakened by the heavy thunder and the continued blaze of lightning. The rain seemed to descend in torrents. We arose at half past three and prepared to go to the cars. Brother Jordan's family made our call with them very pleasant and comfortable. He took us to the depot with his team.

On our way we passed a lake three miles long, called the Devil's Lake. It has no outlet or inlet and in most places is bottomless. Here is built a large hotel. There is beautiful scenery here. We learned that considerable damage had been done by last night's storm. We passed a log house where one man was killed by the lightning. One log house, it is reported, is utterly demolished, utterly torn to pieces. How much damage the storms of the two past nights have done is yet to be learned. The inmates of the house that was torn to pieces were none of them killed. The conductor said he met a man driving for the doctor and learned that all were more or less injured, and he was going for medical aid.

The lamps are being lighted. We shall soon pass through a tunnel. We have passed through three tunnels; the last was the longest. I inquired of the conductor its dimensions. He told me it was 3,812 feet long and 266 feet underground.

The conductor tells us there is beautiful scenery before us. We find it ever so: granite rocks, beautiful trees, green fields, and cultivated lands. Here is revealed indeed a beautiful picture of nature's loveliness. The air is pure. Nature seems fresh-robed in her natural lovely dress of green. The waving grain and cultivated soil, the lofty trees with their bright green foliage, make even this world very beautiful. God has given to us tokens of His love. We may read His love in the book of nature. Every tree, every shrub and bud and blooming flower tells, us God is love. We look up through the things of nature, which God has hung before our senses in His created works, and we adore the Giver.

The train is delayed a short time. There has been a washout. But the conductor thinks the train will not be long delayed. We are again moving, passing slowly over the dangerous road.

We shall get to the campground tonight. No rest. Just time to get from meeting to meeting.

At the Jewel Hotel in Wyoming, about three o'clock. We are disappointed in getting through tonight. We learned about one hour since that there were several breaks in the road and no means of transfer. One washout is forty rods long. We have secured a room in a hotel until tomorrow at eleven o'clock when we shall, if Providence favors, go on to the camp meeting. We deeply regret this delay, but make it a point to be surprised at nothing that may occur and not to become impatient or faultfinding. This place presents a very attractive appearance and the surrounding scenery is lovely. There are low bluffs covered with trees and verdure.

We were very glad to get letters from Willie and Lucinda and Elder Loughborough. We have great interest in the work on the Pacific Coast. We are pleased with any news from home.

It is painful to witness, as we pass from place to place, the reckless, frivolous conduct of many of the youth. The Bible, from beginning to end, attaches the greatest importance to internal rectitude. The books of Moses, the Psalms of David, the Proverbs of Solomon, the Epistles, and our Saviour's teachings present the idea that every man is to be tried by his principles—not by his profession, his talk, or his appearance, but by his principles. If he lacks here, although he may present a good outward appearance, within he may be full of impurity. The heart must be renewed, for out of the heart are the issues of life. The tree must be made good or the good fruit will not appear.

"Marvel not," said Christ to Nicodemus, "that I said unto you, Ye must be born again." John 3:7. God must create in man a clean heart before he will walk in His statutes and keep His commandments to do them. A new moral taste has to be created before man will love to obey the law of God. There must be a connection with heaven which will make men formed in the image of God partakers of the divine nature, having escaped the corruption that is in the world through lust. We are required to love God supremely, which love we will show by obedience to all His commandments, and by trusting in Christ implicitly. The great principles of truth must be established in the heart and be revealed in the life by love, faith, humility, and obedience, showing that the religion of Christ has a controlling power over the entire man.

I have thought much upon the Hammond revival. There is a great variety of modern inventions to improve the evils existing in society. We have seen very little enduring good result from merely taking advantage of the impulse of the moment to induce men to promise or resolve to leave their sinful course. Reformation in men is very much needed, but the reformation made under excitement will seldom outlive the excitement in which it originated. It resembles the early dew which vanishes away. Conversions produced by moving the feelings through the relation of anecdotes and sensational songs do not bear the impress of heaven, but of man's hand. Heart work is needed. The state of the heart regulates the life. The sinner needs to have clearly defined to his understanding what sin is, that he may work understandingly to repent of sin, which is to repent of transgressing the Father's law. When this is fully comprehended by reasoning minds, the seed is sown for a true and thorough conversion.

Multitudes of varied faith will arise in these last days and will be crying, "Lo here!" "Lo there!" [Luke 17:21.] Such have found some way for the sinner rather than the Bible way, which teaches that repentance toward God for the transgression of His law and faith in Jesus Christ the world's Redeemer, is the only door through which the sinner may enter. Let the mind and heart be imbued with the principles of God's law. Then they will yield obedience to its sacred claims, and gamblers will decrease and the wine cup be abandoned.

We have a very great many instances among us where men of debased appetites and with wrong habits have been brought before the law of God, the true mirror, and shown the defects existing in their moral characters, and then have been pointed to the atoning blood of a crucified Redeemer as the only remedy for sin. Their moral sensibilities have been aroused. They have been made to feel their human

weaknesses when plied with temptations. They have felt that a belief in the truth alone could save them. They have accepted present truth. They have been truly converted. They have maintained their integrity in circumstances of great peril, and kept their garments undefiled. The sustaining power of genuine truth in the heart has revealed stern integrity of character and true moral worth. They have not an emotional religion. They have not a surface work. They have found true rock bottom. Real inward principle characterizes their lives. They stand on the elevated platform of God's holy law, and by faith they grasp the atoning blood of Christ which cleanses them from sin.

David sinned. He transgressed the law of God. A prophet was sent of God to reprove and convict David of his great sin. This prophet did not sing to David sensational songs; neither did he relate simple, humorous anecdotes. He brought before him an illustration of his own case in a figure and let David pass sentence upon himself, then he stated, "Thou art the man." [2 Samuel 12:1-7.] David repented before God, whose law he had transgressed, and relied for pardon on the efficacy of the blood of Christ.

Look at men who are professedly converted under the excitement of feeling. They are not brought to face the great moral mirror, the law of God, which discovers to them the defects in their character. The law of God is presented to them as a yoke of bondage in contrast to the freedom of the gospel. Cannot these men read in the Word of God for themselves, "Where there is no law there is no transgression"? [Romans 4:15.] They feel no binding claims of the law of God; as a natural consequence they have not a sensitive conscience toward sin. They have not a fixed principle. We may see such Christians in the churches everywhere—see them today one thing, and tomorrow another. Let wealth and fame allure them and their feelings, which were wrought upon, will change.

There is no sacrifice of feeling or conscience which this class of spurious converts will not make to gain the prize. Do such men honor the Bible standard of true piety? Never, never. They are unsound at heart. Just when temptations arise, when the decision must be made whether they will follow inclination or principle, you will see that there is not firmness when it is really needed. If they do not deny their Lord like a Judas, or sell their honor like a [Benedict] Arnold, it is because they have not been tempted to do this. Oh, how much to be admired is a true, sincere Christian! Such an one will be loyal to God and true to his Saviour, living a life of unsuspected purity, cultivating habits of the strictest temperance, making the Word of God his daily study, earnest and faithful to duty, not wearying in well doing, growing up into full stature in Jesus Christ his Head.

What training or education can bear comparison with that of preparing men to be obedient to the law of God, spoken from Sinai and engraven in stone?

Mother.

P.S. I can write no more at this time. Take all these statements and do what you can with them. Get out an interesting article. We will bring the camp meetings to those who cannot attend them.

Mother.

Lt 20, 1875

White, W. C.; White, Mary

On the cars from Eagle Lake to Wyoming, Minnesota

June 27, 1875

Dear Children, Willie and Mary:

It has been some time since I have written you. I have been thoroughly exhausted after speaking to the people. I could do no more.

The weather has been exceedingly debilitating, and after attending several camp meetings, [I find] the food is not of that kind to encourage appetite or to strengthen me for labor.

Last Thursday I labored very hard. I stood upon my feet nearly four hours in persuading the unconverted to take a decided stand for Jesus. Two hundred came forward for prayers. I was too exhausted to eat much dinner. You know we eat only two meals a day.

Next morning I greatly needed attention. Could I have had some nourishment promptly, I should have been able to preserve my strength for that day's labor, but no breakfast was prepared for me until about eight o'clock. When it did come, I could not eat it. I was in a fainting condition. I suffered much through the day. Was unable to sit up. Could not labor until Sabbath at five o'clock. Then ventured to speak to the people, weak and trembling at first, but the Lord strengthened me. Those who attend only one camp meeting can go through it without much inconvenience if the diet is not appetizing, but when camp meeting follows camp meeting and we cannot enter a house for weeks, we must have some care in the preparation of food and at regular hours.

This exhaustion crippled me all through the meeting. We were glad to receive the kindly services of Anna Rasmussen. Like a Good Samaritan she did us all the good she could. We were miles away from the provision stores and could not obtain that which would give me strength. I rallied slowly. Sunday I feared I would not be able to speak to the crowd. The Lord greatly strengthened me. The Lord spoke through the weak instrument. His strength was made perfect in my weakness, and I felt the peace of heaven abiding upon me. If it were not that I know that the Lord helps me at such times, I should fear and tremble to venture to the camp meetings. I have found Jesus was to me a present help in every time of need.

I was solicited to speak to the Danes. Brother Matteson interpreted your father's words and also mine. We collected in the mammoth tent and again I spoke about thirty minutes. Invited them forward. One hundred came forward. We had a most excellent meeting. Brother and Sister Pharington and their daughter attended the meeting. They were your father's old friends in Maine. The daughters of Brother Pharington attended his school while he was teaching, and here we meet them in Minnesota. The meeting had an influence upon them for good. They left Monday for their home with impressions that we had the truth. They seemed to enjoy the meetings.

Our meetings have been excellent from the commencement. Monday at seven o'clock I spoke to the Scandinavians, Brother Matteson interpreting. I had great freedom, and the Spirit of the Lord rested upon those who heard, if we could judge by the solemnity expressed in the countenance and the tearful eyes.

There are influences at work to counteract our efforts. Dr. [Lee] is doing his utmost to prejudice minds. He is bitter and shows the dragon spirit; calls Mrs. White the devil, doing the devil's work; but I only pity the poor, deceived soul. The Pharisees said of our Redeemer, He hath a devil. He casteth out devils through Beelzebub, the prince of devils. Then can we be surprised if they treated the Master thus, they should those of His household? Our work is to go forward, doing the work of God, warning, reproving, comforting, encouraging wholly regardless of the wrath and fury of Satan.

The candidates for baptism were examined. Twenty-three were baptized. Others were advised to wait until they returned to their homes. Had it not been for this, many more would have been baptized. This meeting was a decided victory. The closing meeting was held Tuesday morning. I felt much of the Spirit of God as I addressed the congregation about one half an hour. The melting Spirit of God was in the meeting and harmony and peace of Christ prevailed the meeting.

Brother Babcock, another Seventh-Day Baptist minister united fully with us. A young man, a First-day Baptist minister, also took his position with us. We hope and pray that these men may be efficient laborers in the cause of God. Mary has worked hard and interestedly and laboriously to get reports into the different papers. This is rather hard for her. Six weeks attending a succession of meetings and submitting to camp meeting fare is a trial to physical strength. On the cars or in camp nearly all the time, having to eat what is set before us, would not lead one to fall in love with camp meeting life. My strength often fails because I cannot obtain nourishing, palatable food. But we make it a principle to accommodate ourselves to circumstances, uncomplaining. The only thing we lament is we do not have strength to do all we wish to do. Mary takes excellent care of me.

Seven o'clock. On the sleeper to Milwaukee. Your father has had his berth made and is retiring. We are obliged to get up at half past three o'clock a.m. Change cars, then we shall reach the ground tomorrow noon. We are in good spirits, but hungry for want of suitable food. We could not relish anything in our basket, but we hope to obtain a few crackers and get a cup of hot water at the next stopping place. We will now take our berths. Goodnight, dear children.

June 28, 1875, eight o'clock a.m. We are on board the train again en route for camp meeting. We were disappointed in finding we could get nothing to eat at the restaurant in the depot. The proprietor reported that everything had been cleared out, not a piece of bread or cracker, but they had hot tea. If I was in the habit of drinking tea, it would be wholly inappropriate on an empty stomach, but tea we did not use, so we continued hungry. About noon we came to the place of meeting. Mary thought she would not feel hungry any more. She had got past the stage of hunger. I was nearly fainting for nourishment.

We were welcomed on the ground by kind friends. Food was prepared for us which was palatable, but we ate very sparingly, for we had taken no food since the day before in the morning. We were

strengthened and refreshed and felt grateful to the Lord that He had preserved us in our weariness and infirmities to meet with dear friends and attend still another camp meeting in Wisconsin.

Mother.

Lt 21, 1875

White, W. C.; White, Mary

On the cars from Eagle Lake to Wyoming, Minnesota

June 27, 1875

Dear Children, Willie and Mary:

It has been some time since I have written you. This because I have been so thoroughly exhausted. I could no more than give my strength to the people in laboring for their good.

The weather has been exceedingly debilitating. The food [was] such as we had no appetite for. Last Thursday I labored very hard. Was upon my feet nearly four hours in calling some 200 forward and laboring for them. I could not eat much dinner. Next morning, could get no breakfast until near eight o'clock. When it did come, I could not eat it. Was in a fainting condition. I suffered much all day Friday. Could not labor any until Sabbath at five o'clock. Slept very little for two nights. The exhaustion was sensibly felt all through the meeting.

Anna Rasmussen, I found, was upon the ground and we solicited her case. She took charge of our tent's company like a Good Samaritan. I rallied slowly and spoke Sunday to the crowd. Went into the Dane meeting and spoke through an interpreter. Brother Matteson interpreted your father's speech and mine.

We then went out to the stand. I spoke about thirty minutes; then invited them forward. One hundred responded. We had here a most excellent meeting. Brother and Sister Pharington and their daughter, your father's old friends in his youthful days, were present Sunday and this meeting had a good influence upon them. I think they left Monday with convictions which will not soon wear off.

The meetings have been excellent from the beginning. I had Monday a message [to read to] W. Morse which relieved the Conference of a great burden.

Monday at seven o'clock I spoke one hour to the Scandinavians, Brother Matteson interpreting. This was to give them some history of my experience which would confirm them in the faith and prepare them to resist Lee. He, Lee, is a desperate man. He calls me the devil and shows determined hatred that is fearful. There was [a] baptism Monday of 23 candidates. Advice was given, for those who were living where there were churches, to wait until they returned to their homes. Had it not been for them, many more would have been baptized.

Tuesday morning at five o'clock was the closing meeting. The best closing meeting we were ever in. I spoke about half an hour. There was deep feeling in the meeting. Nearly all were in tears. The meeting broke up with the best of feelings.

Brother Babcock, another Seventh-Day Baptist minister, united with us fully, also a young man, a First-day Baptist minister. Both of these are capable men and will be efficient laborers.

Mary has worked hard at these meetings in preparing reports for different papers. Then the disadvantage in the eating line is not small. People can live one week in camp meeting in almost any way, but when we have six weeks in succession without any period of rest, taking mused up and stale food day after day and week after week in camp [and] on the cars, the appetite is not keen. With this hard labor we do, and eating what we can catch, our strength fails. Mary has lost her appetite. She eats but little and she is not calculated to fall in love with camp life. But she does not complain but makes [Remainder missing.]

Lt 21a, 1875

White, W. C.

Eagle Lake, Minnesota

June 27, 1875

[To W. C. White:]

I send you manuscript for [the] paper, written mostly while the cars were in motion, in depots, and in almost every inconvenient position. We are now in the midst of camp meeting. Everything is wet in consequence of two days of rain.

We were hindered on the road. At Wyoming [Minn.] we were told there was a washout and the cars would not pass over the road until next day. We tarried at Jewel Hotel, hired a room, and engaged in writing. Next day we took the cars, rode about 16 miles, then came to a sudden standstill. The freight cars had, in passing over the break in the road, broken through; so we waited in the cars from two o'clock until eight before the break could be repaired. I improved this time in writing. We did not reach Eagle Lake until three o'clock in the morning. While waiting on the track for breakage to be repaired, the heavens gathered blackness. We had a severe storm of thunder and lightning, rain and blow. We learned this storm had spent its force before it reached us.

Everything on the ground was wet—clothing, straw, and grounds. Although riding all night, we did not dare to sleep in the wet tents. We attended meetings, and at once entered upon our labor. Our good brethren pitched our tent and brought us dry straw from a distance. This morning I spoke to the Scandinavians through an interpreter. I was intensely interested myself and the people listened attentively. Their countenances lightened up as words of life cheered their hearts. Their gratitude of soul for the truth melted their hearts and tears flowed freely. We spoke of the work in California among their countrymen. There is an interesting company of Scandinavians here. We feel the deepest interest

in their behalf. They are generally sensitive, and any neglect they would interpret was because of their nationality.

Willie, I am anxious that you should fit yourself as the Lord's messenger to show others the way of salvation. You must have time to attend college. It is essential that you have much active exercise. While you devote hours to study, be considerate and give equal exercise to the physical. For what purpose did God provide our bodies, supplied with joints, sinews, and muscles, but to be exerted in industrious occupation? In order to keep the organs properly balanced, every teacher and pupil should have physical exercise. The body having its due proportion to taxation with the mind will help the intellect to put forth stronger and more vigorous effort without injury.

I wish we could arouse the minds of teachers and students that all study and little exercise, with the object of securing the greatest amount of education, will defeat their own purpose. Work the brain and work the muscles as well, and be temperate in eating, if you would have a sound mind in a sound body. Let the student engage in stirring business, if it is no greater work than sawing wood or chopping wood in winter. Manufacture something. If you can do nothing else, walk, walk with a will. Some time should be spent in the open air each day.

"Professor, of what did your brother die?" said the Marquis of Spinola to Sir Horace Vere. "He died, Sir," replied he, "of having nothing to do." "Alas, Sir," said Spinola, "that is enough to kill any general of us all."

I know that you will put your whole mind in whatever you undertake. If you study you will be inclined to study too hard. Be cautious, my son, and do not obtain your knowledge at the expense of health. What advantage would be your knowledge if with it you are broken down in health? Secure physical powers as the most important education you can have, then lay in your stock of knowledge and you will, with the blessing of God, succeed anywhere.

Mother.

Lt 22, 1875

White, W. C.

Eagle Lake, on the cars

June 30, 1875

Dear Son Willie:

Our camp meeting in Minnesota has closed. We left without entering a house. This meeting has been better than the three preceding it, and they were all good. The first two days of the meeting were rainy and uncomfortable, but all possessed their souls in patience. Not one word of complaint or murmuring was heard. All we met had a word of good cheer. This is as it should be. We can make that which is disagreeable ten times more so by talking of the discomforts and feeling that we are having a hard time.

I think it pays to heed the injunction of the Apostle, "Let the peace of God rule in your hearts ... and be ye thankful." Colossians 3:15.

We borrowed a tent; a stove was placed in it, which made us comfortable. We labored hard in this meeting, spoke once at length each day—Monday, twice. Rode one mile to witness eighteen baptized. It was a pleasant sight.

We are on our way to Sparta camp meeting. We are of good courage in the Lord. All seem to be cheerful and happy, testifying it was the most profitable meeting they ever attended. This is as it should be—every meeting held enjoyed better than the last.

We sent you forty pages of manuscript; have about forty more nearly ready.

Brother Hanson urges us to find a little rest in his home at Litchfield, Minnesota, and camp out and go on the lakes. We could hold grove meetings and bear our testimony to the people. We were kindly entertained at their table last year. They gave us every attention. What think you of our plans?

At Waseca Mr. and Mrs. Pharington and daughter, formerly from Maine, came to the depot to meet us. The daughter attended the school your father taught. He used to carry her through the drifts to and from school. We had a very pleasant interview. When we think of the labor to be done—which someone must do—and of the calls that come in for help from every quarter, pleading for us to visit them, we think recreation must pass over for a time.

Brother Hanson has suffered great loss from a hailstorm last year. His crops were destroyed and he was obliged to borrow money to live on until another harvest. His prospects are now good.

My spirit is stirred within me as I see and sense the short time in which we have to work. Never have there seemed so great results depending upon us as a people. Never was there a time when youth of every age and country were needed to do earnestly the work to be done, as now. Society has claims upon the youth of today. The men who have stood in the forefront of the battle, bearing the burden and heat of the day, will pass off the stage of active life. Where are the young men to fill their places when these wise instructors and counselors can carry their burdens no more? Upon the young these duties must fall. How important that the youth be educating themselves, for upon them these duties will devolve.

Prepare, my son, to discharge your duties with uncorrupted fidelity. I wish I could impress upon young men what they might be and what they might do if they will sense the claims that God has upon them. He has given them capabilities, not to stagnate in indolence, but to strengthen and elevate by noble action.

Willie, my greatest anxiety is not that you should become a great man after the world's standard, but a good man, every day making some progress in meeting God's standard of right. Many young men think that if they can smoke and chew tobacco, they have made decided advance toward manhood, and when they can drink a glass of beer or of wine, they have advanced still nearer the perfection of a worldly man. I am rejoiced that you are not seeking by such steps to climb to worldly manhood. This class of

popular youth will suffer the consequence of their course of action. Youth may attain to success in forming a character which Heaven shall approve, if they shun all these social evils.

Character must be made. It is the work of a lifetime. It is a work requiring meditation and thought. Judgment must be well exercised, industry and perseverance established. Consider thoughtfully, prayerfully, what character you would be glad to possess before the world. Shall it be that of a fast young man poisoning his blood and enervating his system with tobacco, beclouding the brain with wine and indulgence of perverted appetite? Or will you stand before God and the world with moral courage to resist temptation upon the point of appetite, standing forth in your Godlike manhood free from the slavery of every pernicious habit of self-indulgence? You can be whichever you choose.

The excellence of your character you must obtain as the result of your own exertion. You will have to learn to bridle appetite. You may be encouraged by others in your work, but they can never do your work of overcoming temptation. You cannot be honest and truthful, industrious and virtuous for them, neither can they become thus for you. In one sense you must stand alone, fighting your own battles. Yet not alone, for you have Jesus and the angels of God to help you. But few reach what they might in excellence of character because they do not make their aim high. Prosperity and happiness will never grow of their own accord. They are the acquisition of labor, the fruit of long cultivation.

I am glad you never have soiled your lips and tainted your breath with tobacco, that you have not indulged in tasting wine. While many youth will not listen to counsel, you have been willing to be taught. God help you to lead others in the right way.

Mother.

Lt 23, 1875

White, J. E.; White, Emma

Battle Creek, Michigan

July 13, 1875

Dear Edson and Emma:

I have just written eight pages to Willie before my breakfast.

We are both in very good health and cheerful in the Lord. We try to do all the labor we can and leave the result with God.

You see by our letters [that] we are having good success in our camp meetings. The Lord does indeed go with us and strengthens us for our labor. We feel very grateful for His merciful kindness to us.

We are very glad to receive letters from you. Your last we received at Sparta and it did our hearts good to read it. Be assured we will appreciate any effort you may make of advancement in the divine life and

in seeking to be useful. My greatest desire is that you may be a polished instrument in the hands of God to be used to His glory.

I hope you will not think you can go forward in your own strength, relying upon your own judgment. Seek wisdom from above. Be true, be noble in purpose. Be elevated in life, and may the God of peace sanctify you wholly, soul, body, and spirit. Do not cease searching and studying and getting at the very bottom of things. God will help you in all your earnest efforts, my dear children. If you both consecrate yourselves unselfishly to God and to His work, He will accept you. You will not have the reward here, but you must look for the reward by and by when the "Well done" is spoken by the Master. [Matthew 25:21.]

Oh, my children, cling to the Mighty One with all your powers. Never let go. Walk humbly and do not trust yourself but trust wholly in God.

Emma, dear child, grow in grace and in the knowledge of the divine will. Learn to be self-denying, self-forgetful, but seek to see continually how much good you may do and lay for yourself a good foundation against the time to come, that you may lay hold on eternal life. Endeavor to work deep. Do not work merely upon the surface. Work to the depths, and keep working [and] progressing. Search your own hearts critically and make thorough work for eternity.

We are made partakers of Christ if we hold the beginning of our confidence firm unto the end. He that endureth to the end, shall be saved. A faithful continuance in well doing shall give us the reward at last.

All who enter heaven must be brought to the test and tried as gold in the fire, even in this world. Our greatest danger will be in a carnal security. God help you, my children, to never boast in self. Unless you both watch unto prayer, you will fail at last. Never fancy it a brave life to live at ease.

At the post office. No letters. Disappointed. We hoped to hear from some one or two of you. Have heard nothing for several days except from Elder Loughborough. I wish to thank him for his faithfulness.

Be sure, my son, dig deep, lay the foundation sure. Do not want [for] thoroughness in your efforts to seek God. Do not seek to cover up or gloss over one sin, but search deep. Guard against moving from impulse and calling it religious zeal. Surrounding influence may affect the feelings of many. The good example of others may have weight for a season, but if the heart is not renewed, if it is not thoroughly converted, it will return naturally to its own element. Watch, my dear children, against self-deception. Selfish ends may want to creep [in] and insinuate themselves into the best actions, but give no place to the devil. Stir up your souls with daily fears of sin. Connect with heaven and angels will minister unto you.

As you attend to labor, in word and doctrine, be humble, my dear boy, be humble. I would not discourage you. Oh, no; no, indeed, for I believe this is the will of God concerning you. But I would not have you engage in this most solemn work with an unconsecrated heart and life. I tremble for you, while I rejoice that you are to some little degree answering the purpose of your existence. Do not neglect secret prayer.

You know not to what you may attain in wisdom and true knowledge if you fasten your hold from above. Cling to Jesus, your Redeemer. He has given you continual evidences of His love in that He has given you adversity time and again. If we cannot bear these lighter trials, if a little lift of prosperity or adversity discover in us falseness, pride and selfishness in the heart, if we yield to discouragement and to sin, if the scoffs and frowns of wicked men afflict us and take away our courage and hope, and we faint in the day of adversity, O, how shall we stand when He appeareth? His coming is like the refiner's fire and like the fuller's soap. What shall we do when He comes whose "fan is in His hand, and He will thoroughly purge His floor"? [Matthew 3:12.] He will try every man's work as by fire and search the secrets of every heart. True grace can bear the trial. An upright soul will want to know his true standing before God. If therefore we shun the trials, if we are unwilling to search ourselves or to be searched by the Lord, we may know [that] we have cherished sins and that we shall fail of heaven. Vain confidence will not endure the trying of God. But, my son, dig deep, go to the bottom of things. Cherish principle and true sincerity. May you have help to walk tremblingly before God and to be very jealous of yourself. Seek for a deep and earnest work. Gather the divine rays of light from glory, then can you be used as God's instrument to let your light shine forth to others.

We pray for you often. We believe the Lord is helping and blessing you. Aim high. Seek for more dignity—that which is of heavenly birth.

Mother.

I write a recipe here for wine or canned fruit. Put your grape juice into crocks, have an airtight box made like our dry goods boxes, have rocks or lath put in the box. Put fruit in cans with cans open and also have no covers on the crock. Have a small door made which can be closed tight when wished. Introduce with this door a spoon with a grain of sulphur about as large as a kernel of wheat. Let it burn and shut the door tight to keep the sulphur smoke in. Let this remain about four hours and you have fruit and wine which will not work or spoil. Dr. Pottenger paid a high price for this recipe and gave it to me. Try it. The wine tastes, after one year, as fresh as when just taken from the grape. This is a recipe you had better try.

Your father starts tomorrow to see if he can get the press for Pacific Coast. I shall accompany him.

We have so much to do we can scarcely get time to write. Much love to all.

If you have anything you want looked after, state it now if you can.

Mother.

Lt 24, 1875

White, W. C.

Battle Creek, Michigan

July 13, 1875

Dear Willie:

I arise before anyone is stirring in this house to get a chance to write a few words to you.

Last Friday I spoke at four o'clock at the Health Institute. My subject was the training of children. They have the best set of patients there now that they have ever had. In the evening of Friday, we went to Pottersville to rest. But these rests do not amount to much in my case. It was no rest to me. I spoke Sabbath.

I wrote much of the day, Sunday. I wrote thirty-five pages. Gave your father a pack. Walked out with him. Had a long talk and praying season in the beech grove. Your father then helped Robert Sawyer. He worked like a young man. Has been a little stiff since.

After my thirty-five pages were written, I picked raspberries. Brother and Sister Carman found us at it in the field and said they came for us to go home with them. So we went. Next morning rode to cars and came to Battle Creek. Took dinner [at] the Institute. I was preparing to read my lengthy testimony to Harmon Lindsay when I received a note from Hankhurst that he would give me the afternoon for the fixing of my teeth. We hailed a hack, as no carriage was at hand, and then I sat from half past two till nearly dark [for] with drilling out fillings and replacing with new.

It made me nervous to have a spring wheel in my mouth. It seemed to buzz in my ears and head. But after my mouth had been stretched and my teeth hammered until it seemed that the roots were loosened, if they could be, and after I had been smothered for hours with rubber and a steel clasp crowding down upon my gums, in a most painful position, I was glad to hear, "It is done, all I can do at the present." Said the good doctor, "You must go at once to rest," but no rest for me. I walked home. There I found chairs in my room in office nicely arranged for meeting and I must be present.

Fifteen of the brethren met the night before, Sunday night, to find out what Harmon Lindsay was going to do. He did not come out clear. Meeting held till 11 o'clock, then adjourned for last night. Brother Smith tried to draw Harmon out, but he would not be drawn out. He would not, for a long time, utter a word. Your father talked a long time, quite pointedly, showing that Harmon had no cause for his feelings. Brother Smith had made an effort to have him state whether the same difficulties existed in his mind as they had done. He would acknowledge he was sorry he had said anything, but he did not come to the point and say he had no grounds for his wicked feelings and that he was all wrong; but he would not say this. After father had talked, I talked about one hour, feeling every word I uttered. I talked earnestly. I took up the case of Harmon Lindsay. I told them how things had been, the light God had given them repeatedly and how little this light had been appreciated. They had the example of men before them who had proved untrue, and for this reason they were called to Battle Creek to be firm for the right and [not] to be affected by this murmuring, rebellious influence. If the experience of the last thirty years is not enough to establish the confidence of our brethren that God has and is using us in a special manner in this work, what can be done to give them confidence? What can God do for them more than He has done to remove the jealousy and envy from their minds? What means has God in reserve to help the unbelieving, questioning faultfinders?

After I had talked pointedly, telling Harmon that the trouble was in his own unsanctified heart, that his evil heart of envy and jealousy, his pride of heart, his dignity was cramped, he would be second to none, he would not be told what to do, he could dictate to others, but would not be dictated to himself, he could lead but would not be led, Harmon arose and said he accepted every word Sister White had said. He had done wrong. He laid down his feeling then and there. But yet I do not see that the bottom is reached. Harmon will have to feel deeper than he has yet done before he can harmonize with the Spirit of God.

I have been writing about 30 pages for Brother and Sister Gaskill in connection with the Health Institute. Many things need righting up. May God help us to faithfully discharge our duty. I look with anxious, longing heart to the Pacific Coast. I long to be with you and at my writing. I do not know as we shall get through here to be at the camp meeting. Write just what you think about this. Will it make much difference, do you think, whether we are there or not? You have the best of talent there is in all the field. We cannot attend the Seventh-Day Baptist Conference, and shall have to leave out several camp meetings. What think you? Write as soon as you can in regard to this matter.

We do not propose to remain away from choice, but because we see so much to do here.

We expect to start in a day or two for the East to see in regard to purchase of press, etc. We are more than glad to hear from Elder Loughborough and from yourselves, any of you.

Lt 25, 1875

White, W. C.

Battle Creek, Michigan

July 20, 1875

Dear Willie:

We had a beautiful scene at baptism. Sabbath morning Deacon Young and his wife were baptized. They went into the water like two heroes, perfectly calm, and they came out of the water with their countenances illuminated with the light of heaven. Uriah Green and Mack were at the waterside and they said when your father was praying, the Spirit and power of God came down upon the people and pervaded the congregation assembled.

Your father spoke in the morning and he and those who were to officiate with the candidates retired to prepare while I addressed the people about fifteen minutes.

Word came to me at noon that if there would be preaching, Mrs. Green and Mack would remain to the afternoon service. I consented to speak and felt much freedom in speaking from these words, Jesus wept over Jerusalem, saying, "If thou hadst known even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42.

Sunday I was requested to speak upon dress reform to the Health Institute. John Kellogg printed notices a few hours before I should speak. There was a goodly audience in the grove at [the] Health Institute. I spoke by request upon health reform and it was apparently acceptable to all present.

A vote of thanks was given me from the hearers. I speak again today upon the same subject.

I wish you could see and know just how matters stand at Battle Creek upon dress reform and some other subjects. Reports are circulated that I have worn the long, trailing dress. Lies have been circulated here of the worst character for people who have had light as they have here at Battle Creek. God sees, God knows, and He will visit all such according to their deeds.

Your father, Brother Smith and Brownsberger returned yesterday noon from Allegan. They had a close in with Brother Littlejohn and meeting held until one o'clock a.m. Charlie Russell has acted like a simpleton. He wrote me a most insulting letter which I did not deem to answer. Your father talked hours in Allegan and showed the folly of Littlejohn's position, and he made him bold. Still we think matters will be settled on a firm basis at this next investigation. I am so sick of all this fuss and trouble about nothing.

Russell feels worn that he has made a fool of himself and thus it goes. The doctor has done much to prejudice Littlejohn's mind. He will find this out soon. I expect the doctor trembles in his boots.

God will work for us. I have not the least doubt Brother Smith stands clear. He says he never understood so well as now, and never saw the importance of, your father's labors.

The last camp meetings have done him good. I never saw Brownsberger so fully awake as now. He is really getting in earnest. He feels so indignant at the course pursued against us that he seems sometimes as though he wanted to do battle. Battle Creek never showed out [i.e., revealed] their true lack of faith and real principle as now. Not all, God forbid I should say all. No, but a little leaven has been working to a fearful rapidity. Martha Amadon is not free here. God pity her. She has helped by her talk, such tattling. I never saw anything equal to it before.

Well, my dear children, we will try to make our way through all this in the strength of God. And think ye our retreat will not be pleasant on the Pacific Coast? We long to return but dare not consult our pleasure or our wishes. We must do the will of God. His work is our work. We will do it patiently and well. We love souls and we want them to be saved in the kingdom. Jesus bears with the waywardness of the children of men. And shall we faint under tribulation? Battle Creek is having her light and Satan is working to blind their eyes to the light. I have written much and labored hard. We thought we might get a few week's rest east or west but cannot.

Your father telegraphed to Babcock and Cottrell to know the earliest they could have the press ready for shipment. He has gone this morning for answer. He intends to charter a car and see it shipped himself. He will go to New York just as soon as press is ready.

The Health Institute has a good class of patients now and a good number. We sleep in the office and are well arranged. We can be retired now as we please. If only Lucinda were here we would prepare our

own meals. We go here and there and everywhere. But thus far have fared well enough. I want to see you all and shall be so glad to meet you where our home is on the Pacific Coast.

I am glad you are not here at Battle Creek. Here is where Satan's seat is. And yet here is where there are very important interests. Here is where we have to wear the nerves and carry the burdens, but there is resting by and by. Thank God, my children have the privilege of laboring in some other locality than Battle Creek. Pray for us. We love you all.

Father is coming for me to ride with him for some purpose somewhere. A word more. I wrote out these testimonies in camp meeting in the conference meetings, that we may have something more under the sun, and these varied testimonies will give to all a better idea of our faith than any words we may give or any report we may make. Uriah wants them, but I would not let him have the first. What think you? Received letters from Will and Edson yesterday. Thank you children. Write again. I am faithful to you, be so to us.

Mother.

Lt 26, 1875

White, W. C.

Goguac Lake, Michigan

July 22, 1875

Dear Son Willie:

The Institute patients have come out to the lake to have a season of recreation. We have had dinner and a very nice meal it was. The patients are now out riding. There has been wonderful improvement upon the grounds. A large hotel has been built, circular swings erected. A stand has been built and seats made up the embankment where several hundred could be seated. Your father speaks to those upon the ground in about ten minutes. There are seats arranged all through the grove with long tables for dinner.

The boats are coming in and now the congregation is assembling to hear your father speak. A man from Ypsilanti has come here to find your father to make some contract for paper. They are contracting for a carload of paper.

Home again in my own room. Our visit to the lake passed off very nicely. Your father talked about forty minutes in regard [to] Colorado and California. All seemed interested. Father is in good spirits, gets tired out with constant taxing cares here. He will go to New York next week. I shall accompany him. We think we shall call on Samuel Abbey. We hear his health is poor.

Lt 27, 1875

White, W. C.

Battle Creek, Michigan

July 26, 1875

Dear Son Willie:

I sent you report of our Conference Meetings from which I hear nothing. I wanted these testimonies put in, for I know that they will do good and be exceedingly interesting. But I have more on hand of the same. If you do not want them, I will let Uriah publish them. He wants them. Let me know at once if you feel any reluctance and had rather they would appear in [the] Review first, all right, just express yourself freely.

I hope we shall not get in a hurry to get back, but I do want to get home again. We stood all the taxation of labor in the camp meeting and came out strong and of good courage, but the drought here at Battle Creek is telling upon us. My head is tired all the time and my heart is oppressed.

We had an examination of Lillie Belden's neck. She has a very badly swollen neck. We feel anxious about her. John examined with stethoscope. It sounded like water rushing. This enlargement is fearful, and the cure so difficult and protracted if cured at all.

Old Mrs. Jenkins near Walter's, died a few days since with dropsy of the heart. Worden's brother's wife died a few days since.

The institute is quite full of patients, now, of a good class. We try to talk with them and get acquainted with them as far as possible with our other cares. John Kellogg looks like a little old man. He must have a change and not do so much or his life will be sacrificed.

Willie Fairfield and Elliott seem to be doing well, digging right into it. It is hard to do much at the Institute unless there can be a different stamp of minds in the physicians.

Gettie Davis is very low. Brother Lockwood and a few others prayed for her, but she is still running down. Poor dear child. Her mind is very feeble. We took dinner there today and prayed with her. That family seem to have but a frail hold upon life. Brother and Sister Gaskill have moved out of the corner house and Sister Dusten takes charge of the house. Sister Gaskill's little girl is a perfect piece of destruction, destroying and tearing and losing and running away. Her mother has no control over her.

Willie did you sell any spring beds? I had four; two rather narrow ones and two wide ones and one with slats. We find none here now. One we sold to Institute, one to Rosetta and the slat springs to Institute. Now did you sell the other two? What did you sell of bedsteads and bedsprings?

The enemy is making a special drive at this time and may God help us to move in His fear and not become discouraged.

What do you think of our coming back to camp meeting? We shall have to leave several camp meetings here for others to attend. We shall have to leave the Seventh-Day Baptist Conference, but we want to do what is best.

I do not want anyone to write me again as Lucinda did last. I suppose you have heard all the news from others. Annie has just written you. Annie wrote purely a business note, not one line of news except we are all well. If you want to keep us pleasant, just don't put in such words as this. Write one of you each day and tell all you know [even] if some items have been repeated.

How do the Sabbath schools prosper? What is Edson doing and how are you all? Write all you can afford to. How do you now like the arrangement of bathroom above? What use has been made of the room 6 x 10 or 12 designed for bathroom. Do the rooms seem small? Is the kitchen handy? Please answer these questions.

We hope the Lord will bless you all abundantly.

In haste and much love,

Mother.

Send all my letters in reference to Littlejohn, testimony for George Lay, statement from Sister Saxby for Dr. Lay. Testimony for Doctor Lay send immediately.

Mother.

Lt 29, 1875

White, W. C.

Battle Creek, Michigan

August 8, 1875

Dear Willie:

I arise this morning before others are up to write you a few lines. I have not been able to write for one week, I might say two weeks past. My head suddenly refused to serve me. Power to think or read or write seemed to leave me. I was very bad, could not sleep. Was without sleep except about one or perhaps two hours sleep each night.

About this time your father left for New York. He remained away until Friday night. He returned in the night. He was alarmed for me, to find me in such a condition, and the investigation coming off on Wednesday.

This is the first letter I have put my hand to write since my sickness. In addition to all this I took a violent cold, and inflammation and catarrh set in. I have been having palpitation for two weeks, unable to bear any exertion. Thus the investigation commenced. I could not be present only when called for a special purpose to answer for myself.

Thursday I was called in and did answer to the charges of contradiction in Testimonies. At first I could not speak connectedly, but I became more clear and gave a most clear and forceable statement. In this I related what use Elder Littlejohn had made of my words spoken to him in confidence, in saying before that houseful, If Sister White would unloose his tongue, he could relate things that would settle this matter forever beyond controversy.

I related what impression was received that your father must have been guilty of crime and I had been obliged to explain to several that your father was [not] guilty of immoral conduct in any way. Now, said I, Elder Littlejohn said to me, I could, if I deemed him worthy, entrust to him matters of confidence and these things should be sacredly kept and should be never used against me. I have put confidence in Elder Littlejohn for the last time. He has betrayed my confidence. Now Elder Littlejohn, I unseal your lips, you may tell all I have ever spoken to you. Had you told the very thing that night, you could not have produced half the effect you did. Now Littlejohn had nothing to tell, although I gave him all the liberty he could ask. He thought that night when he asked to have his lips unsealed to intimidate me to take my position with him. He found that I was not to be driven by a threat even from Littlejohn. I showed distinctly that I had not changed my position or contradicted myself in a single particular.

There was a question asked by Littlejohn which Charles Jones can recollect, when I had said, I cannot see why the principles of leadership does not harmonize with my views the last twenty years. Elder Littlejohn spoke up, "Do I understand you, Sister White, to endorse unequivocally the leadership question?"

Said I, "I am not prepared to say this tonight. I wish to examine the matter more thoroughly and clearly, see where I am to step and not move hastily that I will be obliged to retrace my steps."

"Well," said Brother Littlejohn, "Sister White is not settled herself. When she goes home and she and her husband can come to an understanding on this question, then there may be an adjustment of the matter."

Elder Littlejohn has not admitted this yet, but Brethren Carman, Root, Jerry, Rummery, [and] Baker have distinct recollection of it, and when requested to arise if I had stated the matter correctly, did so. After Elder Littlejohn had tried his best to place me in a false light, I again spoke. My voice was about gone through hoarseness, but I went away from the meeting feeling free. Next day, I went again, heard letters read which had been exchanged between us and then took up Charles Russel's case. He had said when I received Brother Littlejohn's letter requesting a confession from me to the Allegan and Monterey churches, This reminds me of the words [of] the devil to Christ, All this will I give thee, if you will only worship me. Only come to Elder Littlejohn's terms and the controversy ends.

I wrote two letters but feared that every word might not be just right and penned a third. Called Brother Russel and Day together. Read these letters to them. Brother Russel said it was just the thing. If that did not help Elder Littlejohn, nothing would. The next I heard from Brother Russel was a letter stating that Elder Littlejohn had withdrawn from the church of Seventh-day Adventists, and [was] charging this upon me, that my letter to him and my unfortunate visit to Monterey and Allegan had brought around this terrible event. He thought a confession was due me to the Monterey and Allegan churches. I made no

answer to said letter. I heard that Russel had stated to make of none effect my letter, that Brother Day held that I had written two before it, and did not send them; then the latter was dictated by Brother White.

Brother Day arose and said just one word my husband suggested should be changed, in the place of "all" put "some" as "all" might be misconstrued. This shows Charlie in a poor light. This is the man you nursed and at the expense of your health. This is the one we had welcomed to our home and board. He wants a conversation with me. I have refused him. I will not trust any words spoken to him only in the presence of witnesses.

Elder Littlejohn made a speech to me such as a judge makes to a criminal convicted of crime. He reined me up to the judgment and affirmed that I had contradicted myself and a confession was due the churches in Monterey and Allegan. I then arose. I spoke with power repelling his charges although I was so weak I could scarcely stand upon my feet. I had not slept the night before, not one minute.

A vote was taken if we had an investigation showing that we were entirely clear from all blame and the charges made against us, to arise and all arose but Littlejohn, Warren, and Charlie Russel. Contrary requested to arise, no one arose.

Your Father preached yesterday with great freedom. He also spoke in the afternoon with freedom.

Sabbath drawing on.

Willie, I wrote this much and could not write any since because of my head.

M. V. Hull came today, seems cheerful and cordial. We took them to our tent. I was sick, yet God gave me freedom in speaking to the people today. I am not discouraged. Your father is very free and happy. I am glad I have spoken Thursday and today; shall speak once a day. I could say much but cannot just now.

Love to all. Received Annie's letter today. Glad to hear from her. Will write when I can.

Your Mother.

Lt 30, 1875

Mary

Essex Junction, Vermont

August 22, 1875

Dear Sister Mary:

I have felt very anxious to see you and talk with you before I left Battle Creek, but I was too sick to have any care of this matter. But since I have found a moment of spare time, I feel urged to write you. I feel a deep interest in you, my dear sister. I have been shown some things in reference to you which I dare not

withhold longer, because I feel you to be in danger. God loves you and He has given you unmistakable evidences of His love. Jesus has bought you with His own blood. And what have you done for Him? You might be fitted for a good work to glorify His name if you would surrender all to God.

You are affected too easily by a wrong influence. Your heart has not been sanctified to God. You love yourself, [you] love to enjoy pleasure, and love the society of young men; and you fail to discriminate between the worthy and the unworthy. You have not experience and judgment and are in danger of taking a course which will prove to be all wrong and result in your ruin. You have strong affections, but your inexperience would lead you to have them placed upon improper objects. You should be guarded and not follow the bent of your own mind.

We are, my dear child, living amid the perils of the last days. Satan is intent upon corrupting the minds of youth with thoughts and affections and sympathies that they think are real genuine love which must not be interfered with. This I was shown was your case. You little know how very anxious and how great burdens your parents have borne for you. You may think that you have been restrained too much but it is a mistake. I have been shown that your parents have been proud of their children and they have indulged you too much. They have not restrained you as thoroughly as was their duty. They have allowed you to do too much as you pleased. And you have not submitted to parental authority as was your duty. You have not honored your father and your mother as God requires of you. The sin which exists in this generation among children is disobedience to parents, unthankful, unholy, lovers of pleasure more than lovers of God." [2 Timothy 3:2-4.] And this state of things exists to such an extent it is made a subject of prophecy as one of the signs that we are living in the last days of time.

If you expect to be loved of God and to retain the presence of holy angels, you must have a submissive spirit. Be willing to be instructed and to be led. And seek to follow in the path of virtue and holiness.

God has claims upon you. He has blessed you with life and with health and with capabilities, reasoning powers that you may, if you will, greatly improve or you may abuse by yielding these powers or qualities of mind to the control of Satan. You are responsible for the ability which God has given you. You may, by making the most of your privileges, fit yourself for [a] position of usefulness and duty. You need not be aspiring to do a great work, aspiring after great things. But you may be doing your work, small though it may be, feeling your responsibility of doing this work to God's acceptance, and when you do this small work all right, God will entrust to you a still greater work. There is importance attached to the course you pursue. Angels of God are watching Mary to see what character she develops. God is weighing moral worth and a record is kept in heaven of your acts, of all your deeds, and you will meet this record by and by.

Remember, God will make use of all of His children if they will surrender to Him. He has a place and work for all. There are many, you among the number, who think it not possible that God can use you. Think not this longer. You may do your little work in a manner to glorify God. The rill does not refuse to pursue its narrow channel because it is not a river. The grass does not refuse to grow because it has not the proportions of stately trees. The star does not refuse to shine because it is not the sun. Oh, no. Everything in nature has its appointed work and murmurs not at its position. In spiritual things every

man and woman has his or her own peculiar sphere and vocation. The interest God requires will be proportionate to the amount of entrusted capital according to the measure of the gift of Christ.

Mary, you are in great danger of throwing yourself away and bringing upon yourself great unhappiness which you cannot redeem if you would. But now is your time and privilege to redeem yourself and show a stability of character that will make you of real moral worth. Christ has a right to your service. Yield to Him heartily. Let not the unconsecrated lives of any, influence you. Be true to principle. I said, Jesus loves you. I meant it. You have grieved His Spirit time and again. You have grieved the heavenly angels by your willful course; but it is not too late to redeem the time. Your future happiness depends upon a different course of action entirely. Be sober, watchful, and prayerful, yet cheerful. Make Jesus your confiding friend.

I was shown in my last vision that there are many of the young in Battle Creek who have not the fear of God before them, who are not at all religiously inclined. And there is still another class who are scoffers. Among the latter is Preston Kellogg. He has all his life been rebellious. He has dishonored his father and his mother. The restraint of home and of parental authority he has despised and rebelled against. He has not been subdued. A rebellious spirit is as natural as his breath. He is quarrelsome at home, disobedient, heady, highminded, unthankful and unholy. Such a spirit you are favoring. You are allowing your affections to go out after this boy. Stop just where you are. [Do not] allow this matter to go one step farther. I told my husband all this before he went into the office, but my husband said if we would give him a favorable position, he might reform. He was encouraged, but he has not reformed.

I was shown that he was a scorner of religion, a miserable unbeliever, a skeptic. He has a strong influence for evil over the young. He has nearly ruined the principles and morals even of my sister's children as well as many others. He makes sport of religious things. He puts on a fair exterior to keep favor with you, but his entire life has been rebellious at home and rebellious against God. His habits are corrupt, iniquity, secret iniquity he practices. I have seen his case and I speak understandingly.

Even if this young man was of himself other than I have described, I should as one who has love for you, warn you to never link yourself with such a family. There is no happiness or harmony in the family. But as it is, you would be the most miserable girl that lives if you should give your affections to such a worthless object. No matter how he talks and deceives you, God looks upon him as he is, and I warn you to not cherish feelings of affection for this young man. He is worthless. I understand what I say. I know many young men more worthy of your love whom God loves and who would love you with affections pure and virtues untainted.

I have much to say but no more now. Heed the counsel of your friend and sever all intimate and close connection with the young man. He is unworthy of your love. He would not respect you if he will not respect and honor his parents. You must not be ready to dispose of your heart's affections. You are young and you are unsuspecting. You will surely be deceived unless you are more guarded. God has purposes for you which Satan wishes to defeat. Give yourself unreservedly to God, connect with heaven. Do not be led away from your Redeemer by an irreligious young man, a scorner of sacred things. Sever the intimacy existing between you at once. Do not follow your inclination, but follow your Saviour.

Eternal life, my dear child, eternal life you want at any cost. Do not sacrifice this for your pleasure to follow your own feelings. But give yourself to Jesus, love Him and live to His glory. Sit like Mary of old at His feet and learn of Him. You may do good in the world. You may be fitting for a higher and more responsible work. You cannot afford to sacrifice yourself.

I have much more to say to you, but no more now. Take these words written, act upon them and God will bless you abundantly. Take reproof as from God, take counsel and advice given in love and turn ye, turn ye, for why will ye die?

God has given you golden opportunities. Improve them. Make the most of the time you have now while at Battle Creek. Set your soul to seek God earnestly, humble your heart before Him and in the simplicity of humble faith, take up your cross and your responsibilities and follow the Pattern given you. Heaven will be cheap enough. The precious immortal life will be given to all who choose the path of humble obedience. It is now your day of privileges and opportunities. It is now your time to know the things which belong to your peace. Will you, my dear sister, turn square about? Will you from this time make an entire change in your life and seek to know what is the will of God concerning you? Neglect not this time of privilege, but here, right here, lay all at the feet of Jesus and serve Him with your individual affections.

God help you to break from off you the shackles Satan has sought to bind upon you.

In haste and much love,

Your sister.

Dear Mary, a few words more. I have been shown that the young like yourself who are wayward, do not naturally choose the company of the sober and sensible and discreet, but the society of those who are pleasure-loving, vain, and conceited. Such a woman as Mrs. Sawyer, James Sawyer's wife, has a far greater influence for evil on such a mind as yours than the influence of those who are right and have firm principle. Your nature is impressible. You move thoughtlessly without consideration. Battle Creek is no place for you without someone shall have a tender care for your soul and shall watch over you as a mother.

When young people go to Battle Creek, there are two classes of society—the discreet and those of firm principle, and the vain and proud and unconsecrated. We find that those who come to Battle Creek generally choose the society of the latter. This lays upon the church an additional burden. All young who choose to be molded by the last class are not the persons to be sent from home to obtain an education in Battle Creek. They need first to learn good behavior at home, obedience and respect to their parents at home before they are sent abroad to influence others in a wrong direction and to be influenced.

Mary, you should study and consider before you move. You are impulsive and do not study the result of your course. You do not take time to think and to pray and you do not watch unto prayer. You will make some terrible mistakes unless you think and meditate and consider where such a course will lead you

and what will be the result of your course on your future life and what effect does your influence have upon others.

Is God pleased with your course? Is Jesus, your Redeemer, honored by your life?

It is time you thought seriously, candidly. God help you to press to the light.

Lt 31, 1875

White, W. C.

Richmond, Maine

September 3, 1875

Dear Son Willie:

We received your letters yesterday. Thank you for writing. You may be assured we were very glad to read them.

Our tent is pitched in a beautiful grove near the stand. We arrive on the ground Friday morning about eight o'clock. Our tent's company consists of your father, mother, your Aunt Mary Foss, and your cousins Mary C. [and] Ellen B. You will be surprised that we were successful in meeting so many of our dear friends. We enjoy this meeting together and frequently find ourselves wishing that Willie and Edson and their good wives were present. I am pleased with my household, every one of them, and would love to introduce you to our relatives and friends in Maine. Some you have never met. I am of good courage, praise the Lord. We visited your Aunt Lizzie and had a very pleasant visit. It seemed like my girlhood days to go into the field and gather huckleberries.

We went to Portland and then to Saco to visit your Aunt Harriet and your cousin Emma. We found them afflicted indeed. Your Aunt Harriet we do not think will live through the falling of the leaves. Her great care for her husband for several years has been the cause of this affliction. We parted with my dear sister, never expecting to meet again until the Lifegiver shall call the captives from their prison houses. We meet and part here with our loved ones, but within the golden gates, within the sapphire walls of the city whose builder and maker is God, there will be no such sad partings. Sickness will never enter there. I felt such strong desire to gather my sister in my arms and shield her from the anguish of physical prostration she endures daily; but Jesus loves her better than I can. I leave her in His tender arms of love.

We made a flying visit to your Uncle Foss and found a hearty welcome from the family. Three accompanied us to the camp meeting and enjoy the camp and woods very much. The weather is excellent.

There has been a spirit of freedom in the meetings. The testimonies borne seemed to be spirited, having the right ring. All seemed to feel the responsibility of a trust committed to them which they were not safe in neglecting or abusing. I do not know when I have seen a people who seemed to feel, as these

people do, that they had no opportunities to neglect, no privileges to regard lightly. They must watch their own souls and also strengthen the hands of their brethren. Discouragement has fastened upon many souls during the past year, but we find nearly all holding fast the faith amid trial and discouragement, and the whisperings of Satan, "You had better give up." But how could they do this? What would they hold on to, should they give up their present hope? We were enabled to point the doubting, trembling souls to the Rock cleft for them. The Master has mansions prepared for them above. These heavenly attractions are of the highest value to them. We sought to get the eye upon the unseen, and this will tide them over many difficulties.

Obstacles will never be entirely removed from the pathway of the just. When darkness gathers about their souls, if they are acquainted with prayer and intercede for God's grace, they will gain a new and rich experience in eternal things. They can by faith gain clearer views of the eternal weight of glory that the overcomers will receive. This will make their present conflicts and uncertainties small when compared with things unseen. By faith they may say, "The Lord God omnipotent reigneth;" [Revelation 19:6] and with assurance and hope strengthened by the strength of the Mighty One, their faces may be shining with the glory borrowed of heaven.

The light is shining forth upon the fourth commandment; God is opening the understanding of many to see that they have been breaking the Lord's Sabbath. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Revelation 11:19), calling, as it were, the attention of the people to the law of God covered by the mercy seat. The angels are represented as all looking reverentially into the law. God has made us the repositories of His law. What a responsibility is ours to form characters in harmony with the law of God! We are drawing nearer and still nearer the solemn event of our Lord's appearing, "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

Precious gifts have been entrusted to men. We may improve or abuse them. If we will wisely improve them we may make those within the sphere of our influence better and we will be enriching ourselves with moral power to be a light to others who are in darkness.

The testimonies borne by individuals have been of a cheering character. This is the scene of your father's earlier labors. Quite a number refer to that time when they first heard the message of Christ's near coming from his lips. They were deeply interested, although they were but children. The impression has never left them, for they were then convicted and their hearts imbued by the Spirit of God which accompanied the message. Now they are in middle age and understand more fully the doctrine and have a more firm and rich experience in present truth. They speak of their hopes and faith with animated countenance, looking forward and hastening unto the coming of the Son of man in the clouds of heaven with power and great glory. The message of the third angel sounding in solemn warning calls their minds to the sacred truths which once affected their hearts so sensibly. The Lord is good. He is very precious to His people. I close abruptly to get this in the office.

Lt 32, 1875

White, J. E.; White, Emma

September 10, 1875

[Edson and Emma White:]

I was shown if Edson had respected his father's counsel in regard to his course at Ann Arbor, he would have saved himself great trials, but he thought he knew what would be for his advantage and he pursued his own course. Had he prospered it would have proved his ruin. He and Emma gradually departed from God in a manner which, as they now look back upon, astonishes themselves, but this work did not begin at Ann Arbor. It was the work of years. The Lord had warned and admonished and pointed out the right way and clearly revealed the wrong way. These reproofs were not regarded; [or] the light cherished. These children chose their own course and with it the curse which ever follows such a course. They were self-deceived.

Their course was without wisdom or principle. They left God and His wisdom to follow their own course which was foolish and unconsecrated. They dishonored their Redeemer whom they might have honored. They might have saved souls, but they were stumbling blocks to those who might have been warned to turn from error to truth, from sin to holiness.

I was pointed back to the infancy, childhood, and early youth of Edson. The battle of Satan commenced in his very babyhood to separate him from us and lay him in the grave. God sent His angels in answer to prayer, time and again, to ward off the evil angels and give him to us by sparing his life. The work of Satan to hinder us in the commencement of work has made Edson a special subject of his wrath, for the work of extending the light by the publication of the truth was connected or commenced with the life of Edson. This life has been critical and marked because of Satan's determined effort to oppose the work we were doing in publishing the truth.

The life of our son has been interwoven with our first efforts to extend and exalt the truth by its publication. Satan was permitted in the providence of God to contend for the life of the child. Our tears and prayers and faith saved the child, for angels were sent to our help so that the efforts which Satan calculated would dishearten and discourage our efforts entirely were the means of bringing us closer to God to plead and wrestle in faith until victory came to us. [This victory] so far increased our courage and our hopefulness because, by these special victories gained, we knew we had the favor of God, that we were strengthened to do the very work in sending out the light of truth which Satan hoped to discourage us altogether in doing.

Edson suffered indeed in his babyhood and childhood for the truth's sake. Satan has had a special spite against him because his supposed victories were turned into complete defeat and that which he thought would prove a failure to us was a rich victory. Time and again the life of our son was nearly gone, but the prayers of faith saved him to us and gave us increased love for God, increased zeal to carry forward the work which Satan was seeking to defeat.

As Satan failed in the attacks upon his life, he has been just as zealous in seeking to destroy his soul. The Lord has had a part for Edson to act in His cause, but Satan was determined he should not do this work or be qualified by devotion and consecration to unite his interest with us. Satan has well known that he

could in no way work so well to weaken our hands and discourage our hearts as to tempt and deceive our own son to withstand all our efforts, and his example and influence tell against the truth rather than in its favor. Satan would gain a double purpose in this. He would not only cause us discouragement but the abilities or talents that the Lord had given Edson, as steward of His grace, to be employed with the high purpose of doing his Master's bidding and promoting His glory, he would use to his own account. Satan has been wide awake to hurry Edson on, from step to step, with high hopes that he would never realize [in] aspiring to do some great work. With his mind fixed on this, thinking to do great service, he was neglecting the important experience for him to gain daily in fitting himself to do his Master's service by a willingness to do a small work, to work on his limited talents, doing what he could to the best of his ability in any situation where he may be placed. The best use of the few pence entrusted to him to use for his Master's service, with a solemn sense of his responsibilities to use aright the ability he already possessed, would have given him confidence and courage and faith, and the Lord would have entrusted him ere this with higher responsibilities. The Lord looks for and requires [of] each of us returns proportionate to the amount of entrusted capital.

Edson failed because he did not give his heart to God and watch and pray and make a business of serving God. He allowed self to come under the power and control of the enemy.

Christ has done much to save Edson. If he is lost, it will be because of his own sinful neglect to improve the gifts and cherish the graces of the Spirit of God. Christ has paid us the wages of His own blood and agony to secure our willing service and unquestioned obedience. As the gift of God in giving His Son is without a parallel, the ingratitude of refusing or even slighting the gift is manifestly unparalleled ingratitude.

Edson has wasted many years of his precious life. He has pleased the enemy and made angels weep. At Ann Arbor he grew more and more indifferent and careless. He neglected self-examination and prayer. Edson and Emma seemed to be deluded. They thought [that] to be advised and counseled was an effort on the part of others to abridge their liberty. Edson thought he could manage wisely. The Lord allowed him to follow the bent of his own mind, the promptings of his own nature. He removed His light and His love from him.

Satan perverted everything his father might do which did not agree with his mind as a determined effort to work against him. This was the very work Satan wished to succeed in. Edson had neglected the little duties of life which is the essential part of education in practical life. He had not felt his mutual obligation devolving upon a minor to his parents. He had to the great injury of himself and injustice to his parents neglected these more private duties of practical life to follow out his own ideas. In doing those things that pleased his fancy, he lost golden opportunities of developing a symmetrical character. He failed to cultivate his moral powers. He neglected to keep his baptismal vows. He did not keep his heart with diligence. He did not improve the advantages he might for the improvement of the mind and morals; he was therefore weak in moral power.

His mind had been left untasked to enjoy variety and change; therefore he lost command of his mind. He could not concentrate his mind on any one thing long enough to make a success of anything. He

failed of perseverance and close application. Edson has to himself excused his failings. If this or that or the other thing had been different, he should have succeeded in his undertakings, but he seldom blamed himself as the cause of his poor success in life although he had a better chance than most boys of his age.

He needed personal discipline and to learn the true art of how to economize his means rather than to please and gratify his inclinations. He would lay his plans and they seemed so flattering to him that it was like taking out the right eye or cutting off the right arm to yield these plans and purposes and follow the judgment of others of greater experience. It has been very hard for Edson to yield his cherished notions and schemes. He thought he could make some dash, or invent some means to get money at a stroke, without having to go through the slow routine of toiling and in climbing from the lower to the topmost round of the ladder.

Edson has not had a correct knowledge of self. Religion to him has not possessed interest. The one great thing has been how to get means fast, and he had a faculty of spending faster than he gained. He has tried this and that and changed from one thing to another and failed in everything because God has blown upon all his efforts. Prosperity would have ruined him but adversity has been his blessing.

Edson has neglected personal discipline of the feelings and of the affections which must be under the control of enlightened reason and a sensitive conscience in order for the right keeping of the heart. The levities of the world have attractions for Edson. Especially has Satan made most earnest efforts to lead Edson on to imperil his soul for gain when separated from our influence. He has not cultivated a love for devotion and religious impressions. He has had too many exciting projects to occupy his attention to be devotional, watchful, and prayerful.

Emma has not helped Edson. They have both been too well satisfied with the happiness of living for and loving each other and concentrating their thoughts and care and anxiety upon themselves. Emma has a selfishness in her disposition [that] she is not aware of. She thinks of herself, works for herself, lives to please herself, consults her wishes and her pleasure, her tasks, and her desires. [She] is more like a petted, indulged child than a caretaking, useful, self-denying woman, bearing the share of life burdens she is capable of bearing. By exercise in useful employment [she would] lose sight of herself, [and] cease to think and plan for herself.

I was shown that God is not pleased with the life that Emma is living. She is not answering the purpose of God in her life. She naturally sinks into [a] state of performing, to live without care, without bearing responsibilities; and the less she does is becoming less and less inclined to labor. She has too much time to humor and pet her ailments instead of rising above them and forgetting them.

The Lord in His providence opened the way for Edson to come to California. He could not have a favorable chance in Michigan to reform and live a new life. It is a hard place in Battle Creek for those who have erred, especially the youth, to rise. There are not nursing fathers and nursing mothers to help anyone to the light and to inspire [him] with hope and courage. But nearly all are ready to lend a helping hand in pushing them down the hill to the very bottom. God in His providence pitied Edson and could

see and know him better than his own father, better than any of his brethren. His love has been greater than the love of a father, more tender and deep than the love of even a mother.

The temptations and trials he has met in a new country have been severe, but although the Lord was pruning, yet He pressed in love. While He permitted the fires of the furnace to kindle upon Edson, He kept His eye intently fixed with pity, tenderness, and love, that the fierce flame should consume nothing but the dross.

God will work for Edson if he will cling to His arm. Men and his own brethren will misjudge his motives, misconstrue his words and actions, and censure when they should approve, but this should not shake his hold on God. He will be tested; he will be tried. Satan has been playing the game of life for his soul. He has succeeded in ruining one Christian grace after another, and Edson has been losing fearfully until Satan felt that his triumph was almost complete.

Edson became alarmed at his condition and again aroused himself and with zeal and earnest, painful anxiety entered the contest anew to win back the graces Satan had gained. He has not been wholly unsuccessful. Angels are looking with pleased triumph upon the success he has made, the victories he has gained. Every temptation resisted, every effort on Edson's and Emma's part to deny self and to manifest disinterested benevolence is recorded in heaven and will be as jewels there to be received as their heavenly treasure if they succeed in overcoming. What a thought—angels, pure angels, interested in the salvation of sinners! There is more joy in heaven among the angels when one sinner repenteth than over ninety and nine just persons who needeth no repentance.

Courage, faith, and persevering watchfulness are necessary in order to make a success of perfecting Christian character. It is not battlefields or the stake alone that demand courage. There are even those at hand who will at the very time when their words of encouragement would be like balm to the spirit, if they see a chance to censure and press the erring to make him feel and deepen his perplexity, will take advantage of the circumstances and discourage rather than encourage. But all these are to be borne cheerfully for Christ's sake. If we suffer for evil-doing and take it patiently, we do no more than we should do; but if we suffer wrongfully for well-doing and take it patiently, we shall come forth as gold purified and shall share the glorious reward. When in well-doing we shall become weary and discouraged, God's angel may be commissioned to bring us messages of mercy from the heavenly throne. Whatever seeming failures and disappointments we experience, we should not fling away our shield of faith, for that is the time we need it. We should not despair and say it is of no use. That which to our eyes may read failure, with eyes enlightened the Spirit of God, may be divine success with God. That which the world reads as success, may be to us terrible defeat and calamity as far as our eternal interests are concerned. You have a work to subdue self. Emma has a work to understand the defects in her character and to overcome them. Selfishness underlies the springs of action and is having an unconscious influence upon Edson. The disposition to live and plan for self is entirely contrary to the gospel plan and will, unless seen and decidedly overcome, prove the shipwreck of both of you. It is dangerous rocks that will grind your vessel unless you are guarded.

It should not be your study, What will best please me, but what would please God? What is duty? What influence will my course of action have upon the lives of others? What influence will it have upon my spiritual prosperity? Christ pleased not Himself. He is our example.

A radical change must take place in both your hearts, in your plan of action, your motives and aims in life, if you make a success in gaining the immortal life. You have a work to do to prepare yourselves and others for the better life to come.

When Edson came to California, he purposed in his heart to live an entirely different life, but it was not easy or natural for him to commence to climb from the lower round of the ladder that he might become successful. He wished to reach the upper rounds without persevering effort or persevering patience on his part. He was in a hard place where Satan could tempt him and annoy. He had not spiritual strength. He was being tested and proved. He was inclined to be superficial because he had not acquired habits of thoroughness. He had to war against his own natural inclinations to plan and invent and become scheming, but he labored hard. He tried to do his duty. He tried to cultivate self-control and to die to self. It was like the death struggle, but this was his test, this his trial. Every victory he gained angels looked upon him with pleased triumph. The prayers which have been offered in his behalf God had heard and when the boy of so many prayers made sincere efforts to reform old habits, heaven rejoiced. I saw when Edson would become discouraged and reckless, neglect strict watchfulness and prayer, the angels looked sorrowful and grieved. I saw Edson seeking to do good in bearing responsibilities in connection with the cause of God. As he did this in a spirit of humility and dependence upon God, his feeblest efforts would be accepted and valued in accordance with the spirit and motive with which he worked.

God has been seeking to draw Edson near to Himself, away from his errors, away from his own spirit, his own plans, and from following his selfish inclination, that He might impress his heart and [he may] be sanctified through the truth. If he would surrender his will and his way even now, He will accept his efforts to glorify His name. Edson needs self-knowledge. He should understand wherein he is particularly deficient and wherein are his strong points, and then seek earnestly to [strengthen] the weak points in his character until there is a good degree of harmony in the powers of the mind. He should make special effort to give to the powers of the mind their due balance. He needs the help of Emma not to discourage his efforts of self-denial, but to encourage and strengthen them. Emma needs to cultivate unselfish actions and be less self-caring, if she is [to be] a happy, contented, satisfied woman. Her unrest of feelings has its influence. If she lifted with Edson the lesser burdens of life cheerfully, which she can and should bear, she would be a happier woman and would not have time to center her thoughts upon herself. She is rusting from inaction. She is disinclined to bear responsibilities.

Above all things you should both overcome selfishness. You would do well to become acquainted with the motives which prompt to particular actions. It is essential that you study carefully as disciples of Christ how to overcome the defects in your characters and seek to have harmonious characters, that you may not when engaged in the work of God bring a wound upon His cause. You need to cultivate self-denial and steadfastness of purpose in denial of self. You need to cultivate spirituality and earnest yet

humble zeal in the cause of God. I was shown God's Spirit illuminating His Word and you were rejoicing in the light and beauty of the Scriptures.

Your father has had a true and unselfish interest in the cause of God. This was in his estimation higher than any earthly consideration, nearer than any earthly relationship. His fears that the cause of God might in some way suffer through neglect on Edson's part led him to make remarks to Brother Butler in reference to Edson's connection with the work. His great caution lest the cause should suffer from any unfaithfulness of Edson's, and he be made responsible for his errors, prompted him to mention his fear to Brother Butler. He feared to have Edson entrusted with grave responsibilities. And if on investigation it was seen that he did not do the work with faithfulness, they must not allow the cause to suffer because Edson was his son.

Brother Butler should have had a careful and thorough investigation of the way Edson was doing his work. And if he was doing as well as others would do with his years and experience, he should have given him good counsel and words of encouragement. He was a father of children, and should have been a father in Israel. If Edson's course proved on investigation to be unfaithful, then he should have made the facts to appear first in laboring with Edson. He and Elder Loughborough should have taken the matter up according to the Bible rules and talked with Edson in a kind, Christian manner with the object of saving him as they would labor to save any poor sinner. To this work God has called them. These men both neglected their duty in a marked manner. The course these leading men pursued towards Edson was such as no Christian can be justified in pursuing toward one of their fellow men. There was no justice in their course. They did not deal justly, neither did they show that they loved mercy. They both had a favorable opportunity of showing their real character of labor under peculiar circumstances. They revealed themselves as greatly deficient in Christian charity and wise discipline to the erring.

Brethren Butler and Loughborough thought that they were pursuing a correct course, but their discrimination and judgment in the case of Edson was greatly perverted. Brother Butler in making public the errors and failings of Edson to a large number of the brethren, when he had no positive ground to charge him with unfaithfulness in his work in California, was all wrong. Such a course pursued with even those who are found to be in error would tear churches limb from limb. All this was done with Edson not present. No chance was given him to explain matters to answer for himself before a just set of men. He was misstated and charged with dishonesty. He was critically watched and everything that did not appear clear and plain at first sight was set down as dishonest dealing, advantaging himself to the disadvantage of the office. And thus everything was watched suspiciously and set down against Edson on appearance as dishonest. A scoundrel would have had as fair treatment at the hand of justice as Edson received at the hands of his brethren.

No one, even Elders Loughborough or Butler in their work, if critically watched with jealousy, every word and act made the most of, would have stood a poor chance in some of their transactions, for both of these brethren are liable to make mistakes and do make errors like all mortals. But the willingness, even joyfulness, that these brethren evidenced when they thought they had found something they could fasten upon Edson, grieved the angels of God. It is not this spirit that angels manifest when they minister to poor mortals. The young men, [the] Allens, who had just embraced the truth, were put upon

his track to hunt up evidences of Edson's dishonesty and he was made a serious offender for anything they could not see through or explain to their satisfaction. These brethren dealt with a young, inexperienced boy as neither of these would have endured. They would have left the office in their independence. And in their own youth they would have endured far less than they could now have borne with their more mature experience.

Especially would Brother Butler have manifested his natural independence. He would not have endured the test as well as Edson did. These brethren flattered themselves that they had a zeal for God, but it was a zeal without knowledge and without being tempered with love. Brother Loughborough had gotten along harmoniously with Edson. But as Brother Butler related to him the reports he had heard and the knowledge of things left unsettled in Battle Creek, he related all as settled facts. The cautions of my husband he took in a greatly exaggerated light and carried forward the matter in this case as my husband would never have dealt with anyone although he has been called severe and critical.

What kind of a spirit took possession of Brother Butler is difficult to explain. He poured out the most severe, condemnatory reproaches upon Edson, which came upon him unexpectedly and seemed to almost paralyze him. He was too much surprised to say a word in vindication of himself. There was not love or sympathy in all this, but in a hard, harsh, overbearing manner Brother Butler charge and accused and condemned, and without giving him a chance to say anything, left him. There were no tears of sympathy shed, no words of pitying tenderness, no nursing fatherly feelings, but the feelings of a judge. No prayer was offered with and for the supposed erring one. Had God thus dealt with Brother Butler's youthful waywardness, had He dealt thus with his errors of more mature years, sad indeed would have been his condition.

I write this out quite fully, for I have been shown the cruelty, that is from time to time manifested in dealing with brethren who are supposed to be wrong, in a stern, critical manner without seeming to have the milk of human kindness, is wrong. Christ gave us no such an example in His life. These brethren would have driven Edson from the office. This they designed to do if severity and harshness would do it. But Edson felt that he dared not go. He felt if he left the office, it was his last chance and all would consider him guilty.

Those connected with Edson in the office soon saw and knew how he was regarded and were put on their guard and felt that there was no virtue in respecting him in his position. There was, by some, [a] manifestation of selfishness. God will place us in varied positions in His providence to test us, to prove us and reveal what is in our hearts. If our hearts are right and unselfish, it will be seen. And it will be recorded in the books in heaven. If otherwise, this will be manifested. But I saw a very decided change in those who were working in the office. When working for themselves and when working for others, when their efforts were to bring gain to themselves there was diligence and interest and perseverance that did not exist while they thought themselves were not to be the gainers. Whoever has felt this spirit has a work to do for himself in overcoming selfishness that no one else can do for him. Little acts, little words and deeds, reveal the true state of the heart. Edson and Emma are not altogether clear here. Their works savored too much of selfishness. Inasmuch as we are not our own, we are not to feel a selfish feeling in regard to laboring exclusively for ourselves. There are many of excellent capabilities [who

employ these to advantage] when these traits of character are to be exercised to improve their own condition, but connect them with the cause of God where their keen foresight and close management will not particularly advantage themselves in a money point of view, and it is entirely a different thing. The abilities they manifested in worldly business transactions for themselves are not employed in the service and to the advantage of the cause of God. If men are called to labor in the advancement of the cause of truth in any department or branch of the work, the principle upon which each should act would be to bring the rest of his powers to bear upon that particular work to which the Master has called him. If God has placed one in connection with His work, it is not merely that himself may be advantaged, but as God has given ability to do something so he is bound to use his talents in producing tangible results.

There is no department of the work of God but that is as constantly under the eye of God as is the preaching of the Word, and those engaged in any branch of the work are just as responsible as is the minister of the gospel. He who said, "Go ye into all the world, and preach the gospel to every creature," has inspired His apostles to write, "Be not slothful in business; fervent in spirit; serving the Lord." [Mark 16:15; Romans 12:11.] God calls for unselfish workers. He will bless only this class.

Those connected with Edson in the work had a sharp eye to their own interest. These were closely interrogated and if they had any word to say to Edson's disadvantage which these ministers could use in the smallest matters, they made a point of it and dwelt upon it eagerly, interpreting every action possible to dishonest motives and perverted principle. But those connected with Edson in the work were not unselfish. They were critical to discover any act which savored of selfishness in him, but if they had as critically examined their own acts and their own motives, would have discovered if Edson was selfish, they were so in a greater degree.

Edson saw selfishness in others that he thought justified sharp practice with himself lest he should not be worsted. This was not right in him under any circumstances. It always pays in the end to be wholly unselfish even if it is never appreciated here in this world of avarice, selfishness, and fraud. The knowledge that God reads every thought of the mind and is acquainted with every action of the life should be enough to guard every one who fears God from selfish acts. God marks every motive and every deed and He will reward finally as their works have been. Edson should ever feel that God will reward every act of right doing, whether those about him appreciate it or not.

When Elders Loughborough and Butler are placed upon the track of anyone they suppose need close dealing, they have not that liberality of soul, that noble generosity, to stop when they have pursued the work to a reasonable extent. They do not either of them discriminate. After Elder Loughborough was informed by Brother Butler in regard to Edson, he then began to let his imagination work. He had seen some things he could not justly understand and he worked up many things in his mind; and these men, like detective officers of justice, began to think there was a virtue in working up the case to convict Edson of downright dishonesty and villainy. God was not prompting them to this, but their own peculiar traits of character were being revealed, which they should understand and overcome, and deal with no others as they have dealt with Edson, for with what measure they mete it shall be measured to them again. Edson is not free from temptation and danger. His past experience has been very deficient and its influence will bear its marks on his future life unless he is constantly guarded.

Brother Loughborough was deceived in regard to Edson. [When] he heard the reports of Elder Butler, he was ready to press forward matters without sufficient evidence. He was cold, unapproachable as an iceberg. He was critically severe and ironical and overbearing. He was suspicious, and the past life of Edson really gave them a cause for fear but not to do as they did.

The principle these brethren started out to work upon, [was] the motive to save [money]. In taking the responsibilities in regard to the printing of a paper upon the Pacific coast, they worked at matters they did not understand. They took a narrow view of matters. In limiting the wages to as low a price as those working at Battle Creek was not good judgment or wisdom. At every turn in California is expense; it is not thus in Battle Creek. God would have equality and justice exercised toward all. There is no justice in crowding down men who have ability to conduct the work [of] printing a paper, [paying them] below common hands of day laborers at a business that is less confining [and] requiring less exercise of the mind. It is a wrong to gain money to the cause in pressing the laborer to the lowest possible figure, with the principle before him that he must sacrifice because [he is] connected with the work of God, as those [who] sacrificed at the commencement of the work of publishing when the supporters of the work were few. Where there was one then there are a thousand now. A very few should not do all the sacrificing. Let this sacrificing be shared by believers in the truth and let strict justice and equality be maintained at any cost. The cause of God can afford to be fair and be exact in its dealing and not allow a farthing to the upbuilding of itself that is unjustly gained. A penny pressed out of the poor man is not only an abomination to God in any business enterprise but more so in a work professing to be the special work of God. God will look with abhorrence upon means gained to the cause by oppressing the hireling in his wages and presenting the means thus gained as an offering to Him, with one hand placing in the treasury, while with the other hand grinding down the poor man's wages by working upon his conscientiousness, because he is connected with the work of God. Such acts will surely bring the curse of God.

The faithful men in Battle Creek have had less than they have earned. Brain labor especially is the most wearing kind of labor and should command its value.

Brother Saunders manifested as great [a] spirit of self-sacrifice in the price he offered to work for, in connection with the cause of God in publishing the paper, as [did] Elder Butler in his labor. But this Brothers Butler and Loughborough did not see and realize. It was an error on his part making the propositions of Brother Saunders so public and giving the readers of the Signs to understand the work was hindered by Brother Saunders in his unwillingness to sacrifice.

Everything in California moves in a less economical basis than in the East. The very same plan carried out in California that is practiced in Maine would be looked upon as niggardly and would cut off the influence of those who move in so narrow a groove. If these brethren had breadth of calculation, they would have seen that they were narrowing down important labor to a point of real injustice to those employed, for they could not live upon the price placed upon their labor.

Elder Loughborough and Elder Butler made no fair investigation of matters, asked no explanation. After Elder Butler left, Elder Loughborough kept up his plan of dealing with Edson, for he thought he was

unsafe and must be watched. He thought that Edson was not faithful in his time but they were not proper judges in the matter.

Edson's quick foresight and ready tact and knowledge of composition would have been a great help to Brother Loughborough. He could have saved Elder Loughborough much perplexity. He could have done much better if left free to act himself than it was possible for Elder Loughborough to have done. The lack of knowledge Brother Loughborough had and being placed on his guard thinking he must watch Edson narrowly, kept him from receiving that help Edson could give him. He felt that it would be too great a satisfaction to Edson to consult him and for him to be instructed by Edson whom he was holding up to others in the light of a criminal. He therefore took a reserved position, was uncommunicative, unpleasant, and austere, and although he knew that they were dependent on Edson to do the work, yet he treated him as though he had no confidence in him.

The Lord is still calling after Edson and if he will submit to God, He will even now use him as an instrument of righteousness. But if Edson and Emma both could realize how fearful a thing it is to be wanting when God weighs characters and motives, they would walk very circumspectly. Edson, I saw angels are grieved at your ways and manners so much like the joking, trifling spirit of the world when you are with worldlings. You do not maintain a spirit of dignity in keeping with our position and our faith. Wanting, I saw written against both your names in the heavenly record—no injustice here if found among our nearest relatives in the world, no mistake made here, none at all. To be pronounced wanting when judged by the most compassionate Friend, One who even gave His life to save you, is a fearful matter. To be wanting when the judgment sits and the books are opened and the eye of the final Judge turns to see whose names are found written in the book, Oh, that I could make some appeal that you would feel and sense your accountability before God.

You, Edson, are not your own. You, my dear and much loved daughter, are not your own. Therefore you have no right to live for yourself, to choose your own course and make your own independent plans as though you belonged to yourself exclusively. Whatever you do, you can never cease to be responsible to God for your time, your mental and physical powers. God has appointed you to do His work not yours. God has given you talents to improve to His glory. He holds you responsible for not only your faculties and the opportunities, but He holds you answerable to use these well and [to] turn your God-given time and powers to accomplish much, and not to rust with inaction. Nothing short of being co-laborers with Jesus Christ will meet the mind of God. Your accountability to God must be accepted, felt, be met, in order for you to be His acknowledged children. When these responsibilities are met, you will be carried up, above, and away from selfish feelings, selfish motives, and every impure action. You will both feel that you have a great and glorious purpose in life, something to live for, and you may claim health and spiritual strength. You will, under a sense of these God-inspiring impulses, become earnest, cheerful, and strong. You will find, dear children, a life of good works a happier and far more profitable life than that of searching after happiness in selfish gratification of your wishes, your desires, and to follow your inclinations. You may become strong to bear burdens and discouragements and difficulties in life.

You will both become spiritually strong by the consciousness that you are doing the work God has assigned you in a manner to receive His approval. You are neither of you required to be imprudent and

reckless of your physical strength. With prudent care-taking habits, to bring your taste and appetite to the principles of health reform, would do much for you. Both of you have not lived up to the light God has given you. Emma has not felt that she could bring herself to discipline in this point when all that was required was a little self-denial and to call willpower to her aid. This work of health reform is positively necessary in your cases. If all your habits are right, you will have health to do much good and live useful lives and honor God and bless humanity.

All your powers and all your blessings are centered in God. He is the Source of our strength. Emma imagines too much that she is an invalid and that her life is short at the longest. Supposing this was the case, will it prolong her life by yielding to feebleness and infirmity? If she would prolong life, she must put to very best account the powers God has given her and strengthen her mind, strengthen her willpower by doing, by persevering exercise. She will not preserve life by shunning everything like taxation, but she should not carry this to extremes. If she can forget herself, forget that her sister sickened and died, and feel that her life is not a chance, but in the hands of a wise and infinite God who can preserve or cut it short as shall best glorify His name, and she then go forward trustingly, hopefully, she will prolong her life and also have a record in heaven of a life filled with good works.

I testify to you, my dear daughter Emma, that you have a work to do for yourself to deny self and be self-forgetful and make your life active, helpful, and useful.

God is not unequal. He will not require of some earnest labor and the bearing of responsibilities and burdens, wearing His yoke, while others are careless of their time and are really studying how to kill time, thinking of self, planning for self, trying to seek their own happiness, but neglecting the very duties God wants them to do.

My dear Emma needs to cultivate earnest, self-denying industry and prudent economy. Emma will not, cannot, be happy in living for herself. She is not developing but dwarfing from inaction. The mind and muscles must be taxed in order to properly develop. God has given to each of us work. He has left us talents to improve. Those who shun work and personal responsibility will have an account to render to God by and by for the good which they might do and have not done—trees in the vineyard but not fruitbearers. Watch, pray, and work is the life of a Christian. God has work for Edson and Emma to do. The reckoning time is coming. The talents used or abused must be accounted for. The good and faithful servants receive the heavenly benediction.

You have not a moment to lose. Too much time has already gone into eternity with its burden of record. You cannot afford to venture any longer to pursue the perilous path you have taken. You can now at this late date make a success of perfecting Christian character, but it will require efforts, constant dying to self, constant help from God. Money cannot buy for you a pure heart or a single victory or a peaceful conscience. I know your dangers. I know your adversary. I know from whence your help must come. Many are looking upon you as if you would make a failure of establishing a character of strict integrity, of developing an unselfish character before God, and being used as an instrument for good. But I have yet strong hopes. My prayers and tears are bottled up in heaven. God will give you another opportunity, another day of privilege that you may prize the blessings of "this thy day." [Luke 19:42.] Oh, the love of

Christ, more generous, self-denying than a mother's love! Christ has been more deeply afflicted by your ingratitude and disobedience than any mother ever could be. Christ has called for you with yearning, pitying tenderness. He has labored for your salvation more earnestly than any human parent ever has for an only son. Will you respond to such love, such tenderness?

Watch, and pray, do not neglect these duties for any earthly advantage. The eternal life is to be preferred before this poor life of disappointment, pain, and sorrow. Heaven, heaven, if you obtain it, you must give all.

The course of Elder Butler and Elder Loughborough toward Edson was decidedly wrong. It will not answer for them to act out the same to any others as they have to him. They were too eager to find wrong, too ready to condemn and very zealous to make him feel, not considering themselves were liable to temptation and liable to mistakes and had in their past experience, especially Elder Loughborough, erred and needed pitying tenderness. There was not even kindness and Christian courtesy, saying nothing of sympathy exercised towards him. Stern justice without the presence of the twin sister love was brought to bear to condemn without grounds.

They supposed they had some grounds but unless they knew for a positive surety they were guilty of a great wrong to pursue the course they did toward Edson. God cannot favor any such a course even toward the most erring. There was absence of tender pity. If they thought him guilty, he surely needed this. All this exulting spirit was not the Spirit of Christ. This spirit of strong feelings and strong talk is in danger of doing great harm. The opposite qualities should be exercised and thus when we consider the infinite price Christ has paid for the redemption of the soul, then we can appreciate its value. Shall we be indifferent to the saving of a soul for whom Christ has paid so dear a price?

Edson has had great light. He has not cherished the light God has given him. In his blindness he chose his own course independent of his parents. He did not seem to have moral power to resist the temptations of the enemy. Disappointments and crosses he allowed to irritate him. He has been his own worst enemy.

God works in a mysterious way to save His children from the devices of Satan. Our heavenly Father proves us by trials and afflictions. The darkness that surrounds our path, the difficulties that obstruct our way, are the questionings of God, "Lovest thou Me?" [John 21:15-17.]

I have been shown that Edson has in his past life encouraged a spirit of retaliation. He has let strong feelings take hold upon him and has magnified the feelings and actions of others toward him. He needs the grace of God daily. If he relies upon his own strength he will certainly fail. He has neglected the education he might have had. He is now deficient of that experience which he would now appreciate. He has been slow to remedy his defects of character.

Yet I saw that God was of tender pity. His merciful dealings have not ceased toward Edson. God loves him and His merciful hand is stretched out still. God designed [to] bring him over the ground and test him again and again until he can bear the test of God. If he refuses to learn the lesson God would have him, He would bring the test a little closer and still more severe.

Edson has had high hopes. His hope and courage are large. When he has failed in one scheme it has not disheartened him from immediately engaging in another. He has ventured much in carrying out his own plans, but the Lord has set His hand against him in order to save him from ruin. Again, while in California, Edson has been tested. He has not, upon some things, been rightly judged, and while separated from his friends and sorely pressed he has stood the test in many respects nobly. But Edson has a great work before him and he should labor earnestly to gain new and precious victories over self daily. He should guard himself closely against talking of others' wrongs and putting a construction of evil on others' actions. He has permitted himself to dwell on others' faults and to judge their motives. The lesson he has had of others judging him wrongfully and putting a wrong construction upon his actions should lead him to be careful that he does not fall into the same error himself.

Edson has experienced the distress and anguish that one can make others feel. He should seek to cultivate feelings of tender, respectful pity for the erring, and reform them by kindness and faithful labor, rather than to make their case a subject of comment and place them in an unfavorable light, and dwell upon their errors and make the most of the defects apparent in their character. He has felt that he could present Elder Loughborough in a very unfavorable light and hurt the confidence of his brethren in him. This would be a sin in him which would be reflected back upon him again.

We are living in a dangerous time. Especially are the youth beset with strong temptations. Satan deceives with false hopes. The young need spiritual fathers. There are many teachers but few spiritual fathers. One spiritual father is of higher value than a score of teachers. The youth are exposed to temptations to indulge depraved appetite in using tobacco. If a youth in this evil age stands free from this evil habit, thank God for this. If he does not indulge in intoxicating drinks, thank God for this. If he does not visit the theater or play cards, thank God for this. If he does not destroy his virtue by lasciviousness, thank God for this. There is hope of those who escape these fearful snares of Satan, but these are not all the temptations that beset the youth. A thousand temptations are on every hand and if young men maintain a virtuous character, if they are enabled to shun the path of the destroyer, thank God for that.

If the ministers of Christ would feel their responsibility that they are teaching for eternity, that they are tracing impressions upon the tablets of the soul that are imperishable, we should see more fathers in Israel and less judges.

There is too little love in the labors of ministers and too much controlling and governing. Any act of injustice done, even to a child or youth or the young of more mature age, will do much to alienate the affections. Even if this be exercised by parents it will alienate the affections and weaken the influence, for even if they do commit errors that need to be corrected, they will imagine and feel that only oppression is in every act of discipline, even though the discipline be of itself just and deserving. If parents and teachers would remember that they are sowing for all time, and eternity too, they would move with due caution and earnest prayer. Love seen and felt by those we are dealing with will be reflected back upon us again. The youth are the younger members of the Lord's family and He holds those who profess to be His followers, responsible for their treatment of the youth among them.

I was shown that there have many of the young been lost through the injudicious training from their parents. There has been a too critical watching for faults, and these wrongs have been made the most of, and no secret has been made of the supposed errors of the children. A course has been pursued to stir up all the evil in the nature and has encouraged the development, [Remainder missing.]

Lt 33, 1875

Children

On the cars between Ogden and Sacramento

September 22, 1875

Dear Children:

We have had a trying day today. We are on the plains and the whole surface of the ground is nearly as white as snow encrusted with alkali. We have been on the road since Sunday morning at two o'clock—five days and four nights. Everything has thus far been very favorable.

We have been until today remarkably free from dust. It has been cool and very pleasant. We have rested some and written considerable, this with the care of our children, Addie and May, has taxed me considerable. Not that the children have been unusual and unmanageable. They are good children. They are universally cheerful and happy and willing to obey our expressed wishes cheerfully. This has lightened my burden of care wonderfully. Were these children as unruly and boisterous as many children in this car, I should be indeed worn out before this time, but their innocent ways and happy laugh are contagious. We cannot be otherwise than cheerful.

On this train, in this car, are many wealthy families traveling with their children. One family, residents of Oakland, California, have four children, bold, quarrelsome, impolite, and generally disagreeable. The mother seems hurt and worried with the ill manners and fretfulness of her children. She wants them to behave, but much of her time she has no ears or eyes for her children. She is thoroughly absorbed in novel reading. She pays no heed to her children until the noise becomes so loud that all in the car are seriously annoyed; then reluctantly she closes her magazine or book and with feeble efforts tries to restore order.

This lady has several times spoken of the contrast between her children and our well-behaved little girls. This lady has consulted me in regard to the management of her children. Said she, "Mrs. White, there must be a charm in your management of children which I fail to possess. Such constant cheerfulness, kindness, and evenness of disposition is a continual marvel to me. Please give me information of your plan in bringing up children [so] that they will develop amiable dispositions. I want my children right. They worry me most out of my senses."

I have had several talks with this mother, and I have been astonished to learn what gross ignorance prevails in regard to the education and discipline of the young. This mother knew verily nothing in regard to the physical, mental, and moral training of her little ones. I sought very carefully to show this

mother the necessity of making the most of her precious time to study the different temperaments of her children, for this is the duty of every mother, and the importance of the mind of the mother being clear, unstimulated with fictitious reading. Romance will disqualify the mother to deal with common things in every day life, and will confuse her perception that she will not have power of thought, good judgment and wisdom to properly mold the developing minds of her children.

God would have us teach the children the precious lessons of love, to cherish, cultivate, and make flourishing the precious plant of love. Knowledge is essential, but love is much more so in this present life, for the happiness of the children and those who are connected with them, and for their future happiness. Make your children feel that their being good and doing good is essential for their happiness in this life and the future life. Our Saviour's character upon earth was given us as an example, and the most prominent feature of that character was His life of love, of doing good.

Lt 34, 1875

Haskell, S. N.

Oakland, California

October 12, 1875

Dear Brother Haskell:

We received your letter last night and I have arisen this morning to write to you by lamplight.

I will write you a dream I had during our camp meeting in New York. I arose at [three o'clock] in the morning and under tent wrote out the dream which I copy. While in camp meeting at Rome, New York, I was much troubled in regard to the low organized state of things in this state.

Sunday we had a large and respectful audience. We had freedom in speaking to the people. Sunday night I had a dream which made a deep impression upon my mind.

I dreamed that a man of noble appearance (the same one that has often appeared to counsel and inform me of important matters) appeared in my room, after I had been speaking, and addressed me thus, "You have called the attention of many hundreds of people to important truths. These things are to them strange, new, and to many intensely interesting. Shall all these words I give you, and strength in labor, be lost upon the public mind? The laborers have done all they can do in the short period they have in these large gatherings. Some have had ears to hear and hearts that hunger for a better understanding of Bible truth.

Inquiry has been raised in minds that have never heard these strange things before. But unless there is a more thorough effort to fasten the truths spoken upon the minds and hearts of those who hear, these efforts will prove nearly useless. Satan is ready to catch away the good Word of God sown in the hearts. The cares of this life and the deceitfulness of riches choke the Word. And the many new and attractive scenes, which the enemy of truth and righteousness is creating, engage the mind, please the fancy, and

are more agreeable to the carnal heart than the truth, Bible truth, which is unpopular with the masses and which involves a cross.

The world is filled with ministers who soothe and pet and quiet the consciences of sinners with pleasing fables, crying, Peace, peace, excusing and petting fashionable indulgences and darling sins. They please the appetite and religious taste with these fables but leave their characters all spotted, their consciences unaroused.

There are but few, very few, faithful watchmen who stand at their post feeling their responsibility as faithful sentinels to warn of danger and cry to the people the time of night. There are but few men on the walls of Zion to lift up their voice and cry aloud and spare not, showing "My people their transgressions and the house of Israel their sins." [Isaiah 58:1.]

The voice of God's servants must be heard to give the trumpet a certain sound, words of warning and alarm must be given by the watchmen with no whispered tones, no sleepy minds, but in earnest, solemn warning, crying, The morning cometh and also the night. The people must be warned. Men and women must be aroused. Important truths applicable to this time must be presented before the people in the clearest manner which will agitate, stir and arouse them from their peace and safety slumbers to inquire for themselves the time of night. While the false prophets are crying, Peace and safety, and are seeking to soothe the consciences of men, saying to the sinner, Don't be alarmed, it shall be well with thee, the voice of God's faithful servants must be heard to arouse them that are asleep, crying, Sudden destruction cometh upon every soul of man who is not watching, awake and watching and waiting for the appearing of their Lord in the clouds of heaven. The third angel's message in power will go forth and the earth will be lightened with his glory.

There might be very much more accomplished if there was more reading matter furnished for those who will pay for them or accept without money and without price. The efforts of the faithful ministers who preach the Word would be very much more effective if backed up by reading matter. Tracts and pamphlets should be prepared and our bound books explaining the Scriptures, all ready to be used at our large gatherings. There are many who will consider it a privilege to pay for publications upon present truth. It is far better for them to do so if they will, but we should not wait at this time for this. Many see no special importance in the unpopular truth applicable to these last days, and it is hard for them to feel any interest or see any occasion for the earnest efforts which would arouse them and call their attention to this subject. While they would turn their ears from the truth to enjoy pleasing fables, they would spend their money for that which is not bread and their labor for that which satisfieth not. Money is lavishly expended for the gratification of indulgence of perverted appetite in alcoholic liquor and tobacco stupefying the senses and bringing upon themselves and their loved ones inexpressible misery. They would not pay out their money to obtain light upon the truth—the saving, sanctifying truth which would elevate, ennoble, and sanctify them and give them a right hold of the better life.

But notwithstanding this deplorable condition of things, even some of the hardest cases of this class will accept the truth if their attention can be arrested. Many have become disgusted with the popular religion and if they can be convinced that they had found real truth, real genuine religion, will fall in love

with it. They have been fast becoming infidels because of the inconsistent lives of professed Christians. There is too great fear of being repulsed. There should be a sowing beside all waters. There should be greater zeal and perseverance in making the most of favorable opportunities. There should be a seizing of the opportunities and pressing in the rays of light upon present truth judiciously, cautiously, and yet earnestly.

Publications must be multiplied. Precious opportunities are passing and not much advantage taken of it. The light God has given in regard to the circulation of publications has not been carried out. Much might have been done in improving opportunities and present privileges which have been lost because not appreciated. An effort made might have resulted in the salvation of many souls.

Now is the very period to go out in the highways and hedges and compel them to come in. This does not mean that we shall force the truth upon those who utterly refuse to hear, but that these discouraging cases are not to be left as hopeless. They are to be followed with prayer. We must not think of giving up souls although they may seem to be unimpressible. Persevering labor in preaching followed up with publications and prayer, pleading with souls, praying with them and living out the faith, will make impressions and be a savor of life unto life or of death unto death. If these efforts do not save, they will condemn. Publications should be sent everywhere, scattered like the leaves of autumn, which are designed to follow close upon the interest aroused by hearing the living preacher.

There should be special ones who should have this department of the work as their branch of labor. Those who engage in this work should be men of judgment, men of good address who have winning manners, who will not repulse or be repulsed.

At every camp meeting and large gatherings should be men consecrated to the work of God, earnest, live men who will become missionaries, laboring with decided zeal to circulate tracts and papers which is seconding the efforts made in the desk.

As a people to whom God has entrusted great and important light in regard to His law, you are not doing one-twentieth part of what you might do. Impart knowledge and let the light shine forth to those who are in darkness.

There is much time wasted in seeking to make our publications perfect before giving them to the readers. Much time is lost and opportunities are not improved in getting reading matter before the people which would tell in some cases with the best results.

There are subjects already written out, made ready to hand, which might be used without waiting to improve or make them perfect, before handed out. Time is precious. Time is short. When you give the best you have, it will answer for the present emergency until you can present publications which will be fitted for the critical eye. But this class are not the ones who will receive the truth. They read to find fault. Those whose minds are susceptible to the influences of the Spirit of God, who are thirsting for knowledge, will not look for perfection in style and stop to criticize as some writers suppose. While there is a waiting to originate new matter or make perfect that which has been in circulation, the people are being deprived of the light which would do them good if it were given to them. A great amount of

light has been permitted to shine through those whom God has used as channels of light. This light has been given not all at once, but one ray after another, which is to be given to those in the darkness of error, leading them along step by step, giving them their portion of meat in due season. Time is too short to admit of long delays. Those who may be brought to the knowledge of the truth may be beyond our reach while we are delaying to prepare matters with greater perfectness. Give to the people that which God has been giving you for years back. It is just what they need. Give them the best you now have.

There are many who wait to have the truth. There is hope of them. While their minds are aroused and convicted, and they have a disposition to investigate, present truth prudently, as wise generals prepare for the issue.

Publications upon all subjects of vital importance should be placed before the minds. This can be done much more understandingly at large camp meetings, that they may more fully know our position. Every step which they shall advance toward the truth, Satan will be on the watch to oppose with determined effort. He has his agents everywhere engaged as canvassers, as colporteurs, as missionaries in doing his work to cover up the truth of God with sophistry and with deceptive, lying words. Tracts and pamphlets explaining your position, carrying them to the Word of God for proof of the truth you believe, will be placed, I have been shown, in their hands—weapons to meet their enemies and defend themselves against their attacks and misrepresentations of what you do believe and teach as Bible truth. Wisely work to obtain favor of publishing, giving short articles. God will raise up men of opportunity to sow the seed of truth beside all waters. God has given great light upon important truths which are [not] half understood or half appreciated by those who believe them. The light God has given in regard to redemption and the fullness of salvation in Christ is important matter to be brought before the minds of all our people and the world that can be reached. Here is where we as a people have been deficient and are not understood and are misrepresented.

Agitate, agitate, agitate the public mind. There must be no spiritual stupor now. Bring out important points of truth bearing directly upon genuine conversion—tracts of a few pages—and multiply copies for circulation. This will be at some expense if they are given away, but that should not deter or hinder the great work of spreading the truth.

Pamphlets and books should be prepared containing subject matter upon important points of present truth in English, German, French, Swedish, Danish, and Italian.

Men of other nations and tongues should be educated as missionaries, translators, and publishers. This will call for means; therefore no dollar should be spent needlessly.

The message of warning must be carried to every nation upon the globe. The work should move forward with alacrity. Satan is already astir to hedge up the way. We must be wise or he will prevail. What we do must be executed with greater promptness.

Publications must be multiplied in regard to health reform from a small to a large number of pages, [and] should be printed and passed through our churches for their use to arouse the suffering humanity.

Gluttony and intemperance lie at the foundation of the great moral depravity in our world. Satan is aware of this and he is constantly tempting men and women to indulge the taste at the expense of health and even life itself. Eating, drinking, and dressing are made the aim of life with the world. Just such a state of things existed before the flood. And this state of dissipation is one of the marked evidences of the soon close of this earth's history.

Cheap literature is circulated everywhere, which excites and pollutes the imagination, and this fruit of reading is brought into Sabbathkeeping families. A similar state of things existed before the destruction of Sodom and Gomorrah. We see notices and handbills [posted] on houses and shops and fences to attract the minds, also printed scenes which attract the eye and corrupt the imagination [like that] prior to the destruction of these wicked cities.

There is enough to be seen and excite and demoralize everywhere we may look. There is a great lack of zeal in those who have a sense of the polluting influence of these things in seeking to counteract them as far as possible. The tide of moral evil is setting so strong toward perdition. Many who feel this deplorable state of things think that it is so little that they can do to press back the flood of moral darkness, they do but little if anything. If each would do the little they can in the fear and strength of God, very much might be accomplished in saving those in blindness and error.

[Sister Haskell,] God calls upon yourself and husband to give more of your time to preparation of works that should come to the notice of the people. God has given you both great light.

Lt 35, 1875

Nichols, Brother

Oakland, California

October 22, 1875

Dear Brother Nichols:

We have not forgotten you, my much respected brother. We should have been glad to have visited you while on our Eastern journey, but could not find the time to even go to Boston. We went to Maine to visit my sister Harriet who is dying with consumption. We went the route which was new to us which passed through Gorham, where my twin sister lives. We called on sister Mary Foss and got her and her daughter Ellen and my niece, Mary Clough, to go to the camp meeting with us. They were very much interested in the meeting, and we hope the truth which they there heard preached will result finally in their conversion to the truth.

We had an excellent meeting in old Maine. Our camp meeting labors wearied us much. We find ourselves much exhausted, but if we could find time to rest, we should recover from our weariness. As soon as the camp meeting closed in California, the mammoth tent was pitched in San Francisco and Elders Loughborough and Waggoner are laboring there to call the people out to listen to the truth. We

help them what we can. I speak Sabbath and Sunday to the people. We have the best of attention and we pray earnestly to God that His grace will water the seed that is sown.

I commenced this letter last Friday, but was obliged to leave it in order to fill my appointment to the city of San Francisco. Last Sabbath we had a good congregation under the tent. I spoke with great freedom one hour and a half.

Evening after the Sabbath, Elder Loughborough spoke to good audience. Sunday at 11 o'clock a.m., I spoke to a good audience. I never saw better attention. The tent makes a good meetinghouse. I then had to leave the city of San Francisco to fulfill an appointment for me given in the public papers. I spoke to a crowded hall, to a most intelligent and respectful audience. Had we laborers, we might pitch a second large tent in Oakland and call the crowds, but we have not laborers to carry forward the work in San Francisco and Oakland too. Here are two large cities to be warned. We publish notices.

Lt 36, 1875

Ross, Brother

Oakland, California

November 10, 1875

Dear Brother Ross:

I received a letter from you some weeks since, but I have not done much writing because of trouble in my head in consequence of over labor during the summer and of taking cold on my journey here. I have not been idle; nevertheless, the meetings with the large tent in the city has thrown much labor upon us in a variety of ways. We have published about fifty thousand hand bills, a two-sheet paper setting forth in short our views and have scattered them all through San Francisco. This has made extra labor for these in the office, extra labor for us to fold them, and much extra labor for my husband. Rest for us seems out of the question.

I speak in the city Sabbath and Sunday. Then cross the bay and speak in the hall at Oakland Sunday evening. We have good attendance in both places. The interest is not large in San Francisco, but it is a healthy influence. There has [been] about half a dozen already decided to keep the Sabbath. They attended our last Sabbath meeting and bore testimony. One of these, named Chambers, was an infidel. He spoke well. We expect to see some fruits of these meetings. But Paul may plant, Apollos water, but God giveth the increase.

Our earnest prayers ascend to God for the influence of His Holy Spirit to work with our efforts and bring souls from the moral darkness to the clear light of truth.

You speak in your letter of discouragement. I felt to sympathize with you and would point you to the dear Saviour, the Burden-bearer. He will receive you if you seek Him. Ask and ye shall receive, are the words which fell from His divine lips. "Seek, and ye shall find; knock and it shall be opened unto you."

[Matthew 7:7.] Claim the promise as yours. Do not seek to make yourself better and keep your eyes upon yourself, worrying and doubting the goodness and mercy of God.

Just as you are come to Him, and trust yourself in His hands. Believe that He does accept you as He has promised. Do not try to do some great thing to recommend you to God, but trust in Him now, just now. Break the fetters of doubt and distrust wherewith Satan would bind you in the doubting castle. Come by humble faith to Him who has never said to the needy and suffering, Seek ye My face in vain. We know that we are sinners and that we often err and are frequently overcome with temptations; but this should not lead us in our great need to keep away from the only One who can help us and save [us] from the power of Satan. This is the enemy's work to discourage and drive to despair.

What evidence we have of the matchless love of Jesus in that He left heaven and came to the earth to help us. He has said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matthew 11:28-30.

Why, my dear brother, Jesus lives to make intercessions for you. He will be your Advocate. If we sin, we have an Advocate with the Father, Jesus Christ the righteous. The pitying love of God is extended to us in all our wants and in all our imperfections.

Jesus loves you, and do respond to that love by cheerfully trusting in Him. Put away from you all sins which would grieve and wound the Saviour. Seek to imitate His holy life and spotless character. It is the pure in heart that shall see God. But ample provisions have been made by the dear Saviour to purify, to cleanse from all sins, and by His grace to remedy the defects in our character by imputing unto us His righteousness.

But we must exercise faith ourselves. We "must believe that He is, and that He is a rewarder of them that diligently seek him." Hebrews 11:6. Said Christ, "I came not to call the righteous, but sinners to repentance." Luke 5:32. Those who feel that they are righteous and that they have no need of Jesus, He came not for their benefit. It was to help and save those who felt that they were undone and lost without Jesus, those who felt they must have His help and power and grace to save them. Believe, my brother, believe. My soul says, Believe. Take right hold of the promises of God by faith and appropriate them to yourself. I hope you will be joyful in God. I hope the best of heaven's blessings will rest upon your family. I have something to write you both when I shall feel free to do so.

In much love to you and yours,

Your sister in Christ.

Lt 38, 1875

White, J. E.

Oakland, California

December 30, 1875

My Dear Son Edson:

I placed in your hands testimony for you and Emma. What are you going to do with the light contained in the writing placed in your hands? I feel every day burdened in regard to you, for I know that you are not feeling right. When you are humble and feel your weakness and your past failures and try in the strength of God to control your own spirit, then the Spirit of the Lord helps you. But when you lose sight of your own past errors and half the matter, excusing your wrongs, you gather blindness to your own soul. Your ideas are perverted. You get an irritable spirit and misjudge statements and view things in a wrong light generally. I think you are now there. God is bringing you over the ground where you have so often failed.

I knew you were being tested and proved, and before I left for Woodland, I gave you the testimony to guard you, to cause you to reflect, and to bring you to feel that it was important for you to look to yourself and cease looking to others' errors and doings. Keep strict guard over Edson White, lest he give place to the devil. You do not know yourself. You do not sense your weakness. You are yielding to the temptations of the enemy, and it will only make you weaker in moral power, destroy your confidence in God and reflect back on you again. You must ever treat your father with respect, under every circumstance and upon every occasion. You may harmonize with Willie, if you will, also with your father. You have an opportunity to overcome the defects in your character now if you will set about the work.

You are now being tested. How will you bear the test? You do not feel right; you are unhappy; you are unnecessarily making yourself miserable and placing yourself where less and less confidence can be reposed in you. Loughborough will think, after all, he did not misjudge you so very much. When you feel right, we shall all know it. I shall, I know. You have a work to do to overcome your selfishness. Emma has the same work upon her. Your father has done well in regard to your case and tried to help you to make it easy for you, but you do not feel any gratitude, I fear, for these things. I have seen so many times your failure in a crisis that I know just where to look for you at these trying points. You will come out all right if you humbly trust in God and cease looking out so sharply for yourself. When tempted of the enemy, you make statements that are not correct. It may seem to you that all is correct. But you have things perverted in your mind. This will end in the enemy's driving to take a course which will separate your interest from us.

If you do not feel inclined to accept your father's propositions, at least you can feel that he wants to help you if he can. Your course is reviving in your father's mind past matters where he has suffered on your account. You have been thoroughly warned. If you now choose to take your own course, remember it will be at your own loss. There is not the least sense in your feeling irritable and touchy. I hope you will not allow Emma to help you to feel wrong against father and Will. I tried to save this state of things in the beginning by warnings and instruction, but all my efforts were useless. And now all I ask is to humble your hearts before God, both of you, and get right before God. Soften your spirit and repent before God. You have a work to do. Do it, my son, do it at once, lest darkness come upon you.

Your Mother.

You are not justified in one wrong word or action because you imagine someone about you does not treat you all right. Set your soul in order. As your mother, I entreat of you to search carefully your own heart, lest you be self-deceived.

In love.

Lt 39, 1875

Abbey, Brother

1875

Dear Brother [Ira] Abbey:

I feel it to be my duty to write you a few words this morning.

We deeply sympathize with you in your perplexities and in your trials, but we do think you have made a sad mistake in your management of Arthur's case. You have allowed his case to affect you and throw you off your balance. You appear excited. You talk excited, like a man beside himself. I caution you to calm down. All this stir and bluster and excitement is giving notoriety to matters that would not and should not have publicity. The very least you have to say about either in condemnation or vindication of Arthur's case, the better. Had you let it entirely alone, it would have been better for you, better for Arthur, and better for the reputation of the Institute. You are calling the attention of minds to this matter that would know nothing or comparatively nothing about it if you had kept still. You are excited; you are thrown off your balance, and you do not move with consideration and wisdom.

Arthur's case had been managed with the greatest discretion by the directors. Reports had been made and circulated, some patients and helpers had some little knowledge of these things, and the very best and most consistent course was pursued that could be to remove Arthur from the Institute. When his presence was no longer, then these matters would not live in the mind, but die out just as we hoped they would do for poor Rosetta's sake. They had died out as far as we had knowledge. I sent word by Dr. Ginley to persons who had given publicity in some degree to these things that if they continued to report or gossip in reference to these matters, they would receive their walking tickets in less than one week. The matter had been managed shrewdly in the very best manner whether Arthur was guilty or not. He and Rosetta were at our house. He was obliged to move his things from the White house and here was an excuse or reason to cover the matter of Arthur's leaving the Institute. All saw him busily engaged at our house and moving, so that no surprise was manifested or questions asked.

Rosetta had appeared to feel deeply in regard to Arthur's being at the Institute. She said she would not, if she could have a voice in the matter, have him rubbing down those old bones of the sick patients. She cried and entreated my husband to use his influence to get Arthur away from the Institute, for she was opposed to his remaining there and he should not remain a day longer if she could help it. All these things bore with weight, and for the interest and good of all parties, this course was pursued, thought to

be the very best that could be in releasing Arthur until matters were arranged. And it all worked well till Brother Abbey came and under a nervous excitement he has talked the matter and given publicity to it, keeping alive that which was dying out. Rosetta now comes to me and asks if Arthur is not to go back into the Institute. He is losing his time. These conflicting statements it is difficult to understand, what Rosetta meant in wanting him to leave the Institute and what she means in wanting him to return to it again when she was so earnest for him to leave. We cannot see how Arthur can again have a place in the Health Institute and receive the respect he has had.

Your state of mind is such [that] the least you talk with any one the better it will be. You are doing great injury to yourself and greater injury to Arthur by your excitable manners, your extravagant expressions, and insane remarks. Your earnest talk on the street and in the stores is exciting remarks. Now do stop just where you are, Brother Abbey, and reflect with your usual good judgment, and do be more careful. Your earnest, decided manner and gesticulations and excitement are arousing curiosity to know what is the matter. People will misjudge you. They will think that you are being accused or suffering under mistreatment or injustice from the men whom you have been connected with. We are all your true friends. We will help you if we can, but you must give us a fair chance and not make it so hard for us, which will make it also harder for yourself. Have you let go your hold on God? Has He not proved to be your helper under very trying circumstances?

Brother Abbey, I fear that some will think that you are under the influence of liquor or are really feeling the lack or letting down that is felt in the unstrung nerves of a man who has used stimulants and is deprived of it. No one has suggested this to me, but very many are asking me, What is the matter with Brother Abbey? He appears almost beside himself. I fear that Arthur, Rosetta, and Lillie have placed matters before you in such a light as to stir you up and unnerve you. I feel sorry for you. As your true friends, my husband and myself entreat of you to calm down, be patient. Put your trust in God. You need not feel daggers against Arthur if he has proved to be greatly to blame and if he has sinned greatly. I say, If.

“Let him that thinketh he standeth take heed lest he fall.” 1 Corinthians 10:12.

The carnal heart needs to be subdued every day or it will war against right and triumph over virtue.

Arthur has not only practiced self-abuse on his own person, but he had practiced it upon others. And I am sorry to say he has gone to great lengths. Now God is more pitiful and merciful than man. Many hide their sins and pass along as very good men who are corrupting their ways almost daily before God in secret iniquity and abominable practices.

We do not feel disposed to believe the worst of the reports circulated against Arthur. We want to save him, but the course you are pursuing of such a pitch of excitement will lead him to deception and falsehood to cover up sins that he has been guilty of that should he admit, he fears he would be degraded in your eyes and find no mercy from you, for you have manifested a very hard and unmerciful spirit at times. The case of Brother Kellogg is one where you were unmerciful and unjust. Others might be mentioned. Your spirit in bearing down upon one in wrong is terribly crushing at times. Remember you are not guiltless of sin and wrongs.

Remember God has spoken pardon to you very many times. Let mercy melt and soften and subdue your heart, I beg of you. As you hope for mercy, be merciful to others. Arthur has given occasion for speech against him. He has given occasion for his reputation to be questioned. His purity is very questionable. When this is the case, even if some have exaggerated the matter a great deal, the least said about it the better. Do not allow yourself to be driven to desperation and destroy the confidence of your brethren in your judgment and in your self-control. And do not drive Arthur to ruin by forcing him into the temptation to deceive to cover up and deny things that he knows he is guilty of.

Bow in humiliation before God, humble your spirit before Him and seek with all your heart for a full confirmation of His Spirit and surrender yourself to His will to be molded and fitted for the pure society of the angels of God. We will help you if you will let us.

Do not do one thing about Brother Jones' matters. You are not in a calm condition to attend to such matters. Talk but little, and pray more, and be just as merciful to the erring as you would have God be merciful to you.

The Lord loves and pities you more than we can. Jesus sees and knows your temptations. He knows how hard you have to battle against tendencies which are constantly striving for the mastery. In the name of Jesus you may subdue these. Come into harmony with the Spirit of God, be subdued, humbled, and sanctified by the grace of God, and let not Satan triumph over you now in this late hour. You have gained many a victory over the carnal heart, and you may gain many more victories in the name of the mighty Conqueror. Jesus lives and pleads in your behalf. Let Him not plead in vain. The cause of God is rising and triumphing.

You may have a new conversion and rise and triumph with it. Your help is needed. Your influence sanctified can do good. You may be a blessing yet to the cause of God if you will die to self, be distrustful of self, and depend alone upon the grace of God. Soon the warfare will be over and then you want to lay off your armor honorably and nobly at the feet of your Redeemer.

My heart yearns for you with a great tenderness. God loves you so much more than we can, for you are the purchase of the blood of Christ. You must not feel for a moment that we are withdrawing our sympathy from you. No, no, no. But we feel sorrowful that we do not see you in working order. We want you to overcome every wrong feeling, every wrong destructive habit, and give yourself to God, a living sacrifice, not only to do but to suffer the will of God. We want you should stand with the remnant people of God to the last, waiting the appearing of the Son of man in the clouds of heaven. Let your light shine forth to others. You have had a precious experience in the things of God.

You may be terribly perplexed and distressed at times in regard to yourself and others, but if you let go from above to what will you fasten? Satan has a purpose to sift you as wheat and lead you to dishonor the cause of your Redeemer, but it must not be. It cannot be. Christ is the Light of life. You are, as it were, just in sight of the city of God, just in sight of the golden gates, just within reach of the crown which you may win if you will. You may be a glorious victor. Let sadness be gone and unbelief be driven back. Look to the Rock that is higher than you. If you look only to your poor, imperfect, sinful self, you lose sight of the precious Saviour and are molded into your own image instead of the Divine likeness.

Come right up, Abbey. God loves you. All heaven is interested in your salvation, but you need to die to self and let Jesus reign in your mortal body and give no place to sin. "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." James 4:7, 8.

Men may talk of personal independence, but it amounts to but little for good when this independence is maintained against the offices which God's own merciful providence has ordained for man's redemption, sanctification, and final salvation. Surrender to God, humble your heart before Him, and then you may be the means of saving the soul of Arthur. It is evident you do not understand the case, and you are working like a quack surgeon who is trying to cure a fracture of the limb, who makes the limb worse by his unskillful efforts [so] that it inflames and has to be taken off, and the man loses his life.

Just stop right where you are. Calm down Rosetta as best you can, and not agitate her unnecessarily. God help you to discern where you fail and give you true light to mend your ways and then to help others who are in error to see their errors which are dragging them down to perdition. You may, in the hands of God be the means of saving souls from death and hiding a multitude of sins. But you must be pitiful, be courteous. You must let the refining influence of the Spirit of God soften your heart and subdue your soul. Put away every particle of low speeches and vulgarism. Put away everything like intoxicating beverages out of your house and out of your sight. Before you leave Battle Creek, sign the Temperance pledge. If your wife asks for one drop of spirituous liquor, tell her no. You have spent the last cent for the vile stuff you ever shall. In your case, it must be touch not, taste not, handle not.

There must be an entire cutting off of the least indulgence that will lead you into temptation. Banish everything like stimulants from your house and invest not a penny in medicine for horses, or in any other way. Horses had better die than you indulge your soul. You are in danger of making a disgraceful failure of perfecting Christian character. God loves you, and wants to save you. And unless you make a thorough change in your habits and in your feelings, you will have a dreaded future. If you do follow the counsel of God you may improve your remaining probation and be an instrument of righteousness in God's hands. You may win glorious victories, see souls saved through your gentleness, patience, sympathy, and love; and you may add jewels in the Redeemer's crown.

Will it pay, Brother Abbey, will it pay to make a desperate effort for the victory? Will it pay to subdue self and keep your body under? Will it pay to subdue your appetites and passions and come in close communion with God, that He may sanctify, refine, and purify and ennoble your character that angels shall be attracted to your presence and you at last gain the immortal reward? Will it pay, will it pay?

Oh, yes, yes; I answer yes, a thousand times over. It will pay. Come right up to your high calling in Christ Jesus. Place your hand in the hand of your sympathizing Redeemer. The faster you cling to His hand, the firmer will He cling to you until you are seated with Him on His throne. God bless your efforts to overcome.

Lt 40, 1875

White, W. C.; White, J. E.

Battle Creek, Michigan

May 1875

Dear Children, Edson and Willie:

I designed to have written you last week, but circumstances hindered me.

Bertie Jones states that his mother has just received a letter from his father saying he is not very well—is threatened with ague. We hope that the Brethren Jones will not get homesick. I will say for their benefit, there is nothing, scarcely, doing in Battle Creek in the line of building. The season is very backward, cold, and disagreeable. We have had scarcely a pleasant day since we came here. It has been clouds, winds, and rain. The people in the city, as we meet them, act as though they had been frozen up and were just thawing out. Poor souls, they are to be pitied.

Sunday. Today has opened clear and bright. We are calculating upon at least one pleasant day. This day is like May. I am actually writing in my room in the office, sitting in the sun without a fire.

Your father and I have been suffering for two weeks with severe colds. We feel the effects of the Michigan climate as we have not done heretofore. We have to labor, notwithstanding colds and miserable feelings because of the letting down of the atmosphere.

The air is not invigorating as it is at Oakland, California.

Mr. Walling came here to Battle Creek on his way East about three weeks since. He took his boys through to his mother's. He returned from Vermont last Tuesday and has remained here since. He seems loath to leave, poor man. He looks hearty and well. Is sunburnt, but his complexion does not show dissipation. He seems not so coarse and rough as he has sometimes.

We have had a long visit with him. He has a divorce from Lou. Now she is suing for the custody of the children and for ten thousand dollars alimony. He started at once for the East and put his two eldest boys under his mother's and sister's care, so that if there is any danger of her succeeding, he would be gone before a notice or injunction could be served on him. He now has the purpose of making over his property to your father, and has taken from your father the power of attorney, that he can carry on his business the same.

When he returns, if he finds that there is any probability of Lou's succeeding or her suit being regarded with favor, he just makes over his property to James White of Battle Creek. He will keep out of the way of the lawyers or sheriffs until the business is fixed in due order. He means to make sales of all he has as soon as possible and go to California or some other place. He says his children shall never go back to Lou as long as he has blood in his body. He is determined in this matter, as he ever is in anything he undertakes.

These two little girls are pleasant, good girls, but Rosetta has decided May is the best. Both are doing well under the whooping cough. They have now had the measles and whooping cough. May is a perfect

picture of health. Her skin is clear, her eyes bright, her cheeks red as a rose. I call both of these children uncommon, intelligent, and good, with anything like correct discipline.

Walling attended meeting yesterday morning and heard your father speak. He paid excellent attention. In the afternoon he went in search of his carpetbag that the circus men, he thinks, took from beneath the counter at the hotel. The landlord is responsible for the property. I just looked out of the window and see that Walling has returned; he is coming to the office.

We have just received a letter from Mary Kelsey and one from Lucinda. We are more than glad to hear from you all. Please write often to us. Any news that you may write will be gratefully received. We find Burleigh Salisbury well. We do not really think that he will marry Addie Chamberlain. We think he has his mind on a very nice lady by the name of Hurlbert, with some property, a patient at the Health Institute, but this is only surmise; take it as such.

We had a large congregation yesterday. I spoke to the people in the afternoon. I also spoke to the students in the college building at the commencement of the Sabbath. We fear for the schools. Ellet Waggoner is teaching the lower grade. He is not disciplined with sobriety and I know he is unfitted for his position. He is altogether too trifling, and does not seem to know what it is to bear responsibility or burdens in spiritual things. The school of younger pupils should have a teacher with perfect self-control and some dignity, with firm, commanding ways and good principles, one who can adapt himself to the situation.

The Health Institute seems to be prospering. Patients are coming in every day and almost every night. Our house on the corner will be sold to the Health Institute for the carriages to stop at, and where patients can receive their examination. The premises around the Health Institute look slicked up very nicely. There are, I think, fifty patients now—good paying patients, most of them. If our house is taken this will open the way for the sale of many of our goods.

Rosetta gets along splendidly with the children. They love her and yet she does not pet and spoil them with indulgence. I say again, with right management these children are the best I have yet seen. We may send them at once to California if Sister Jones should conclude to go. There are loud threats of capturing the children. We must get them out of the way as soon as possible, so that they cannot easily be reached.

I cannot find Addie's red merino dress, the old one. Ask Lucinda to tell me where it is and send me word at once.

Oh, how much we need wisdom to move in the order of God at all times. Prayer is our strength. The prayer of faith will bring returns of grace and strength to resist the enemy that he may flee from us.

I hope, my dear boys, that you will both be of one mind, of one heart, of one judgment. Work in harmony; unitedly claim the promises of God and do not let go your hold on Him. The more earnestly you watch and pray, the more closely will you be assimilated into the image of Christ. Walk in the light and do put to a practical use the light and knowledge you have. Work wherever you can and work in

humility and in faith, not expecting that this work will be appreciated; but nevertheless work, even if it be at a sacrifice, sowing beside all waters, expecting that God will be your Paymaster by and by. "Casting all your care upon him for he careth for you." [1 Peter 5:7.]

May the Lord qualify you both to do the humble and apparently unimportant duties of life with marked faithfulness, having an eye single to the glory of God. You may have all the religion you live for. You may have an indwelling Saviour, a peace of mind which passeth knowledge. The Lord is not pleased to have us go from day to day in uncertainty and in doubt. We may know that our ways please God if we will consent to walk in the light as Christ is in the light. Only believe, only trust God implicitly.

Do not stand still. Gain victories over selfishness and over unbelief, and over hasty temper and every evil. Daily you may have a precious experience, a growing experience in heavenly things. Daily you may increase in knowledge, just as you use the light and knowledge you have. Be workers, my dear boys, not from selfish purposes for the sole purpose of selfishly benefiting yourselves, but for the purpose of serving God with all your heart as His children, and your reward will be great in heaven.

Mother.

Lt 41, 1875

Johnson, Brother and Sister

Battle Creek, Michigan

May 20, 1875

Dear Brother and Sister Johnson:

We have not forgotten you, although we have had very many duties to perform which have kept us constantly employed. We received your kind letter with the intelligence of your safe arrival home. We were not at all surprised to hear that you were nearly or quite exhausted when you reached home. Had not the providence of our kind heavenly Father attended you, we do not think you could have endured the long, tedious journey. I am glad with you that you are with your sympathizing friends who will do all in their power to relieve your affliction and give to you comfort, of which you now stand in great need.

My husband and myself are usually well. We go forth next week to our season's labor. The Master has said unto us, "Go, labor in my vineyard." [Matthew 21:28.] We go cheerfully, gladly. As long as there are souls out of Christ there is work for us everywhere. Our pleasure or ease is not to be consulted in this matter. "Christ pleased not himself." Romans 15:3. "My meat is to do the will of him that sent me." John 4:34. May we follow His example and be ready to deny self at all times.

The Christian warfare will not encourage us to take life lazily and study our own convenience. Our life is a battle and a march. Satan is upon our track to oppose our efforts for good, but angels that excel in strength will be our helpers if we are faithful in our work and true to the call of duty.

How many times I have thought of Sister Johnson witnessing suffering she was incapable of relieving. This has been the hardest trial I have had to bear. Could I share the sufferings of others and relieve them by thus doing I would gladly do so, but this cannot be. We may be afflicted in heart, we may do offices of kindness, deeds of love, but further than this we are powerless. But we know that there is help laid upon One that is mighty. He knows every suffering, every grief, every pang of anguish. His great heart of love feels for the woes of the children of men. He was a sufferer Himself while He was upon the earth. He is a faithful and tender High Priest, touched with the feelings of our infirmities, acquainted with all our human weaknesses and ready to plead as our Advocate in our behalf.

Let us look unto Jesus, who is the Author and Finisher of our faith. He was tempted in all points as we are yet He was without sin. Jesus loves to have us come to Him in faith, and with all the confidence that little children show in their parents. We must not look above the simplicity of humble faith and confiding love. Jesus has manifested to us love without a parallel. Let us prize that love and respond to it. Grace and mercy and peace have been given us through our Redeemer, which puts us under obligations to return love and earnest devotion to so good a Friend. We hope that you will be comforted.

May 23

In the depot at Toledo. We wait here a few hours for the cars to take us to Jackson and thence to Battle Creek. The last twenty-four hours we have been in Bowling Green, Ohio. I spoke to the people in the forenoon of Sabbath, and my husband in the afternoon. We return immediately to our important business in Battle Creek. We see very much that we can do and we crave help daily of God that we may do all with an eye single to His glory.

We hope to receive a few lines from you with the good news that you are improving in health. If suffering weakness still compasses your path, if human skill can bring you no relief, do not become discouraged. Look up. The Great Physician who walked a Man among men upon the earth, who healed the sick and raised the dead, is your Friend. His power is infinite. Look to Him in faith. Cast all your care upon Him, for He careth for you. His love is without a parallel. Lay your hand trustingly in His, and He will lead you safely. May the Lord bless you with His sustaining grace. My husband wishes to be remembered to you. I would be glad to hear from you. Direct to Elder James White, Battle Creek.

Lt 42, 1875

Johnson, Sister

Sparta Campground

July 4, 1875

Dear Sister Johnson:

In looking over my husband's letters I find one from you, which I eagerly perused. Among his multiplicity of letters received upon the campground yours came remailed from Battle Creek. I was in meeting when

it was received and amid preaching and business meetings, your letter did not come to my notice. While my husband is preaching I will write a few lines to you. You see, I wrote the enclosed long ago, but your address was lost, so I could not send it. I send now.

We deeply sympathize with you. My dear afflicted sister, you sorrow not as those who have no hope. You may look forward to the morning of the resurrection when the Lifegiver shall come and call forth the dead from their prison houses. I believe that you and we shall meet your husband again—not that poor body that went into the grave, but an immortal, glorious body.

My husband is now examining candidates for baptism. Eight came forward for prayers. Yesterday afternoon I spoke to a crowd of about five hundred, and then called forward sinners and backsliders. Quite a number presented themselves for the ordinance of baptism. About thirty go forth in obedience of baptism. About thirty go forth in obedience to Christ, to be buried with Him in baptism.

My heart yearns over you. I point you to the only sure and unfailing protection. Ask God for Christ's sake to watch over and bless you and your dear children. He will do it; sure is the promise. God, your heavenly Father, will be your husband at hand to counsel, to direct and comfort as you need. Oh! ever seek for help in the Mighty One; His outstretched arm will save.

Trying as your case may be, do not yield to despondency. Guard yourself here. Your heart may ache near to breaking, but trust on, hope on. He doth not willingly afflict or grieve the children of men. Never allow yourself to mourn. Be hopeful, be ever cheerful in God, and brighter morning will yet arrive.

Patient continuance in well-doing will lead you through this world of sorrow and strife to glory and honor and eternal life. Have God within and God overhead and you have nothing to fear. The Bible is a light to those who are in darkness. In the prospect of a blissful immortality held out to those who endure unto the end, you will find an elevating power, a strength which you will need to resist evil. Be steadfast in the hour of trial, and you will gain at last a crown which will never fade away.

You need guidance from above. Trust in the Lord with all your heart, and He will never betray your trust. If you will ask help of God you need not ask in vain. In order to encourage us to have confidence and trust He comes near us by His holy Word and Spirit, and seeks in a thousand ways to win our confidence. But in nothing does He take more delight than in receiving the weak who come to Him for strength. If we will find heart and voice to pray, He will be sure to find an ear to hear and an arm to save.

There is not a single instance in which God has hidden His face from the supplication of His people. When every other resource failed He was a present help in every emergency. God bless you, poor, stricken, wounded soul. Cling to His hand; hold fast. He will take you, your children, and all your griefs and burdens if you will only cast them all upon Him. Connect your prayers with the mercy seat and you will surely have success in all the battles with life's stern realities.

We will send you publications as soon as we return to Battle Creek, which will be this week. Write us again. Direct to Battle Creek and it will be forwarded to us. I will say now, farewell for the present, with the silent prayer that God will bless the widow and the fatherless.

Your sister in Christ.

P.S. My husband tenders to you his sympathy and his respect in your sorrow too sacred to be handled carelessly. I must go upon the stand to talk to the large crowd.

Lt 43, 1875

[White, W. C.?)

En route to California

1875

[Probably fragment of family letter. First part is missing. En route to California, circa 1875.]

We asked a man living in one of the huts nearly buried beneath the drifts the depths of snow which had fallen. The answer was, "Eight feet."

As we neared Sacramento the scene suddenly changed. We viewed the greatest contrast possible—in flourishing flowers and in green shrubbery. Everything looked like spring. We were leaving all the snow behind us and the atmosphere was so mild we could have the car windows open without inconvenience.

We love to contemplate the character and love of God in His created works. What evidences has He given the children of men of His power as well as of His parental love! He has garnished the heavens and made grand and beautiful the earth.

"O Lord our Lord, how excellent is thy name in all the earth. ... When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" "All thy works praise thee, O Lord; and thy saints shall bless thee." Psalm 8:1, 3, 4; 145:10.

Had our world been formed with a perfectly level surface the monotony would have fatigued the eye and wearied the senses. God has adorned our world with grand mountains, hills, valleys, and ranges of mountains.

The rugged granite, bare mountains, also the mountains decorated with evergreens and verdure, and the valleys with their softened beauty make the world a mirror of loveliness. The goodness, wisdom, and power of God is manifest everywhere. In mountains, rocks, hills, and valleys I see the works of divine power. I can never be lonely while viewing the grand scenery of nature. On the journey over the plains and mountains I have had feelings of the deepest reverence and awe while viewing the frowning precipice and snow-capped mountain heights.

The mountains, hills, and valleys should be to us as schools in which to study the character of God in His created works. The works of God which we may view in the ever-varying scenes—in mountains, hills, and valleys—in trees, shrubs, and flowers—in every leaf, every spire of grass—should teach us lessons of the skill and love of God, and of His infinite power.

Those who study nature cannot be lonesome. They love the quiet hours of meditation, for they feel that they are brought in close communion with God while tracing His power in His created works. We feel sad for those who complain of being lonesome amid the grand mountains and varied scenes of nature, those who would rather chat with votaries of fashion upon the subject of dress. They see nothing interesting in nature, nothing grand and soul-inspiring in viewing the works of infinite power in the lovely pictures of nature, but will go into ecstasies over the latest fashionable hat or dress. This class will talk of being lonesome. They are frequently tired of everybody, themselves not excepted, and do not know what is the matter with themselves. There is a great deficiency in themselves. They have dwarfed their minds. [Remainder missing.]

Lt 44, 1875

Hall, Lucinda; Rasmussen, Anna

Battle Creek, Michigan

May 16, 1875

Dear Sisters Lucinda and Anna:

I have just spoken one hour to the patients at the Health Institute. They were very attentive and many of the patients were affected to tears. I took this text: "To him that overcometh" [Revelation 2:7, 17; 3:21], and I had perfect freedom. I spoke at the commencement of the Sabbath in the college building and not a few tears were shed. I prayed with them and the Lord indited prayer. I seemed to fasten upon the promises of God with faith. I never pitied the youth as I do now. There seems to be so little moral power in our world to withstand and resist temptation. My heart is drawn out in yearning tenderness for youth and children. I long to see them fastening their hopes upon Jesus and possessing that joy and grace which will enable them to be ever cheerful, ever hopeful, full of joy because they may come to such a precious Redeemer. He will be their strength and righteousness, and clothe them with His salvation.

I spoke Sabbath afternoon and I speak to the youth tonight. May the Divine aid be given me that the words spoken may not fall as water upon the rock. We need burden-bearers in every church—fathers and mothers who have a burden of prayer for their children, who will not cease their importunate entreaties until help and grace and salvation come to their children. God lives and reigns. He will hear the humble prayers coming from contrite hearts. What we need in every church is more praying, more believing, less talking doubts, less grumbling, less murmuring, and a great deal more hope, courage, and perseverance. May God give us these things for we are helpless without them.

The bell rings for meeting. I have still a few minutes and I will finish in the morning. But one word or two, fearing I may forget. I do not feel that we shall pay over sixty dollars for any bed set, spring, mattress, and all. If Sister Willis can sell hers for more money, let her do it. Oh, there are so many ways for means [to be used] in the cause of God!

May 17, Monday morning

Came to the office. Found two letters from California—one from Oakland, from Willie, which we were very glad to read, for anything from our household in Oakland is more than welcome. We feel glad that Willie is active, for then we think he will not feel that he is altogether useless. May the Lord bless the dear boy and comfort him and encourage him with His grace and His salvation.

We received a good letter from Elder Loughborough, which we were very glad of. We hope that Elder Loughborough will be strengthened and that God will work with his efforts. His reward will come by and by when the faithful shall receive their crowns of glory. He will, if he continues faithful, receive his crown. We are glad that the lot is purchased for the meetinghouse in San Francisco. We have prayed earnestly that God would lead and direct to the right spot, and we believe that He has done so. We are trying hard to sell our place, that we may have means to aid just now in this emergency. Will you write all particulars? You have done well thus far, but do not get weary in well-doing. I feel freedom when we pray for you in Oakland.

Last night we had a very precious meeting—the Maternal Association's annual meeting. My husband spoke. The reports were read. Brother Bell spoke, also Brother Loughborough. I then spoke about fifty minutes with great pointedness and with freedom. If the word spoken is heeded, there will be a marked improvement in the school and in the institutions in Battle Creek. There is very much [that] needs to be done here in Battle Creek. May the Lord guide is my constant prayer. We do not want self to have anything to do in directing or managing. We want that the Lord should lead; then there will be no mistakes made. Poor mortals will err and make bad mistakes which will involve the ruin of souls, but if the dear Saviour leads and we are constantly consulting His wishes and doing His bidding, we shall move surely and shall not be compelled to retrace our steps. Oh, that we could ever trust fully with unwavering faith in our dear Redeemer!

We had a house full of interested listeners last evening. We think good will come from the meeting. Many who are patients in the Institute came to the meetings, and when I spoke yesterday in the parlor at Health Institute, nearly all—men and women—were affected to tears. One wealthy man and his wife were at the church and heard me speak Sabbath. He said that was the preaching they loved to hear; they wished that discourse could be preached in every church in our land.

There are quite a number who come to the Health Institute much prejudiced. One man, an influential man, when he heard at the Potter House that the Health Institute was controlled by Seventh-day Adventists, decided at one time to go directly back. But he thought he would not do this until he should look into the Institute and see how it was managed, that he might tell others he had done so. He attended their meeting at the commencement of the Sabbath and he was so affected he wept aloud. He spoke for the first time in his life, and has left a firm Sabbathkeeper.

A number have embraced the truth within a few months at the Health Institute. If there is a right influence there, we shall see of the salvation of God, I believe. Oh what means of advancing the truth have those who are connected with the cause of God at Battle Creek! We feel deeply because there is so little appreciation, with some, of these advantages. If all would do what they can, and what they should do, they would be a power in the world. Last night we spoke of the influence one has upon another in

letter writing. Letters are exchanged full of fun and nonsense, scarcely a serious, candid religious sentiment contained in them, and yet the writers are professed Christians. All these letters full of nonsense and exaggeration and fun will not bring any honor to the writers when they are examined at the tribunal of God.

The influence of letter writing is a power for good or for evil. My soul is sick and disgusted with the contents of very many letters. I hope that all our household will have an eye single to the glory of God in the letters they write as well as the testimonies which they bear in meeting.

Let not one sentence appear upon the pure paper to soil its purity. Let every word traced be of a character to elevate, ennoble, and lead upward to heaven and the better life. Let our influence in every respect, and all our actions, be of a high, elevated character that shall meet the approval of Him whose servants we profess to be, whose work we profess to be doing.

Little enough time do we have to fit our own souls for a pure heaven and help others to perfect Christian characters. My heart longs for God. My very being is stirred to extra exertion that I may be found, not having my own righteousness, but the righteousness of Christ. May the Lord strengthen your hearts and hands daily in order that you may be workmen that needeth not be ashamed. Reach up higher and still higher for heavenly light and peace and joy, that you may all be bright and shining lights is the prayer of Mother.

Lt 45, 1875

Hall, Lucinda

Newton Campground, Newton, Iowa

June 5, 1875

Dear Lucinda:

I have just written to Edson some particulars of our journey. A letter a few days previous was directed to Willie. We received your letter today. We are as glad to hear from you as you are to hear from us. James and Uriah are talking as fast as blackbirds chatter, so if I make mistakes you need not be surprised. We just received a good letter from Rosetta, saying the children were doing well. The baby was getting fat and heavy, hard to tend.

Nathan has been fussing around getting bedsteads, and we hope to have a good, precious meeting. If you do not want the children to come, we will leave them for the present till the way is more clear for them. We miss you, Lucinda, but father is so well and cheerful, and I am so well, I do not feel the miss so much, except companionship.

I have had some sewing done for me, for you know fifteen camp meetings will tax clothing some. As yet I have worn altogether the slate-colored dress and overskirt.

Brother Smith says there are twenty-seven tents up and more to be pitched today. All the brethren are rejoiced to see us. Brother Butler is not here. He is in Missouri where the Allens have been at work. He does not feel right yet. I hope we shall not see him at any of the camp meetings unless he is in harmony with our work.

I do not want Sister Willis' bedsteads. When you can get a set for about fifty or at the most sixty dollars, get it, but I do not feel it duty or right to pay higher than this. You may say this to her. She can sell hers for more than we can afford to give. We see so many ways for us to use the means which God has entrusted to us to advance His cause. We cannot lay out much in furniture. There is money wanted; money we must have. I am willing to take up with cheap bedsteads until the meetinghouse is built in San Francisco and the office in Oakland. We are bound to see these enterprises through, and to see the work move prosperously.

Be in no hurry to buy. (You may read this to her.) We find much real, genuine poverty among our people where we travel. They can scarcely afford comfortable clothes and convenient food. The work of God must move. We will do what we can.

We have sold both places at Battle Creek at a sacrifice in order to have the means to use in California, to place the work there on the firm basis we think it should be on. We are willing to run some risks for the prosperity of this cause. Will you say to Sister Willis, one hundred dollars is all we can afford at present for two bedsets, or fifty for one? We will do almost any way. When means is not demanded as now, we may furnish our home more to our taste.

We love to see good things and enjoy them as well as anyone can. But God's cause must come first, our wants and convenience second. Jesus laid our redemption in a sacrifice. Self-denial and self-sacrifice marked the life of the Majesty of heaven. For our sakes He became poor that we through His poverty might have eternal riches. And shall we look out for our convenience and let the cause be crippled? God forbid. We see the prints of our Saviour's footsteps in the self-denying, self-sacrificing path. We will follow where He has led the way.

The work must move on in California. The cause must prosper and we will act our part with cheerfulness.

Tell Sister Willis she shall never be pressed, never be crowded. Her bedsteads are very nice, better than we need. We have the greatest respect and sympathy for her. We believe she loves the cause of God and it is her highest joy to see it prosper. May the Lord bless Sister Willis and make her prosperous in Him is our earnest prayer.

In love to all.

Lt 46, 1875

Hall, Lucinda

McConnell's Grove, Illinois

June 17, 1875

Dear Sister Lucinda:

We left Sheridan yesterday morning. Brother Hobbs brought us on our way some miles to Somonauk(?) where we took the cars for Freeport and on to Lena where two teams were waiting for us to take our baggage and ourselves to Brother Brown's, seven miles, where we now are to tarry overnight. We find here a pleasant retreat, a home in a valley. The house seems to be in the woods surrounded with trees, a romantic-looking place indeed, very pretty withal. From here they take us by private conveyance sixteen miles to Monroe.

We both bear the wear and labor very well. We are of good courage. Our last camp meeting was one of the best we ever held. There was the best feeling with all we have ever seen. Our camp meeting last year in the same place was of that nature to discourage. The Ministers were paid but six dollars per week for their labor, and they were discouraged by Brethren Butler and Haskell in many ways, while much means were urged to carry on varying enterprises, leaving their own conference destitute of means to pay their own ministers in the conference.

We did find matters in a deplorable condition, but with the help of God we brought courage and light and hope to the conference. We talked plainly but we talked encouragingly. We had truly the best meetings we ever had in camp meetings. We talked plainly with Brother Steward and when the meeting closed he stated that if we had made him a gift of a thousand dollars he would not have prized it one quarter as much as he did the light and courage and hope brought to him in this meeting.

And this is the expression of the feeling of all who attended the meeting, especially with the ministers. We feel grateful indeed for the Spirit of the Lord which was given us and for the good results seen of our labor at this meeting. All were so grateful for our labors. It makes our work so much easier to find men and women who are willing to be helped. I know that you will all be glad to hear of the good result of these meetings.

Strawberries are just coming round. We had a supply for our lunch yesterday, and we have a portion for our breakfast, raised in this beautiful valley on the banks of the Picatowick River. I have been writing this while preparations are being made for breakfast. I see a liberal breakfast prepared and we are ready for it indeed. We ate an early breakfast yesterday, rode all day in cars and sixteen miles by private conveyance; I do not know how many by rail. We see a very great work to do and we want the armor on, and to be ready to take hold of the work with earnestness and carry it forward in love and yet prosecute it with vigor. If our labor ended with speaking to the people it would be comparatively light, but we have to have a part in all the business meetings and decide matters in all important enterprises, and then seize our pens as soon as we can get a moment's leisure and write the most important matter, requiring thought and great carefulness.

Breakfast is ready. Father is hungry; I must not wait one moment. My husband is very attentive to me, seeking in every way to make my journeyings and labor pleasant and relieve it of weariness. He is very

cheerful and of good courage. We must now work and with carefulness preserve our strength, for there are thirteen more camp meetings to attend.

Brother Smith proves to be an excellent laborer. May the Lord keep him from every wrong influence. He is growing all the time. He sees and realizes the wants of the cause of God as he passes through these camp meetings. He seems to have a word just for the occasion every time, and his is just the gift the meetings need. There is such a thing as having too much practical and straight, close work and not enough of the doctrinal. Practical and doctrinal combined will be of the best account and produce the best results in the work for this time in fitting up a people for translation to heaven. Breakfast is over, and now prayers, and then we start for Monroe.

Brother Smith enjoys the scenery very much. It is just the change he needs. I can write but a few lines now. When we get to Monroe I may have more to say than I now have. I hope you will all cling to the Mighty One and never lean to your own strength.

Be cheerful in God. Write us all the particulars and every scrap of news you can afford to.

I hope our dear children will do all the good they can and be true to principle.

Mother.

Lt 47, 1875

Hall, Lucinda

Battle Creek, Michigan

July 7, 1875

Dear Sister Lucinda:

Here we are in Battle Creek. We hoped to hear from you here but no letter yet. We received letters from Edson and Willie, and card from Lucinda while at Sparta, Wisconsin. We were glad to hear from you all.

Do you think the cause would suffer much and the disappointment be very great if we did not return to attend the Michigan camp meeting? We did think we ought to attend the Seventh-Day Baptist general meeting. For two years there has not been any one of our people to represent our cause in their yearly gathering.

If we came back to California there are at least three or four camp meetings we cannot be present at, and all are desirous for us to be there. But the season is so very backward that it is next to impossible to get some of the states to be ready for a meeting at the usual time of their having their meetings. We would be very much gratified to be present at your camp meeting and may yet come, but it looks doubtful now. We want to know where we can do the most good. Should we not be back at the camp meeting we will remain here until November. Will you please write after you ascertain the real feelings

in regard to the matter. We do not now think we may attend the camp meetings the next camp meeting season.

We have success in all our meetings. The Lord is indeed with us of a truth. We are both well and cheerful. We think now it may be duty to remain East till November, but if our brethren urge us we shall not feel best to refuse them. We want to do the will of God.

We miss you, Sister Hall, in our camp meetings, but we do not suffer for attention. All are ready to do what they can to help. We have had no lack at this last meeting. It was, we think, the very best meeting we ever attended. Brother Harvey is here, talking of going in with Brother Salisbury. I think it will go off. May God direct for the best.

I read the long testimony to Brother Cornell last night. He confessed his wrongs and I advised him to answer to no calls to preach, but just wait till he is converted. Now I think he will do so.

Rosetta is looking poor. I think the children are too much care for her. We shall probably bring them back with us when we come. We will send you more matter in a few days, of the same as the last. Write me what is thought of my camp meeting conference brought to you all. I am in great haste tonight. Will say goodbye.

Mother.

Love to May, Anna, Willie, and all good friends.

Lt 48, 1875

Hall, Lucinda

Battle Creek, Michigan

July 14, 1875

Dear Lucinda:

I wanted to say we have been in hot battle for some days. I have read close testimonies to Brother Lindsay and Brother Gaskill, and to Sister Gaskill. We have had several meetings. Yesterday we read two forty-page [testimonies] of matter. It is close work. The Lindsays have never been governed and it is like taking a bull by the horns, but I have done it and there has been some taxing work I assure you.

I took up the case of Sister Gaskill's going into the Health Institute as matron. I opposed it and then gave my reasons:

(1) Her own education in her childhood was sadly neglected so that she is not a well-developed woman. She has a one-sided education. She is very deficient in a knowledge and love for household labor.

(2) She has a very deficient memory. She was not trained to care-taking habits. This would disqualify her for a position at the Health Institute.

(3) A mother who has not tact in managing and controlling her own children would be very poorly qualified to control and wisely manage the cases of invalids with their endless peculiarities.

(4) She does not mean to bear the responsibilities she would not take or bear in her youth, but would stand in the place to direct, command, and dictate to others, when these very ones could do far better without her dictation, for they would know better what to do themselves without being told by one deficient in the very knowledge the helper possesses.

(5) She is very excitable, becomes easily thrown off her balance and lets feelings control her, and does not let calm reason bear sway. Therefore she would instigate trouble over little matters that she could not heal as readily as she could start them.

(6) She has a dictatorial manner which the girls would resent at once. They will not bear such independent ordering and dictating, therefore there could be friction.

(7) Sister Gaskill wants others to adopt her ways and will not give them the independence and freedom to act themselves and follow their ways when they may be far better than her own.

(8) God has given Sister Gaskill her work, to manage and educate her children. She cannot lay aside this work or shift her responsibility upon any other one. It is her God-given work that she must not overlook and lay down for any other work. God has given her her work to train and develop pure and good characters in her children. The work she could not set aside. These children should not be at the Health Institute, for it is no place for them.

We had a most solemn meeting. We have another tonight. We have set up our bed at the office, and we feel that it is the very best place we can be. We took breakfast and dinner with Brother Graves' family in our old home. We feel at home there and we are made very welcome.

I wish I could see you, Lucinda. It always does me so much good to see you and talk with you. You take so sensible a view of matters all around. 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.

No one can go right ahead as you can and take care [of] me in regard to my clothing. If you knew what shape I am in sometimes, I guess you would laugh, or cry, I don't know which! I have hardly had a minute's time to see to my things. After exposing myself to the view of thousands, someone tells me never to appear in public again till my dress is fixed—not a gather behind, and very full before, no pocket. It was the short silk dress that was turned here at Battle Creek and I had not [a] chance to try it on. Next, my drawers had one button less than my pants, so you see I had a miserable bulk here; and then I stripped them off under the most trying circumstances, in tent, put on another pair of drawers and found the buttons are two inches too short. And this is only a few of my troubles.

Now laugh over them all, you girls, if you choose, or cry, either; but it would not cure the evil unless you send me Lucinda as my maid of honor. But I am getting along splendidly after all.

Our little girls are doing finely. Walling has just written [that] Lou is married to Dunn. Dunn's wife got a divorce from him because of adultery with Lou Walling, so Walling says.

That would be a brave home for my girls! They shall never go there while I live.

I shall bring the children to California with me, for I feel it would be right. I think of you all at home in the new, pleasant house with great pleasure. I assure you I would be pleased to enjoy it with you. We have felt like Noah's dove—no place for the sole of our foot. Not but that there are homes enough, but it is not every house that is a home.

We all think much of the Signs. It is a good paper every way. You all do splendidly. We think now we will give you till November to perfect your trade.

God bless you all. Father says, "Hurry around if your letter goes with mine." Love to all.

Mother.

Lt 49, 1875

Butler, G. I.

Battle Creek, Michigan

Circa 1875

Testimony Regarding D. T. Bourdeau and Wife

Brother and Sister Bourdeau should be united in their labor, and Sister Bourdeau may qualify herself to become a still more efficient laborer in the cause of God.

In the government of children many make a mistake and govern too much. They give so much counsel, so much direction, and want to manage so completely, that they are liable to destroy the will, the identity of their children, and they confuse their minds so completely that they give them no opportunity to act out the powers and develop the qualities God has given them as their endowment.

Just so it is with the family of God. There is diversity of operation of gifts and all by the same Spirit. These diverse gifts are illustrated by the human body from the head to the feet. As there are different members with their different offices, yet all of the body, so the members of Christ's body all center in the Head, but have different gifts. This is in the economy of God to meet the varied organization and minds in the world. The strength of one servant of God may not be the strength of another. There is danger of seeking to make other minds bend so much to our ideas that we destroy their independent natural traits that would give them access to a class that others could not touch. While there may be with one minister peculiar traits which are to their minds very objectionable, they themselves may have some peculiarities just as objectionable and even more positive.

Every man must be left free for God to convict and operate upon his heart, that he may obtain an experience for himself, founded in God. Great caution should be preserved lest efforts be made to mold

minds and to work their judgment and character to our ideas, when God may be moving upon that mind and operating upon it to call forth its powers and develop an individual strength for a special work. Man's hand and man's training and discipline may spoil him for the work God would have him accomplish.

These brethren should have been fitting up and growing into most able, successful laborers. They should be cautious not to be lengthy and prosy in talking or in writing for the benefit of their French or their American brethren. Brief, spirited, interesting matter upon the present truth should come from the pens of these brethren to meet the French. They have been slow to engage in this work. They should write and preach, taking advantage of the truth already in print, heeding the testimony in regard to the work not bearing exclusively the stamp of one man's mind.

A great work has been hindered which ought to have been encouraged years ago among the French. These brothers should have united their efforts and pushed on the work, if they had to do it at a sacrifice of their little all. But they have been held, fearing that they would not be considered in harmony with the body.

I was carried into the particulars of Brother Daniel's labor among the French in Illinois and in Wisconsin. I saw that it was a much harder work to convert souls to the truth from the French than from the Americans. Brother Bourdeau stood nobly amid opposition such as our brethren have no knowledge of. He worked in weariness under the most discouraging circumstances. He made slow progress. But what he did gain was labor that would bring results, that would tell in bringing an influence to bear upon the French people. One Frenchman soundly converted is labor that will result in a hundred-fold. Brother Daniel and his wife worked and wept and prayed. They toiled hard—some of our brother ministers have not known how hard, and many have cared less.

Sister Bourdeau has been a laborer of no little influence, meek, cheerful, hopeful, and patient, a treasure of greater value than finest gold. She is needed with her husband. Some have envied her what they thought was an easy position. They have liberty to enter the field as workers. They have the privilege of becoming missionaries for God and testing the easy work of laboring for souls. We need more workers, earnest workers. But those who have so little idea of the real nature of the work as to think it a position of ease to labor in hard fields among those whose hearts are as hard as steel, show that they have not any sense of the real work for this time. It is easy work to visit churches and be waited upon, but it is not an easy work to seek to win the way into the hearts of the people. Would to God we had one hundred women consecrated to the work, going forth as missionaries, toiling in the harvest field. I wish there were more Frenchmen who could labor where the Americans can do nothing. These brethren's nature is not exactly like their brethren, but their brethren have been too zealous to bring them exactly to their minds and their ideas and have not given them elbow room to act themselves.

Solomon was a man of high capabilities to whom God gave wisdom and understanding. But Solomon did not feel his continual dependence on God and His providence. Brethren Bourdeau, God has a work for you which our American ministers cannot do. You need to exercise your powers, to put forth your

efforts, and yet not rely upon these. You need to have self submerged in the will of God. His ways to be your ways. And you need at the same time that you are taking responsibilities in the work to feel a deep distrust of your own wisdom and prudence. You have been in danger of either self-confidence or despondency. You have not had that encouragement and that sympathy and consideration from your brethren that you should have had.

Every minister who has ability to be sent forth to work for God's cause in teaching the truth should be sustained. He should be stimulated to earnest and persevering exertion, while he needs to bear in mind that the way of a man is not in himself. Oh that men of God, His servants chosen to a special work, may never lean to their own understanding! The capacity of men at best is limited. How little, after all, do they comprehend of the operations of the natural heart or the mysteries of providence? A very few steps trusting to self take them beyond their depth.

Brethren Bourdeau have moved too slowly. You should have moved out by faith and employed your influence, your capabilities and means, to carry forward a work among the French, and have been willing to venture and run risks as the Americans have done in the upbuilding and carrying forward of the work of spreading the truth among them. Your boats have been hugging the shore while the vast ocean is before you. Jesus says to you, as He did to Peter, Launch out into the deep and cast down your net on the right side of the ship, which is the side of faith. Work in deep waters. Oh, remember, it is only those who work with energy and with faith who will see the result of their labors. Do not lean to your own understanding. Do not dwell upon self, but on Jesus. Men of God of the clearest minds and of the best capabilities are generally the ones who are the most ready to admit that they have failings and weaknesses and that their own understanding may not be perfect.

Humility is the constant attendant of true wisdom. Those who have this grace will patiently listen to the advice and counsel of others and give it due weight. They will not give up their own judgment for another's, but if advice and counsel bear the recommendation of age and experience, they will carefully weigh the matter and incorporate it into their own experience and mind because they see the force of the counsel and advice given. God loves to impress men of deep reflection, men of independent minds. These men will never feel that they have a sufficient experience, but that the knowledge they have gained is so small in proportion to what they may obtain that they are stimulated to continue perseveringly to learn as well as to teach. God wants men of thought, of logical minds, yet not so slow as to lose golden opportunities, to do the very work the time demands.

While Brother Daniel may be particular, difficult, and critical (which evil he needs to correct to be properly balanced), there are ministers who never go deep enough. They do not critically and carefully examine important subjects in order to become acquainted with the real difficulties, but assert and affirm in a talkative, boasting manner and let this answer for proof. Their minds are not disciplined by patient study and deep thought, and what they take for granted they express without much effort or depth of knowledge. They are glib talkers but not deep thinkers; they are fluent in words, but as far as real knowledge is concerned, they merely skim over the surface of things, gathering a little here and there but not having a deep fund or fountain to draw from.

Men whom God has chosen for His special work must come in harmony with heaven. Earnest prayer for counsel and direction is necessary. If men will ask help of God, they will not ask in vain. The Lord comes near to His servants to encourage their confidence by His Word and promises and by His Holy Spirit. He loves to have the weak and diffident come to Him for strength. If they will find heart and voice to pray He will be sure to find an ear to hear and an arm to save.

Brother Butler, I was carried back to your labors in Vermont. I saw that you meant to do your duty, but you were too hard, too unfeeling. You think that you have been dealt with severely. But, my dear brother, look at your severity toward others. God does not lead to such labor as you put forth in the case of Brother Agustin Bourdeau. Did you weigh this matter sufficiently? Was justice and the love of God combined in your labor? Did you make a difference, having compassion for a man who had been under the imperative force of circumstances, a suffering, dying father whom he could not turn from without a hardness of heart that was unchristian? Brother A. C. [Bourdeau] had made some sacrifices, more as far as means was concerned than many of his ministering brethren. He had not been active as a laborer, but he had tried to carry out the testimony to move from Bourdeauville. This has been done at quite a sacrifice on his part. This should have been considered. Again, the suffering of his father called for the time and care of his son. One son was at a distance, while the one within reach was relied upon and his help positively demanded. A. C. Bourdeau was dealt with in a manner such as Brother Butler would not have borne himself. Justice, mercy, and love were not mingled with that labor.

You saw mismoves that Brother Bourdeau had made; could you see none in your own life to condemn? He moved just as honestly as you have done, and yet you have moved unwisely and injured the cause many times when you thought you were doing it justice. You had no right to deal in the unsparing manner you did with Brother A. C. Bourdeau, condemning and passing judgment on his course. You did not discriminate. You did not let pity and love come into your heart.

Your course in turning from California as you did in their pressing need was deserving of censure even more than the case of A. C. Bourdeau. God came near to you; He brought you over the ground; He tested and proved you to reveal to you your weaknesses, and for the purpose of giving you an experience and softening your heart and subduing your severe and harsh traits of character. How did you bear the test?

There is much more I might say to you, my brother, but I have not time. God has in His providence placed the cup of sorrow to your lips that you might sympathize with your brethren who have tasted of its bitterness. To close the soul to human griefs, to make no consideration for circumstances where God's providence is at work upon His suffering children, to force all, under any and every circumstance and condition, into one groove without reference to God's providences, is a fearful mistake which will react upon our own heads.

I was shown that in dealing with our fellow men we all are to consider that they are of like passions with ourselves, feeling the same weaknesses and suffering the same temptations. They, with us, have a struggle with life if they maintain their integrity in circumstances of peril, keeping the balance of the mind. We must deal with fellow mortals with kindly compassion and tenderest sympathy. We must

cultivate in our character amiable tempers as well as firmness of principles. It is entirely out of place for one fellow laborer to lord it over another. We may be true to duty, true to principle, honest and firm for right, not swerving from principle in the least degree; but this should not hinder fellow laborers in the vineyard of God from exhibiting traits of character which are pleasing, deportment which is condescending, intercourse which is kind, and manners which are truly complacent, and affection and politeness without affectation or dissembling.

I was shown that God requires true love to unite the hearts of the human brotherhood, and why this love does not flourish is because selfishness, envy, and jealousy exist. True justice will not injure our fellow men, and true politeness will not offend them. True Christian courtesy unites and perfects both justice and politeness, and mercy and love make up the filling, giving the finest touches and most graceful charms to the character. Genuine piety in the heart needs to be cultivated by all.

Abraham was a true gentleman. In his life we have the finest example of the power of true courtesy. Look at his course with Lot. He gives his nephew, a man of much less years than himself, the choice of all the lands before them in order that there might be no strife with their herdsmen. How courteously he welcomes the travellers, the messengers of God, to his tent, and entertains them! He bowed before the sons of Heth when he purchased of them a cave in which to bury his beloved Sarah. What an example of a Christian gentleman! Well did Abraham know what was due from man to his fellow man.

Paul, though firm as a rock to principle, yet ever preserved his courtesy. He was zealous for the vital points and was not regardless of the graces and politeness due to social life. The man of God did not absorb the man of humanity.

But we present a greater than Abraham and Paul—the Saviour of the world. His life was a striking illustration of genuine courtesy. It is impossible to enumerate the instances of His kindness, courtesy, and tender sympathy and love. What rays of softness and beauty did His marvelous condescension shed over His entire life. He had a kind look and an encouraging word for all who were wearied and worn with labor. He was ready to help the most helpless.

God is displeased when fellow laborers in His vineyard shut up their sympathy to themselves, esteem themselves highly and cannot see the good purposes, the noble efforts, of their fellow laborers, but live as if they felt no pitying love or tender sympathy. I have been shown that love, tender love and consideration for our fellow mortals, needs to be cultivated, for it is very essential and is the most valuable trait of Christian character we can have. We must learn to place the best possible construction upon doubtful conduct of others. We shall be very unhappy if we place ourselves in a position to question and criticize as an enemy every man who does not greet us with a smile.

If we are ever suspecting evil we are in danger of creating what we allow ourselves to suspect. Oh, how many mistakes we make in attempting to judge the motives of our brethren! That which we condemn as grievous wrongs in them are no greater than those that exist in ourselves which we do not discern. While in connection with men of varied minds and organizations, we cannot pass along without sometimes having our feelings hurt and our temper tried, but as Christians we must be just as patient, forbearing, humble, and meek as we desire others to be. Oh, how many thousand good acts and deeds

of kindness that we receive from our brethren pass from the mind like dew before the sun, while imaginary or real injury leaves an impression which it is next to impossible to efface! The very best example to give to others is to be right ourselves, and then leave ourselves, our reputation, with God and not show too great anxiety to right every wrong impression and present our case in a favorable light.

The greatest cause of our inefficiency as a people is lack of faith and of love. These principles are essential for our prosperity as a people. The neglect to cultivate tender consideration and forbearance for one another has caused dissension, distrust, fault-finding, and general disunion. God wants this evil to exist no longer. He calls upon us to put away this great sin and to strive to answer the prayer of Christ that His disciples may be one as He is one with the Father, that the world may know that the Father had sent His Son. It is the special work of Satan to cause dissension, that the evidence of oneness which should exist with them might be hindered, that the world should be deprived of the most powerful testimony Christians can give it that God has sent His Son to bring into harmony turbulent, proud, envious, jealous bigoted minds.

The power of God upon the natural heart, after having wrought its hidden work in renovating the soul through the truth received in love, will manifest its transforming power in the external life, softening, subduing, and elevating the possessor. Here the world has a problem that they cannot work out from natural causes. The power of Christian faith they can assign as the cause for the great change in the character. But the religion of Christ can never gain its full conquest while the subject of it continues course and rough, sour and uncourteous. We lose much, very much, by lack of love for our brethren and sisters. Our ministering brethren—by their unity, their steadfast love, their delicacy in dealing with their brethren, firmly sustaining one another, their forbearance and sympathy and tender compassion for each other—can give to the churches an example that will rightly represent the life of our dear Redeemer.

The truth of God is not designed merely to deal with errors and vices, and the ministers to feel that they must be reined up to censure and condemn even if they see existing wrongs. Frequently the very best way to cure the evil is to let those who are wrong see the heart of the minister of God softened and tender and pitiful, their bosoms full of the milk of human kindness.

The truth is designed to sanctify the receiver, to fashion and mold the entire man, externally as well as internally, by abasing pride and disposing his heart to be kind and amiable and condescending. Yes, the religion of Christ is a system of the truest politeness, and its triumphs are complete when a world may look on a people professing godliness with a united front, believers showing habitual tenderness of feeling and kindness of deportment and sincere regard for the reputation of each other. We may not look for the approval of God unless we work to the point of habitual kindness, acting upon the principles of the gospel. Tender mercy is to soften whatever is harsh in the disposition and to smooth, refine, and elevate whatever is course and rough in deportment. Love and faith carried out in our words and actions bear a testimony to the world that they cannot resist. It is the most powerful ministry that the church can have.

