

Ellen G. White 1877 Letters

Lt 1, 1877

Brother and Sister

Oakland, California

December 17, 1877

Dear Brother and Sister _____:

There are a few things I want to say to you, and I can do this better by letter than by word of mouth.

Brother _____, I see before you a solemn and responsible work as a minister of the gospel. You have good abilities, and if they are sanctified, God can use you in His service; but you are in danger of trusting too much to yourself, and of failing to make God your whole dependence. When a man accepts the responsibilities of a minister, he claims to be a mouthpiece for God, to take the words from the mouth of God, and give them to the people. How closely then he should keep at the side of the Great Shepherd; how humbly he should walk before God, keeping self out of sight and exalting Christ. And how important it is that the character of his wife be after the Bible pattern and that his children be in subjection with all gravity.

The wife of a minister of the gospel can be either a most successful helper and a great blessing to her husband or a hindrance to him in his work. It depends very much on the wife, whether a minister will rise from day to day in his sphere of usefulness, or whether he will sink to the ordinary level.

I have been shown some things with reference to _____'s traits of character, and I now feel it to be my duty to write you; for unless changes are made, she will be a drawback to her husband in his work. _____ is naturally selfish. In her home life she has shunned responsibilities and has been ready to let others perform the duties which devolved upon her. This is a bad experience and warps the character. She has shunned caretaking; and if this spirit is carried into her married life, it will be a great hindrance to her.

She must learn to bear the responsibilities she has shunned, for she is now a mother and has a mother's cares and responsibilities. There is danger that the deficiencies manifest in her character will be molded into her married life, and that she will neglect to perform the duties she owes to her child. A mother has greater work to do for her child than merely to feed, and dress, and caress it. There are strenuous duties connected with the training of a child. I see that you are both neglecting those duties. Your child rules you. She controls you, and in permitting this you are not doing your duty.

Now is the time to restrain and control your child. Teach her that her will is not to bear sway, but that what you require of her must be carried out. Do not deceive yourself, as many parents have done, by thinking that children when in their babyhood should not be required to obey, that if they are left to follow their own will and way, they will, as they become older, outgrow their wrong traits of character. Those who reason in this way find to their sorrow that as the twig is bent the tree's inclined. Little pranks and errors may seem to be amusing when the child is a baby, and they may be permitted and encouraged; but as the child grows older, they become disgusting and offensive.

The work of education and training should commence with the babyhood of the child; for then the mind is the most impressible, and the lessons given are remembered. Do not let your inclination to shun responsibilities lead you to neglect the proper discipline of your child. Restrain her; give her much attention; teach her submission in her early years. Do your duty to her patiently and decidedly, with firmness and love. If you allow her to have her own way, and to control you as she has done, you can be of no use to your husband in traveling with him or visiting the people. Do not let your child grow up gnarled and crooked in character because of your neglect to do your duty.

I have been shown that if a minister and his wife unite in labor, they should show themselves patterns of piety. If they take their children with them, the children should be subject to them, well disciplined and obedient; for if the parents have not sufficient judgment to control their own children, they cannot properly minister to the church of God, or preserve it from broils or insubordination.

If properly carried on, the training of the children of a minister will illustrate the lessons he gives in the desk. But if, by the wrong education he has given his children, a minister shows his incapacity to govern and control, he needs to learn that God requires him to properly discipline the children given him before he can do his duty as shepherd of the flock of God.

There is so great a deficiency in the proper training of children that God has given me a testimony of reproof for parents who treat their children as you do your little one. Until you can be united in the work of properly disciplining your child, let the wife remain with her child away from the scene of her husband's labors; for no example of lax, loose discipline should be given to the church of God.

I have known many ministers who were unwise enough to travel about, taking with them an unruly child. Their labors in the pulpit were counteracted by the unlovely tempers manifested by their children.

Your child should be taught to obey as the children of God obey Him. If this standard is maintained, a word from you will have some weight when your child is restless in the house of God. But if the children cannot be restrained, if the parents feel that the restraint is too much of an exaction, the child should be removed from the church at once; it should not be left to divert the minds of the hearers by talking or running about. God is dishonored by the loose way in which parents manage their children while at church. If children are taken into church, they should be taught obedience. The minister should instruct the people upon the government of children, and his own children should be examples of proper subjection. Your own deficiency upon this point is so apparent that I must urge upon you the necessity of prompt and immediate action.

Dear _____, Christ is the pattern we are required to follow if we would meet the Bible standard. Self-denial and self-sacrifice are exemplified in His life. We cannot have too exalted an idea of the life and character of Christ; and if we do not exalt our lives and characters to meet this divine standard, we fail to do our duty. There is a great work before you, my sister. Begin at once, with determination and persevering energy to meet the Bible requirements. You have failed during your lifetime to lighten the burdens of others, and God calls upon you to no longer neglect your duty in this respect. With the help of Christ lift the burdens directly in your path.

Children

Battle Creek, Michigan

May 17, 1877

Dear Children:

We are feeling some rested after a full night's rest and sleep. We find things in Battle Creek in a prospering condition. There are above sixty patients at the Health Institute.

Dr. Kellogg is the doctor for all the patients. He is highly appreciated. He feels very much pleased in making the statement that they have in the bank seventeen hundred dollars above all expenses. Dr. Kellogg is overworked, and we greatly fear for him, for he is like your father, so ready to take responsibilities and burdens. But we shall have him go with us to Colorado in a few weeks as soon as father can do his business in settling the Harvey estate.

We do not intend to spend the hot season here in Battle Creek. I hope that Willie and Mary will be able to come on to Battle Creek. But the vacation commences in five weeks, but they will know what to do in reference to that matter.

I think father has an idea that Sister Hall should be with us, that her work should be connected with ours. He thinks she will not be appreciated as she deserves in the office. I thought I would just mention this that you may not be disappointed if she should leave. We feel the deepest interest in Mary [Clough] and her mother. We hope that you will be very attentive to them. We have felt that unless Mary should give her heart to God and live and obey the truth, she will be of but little advantage to us in our work. If her heart is at variance with the truth, it does not look reasonable that she should be long engaged with us in the work. If she does not accept the truth we love and cherish, she will decide against it. Persons are not generally apt to continue long in the position she now occupies. We love Mary. We hope that your influence will not be detrimental to her spiritual interest. You may in the Spirit of Christ do her good. I hope you will in every way seek to help Mary [Clough]. I fear we have neglected her spiritual interest too much. She is so peculiar, so set, that it has been difficult to reach her. I have just sent her a letter of sixteen pages urging upon her the necessity of giving her heart to God. You may observe the effect of the letter on her and report to me.

They are fitting up a room for me in the office. We take possession today. Shall sleep in the office.

None of father's undershirts were sent. There are only two old ones here. My basque to alpaca dress is missing. I did not do anything with packing father's trunk. Wish I had felt better, but I think he will suffer no particular inconvenience. If my striped silk is there, send it to me. I have not searched carefully, but I think it is not here. My calico dresses, red wrapper and light colored wrapper, green merino wrapper and the green merino remnants, please send the first opportunity. Sister Ings is keeping house and is well. Her swelled neck is entirely cured.

I will write you again soon.

This must go into the office, but a word about Hannah. Her health is poor. I do not think it would be advisable for her to go so long a journey just now. I have been too poorly to visit anyone, but expect to see her today and will report in next letter.

Love to all,

Mother.

Lt 3, 1877

White, J. E.

May 5, 1877

Dear Son Edson:

I fear that you do not always wisely regulate your labor. You sometimes do too much, and then allow precious hours to pass unimproved, thus creating a necessity for extra exertion. Temperate, persevering, steady labor will achieve far more than can be accomplished by spasmodic efforts.

You should drive your business, and not allow your business to drive you. You are not indolent. You love activity, but do not always direct it so as to secure the best results.

Labor was appointed to man by his Creator. God provided employment for our first parents in holy Eden. And since the fall, man has been a toiler, eating his bread by the sweat of his brow. Every bone of his body, every feature of his countenance, every muscle of his limbs evinces the fact that he was made for activity—not for idleness.

Habits of industry should be formed in youth. It passed into a proverb among the Jews anciently, "He who does not bring up his child with habits of industry, brings him up a beggar." Toiling with the hands is not the only labor appointed to man. The Christian minister, whose heart is given to this calling, labors harder than the farmer, the merchant, or the mechanic. He has far greater care and heavier responsibilities. The physician who holds himself in readiness to answer the calls of suffering humanity by day or by night is a worker—a burden-bearer. There is no harder labor than that which taxes the mind and the heart.

Should you decide to give yourself to the ministry, to become a co-laborer with Jesus Christ, do not think that your task would then be easy. Upon the minister is laid the duty of caring for the flock of God. His work is never done. Jesus was an earnest worker, and those who follow His example will experience self-denial, toil, and sacrifice.

My dear son, it has been my prayer for years that you might consecrate yourself to the work of the ministry. The faithful discharge of life's duties, whatever your position, calls for a wise improvement of all the talents and abilities that God has given you. Guard against being always hurried, yet accomplishing nothing worthy of the effort. These fruitless efforts are often caused by a failure to do the work at the proper time. Whatever is neglected at the time when it should be performed, whether in secular or in religious things, is rarely done well. Many appear to labor diligently every hour in the day, and yet produce no results to correspond with their efforts. A man on his deathbed once exclaimed, "I have wasted life in laboriously doing nothing."

Be careful not to fritter away your time upon trifles, and then fail to carry out your undertakings that are of real account. The church and the world need calm, well-balanced men. To run well for a season is not enough. A steadfast adherence to a purpose is necessary in order to secure the end. A distinguished man was once asked how it was possible for him to accomplish such a vast amount of business. His answer was, "I do one thing at a time."

"General Washington was remarkable for the order and regularity with which he attended to the vast affairs entrusted to his care. Every paper had its date and its place. No time was lost in looking up what had been misplaced." "Henry Martyn, both as a man and a missionary, depended not a little upon his habits of regularity. To such an extent did he carry these, that he was known in the university as 'the student who never wasted an hour.'" Henry Martyn rose to great eminence as a scholar and [as] a Christian. How many youth who might have become men of usefulness and power have failed because in early life they contracted habits of indecision which followed them through life to cripple all their efforts. Now and then they are filled with sudden zeal to do some great thing, but they leave their work half finished, and it comes to nothing.

Patient continuance in well-doing is indispensable to success. My dear son, be thorough in all you undertake. Rely constantly upon your Saviour, go to Him for wisdom, for courage, for strength of purpose, for everything you need. May the Lord bless you is the prayer of

Your Mother.

Lt 4, 1877

White, J. E.; White, Emma

Battle Creek, Michigan

June 5, 1877

Dear Edson and Emma:

My mind is drawn out for you. I have the most earnest desire that Edson should consecrate himself fully to God. And I hope Emma will help him.

Dear children, last night I thought I was attending a meeting, and there seemed to be some trial on minds. Some said that they would not trust you to manage the finances of the office because you did not plan closely and look to the very bottom of things. Some said, He does not put his heart in his work as Willie has done. We are afraid of his scheming and planning which will distract his mind from the work, and there is the greatest necessity if Willie leaves that Edson should make the utmost efforts to supply the lack by his faithfulness. But he will never do this, said one. Another said, We fear for the Pacific Publishing House if Edson White has any responsible position and controls matters.

Edson, I had been thinking of you through the day. I had prayed for you, and I have the greatest anxiety that you make no failure here. If you redeem your failures in California, you must work diligently, unselfishly, and interestedly, feeling that you are handling sacred things. I beg of you now that you have a fair chance to show what you can do to make the most of it. Succeed in this case if you die in trying. Your only hope of gaining the confidence of the people is to have the Spirit of God

abounding in your heart, sanctifying your life. For once be determined to never incur another debt. Deny yourself a thousand things rather than run in debt. This has been the curse of your life, getting into debt. Avoid it as you would the smallpox.

Make a solemn covenant with God that by His blessing you will pay your debts and then owe no man anything if you live on porridge and bread. It is so easy in preparing your table to throw out of your pocket twenty-five cents for extras. Take care of the pennies, and the dollars will take care of themselves. It is the mites here and the mites there that are spent for this, that, and the other that soon runs up into dollars. Deny self at least while you are walled in with debts. Make your hearts right with God; and in order to do this, you must fight the fight of faith. This will be a continual conflict, but Jesus will be your helper. Cherish a humble spirit, willing to be led. Put pride of heart, every suspicion, and jealousy away with all malice. May the dear Lord help you both to dig deep and lay your foundation sure.

Be faithful to duty. You may, now, although nearly thirty years old, obtain that grace and power from God which will transform your character. Do not live for yourselves alone, but live for God. Make God your friend, your shield, and bask in the light of His presence. Do not go a step or two off the path of denial and duty and then hesitate and turn back. You want firm principles and not deviate from principle on any account. Will you, children, make the most now of your God-given opportunities? Will you try in the strength of God to attain to the perfection of Christian character? May God help you to make a success where you are. If you fail this time, it will give our enemies great advantage and will dishonor God. We urge upon you diligence, close application to your business, in order for you to succeed. Put your mind into your work and do not falter, be discouraged, or turn back. Deny your taste, deny the indulgence of appetite, save your pence, and pay your debts. Work them off as fast as possible. When you can stand forth a free man, owing no man anything, you will have achieved a great victory.

Mother.

Lt 5, 1877

Chittenden, Charles

Oakland, California

May 9, 1877

Dear Bro. Chittenden:

I have just been reading the testimony sent to you more than two years ago. I had forgotten the particulars of the testimony, therefore sent for it that I might read it.

I have had a dream, which I related to you, which you may not remember, for I do not think these things have any great weight upon your surfeited mind. I wish to do all my duty, that I may be clear in the day of God from the blood of your soul. I dreamed I was wondering why you were so much away from your home and your family, and from the house of God on the Sabbath, and absent from the prayer meeting. In a moment I was on board your boat. There was a jovial class of men, talking and laughing, joking and card-playing. You were one with them. I saw the tables prepared with a

quality of food to meet the vitiated appetite of the company. I heard them call for liquor. I looked up in astonishment to hear your voice, Charlie Chittenden, a professed disciple of Christ, professedly looking for and hasting unto His appearing, say, "Here, gentlemen." Wine of different kinds was placed before them, and they partook of it, and you drank with them. To just that degree that you imbibed the liquor was your mind and judgment, your perceptive faculties, perverted. You felt good with the rest. You dishonored God in your words and actions as the rest. You were a disgrace to the Christian name.

The young man who has so many times explained to me my dreams spoke to you and said, "Eating and drinking with the drunkard." How have you treated the warning sent you of God to warn you to shun this society? God has given you light, but you have turned from it and chosen darkness rather than light. You have been wise in your own conceits, and imagined that you could get along quite well of yourself, that you could discern coming evils and shun them. You have despised counsel that warned you of danger in reference to your sailor life. You have thought they did not know what they were talking about. What did they know about boats? God has understood your danger and graciously warned you that you might not incur His displeasure and involve yourself in troubles and misfortunes which will mar and blot your life and that of your family. This young man asked, "Who bought those bottles of drink?" Said you, "I bought them for I could not get companions to sail with me unless I pleased their appetites in this respect."

This is sufficient evidence that you are not pleasing God, and that you are placing yourself on Satan's field of temptation. You are making a fearful sacrifice to gratify your inordinate love of being on the water. If this is your choice before doing the work which God would have you do, you will not long be allowed to pursue your course. You will lose both worlds. God will not be trifled with. You are a commandment-breaker. You profane the Sabbath of the fourth commandment in order to please yourself and profligate men. God accepts no divided heart. You are becoming, in spirit, in appetite, and in your taste, like the company you choose and enjoy far more than that of your wife and children. Your ideas of Christian character and of the claims of God are becoming more and more perverted. The atmosphere you breathe is polluted. The society you choose is corrupted, and you are defiled. Your spirit is impure, for it is impossible for you to place yourself in such society where Satan's angels are reveling around and remain pure and uncorrupted.

God has expressly warned you, but you have shown you despise that warning; for since it was given you, you have gone deeper into the evil than before. You have corrupted your ways before God. You have neglected to be warned. God will not bear always. Unless there is an entire transformation of character with you at once, and you connect yourself with Heaven and separate yourself from the society you have learned to love, you will make shipwreck of faith. Already the truth has but little charms for you. Its luster to you has become dim. Now is your day of privileges. Now is your day of opportunities. Soon your day will be past as surely as was Esau's.

I have, since this dream, had another. I dreamed you were again using tobacco. I thought that these miserable habits, once overcome, were being taken up by you and that you were going back, step by step, to darkness, selling your soul at a cheap market. But I will now ask you, Charlie Chittenden, what do you propose to do? You stand in imminent peril. With you there is a right way and a wrong way. If you continue to choose the wrong way, your course will be cut short by the judgments of God. In pursuing the wrong course, however you may imagine, under the fascination of the old

serpent, that you have enjoyment, you will ere long discover it is dearly bought, and when too late, you will discern you have been satisfied with embracing a gilded shadow, filled with human woe, while the actual happiness is far from you. You are separating yourself from God. You are choosing your own pleasure at the expense of eternal life. I would speak to you as to a brother. I would warn, advise, and counsel you as one deeply interested in your welfare and prosperity. I appeal to your reason, your good sense, and advise you, in the fear of God, to do the things which will preserve to you refinement of mind and manners, and preserve to yourself true happiness. I warn you, as a mother would her son, to avoid those things which will endanger your morals, involve you in disgrace through the cultivation of perverted appetite. You are every day wearing away the links which bind you to God and the higher life.

I commit these few pages to you as an ambassador of Christ. Beware lest you turn from the warning given.

In love.

Dear Bro. Chittenden:

I have been shown some things in regard to your case, which is not pleasing to God. You have a work to do for yourself which no other can do for you. God has committed to you, my dear brother, talents which from inaction you are letting rust. You might do good in using your abilities to the best account in the cause of God. Individual effort is needed from all who love the cause of God. Earnest, thorough-going Calebs are needed to press to the front and bear responsibilities. But while you are allowing your mind to be engrossed with your boat and your love of the water, you cannot be engaged in doing the very work that is suffering to be done to build up the cause of present truth.

A man of very small talent becomes a leading mind as soon as his heart is fully consecrated to God. He is so hearty and so earnest in the cause of God, he follows Jesus so thoroughly, that he carries others along with him by sheer momentum. Godliness and heart power will have a telling influence upon the cause of God. Individual effort of working members of the church who will never plead, "I pray thee, have me excused" [Luke 14:18, 19], but will with earnest endeavor seek to build up the church, will accomplish more than pulpit effort without this necessary labor.

Bro. Chittenden, you are not training the mind and improving your abilities that you might make thorough and intelligent efforts to win souls to Christ. Labor of just such men as you is wanted. The time that you could devote to the work of God your mind is diverted from the important work for this time by your love of boats, and to be on the water. This love is increasing and is becoming an absorbing passion. You follow your inclination to the neglect of duties in your family. You deprive your wife and children of your society when it would make them very happy to have you with them, interested in their welfare and happiness. Your wife has claims upon you that you do not realize. It is not right for you to pursue a course of indulging your inclination at your wife's expense. She loves you, and your absence from her causes her great anxiety for your safety, and is telling upon her nerves, and making her prematurely old. You have a good wife, but she is acquainted with sorrows in her past life. You love your wife and children, but you are so ardently attached to your boat, and so desirous of being upon the water, that you do not consider the loneliness of your wife and

children while you are from them so much. Your wife cannot feel at rest, for she knows the water is treacherous. You purchase pleasure and enjoyment to yourself at considerable pain and suffering to your wife. You are too much infatuated with your sailor life.

God is willing we should be happy. He wants to see us happy, but we are not to obtain happiness at another's expense; neither to let our desire for change and enjoyment absorb our minds so fully that eternal and sacred things are made secondary. Your pleasure comes first, and the necessities of the cause second. You place yourself under an influence thoroughly worldly. Your influence encourages worldly associates and worldly pleasure. It is a solemn time in which we live, my brother, and you should not encourage habits and tastes that will separate you from God. You need now to be benefited more than amused. Many amusements do not increase our spirituality, but are positively injurious, for they bring no strength to the soul, and they do withdraw the thoughts from God and Heaven.

There are many souls to be saved. Time is fleeting. Golden opportunities are passing. The Spirit will help our infirmities, and the grace of God will qualify us to live useful lives. We have a work to do for the Master, to gather souls to Him. We cannot afford to turn aside from this great work to while away the hours which might be to some soul the hour of repentance and salvation.

God gives to men gracious opportunities to improve their abilities. Books and tracts, and, above all, the Bible, invite the careful study of all, that they may become intelligent upon the most important of subjects which will reveal their duty in this life, and give them a correct knowledge of how to prepare for the better life than this.

There is too much yielding to desire and inclination for present enjoyment. There is not that earnest soul hunger for spiritual strength and heavenly wisdom. Temptations are yielded to, the appetite is gratified, and there is a separation from God. You, my dear brother, can become an instrument of great good, if you improve your abilities to the glory of God. But in order to do what you might, you must train the mind. Learn the trade. Discipline yourself, and in Sabbath schools and in meetings you can be of essential benefit.

You remember the case of Esau. He passed the crisis in his life without knowing it. What he regarded as a matter worthy of scarcely a thought was the act which revealed the prevailing traits in his character. It showed his choices, showed his true estimate of that which was sacred and which should have been sacredly cherished. He sold his birthright for a small indulgence to meet his present wants, and this determined the aftercourse of his life. To Esau a morsel of meat was more than the service of his Master.

Men are prone to forget God and unguardedly place themselves where temptations constantly assail them. Spiritual advantages and religious privilege may appear sometimes very small; yet in our absence or in our delays we may miss an interview with Jesus as did Thomas, who was not present when Jesus met with the disciples. All can do a work for God, and they must be minutemen, not off duty, for they may be needed. Words spoken, an act performed, at the right moment, may balance a soul in favor of truth and save him to life eternal. A small rope will bring a ship safe to land. So it is with souls. Influences which may seem to be small and of no special account may, if exerted aright, attract souls to Jesus, while the minister's labor would not touch the heart. Personal, individual

effort, gentle words spoken with a heart of yearning tenderness, will disarm opposition and remove prejudice.

It is a blessed privilege to be connected with Heaven, to have an ear sensitive to catch the first tones that come from Heaven, and a heart softened and subdued to respond to the voice, "Here am I, Lord, send me." [Isaiah 6:8.] Bro. Chittenden, now is our sowing time; the reaping time is soon to come. We shall reap only that which we have sown. If we have sown to the flesh, we shall reap only corruption; if we sow to the Spirit, we shall reap life everlasting. Our spirit must be in sympathy with God.

Bro. Chittenden, you might today have had a capital of means to use in case of emergency, and to aid the cause of God, if you had economized as you should. Every week a portion of your wages should be reserved, and in no case touched unless suffering actual want, or to render back to the Giver in offerings to God. You have been favored by your employers, but this may not always last. The good will may change, and your kind friends may disappoint your expectations, but Heaven is ever true. If you invest in the heavenly treasure, you will have that investment secure. But your investment in boats is not sure and may disappoint your most ardent hopes. You flatter yourself that you will make a success of schemes you enter into, but the Lord knows whether your plans will have a tendency to wean your heart from Him, and He may try you by disappointing your ardent hopes.

Is God pleased with the disposition you make of your time and money? How much, through careful economy, have you invested in the bank of Heaven? Now is our day of trust. The Master has lent you and me talents to improve for the benefit of souls and for His glory. He has given you physical and mental capabilities to acquire means; but the means you have earned have not been wisely and economically expended so as to have a margin should you be sick, and your family deprived of the means you bring to sustain them. Your family should have something to rely upon if you should be brought into straitened places. Means have slipped through your fingers in various ways that you do not realize.

Jesus taught His disciples lessons of economy. "Gather up the fragments," He said, "that nothing be lost." [John 6:12.] God varies the talents He entrusts us with, according to our capabilities. To one He gave five, to another two, and to another one talent. The man that had the one talent put it in a napkin and hid it in the earth. He did not improve it. He buried his talent in the world, and he was denounced for so doing. "Take ye the talent from him," said the Master, "and give it to him who has improved and doubled his talents, and take ye the unprofitable servant, and cast him into outer darkness," etc. [Matthew 25:28.]

There is danger of your burying your talent in boats and on the water. Your Master has need of you. He calls you to follow Him, and not needlessly expend time and strength that He demands. Unto all of us are committed talents or some peculiar gift which is our trust, for which we are required to make returns. The talents of trust are not given to merely a favored few of superior genius or mental capabilities, or to those only who have a large amount of money. Both high and low, rich and poor, have committed to them talents of influence and of means to be employed to the glory of God. We should not make light or underestimate the smallest gifts. We all have a capital of some sort, either in physical strength or mental endowments, not to be left to rust from inaction, but to be exercised, strengthened, and enlarged by use. These sacred trusts the Master will call for by and by. Have they

been increasing by use? Have they been doubling, or rusting from inaction? By diligent improvement of the talents God has given us we may greatly increase them, even to doubling them.

As God has given us varied trusts, He expects corresponding returns. Some have five talents and by putting them to use receive returns. Some have two talents and move in a humbler sphere, consequently having less influence; but if these work in earnest love, their reward will be according to the spirit with which the work was done, rather than the great amount performed. They have done to the best of their ability, and according to what they had. God marks their fidelity. None need lament that they cannot honor God with talents He has not given them; for they will not be held responsible for what they never had.

Bro. Chittenden, you have special qualities, in a marked degree, which God can accept, if sanctified to Him. You are highly social. But you love excitement, for your temperament is impulsive. You will be in danger of moving hastily and without proper forethought if you are not guarded. But men of your ardent temperament may be of great service if they are ever balanced by the Spirit of God.

Christ said to Peter, "Follow Me. I will make you a fisher of men." [Matthew 4:19.] It was as difficult for Peter to change his natural inclination and love for boats and for the water as it is for you. He had followed fishing for a living thus far during his lifetime. And frequently his love for boats and for the water called him from his Saviour's side to his favorite occupation, but he would come from his boat disappointed and weary, for he had taken no fish. The Lord did not prosper Peter in this.

You love the truth, but your natural love of boats and the water gains the mastery over you. You are infatuated and hardly sane upon this matter.

You have thought that if you were in this or that place you could do a great work for the Master. But God only requires you to do what you can, and leave the result with Him. If you do the best in your power to do good with the ability God has already given you, your improvement will appear to all. You cannot expect to gain spiritual sinew and muscle without exercising the ability God has given you. You want to cultivate your understanding, that you may make the most of your privileges, and use them to the very best account. You may strengthen the intellectual powers by exercising them.

If you are much in the society of pleasure-lovers, those whose minds are cast in an inferior mold, who have dwarfed the intellect by dwelling too much upon dress and in overindulgence in pleasure, it will be a miracle if your mind does not gradually, and imperceptibly to yourself, sympathize with them, and your soul feel the barrenness occasioned by such associations. Intercourse with the free and careless pleasure-lovers will affect your life and character. Never be a co-worker with any class of levity, pleasure-seekers, in wasting the precious hours of probation which were given you and them for higher, holier purposes. Your study should be to educate yourself, train the mind, to bring into exercise the powers which God has lent you to be employed to His glory.

Every faculty is susceptible of the highest improvement. Your abilities should be exercised and strengthened and directed to do the greatest amount of good. You do not bear the responsibilities you can bear in connection with the church. You have not felt that God required of you to render yourself useful, to the very best of your ability, in seeking to bring souls to Jesus. You may never be called to speak the truth in the desk, but you may do much good, with the time that is now devoted to boats and water, in visiting those who need help. There are souls convicted of the truth. If you

should labor for and with these in conversation and in prayer as earnestly and energetically as you labor with your boat and to ride upon the water, these souls who are now in great darkness would be rejoicing in the truth.

The mind must expand and strengthen by exercise, and wherever your mind is turned and upon whatever it dwells the most, in that direction it becomes the strongest. If you exercise aright the ability you already possess, your usefulness will strengthen and increase, and you will grow in grace and in the knowledge of the truth, and can do more, far more, than you have done, to win souls to Christ. Boats and water have absorbed your attention and taken the place, sometimes, of God.

You should invest your means differently from what you have done.

Dear Bro. Chittenden, you love the truth and desire to see the cause of God prosper. But the same energy and perseverance and zeal manifested to the end that a house should be built for the worship of God would have met with the best results. But those who thought they had no means to invest in a house of worship could have worked and prayed in faith and stirred up those who could have done something with their means. Christian zeal in a good work will do much to bring about the desired object. Christian zeal is greatly lacking. We see a world lying in wickedness, exposed to God's wrath; and love for souls will seek to save the erring and win them to Christ. Christian zeal is not a mere casual emotion, but is deep, earnest, strong. A settled principle pervades the entire being. The whole soul is aglow with love to God.

Sister Chittenden should preserve her precious strength; she will need it. She should not waste time in needless ornamentation for show, but should dress her children and herself in plain apparel, without ruffles or needless stitching, and improve her mind and use her influence to bless others. God will remember every good work done to His servants. Not a good deed will lose its reward.

But Satan is very active, laying his snares for our souls. He will crowd us into difficult places, annoy our peace, harass and perplex to the extent of his power. We need a strong hold on God, and while clinging to the Mighty One we should watch for souls as those who must give an account. The eternal reward awaits the faithful overcomer. Press to the mark of the prize. Jesus will guide you safely through if you trust in Him.

Lt 5a, 1877

Children

Battle Creek, Michigan

June 9, 1877

Dear Children:

I have arisen very early to find time to write to you.

I am not well. My heart pains me much of the time. The children will be a care to me, but I love them as my own, and this will make my care much lighter. I had hoped that you would both feel that it would be a pleasure to you to bear this much responsibility. I thought that Emma might find a field of usefulness here that would be a blessing to her as well as to the children. I left them for this

purpose as an experiment. I saw that Emma was in great danger of centering her mind on herself and shunning responsibilities that would take her mind from herself. I think the worst thing that you can both do is to get into your house a set of books, storybooks, that fascinate the mind, but give it no strength in the end. It is amusement to occupy precious hours of time, but God has given us all our work and will inquire, What have you done for Me? Hours are too precious to be spent without something to show for them.

If Emma had felt as God would have her to feel, she would have seen in the opportunity given her to take charge of these children, a Godsend to get her mind off from her reading and devote her time as a home missionary to educate and discipline these two children. She was fully capable of doing this, but her heart was not in it, her sympathies not drawn out for the children. The fact that she was not related to them was enough to cut off any special love, sympathy, or interest for them. Selfishness, Emma, is growing upon you, and oh, you must meet it in the day of God.

I fear for your record. I wish that your mind were not continually surfeited with storybooks. It unfits you for usefulness and the improvement of your duties. It dwarfs and narrows your mind instead of educating and improving it. You were fully capable of doing justice to these children, of loving them and receiving the love in return, but you have put away from you this blessing. It will never be presented to you again.

Jesus identifies Himself with suffering humanity. "I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." "Inasmuch as ye did it not to one of the least of these My brethren, ye did it not to Me." Matthew 25:42, 43, 45.

If you, Edson and Emma, can help others and see when you can help yourself more in helping them, you will, if perfectly pleasant and agreeable to yourselves, do so; but if you are not attracted in the direction, if there are disagreeables attached to these duties, you will refuse promptly every one of them.

Do not think I feel tried with you. I do not. I love you and I write you this not to reprove so much for the past [as] to have an influence to open your eyes to the future, to look beyond self, to do good as you have opportunity.

Our little girls, as far as paying for what they eat is concerned, can now amply pay that by the willingness to run errands and do the things they can do with the young strength. I am glad they are with us because I have so long learned to bear the burdens of life and of looking out for others, it is a great pleasure to me. God will bless His free-hearted workers. He knows whom they are. Every thought and every feeling and every motive is fully understood by the heart-searching God.

I feel, dear Emma, that your mind's power is taxed with reading, that you do not relish the Bible, neither do you enjoy religious duties and answer the claims of God upon you. If you shun responsibilities as you have done, you will not meet the mind and will of God. Free your hearts from selfishness, connect with heaven, and may the life of our great Exemplar be your pattern.

We pray for you every day, and we greatly desire that you should be full-grown Christians, growing up into Christ, your living Head.

Aim for perfection of Christian character. Let no such thing as failure be thought of, looking unto Jesus who is the Author and Finisher of your faith.

My dear children, the foregoing has been laid aside, for I have not felt well enough to write. I hope that you will both be true to yourselves and to God, laying up for yourselves a good foundation against the time to come, that you may lay hold on eternal life.

I would be pleased to hear from you both in regard to your present spiritual condition. God bless you, my children. God work for you is my prayer. We love you and would be glad to see you, but when this may be we know not.

In much love for you,

Mother.

Lt 6, 1877

Clough, Mary

Oakland, California

November 3, 1877

Dear Niece Mary:

I was grieved two weeks ago that you made the Lord's Sabbath a day of pleasure and excursion. I told you that I felt you had done wrong, and I had passed a sleepless night. You answered that I should be thankful that you came back when you did, for they wished you to stay through the week. I told you I had no objection to your spending the week after you had spent the Sabbath away as you did. You could take time to go in the week days if you desired. And now at the commencement of the Sabbath again without one word to any of us, you go again to make a pleasure day of the day the Lord has set apart and blessed and sanctified as a day of sacred rest.

You told me in Battle Creek you had felt conscientious in regard to the observance of the Sabbath on our account; you had not worked upon that day, for the fourth commandment read, "thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy stranger that is within thy gates." [Exodus 20:10.] The commandment is very specific, I know, and I felt glad that you understood its bearings. I have been intensely anxious that you should not only see the light of truth, but obey it, in keeping the commandments of God. If you have evidence and reject it, darkness and blindness of mind will be the natural consequence. I had hoped that connection with us and our work would lead you to see the importance of receiving and obeying the truth. God has claims upon you. Your talents, all that you have, belong to God. If these were sanctified to His service, you would be a co-worker with Christ. You could be eminently useful in leading others to the truth. I saw years ago that God in His providence would connect you with His work, that you might have evidences of the truth yourself and receive it if you would. If you would accept the truth, God would make you a channel of light; but at the same time I was shown that your natural feelings would arise to repel the truth, your pride of heart would be an obstacle that would be difficult for you to overcome. Your mind has been affected considerably with skepticism, and this would be a great barrier to your accepting the clearest evidence in favor of our unpopular truth. But I was shown that you might

accept the truth and be sanctified through the belief of the truth and fitted for the kingdom of God and a life which runs parallel with the life of Jehovah. God will accept your efforts, He will be honored through your labors if you connect with heaven.

But if you closed your eyes to the truth, refused to obey the requirements of God, after being sufficiently tested, our work would be disconnected; for it would be impossible for such a work as God has given me, being done to His acceptance and glory by one who regarded the truth even indifferently. I saw that Jesus loved you and looked pityingly upon you, and was inviting you to come to Him with all your burdens and lay them with yourself upon the Burden-bearer. All your good traits of character, your talents of ability, are the gift of God given you to be used to His glory. You may devote these to the world; or you may devote them to your Redeemer and have at last spoken to you by the dear Saviour, "Well done good and faithful servant." [Matthew 25:23.]

God will not be trifled with. You may flatter yourself that your views are not narrow but broad and extended, so is the broad road that leads to death. There is a path cast up for the ransomed of the Lord to walk in, the path of holiness. You have a power of resistance against the evidences of truth which is perfectly astonishing, which nothing short of infinite power, united with your human efforts, can overcome. You have held out day after day and week after week against motives which one would think would be amply sufficient to convince and settle any mind susceptible to the influence of truth. What you want is a humble and contrite heart and [to] overcome by the help of God this terrible power of resistance. Whatever course you may choose to pursue, be it to remain indifferent to the truth or to receive it, God will never give up His rightful claim. He will never cease to command, however you may be determined to refuse to obey; and if you die following your own will, refusing the will of God, He will eventually justify the reasonableness of your condemnation before the assembled universe. Not one of the countless millions of the human family will stand alone before God, pleading that He had done all that He could to comply with the conditions of salvation revealed in His Word, and yet they are unsaved. Every one who fails to obtain the immortal life will be self-condemned, with not an excuse to offer before God.

Christ invites the weary and heavy laden to come to Him for rest. He does not ask them to make an effort to fit themselves to come, but He invites them to come just as they are, poor, wretched and blind and naked and in want of all things. On no other terms can you be received. He will give salvation, but not sell it. If you continue in the face of light and evidence to cherish your unbelief, you will become less and less susceptible to the influence of the Spirit of God, and our work will necessarily be disconnected. You will love those things and enjoy those things which God through His humble instrument is continually warning against. And there can be no harmony between us in spirit or sentiment.

When you went the first time upon the Sabbath, it cost me a sleepless night and great perplexity to know just what course we should pursue in this case so that guilt of the violation of the fourth commandment would not rest upon us. And your absence for pleasure or amusement again on the Sabbath brought not only wakefulness, but heartache. Anything you do or say that merely concerns you and me I can get along with, but any disrespect shown to God is not so easily disposed of.

If you give yourself to these things upon the Sabbath, I have no confidence that the blessing of God will attend your efforts in doing the work, which is the work of God. Your mind cannot be any way prepared for that work while it is diverted from it so directly. I have no wish to control you, no wish

to urge our faith upon you, or to force you to believe. No man or woman will have eternal life unless they choose it, only those who choose it with all the self-denial and cross-bearing that is involved in the Christian life. I have no wish to force you against your own will anywhere or in any thing, but I will say I am disappointed. I had no thought, but if you had the privilege of seeing the truth you would accept it. I thought the same of your mother. But I am now feeling that you would prevent her from deciding for that which her conscience told her was truth. This you may think is all erroneous supposition. But it is just what I saw you would eventually do, if you determinedly resisted the truth. I have not the least desire should this be the case to connect with my relatives in my peculiar work; for God could not be glorified in any such union. I am laboring with all my energies in God to do His work in winning souls to the truth, my own sister after the flesh and my niece laboring in an opposite direction, counteracting the work God has given me to do, by their indifference or resistant position.

The light will shine upon all who will cherish it. Those who choose darkness rather than light will not be forced against their inclination to accept the light. I feel in earnest in this matter. The truth we cherish is to me a solemn reality, and in no way to be trifled with. If your conscience can allow you after all the evidence you have had to still resist the evidences of truth, and while connected with us in our peculiar work in so marked a manner trample upon the Sabbath of the fourth commandment without compunctions of conscience, then our spirits can no more harmonize. Our paths must diverge.

God will test every one of us. He will give privileges and opportunities to all and a sufficient amount of evidence to balance the mind in the right direction if they choose the truth. "And they that shall be of thee shall build the old waste places. Thou shalt rise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah 58:12-14.

We have volunteered to be of the number to repair the breach that has been made in the law of God, in breaking down and trampling upon the fourth commandment. This is our work, to be repairers of the breach, the restorer of paths to dwell in. We do not expect praise of men, or worldly honor while we do the work. But we expect and receive the approval of God, which to us is the highest honor that can be given.

We want you to share this honor. "Come out from among them, and be ye separate, and touch not the unclean; and I will receive you. I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] This calls for separation from the world on the condition of being children of God.

Dear Mary, I love you as devotedly as I ever loved my own children. My heart would nearly break should we be separated, and yet I know we must drift apart without a change in you. I shall never come to you; and unless you come to us, we must eventually be separated.

I see very much to be done. [Spirit of Prophecy] Vol. 4 I want to write immediately. My life [sketches] I wish to commence on and revision of other works. Vol. 1 Spirit of Prophecy to revise. But I can't

touch these unless your attitude shall change. You have not been situated as many have who have accepted the truth. Your way is made comparatively easy. You would make no particular sacrifice as far as employment is concerned, for there would be work for you to do for God in almost any department of the cause of truth.

God will work for you and make you an able instrument if you will yield your will and affections to His will, and if you will become a child of obedience. But if you remain in resistance to the truth, God will remove His light from you and you will be left to take your own course and meet the result at last. I hope you will not say as your mother said to me in regard to breaking the Sabbath, she would risk it. God forbid that you should dare to risk it and pursue a course of disobedience. You have tenfold more light in reference to the truth than your mother. I still have faith that she will accept the truth if you do not hedge up her way. I have written in love and have written because I dare not do otherwise.

Lt 7, 1877

White, J. E.; White, Emma

Battle Creek, Michigan

July 22, 1877

Dear Children, Edson and Emma:

We are truly itinerants. We are engaged in getting settled again at housekeeping. Your father has been absent in company with Willie one week in Indiana and Chicago. I have not been able to write much of late. The confinement and close application is working unfavorably for me healthwise. The cheerfulness and courage that I have usually had, at the present time is not. Continual pain of the heart and spine has a strangely depressing influence upon my spirits. I feel but little anxiety how it terminates, but I have one anxiety that overbalances every other consideration, that I may flee to the Stronghold. I would present duty with thoroughness, and for this reason I would be grateful for more strength. Frequently the very best evidence that we can have that we are in the right way is that the least advance costs us effort and that darkness shrouds our pathway. It has been my experience that the loftiest heights of faith we can only reach through darkness and clouds.

I know it would be dangerous for me to leave the great matter of preparation for a sickbed. I may have no sickbed. The summons to me may come without a moment's warning. The next step may be in eternity. Solemn thought. It is not safe for us to cherish doubts and fears, for these grow by looking upon and talking them. I feel to reach up my hand and grasp the hand of Christ as did the sinking disciple on the stormy sea. I want to do my work with fidelity, that when I shall stand [before] the great white throne and am called to answer for the things done in the body which are all written in the book, that I may see souls standing there also to testify I warned them, I entreated them to behold the Lamb of God that taketh away the sins of the world. Oh, will there be souls then, saved through my instrumentality? Through Christ, I would set before the people an open door. "Behold, I have set before thee an open door, and no man can shut it." Revelation 3:8.

The city of God with all its attractions is saying, Come. If we can by a holy life, by entreaties, by prayers, by warnings, point the sinners to the way of escape and fasten their attention to the

heavenly gates open to receive them; if by faith they can see that the entrance into life is an open door, everything is gained. The earthly attractions will fade away, the heavenly will win and charm the soul.

I have not in my affliction given up labor. I have precious seasons in addressing the people. God is good and gracious, of tender mercy. I have more of His love and of His favor than I deserve.

Your father and mother are both worn, unable to endure physical taxation. The least excitement, agreeable or disagreeable, affects me painfully. I commence traveling again while at the same time I am preparing [Spirit of Prophecy] Volume Three. God may spare my life to complete it. The future is with the Lord. What use would it be to me or what encouragement to others to dwell on my affliction? We may have to lean upon our children and have their help, comfort, to be a blessing to us. We have everything to be thankful for in that we have Jesus. I hope the sin of ingratitude will never be charged to me. I want a living, abiding sense that God is the best and truest Friend I have, and I want to trust Him with my whole heart.

Dear children, the hindrances that hold us back from perfecting Christian characters are in ourselves. Jesus can remove us. The cross He requires us to bear will create strength in us more than it consumes and removes our heaviest burdens to take the burdens of Christ which are light. Conflicts and trials we must meet in the discharge of duty. Christ has called us to glory and to virtue. The life He has, through His own suffering and death, prepared for us to lead would never have cost us a pain or grief if we had never left it. Every self-denial and every sacrifice we make in following Christ are so many steps of the lost sheep returning to the fold. The doors of the heavenly Canaan are opened wide and bid us all come in. We will not climb up some other way, but enter through the door. God help you, my children, make thorough work for eternity.

Mother.

Lt 8, 1877

White, J. S.

Michigan City, Michigan

August 10, 1877

Dear Husband:

We are here at the depot. After Willie left, the conductor led us into a car back and provided us with a seat apiece. We both slept some. We arrived at Michigan City about twenty minutes after five. Mary went out and brought in two mugs of fresh milk for which she paid three pennies. We made a splendid breakfast from the milk and [?], and apples. We enjoyed our breakfast very much.

I awoke from a nap cold while in the car and am some troubled with sore throat.

I told Mrs. Bowly I would see Brownsberger last night in reference to her girl's going to school on as reasonable terms as possible. Will you please ask him to call and see Mrs. Bowly. I think it is good policy to keep friendship with all we possibly can. She has come to me three times, and I could not give her anything definite.

I hope you are feeling better today. You seemed to sleep better last night. Mary is looking over Michigan City.

Ellen.

Lt 9, 1877

White, J. E.; White, Emma

Battle Creek, Michigan

August 21, 1877

Dear children, Edson and Emma:

Your father had a very ill turn yesterday which greatly alarmed us all. He had been working very hard and very successfully in disposing of difficult matters and taking in hand cases that needed to be managed. He then sat up till midnight writing for Review. He seemed very cheerful, nothing seemed to weigh upon his mind. In the morning he said he felt rather bad. I prepared a cup of weak red pepper tea. He then came to the table, but seemed to be bewildered. He called for articles he had taken upon his plate and placed the things beside his plate instead of in the plate. We saw that he could not see. This was done with several things. I persuaded him to leave the table, and I placed his feet at once in hot water and bathed his head.

Dr. Kellogg was sent for, and we worked over him vigorously to establish the circulation. The difficulty was in his stomach. He was soon relieved. His stomach cleared of a terrible load. He was taken to the institute and vigorously treated, and he did not sit up any through the day. He came very near apoplexy. He does not feel natural yet, but he has rested well during the night, and we hope that no further danger is apprehended; but the afterresults of such difficulties do not easily disappear.

I do not know what could have been done without his help here in Battle Creek. He has done a great amount of hard and difficult labor, and may the Lord preserve him to continue the work is our prayer. But I should not be at all surprised if he should drop suddenly. I think if he should sometime, those who have not appreciated his great cares and unremitting anxiety and labor will feel that they have met with a loss that cannot be made up. Everything here seems to be moving harmoniously.

The extensive Health Institute or sanitarium is progressing finely. It is the greatest thing on the continent, but just what is needed.

Can nothing be done in labor for Brother Rickey? God forbid he should go to perdition.

We shall spend the coming winter here. We think the work here demands us. We have a field of influence here that is twentyfold wider and more promising than in California. And God can sustain us here and make us a blessing to the publishing house, sanitarium, and college, and to the surrounding churches who appreciate our counsel and labors. We never had greater influence in Battle Creek than at present among our own people and among those who are candid outsiders. All are desirous of bringing my gift before the public in temperance meetings and on the great health question. We feel the deepest need of constant connection with heaven.

Here is our secret of success. We will not consent to go alone. We will urge the presence and help of Jesus, and we shall have it. May God bless you and give you grace day by day to do His will and be a blessing to those around you. Secret prayer is the Christian's strength. Let us not falter; work for God and leave self out of the question. We see enough to do and but little time to work. Then let us work faithfully. The reward is by and by. In love to all the household,

Mother.

Lt 10, 1877

Clough, Mary

South Lancaster, Massachusetts

August 29, 1877

Dear Niece Mary:

We received your letter. Father may be able to give it attention tomorrow. We have felt sorry that you did not come with us. Father remains quite feeble, but very patient, uncomplaining, peaceful, and happy. He sleeps a great deal; has no disposition to take any labor. I have jotted down this report by times, under curious circumstances. Father says you had better fit it for Review. I hate to impose such miserable writing upon you. It is so dark I cannot see to write more.

My health is better. Every effort I have made in the strength of God I have been sustained. My cold is passing away, although it has clung to me most stubbornly. We shall not attend the Maine meeting. There are important openings for me to speak to large companies on the subject of temperance.

Thursday, August 30, 1877

Since writing the foregoing we appointed a special season of prayer for my husband. Our brethren assembled at the chapel to engage in prayer to God for his restoration to health. Brother Haskell's family, my husband, Sister Ings, and myself united in prayer at Brother Haskell's home. We followed the directions given us in James the fifth chapter and made supplication to God. Our hearts were softened by the Spirit of God, and our prayers and tears mingled. We brought our sick in the arms of our faith to Him who was ever touched with human woe, who had never listened indifferently to the cry of the afflicted and distressed. The Lord heard our cries. The Lord graciously answered our prayers for the sake of Jesus. His presence and power were in the room. Our hearts were made joyful in God. We had asked for health of body and soul, and our prayers were answered. Our hearts were filled with joy and our lips with praise. Everyone in the room was greatly blessed. We glorified God by praising Him. Our captivity was indeed turned. We slept but little that night, for we were too happy to sleep. Jesus was precious, very precious to us, and we consecrated ourselves unreservedly to God. My husband is the happiest man that lives, for he knows that the Lord has come very near to him and wrought for him in a most wonderful manner.

And still we feel that God has greater light and blessings to bestow upon us. We feel that we are only to discharge our individual duty, trust in the Lord with all our hearts, and we shall have Christ, the Light of the world with us. We can say from experience that the moment of the greatest discouragement is when the divine Helper is nearest to those who fear and seek Him. And He reveals

Himself frequently by surpassing our utmost expectations. This is our experience on this occasion. How many times God speaks to us while we are in prosperity, but we hear not His voice. We receive the gift and forget the Giver; but in mercy He comes close to us through affliction, suffering, and adversity; and then it is sometimes difficult, through the thick clouds, to read His love. And while we may feel that God has forsaken us, His everlasting arms of love are beneath us, holding us by His strong power that we shall not perish without His love.

We are happy today in the love of God. The great Physician has indeed healed my husband. We renew our consecration to Him to serve Him more perfectly.

Mother.

Lt 11, 1877

Children

South Lancaster, Massachusetts

August 31, 1877

[Dear Children:]

We are now on the [South] Lancaster campground. We rode out with Brother Haskell for to plead for a blessing for your father. We have just bowed in the grove and had a most precious season of prayer. Father was blessed. He has felt that he could not go in his feebleness to attend the Vermont and New York camp meetings. But while praying he said, "Ellen, if you feel like going to these meetings and bearing your testimony, go. I will go with you. My testimony borne in my weakness may do more good than if I were strong and confident."

Now I will resume the letter I commenced. Tuesday morning Sister Ings [and] Brother Canright returned with me to the campground at Groveland. Our brethren were preparing to leave the ground—tents were struck and there was a general bidding good-bye to each to return to their several homes.

Father thought it would be pleasant to go across the country to South Lancaster. Brother Haskell had his horse and carriage on the ground. He rode with him about fifteen miles on Tuesday afternoon. Stopped at a farm house; were well cared for. Started next morning for Lancaster. Rode twenty-nine miles and at noon we were at home at Bro. Haskell's house. Sisters Haskell and Ings came on the cars. We met them in about one-half hour after we arrived. In the evening all assembled in the parlor at Brother Haskell's, while father made some remarks [on] when he thought he had not viewed matters always in the right light. In much care and in the many burdens, he has become unsympathizing and too severe. He felt deeply humbled in view of his own weakness and his mistakes. We then, according to his request, anointed him with oil in the name of the Lord, following the direction [in] James five. We then united in prayer. We had the assurance that God's ear was open to our prayer. What a scene of breaking of heart, of tears, and confessions and humiliation before God. The dear Saviour came sacredly near to us. We claimed the promises of God. Precious light, grace, and peace flowed in upon us. We wept and shouted for joy. Father's face was lighted up with the glory of God. Sister Ings felt His power as never before. We all shouted the praise of God. It

was weeping for joy and blessing of God with gladness of heart. Every one in the room was blessed. We know that the Great Healer has come near, not only to your father, but your mother. We have claimed the promise of God, and this is the victory, even your faith. We were all a happy company. The confusion of brain left your father. He has had a slow fever since his illness. His stomach was relieved. God has wrought. Praise His holy name. Your father will not die, but live to praise and glorify God.

We returned to rest, but we could not sleep. We were too happy for sleep. We praised our Saviour nearly all night. There was not much sleeping done in the house that night. God had come with His holy presence into the house, and His sanctifying presence was too highly prized to sleep over the hours to us so precious. We have been very happy ever since. Peace and joy have flowed in upon our souls like a river. There has been uninterrupted peace and rest in the dear Saviour. Such an assurance as we are having is worth more than riches or gold, honor or worldly glory. I prize it! I prize it! The praise of God has been in our hearts and upon our lips continually since that good evening. My peace is like a river, and the righteousness thereof like the waves of the sea.

Yesterday we went out in the grove, Brother and Sister Haskell, Sister Ings, your father and mother, and had a precious season of prayer. We felt that God was very pitiful and, for the sake of Jesus, ready to hear our poor prayers and give us the riches of His grace. The peace of Jesus flowed into our hearts, and we rejoiced in His dear name.

And again we have had another precious season of prayer, and God is moving upon our hearts and leading our minds, teaching us. Father says he will go forward in the name and strength of our dear Saviour. He will go to the camp meetings and will bear his testimony, exalting Jesus and the power of His grace. Oh! what hath the Lord wrought? Father feels now that he must hide behind Christ. He must exalt Jesus and humble himself. He wants to work in a different manner than he has hitherto done, walking in greater humility and working in God continually.

We shall now go forward by faith and not wholly by faith, for we have had the blessed assurance of the presence of Christ and the power of His salvation. I will stop right here. Love to all the family.

Mother.

Lt 12, 1877

White, W. C.; White, Mary

South Lancaster, Massachusetts

August 31, 1877

"In the grass on the old campground."

Dear Children, Willie and Mary:

God has wrought mercifully with us and we glorify His name. We feel deeply humbled under a sense of His great goodness and compassionate love.

We had yesterday a praying season on this ground and the peace of God flowed into our hearts. We have just had another precious season and have been greatly exercised by the Spirit of God. Father is coming up by faith not only in health, but in spirits, and is gaining a deep and valuable experience that cannot be estimated. We had about concluded it was not best to attend the camp meetings in Vermont or New York, but rest and seek quiet of mind. There would be such a disposition to throw cares upon Father that I feared to go. But Father, blessed of God, said, "I will go forward and will attend those camp meetings and in weakness bear my testimony and exalt Jesus and humble myself." He feels that I must bear my testimony. God has so wonderfully helped me that he thinks I should go forward and God will sustain me. Pray for us. We find great strength, peace, and joy in prayer. In much love,

Mother.

Lt 13, 1877

White, W. C.; White, Mary

Ashley, Massachusetts

September 3, 1877

Dear Children, Willie and Mary:

We are camped beside the road to lunch. Elder Haskell and wife, Maria Huntley, Sister Ings, Father, and I. We have a two-seated carriage, two horses to draw us. The seats are wide and we are very comfortable. Three can sit upon a seat. We decided to start in this way, traveling towards Vermont, thinking it would be the best thing for Father.

He has had, I think, a slow fever since we left Battle Creek. We have had some remarkably interesting seasons of prayer. The Lord has come very near to us again and again. I have had great freedom and power in prayer for the recovery of Father. We believe that he will be restored perfectly to health. He does not suffer bodily pain, but his great trouble is battling with depression of spirits. He seems to feel that he has wronged me very much. He goes back to the letters he wrote me when he was in California and you and I attended the camp meetings. He feels that he has committed a great sin that the Lord can hardly forgive. My work is to comfort him and to pray for him; to speak cheerful, loving words to him and soothe him as a little child.

We are holding fast the promises of God. We have faith. God has said, "It shall be done," and we are hanging on to the promise. We are all blessed again and again. He is entirely relieved, and then comes the overpowering discouragement, and he cannot have peace, but gloom enshrouds him. We then flee to God and engage in earnest prayer. Relief comes. He praises the Lord; his countenance lights up, and he is happy, very happy. And thus we have it two and three times a day and last night twice in the night. This has been an excellent experience for us all. One thing I know, that God has heard our prayers and answered our cries.

August 4 [September 4]

We are now at the house of old Brother Hastings. We rode thirty miles yesterday. Father endured it well. I had three pillows laid in my lap, and he laid down much of the time. This morning he seems

much better. Is talking familiarly with Brother Hastings. Slept all night. We go thirty miles to Washington today. Stop at Cyrus Farnsworth's. It is a clear, sunshiny day, but cold. Tomorrow we shall put up at Brother Cummings'. If we want, we can there take the cars or continue by private conveyance if the weather is favorable. We are on our way to Vermont camp meeting. We shall have letters from you there, I expect. I want to hear from Mary and you all. I am quite well. Enduring the journey well.

Mother.

Lt 14, 1877

White, W. C.; White, Mary

Cornish, New Hampshire

September 5, 1877

Dear Children, Willie and Mary:

We are now at Brother Cummings'. Last night we stopped at the good home of Brother Farnsworth. They treated us very tenderly, but neither Father nor I slept much that night. You know how difficult it is for Father to get his mind off himself and fix it upon the promises of God. We had to bear his whole weight while he seemed to sink helplessly upon us. But we had a kind talk over the matter of living faith, acting, working faith—that he must not act like an invalid, but like a well man. God had blessed abundantly. His head was clear. He had no pain. He was succumbing to feebleness. We arose in the night and called upon God. I dreamed that night a noble-looking man said to me, "Your friend should gird about his forehead, his loins, his wrists and ankles the cord of faith, and he will recover." Father is much encouraged this morning. He is cheerful, has sat up and been brave in God. He feels now like acting out his faith. He has unlimited confidence in my judgment and feels very bad that he has been so wild and unreasonable in his feelings toward me. We traveled thirty-five miles yesterday over the mountains—almost like Colorado. Today we have thirty-two miles. We had a very pleasant rest at noon. We made a bed for Father under a tree, and we had a good dinner and then a praying season. The Lord drew near to us and blessed us in accordance with His promise.

We arrived at Brother Cummings' about half-past three in the afternoon. They were taken by surprise, but were very glad to see us. Tomorrow we shall start at six o'clock and ride about fifty miles, and the day following fifty, which will bring us to Morrisville. We are not cast down or desponding. My health improves as I walk forward in the path of active faith. I have written to Maine for a girl. We shall bring one if we can find one. Much love to all. Sister Ings is well, cheerful, and happy.

Mother.

Lt 15, 1877

White, W. C.; White, Mary

September 6, 1877

Dear Children:

Father rested well last night. We are up at five o'clock preparing to eat breakfast [at] half-past five and leave for our journey at six o'clock.

This day's ride and tomorrow's will make two hundred and fifty miles we have traveled. I think it the very best thing that we could do for Father. We are continually clinging to the arm of God. Father has had, I think, a bilious fever. We have packed and bathed him and given him dripping sheets. He has drunk a great deal of water. He will come out all right, for we believe in God. He will be blessed of God. He will come forth from this with renewed health physically and spiritually. God is on our side, and we shall not be moved. Pray for us in faith. Walk humbly before God, for one touch of His finger can let us feel how weak are our poor selves without Him.

Mother.

Lt 16, 1877

White, J. E.; White, Emma

"Morrisville Camp Ground," Morrisville, Vermont

September 7, 1877

Dear Children, Edson and Emma:

We arrived on the camp ground last night about nine o'clock. Father rested well last night. This morning he rode out. Sister Ings and I went with him. He drove the team himself and took great satisfaction in so doing. I did not expect to speak today; but our brethren told me that judges, lawyers, ministers, and doctors were on the ground, so very anxious to hear me, that I decided to speak.

I had great freedom in speaking one hour. All were deeply attentive. But the best part of the matter was that Father went into the stand, sang and prayed like his own self. This is God's doings, and His name shall have all the glory.

I must get this in the office before the Sabbath. Your father is painfully conscientious, which makes it hard for him to cling to faith for himself; but he is steadily coming up, and he views the case of your mother very differently than he has for the last ten years. He thinks he must have been blinded by the enemy. The scales have fallen from his eyes. We are in perfect harmony in views and feelings. I never enjoyed his company so much in years as I do now. We are very distrustful of self, but in God we will be strong. God is our helper. Praise His dear name.

The brethren here are so grateful that we have come; they can hardly find words to express their joy. It would have been a terrible disappointment to them if we had not come. We have friends here of the very best kind—true and tender. They love us and appreciate our labor for God. I must say good night. Love to all the family.

Mother.

Lt 17, 1880

White, W. C.; White, Mary

Woodland, California

March 29, 1880

Dear Willie and Mary [White]:

We have had a very pleasant season of labor here. We took a train two hours too early and had to wait at Davisville in a cold, disagreeable depot two hours. As there was no fire in [the] depot, I much desired to sit in the sun.

Elder [S. N.] Haskell tried to borrow a chair for me from the office connected with [the] depot, but officials were not gentlemanly or courteous and refused me a chair, although they were not occupying one, at least. I explained the matter in my mind as I saw these men continually smoking in this little office. They were enveloped in a cloud of smoke. Tobacco using benumbs the fine sensibilities and debases and degrades the user, we have marked in very many cases.

When we arrived at Woodland, we found Brother Sanders and Libby waiting for us [with] horse and phaeton. We have had interesting meetings. I have made my home with Brother Lane and his family. They have made my stay as pleasant as possible. We expect to be home Wednesday or Thursday. Have had strength to speak twice.

I wish you would see that [the] house at Healdsburg is insured. Talk with Lucinda [Hall] about it. I feel anxious in regard to it. We had a good representation from Dixonville and Arbuckle. We go thirty miles by private carriage today to Arbuckle to strengthen the church there. They need help very much.

We are urged and entreated to go to Dixon and Vacaville. We shall have to crowd in appointments there, if possible.

Mother.

Lt 17, 1877

Children

"Camp Ground," Morrisville, Vermont

September 10, 1877

Dear Children:

We arise this morning in good spirits. The great day of the meeting is over. Yesterday Brother Smith spoke upon the Sabbath question. In the afternoon I spoke one hour and a half upon temperance. About six thousand were on the ground. Many could obtain no seats, but stood during the two hours' service. I never yet witnessed such perfect attention. Those standing were as motionless as though they were riveted to the ground. There was no leaving the congregation or scattering upon the ground.

Many seemed to feel deeply while I was speaking. I had great freedom and left the stand with throat and lungs free from pain and with more strength than I have had since I left home.

This morning I awake with freedom from pain, of good courage in the Lord, cheerful and hopeful.

Father is improving all the time. He needs to be held up, encouraged, and cheerful words spoken to him. The Lord lives and reigns. He is our strength and Deliverer.

There are forty tents on the ground. It is a beautiful encampment. All is neatness and order. Those who come to the grounds have much to say in praise of the arrangement and order—and the meetings they are delighted with.

After I ceased speaking, the first men of the place came into our tent and stated that that discourse was the greatest that had been given in this country. The whole world should have heard it. This is the general feeling. I was solicited to speak at Stow to the temperance club. It is a place of great resort in summer. The largest church in this place was secured for me, but Father was fearful that I should do too much, so I withdrew my appointment.

There were one thousand teams upon the ground Sunday. We may leave tonight for the New York camp-meeting. In great haste.

Mother.

Lt 18, 1877

White, W. C.; White, Mary

Carthage Jefferson Park Camp Ground

September 11, 1877

Dear Friends at home, Willie and Mary:

We are most pleasantly situated here in camp. We have two large tents with nicely laid floors. Our tent is pitched under a large tent so that heat or cold cannot affect us much; stoves in the tents, a carpet on the solid board floor. I wish Mary were here now, for she could have every convenience. We are cared for in every respect abundantly.

Father endured the journey well yesterday. We had to change cars four times—waited. We were at the depot at Morrisville at half-past six o'clock P.M. Cars delayed. We were a large number waiting for the train. Some of the frivolous sort were there keeping up a constant train of levity and small, foolish talk, loud and boisterous laughter—was quite annoying and disgusting. I could but think of the words of inspiration, "As the crackling of thorns under a pot, so is the laughter of the fool." Ecclesiastes 7:6. Shallow, weak heads and hard hearts we meet everywhere we go.

At nine o'clock we took the train to Swarten Junction. We arrived there about eleven o'clock. We got to rest about twelve. Poor accommodation indeed. A good bed was provided for Sister Ings and myself, but the men—Father, Haskell, and Smith—were turned into a room with four rough-looking beds all to be occupied. They would not accommodate themselves to the situation, and a room was

emptied of two young men, and Father and Elder Haskell took that room. Brother Smith had to sleep on a lounge in the parlor. Strange hotel!!

Early in the morning, quarter before five, we (Sister Ings and I) were up preparing for to take the cars at half-past six. We took our breakfast at the depot and enjoyed it. After riding until twelve o'clock we came to Pottsdam Junction, changed cars with the intelligence we must wait three hours for train to take us to our appointment. We borrowed a team to take us one-half mile from depot to a grove. There we ate our dinner in peace and enjoyed it. In the depot were crying, restless children and talking, stirring people. In the beautiful grove on the river's bank we had all things agreeable. The team came for us again at car time, and we stepped on board the car for to pursue our journey. We try to take extra pains for to make everything enjoyable to Father. We had to change cars three times in the afternoon before getting to the ground. We arrived at the ground about seven o'clock. Our tent was pitched, the planed floor laid, and beds arranged.

We got to rest in good beds in very good season. Father did not sleep well, but rested well during the night. This morning we had a very precious season of prayer. Our hearts were drawn out in fervent supplications to God, and we felt that we could not cease our importunities until we had the assurance of the help from God we so much needed. We were all much blessed.

Father is gaining in strength daily. He slept well this morning after he had taken his breakfast. He is riding out now. He has a good carriage and rides out when he pleases. We allow no business matter brought before him. He takes part in the meetings quite often, but does not try to give an entire discourse. The Lord is our Helper. The Lord is our Redeemer, our everlasting Friend.

My health is good for me. I have worked hard, very hard, but I am better than when I left home. Sister Ings says tell her husband she has not had a letter but once since she left home. She expected one at Vermont. None came. She wants to have you say to him that she is well and doing well. It is now Wednesday morning.

There is a good array of tents on the ground, and the meeting will commence one day previous to appointment; there are so many on the ground. Well, we received the best bit of a letter from Willie last night enclosing one from Van Horn and a something we know nothing about and can do nothing about.

Mother.

Lt 19, 1877

White, J. E.; White, Emma

Battle Creek, Michigan

September 28, 1877

Dear Children, Edson and Emma:

Our camp meeting has ended. We are all at home again. Father endured the camp meeting as well as we could expect. He comes up very slowly—cannot eat enough to sustain strength. We have very precious seasons of prayer in his behalf, and our faith is tested, but we do not become discouraged.

I am now satisfied that he had a stroke of paralysis. He is very quiet, not exacting—patient, tender, and kind. The care falls principally upon me. He seems to feel that if I am with him he is at rest. But our faith claims the promises of God for his complete restoration. We believe it will be done. God has a great work for him and me. We shall have strength to perform it.

God has sustained me in bearing my double burden at the five camp meetings I have attended. I feel of the best of courage. I have labored exceedingly hard, and God has helped me. I now mean to complete my book and then let writing go for the present.

We have had a most precious camp meeting—the best ever held in Michigan or any other place. There were two baptismal scenes—one hundred and thirty-three baptized. Many of these were students seeking God for the first time. The Lord manifested His power again and again. We would have from two to three hundred forward at one season of our efforts, mostly unconverted and backsliders. The students—twenty or thirty—would go away in the groves and have praying meetings by themselves. There was also a special meeting every morning under a sixty-foot tent for the students especially. They here talked, and we had the very best meetings. There was frequently much brokenness of spirit. I have not yet ascertained the exact number that have embraced Christ, but there is a large number—quite a clean sweep was made.

It was a trial to Professor Bell, Brownsberger, Willie, and others how so large a number of students were to be controlled, but God took the matter in His hands and wrought out the problem by aiding the human efforts by divine power. We praise God for what we have seen and heard.

Elder Littlejohn attended the camp meeting. We sent a dispatch for him to come, and he sent a return, “I will come.” He has again identified his interest with us, and I assure you he is a happier man. He has spent terrible years, he now tells, and his mind is relieved. He has gone back to Allegan to do a work among those he has helped in darkness. May God go with him and be his strength and his staff. May God keep him as the apple of His eye. I know that Littlejohn would never have taken the course he has done had it not been for his blindness and the reports of others that were false; but the Lord is very merciful to the afflicted, and I have ever believed he would come out right. Praise the [Lord]. [Remainder missing.]

Lt 20, 1877

Children

To Omaha, Nebraska

October 10, 1877

Within one hour’s ride of Omaha. Father rested well last night for him. Troubled with heart some. Appetite quite good. We think that he will endure the journey well. I read to him for two hours yesterday in an interesting religious book purchased of book agent. This passed away considerable time. We are all doing well. Accommodations good. Our trust is in the Lord. We have secured services of porter to help us with baggage. It rained all day yesterday. Today it is sunshiny and pleasant, and we are all pleasant and cheerful.

Good-by,

Mother.

Lt 21, 1877

White, W. C.; White, Mary

Fifteen miles past Sidney, Nebraska.

October 11, 1877

[Dear Children:]

All well as usual. Father slept more than he has done for many nights. He also slept over one hour through the day yesterday. It was a clear, cold night. No fire in the cars. We depended on a footstone till we had no fire to warm it; then by much exertion we obtained our tin can of hot water. They would not let us or the porter have any hot water at Omaha. Sister Clemmens went to the restaurant, the depot, and two private houses. All said they had none. Rum and liquor of all kinds could be obtained readily, but not a drop of hot water. Mary went to a hotel and obtained warm water, but not hot. This she had to heat herself and dared not wait longer for fear of being left. She then started out with a determination and went to a private house and succeeded in getting our can filled. This was fortunate, for Father's feet were almost freezing cold. The porter filled the can at night, and it remained warm all night. He was comfortable. Today he is comfortable. All are crying out now at the prairie fires. Mary has cooked Father's breakfast over the little stove, and we have all had hot drink. She has just heated water to fill Father's can. It is made hot, and it will retain its heat a long time. Tell the tinner it is a complete success—size just right.

Father heard Mary read 28 pages of manuscript for [Spirit of Prophecy] Volume Three. Will hear the remainder today. We have in the drawing room car a mattress laid upon the seat, and he enjoys lying down. If he can only get into a sleepy state, I think it will be a great blessing to him. Three more days and three more nights after today and we shall, with the blessing of God, arrive at Oakland. We regret that no graham flour was put in our baskets. We might have warm gruel every day if we had the material to make it with.

Well, it is now one o'clock. We have been lounging, and this must go to the porter for to put on Eastern train. Father is resting; seems quite cheerful. Last night about seven o'clock we all had chance to walk, and Father did his best. He walked briskly, making us all run to keep up with him. He walked actively for about twenty minutes. I think it did him good. He rested well all night. The air is pure and bracing. We have abundance of food, yet but three more days after today will diminish it some.

We shall expect letters from you as soon as we reach California. But, my dear children, do not let press of business turn you aside from the object and purpose you have contemplated—a life of usefulness. I do not want you, Willie, to qualify yourself as a businessman merely, but fit yourself for the ministry. Write us what arrangement you have made for the family this winter. The less you can have in the family the better. You can call in help occasionally, and thus you will save in the item of board as well as room. If you let your rooms, let it be to patients at the Health Institute. I think this would be agreeable to them and better profit to you. Your plan of having Brother Kellogg lodge in

the family is well, I think, if you see it is for the best. But the more boarders you have, the more care and expense in living must necessarily occur.

But make God your counselor, children. He will lead you while you put your trust in Him. Let not study in any way retard your advancement in the divine life. God bless you, my good children, Willie and Mary.

Mother.

Lt 22, 1877

Children

On board the train en route for California.

October 12, 1877

[Dear Children:]

All well as usual. Father slept splendidly last night. We all rested well. Father enjoyed his breakfast this morning. He ate quite heartily. Mary obtained some nice graham flour at Cheyenne. And we have now warm gruel at our meals. Father is cheerful and we think much better if we can judge by appearances than when he left home. We get to Ogden tonight half-past six o'clock. We have plenty to eat. We get hot water for to fill the tin can, and it keeps warm all night. Filled in the morning, it keeps warm all day. Mary is an excellent general on such a trip. She manages splendidly.

I am getting rested. No fire in car. We feel inconvenienced from cold for some hours in the morning. Then we are comfortable all day. Not much danger of catching heat in this car. It is altogether better for us all. It is so good to be supplied with warm clothing to make us comfortable in the cold. Father has everything done for him to make him comfortable. He has his warm can of water, warm blankets, and his warm egg every morning—just as he had it at home—and we all strive our best to gratify every wish.

We are looking forward with pleasure to our arrival at Oakland. We shall be better off here than at any other place this cold winter. May God preserve you, my children, and bless you and Aunt Mary. Cling to the Mighty One, hold fast to the promises. They will never, never fail. Bear your whole weight upon them and test them. Live in God. Our hours of probation are short at best. Work in God, put self out of sight, but let Jesus appear as the chiefest among ten thousand and the One altogether lovely.

Much love to the entire household, especially to my little girls. I hope that they will learn to come and serve God early. They are none too young to give their hearts to God.

Mother.

Lt 23, 1877

Children

Carlin, Nevada

October 13, 1877

Dear Children:

We have just had a nice walk for twenty minutes at Carlin. Father walked all the time. We rested well last night. Father is cheerful and happy, although our provision is getting stale and dry. Only three meals more. We had splendid gruel equal to custard cooked by Mary upon our little stove.

This car is well warmed, but it was very cold this morning even in the car. We could write our names on the frosted windows. The scenery now is alkali and sage brush. We meet plenty of Indians at Carlisle Station. There is one Indian on the train in irons that was engaged in the last massacre. He is to be taken to the reservation for trial.

We are all doing well and are looking forward to the time when we shall arrive at our Oakland home. The cars jostle so I cannot write more.

Love to all the household.

Mother.

Lt 24, 1877

Children

Oakland, California

October 14, 1877

Dear Children:

We arrived home safe last evening. The last day was the most trying of the six. Every hour seemed to be as long as two. But Father endured the journey well. We none of us slept much last night. We became so weary of our dinner basket we could not endure the sight of it. The last day we ate nothing but grapes for dinner. We feel glad to get home.

Mary is enthusiastic. I never saw her so enraptured and expressive as now she has got back to Oakland. She was better than any two men as general on the road. She would fly around, wait on us, and we never took things so easy before except when Mary our good daughter accompanied us to Oakland on her first trip.

Lt 25, 1877

Children

Oakland, California

October 16, 1877

Dear Children:

I am tired tonight. I have been trying to get a piece for the Reformer. It is hard to write much, for Father is so lonesome I have to ride out with him and devote considerable time to keep him

company. Father is quite cheerful, but talks but little. We have some very precious seasons of prayer. We believe that God will raise him to health. We are of good courage.

We expect our horses tomorrow. Quarterly meeting next Sabbath. I speak to the people Sabbath and Sunday evening.

Sister Hall was about discouraged as she thought we would not come, but she was so very glad to see us. All were surprised and disappointed to see us—we came so unexpectedly upon them.

We want you to purchase for us three brackets like the ones we have at home. These are high here. Send them in a box—the first box that comes. Do not neglect to send my selections, for I want them to use. Send my scrapbooks also.

Lt 26, 1877

Children

Oakland, California

October 18, 1877

Dear Children:

We are usually well. Father is improving in health. He walks out every morning around the square of one, two, or more blocks; and after dinner the same. He rides out a considerable part of the time. We think he will do well in this pleasant atmosphere.

There are some things I would like to have sent in the next box—one of my five night dresses. These flannel suits of Father's, do not send. He will not be able to wear them. Pay Ellen Anten for making of them. Father had a coat and broadcloth vest with baptizing suit. Take care of these. Do not send them, but take care of them. I did not see them after I left the camp ground. I want my best silk parasol and one of my best cotton ones sent in the first box. Send my cashmere, the remnants, and my dress rolled up—it is I think. I was so surprised to find in a trunk four pairs of old pants of Father's that I never designed should cross the plains, while none of my selections were put in, only one pair of the four I designed should come. I should have been consulted in regard [to] these things. I wondered what had brought up the weight of Father's trunk, but it was explained when I saw the contents. There is a black cashmere sacque somewhere. I wish I had it. I cannot tell all the things I laid out to come. You need not send flannels as we shall not need them here. Father suffers more with heat than cold. The weather is beautiful.

Reformers came last night. We find Edson well situated. He has built two small houses on his lot—rents one for twelve dollars per month. He lives in the other. Had moved before we arrived. He does well in the office. We hope he will have the help of God in all he does.

Write to us. Not one line from home yet. We will drop a line often if you will; but if you do not write I fear we may be inclined to do the same.

Mother.

Lt 27, 1877

White, Mary

Oakland, California

October 21, 1877

Dear Daughter Mary:

We received the first letter from you last evening with a sample and inquiries in regard to dress. I designed that dress for Addie. You may make waists for them of anything you choose. Make the waist of May's dress as you please. Take any of the remnants I have and make them up as you please, but plain. I cannot justify the course our people are pursuing in regard to dress.

Father wants his drudahy [?] coat and best pants of the same material. Send me my dress of cashmere and the remnants like it. Send me a piece of brown alpaca. It was in Mary Clough's room. Don't send cotton flannel night dresses. You may have them yourself or Willie to wear this winter. I think they would be good for Willie. Make the children cotton flannel night dresses. I will send them mittens I am knitting for them as soon as they are done. Have Addie and May do some part of the work about house on Sunday. They must not forget that they must do all that they can. Have them both keep the woodboxes filled. This will be exercise for them, as good as their walking out.

I miss the little girls very much, but I believe that they are in the right place. May God bless them. Write to us often. I get but little time to write. Father does not seem inclined to interest himself in the things of the office at all yet.

You may send my brown drudahy [?] skirt and the short one like it. This will save my buying. Money is scarce. I spoke yesterday to a good congregation with great freedom. I also spoke in the afternoon, and we then had a conference meeting. Sunday night (tonight) I speak again.

God has let much of His Spirit rest upon me.

Mother.

Lt 28, 1877

Chase, Mary

Healdsburg, California

October 26, 1877

Dear Sister Mary Chase:

I have courage in the Lord. Although my husband does not come up as fast as I could wish, yet I will not murmur. God has promised that He would hear the prayer of faith, and I believe that James will be restored fully to health. I will not be impatient. I will hope and trust and pray. We shall see of the salvation of God. We have some sweet refreshing seasons from the presence of the Lord. I will not let clouds shadow my mind. "Rejoice in the Lord always, and again I say rejoice." [Philippians 4:4.] Not one murmur shall escape my lips or linger about my soul.

I hope, dear Sister, you enjoy the presence of Jesus and while you are seeking to do what you can in the daily duties that lie in your path you will have strength from the Lord according to your day. God gives each one his work—not one is excused; and in doing what we can, be the work ever so humble and small, if done with cheerfulness and heartily, it will be accepted of God. The least time we have to think of ourselves, the better it will be for us and for others. We do not want our mind centered on ourselves. We want our conversation upon heaven, upon Jesus, upon spiritual things. Self must be put out of sight.

Dear Sister, Jesus, precious Jesus, is the Author and Finisher of our faith. Look to Him; trust in Him; let your affections center in Him. You want [to] be a blessing wherever you are because of your cheerfulness. Let your soul be uplifting to God, drawing that strength, that grace and power from Him that you will be happy every day in His love.

I hope that you enjoy your home. May the Lord give you courage and comfort in Him is my prayer. Well James says, “Well, Ellen, are you ready to go to bed?” He has been sleeping in his chair. Good night.

Your sister.

Lt 29, 1877

White, W. C.; White, Mary

Healdsburg, California

October 26, 1877

Dear Children, Willie and Mary:

We left Oakland last Monday. We came to Petaluma. Brother Harmon took charge of the team on the boat. We rode up in a heavy rainstorm six miles to Brother Chapman’s. We stayed with them two nights and thought we would come to this place before the heavier rains set in and travel all we could by private conveyance for Father’s benefit. We thought it would do Sister Hall good to ride some, also Mary Clough. We stayed one night at Brother Demick’s. Thursday morning we left there to come here to Healdsburg. It soon commenced to rain and rained nearly all the way, but we did not take cold. In the afternoon it was quite pleasant. Today we visited the redwoods. Brother Cook accompanied us. Father kept the lines over the highest ascent and down. He seems to feel assurance in driving our gentle and perfectly manageable [team]. I think this is the best thing Father can do at present is to be out all that he can, riding. He walks considerably, too.

We expect to visit Fred Harmon’s Sunday. We shall do all we can do to keep Father changing. He wants to ride much of the time, and we think it does him good. We are staying at Brother Cook’s for a few days. They do all in their power to make us feel at home. Of course, we cannot do a very great deal of writing. I get up at four o’clock and do my best at writing, and every spare moment I snatch up my pencil and write what I can. The Lord is blessing me with good health, cheerful spirits, and with His grace which I prize above everything else. Father improves slowly, but I think he is not as nervous as he was.

Lucinda returns next Monday to get our Sabbath readings. I think she enjoys the work. She bears the responsibility well. We have everything to be thankful for. Edson is doing well. The churches feel desirous for his labors and urge him to speak. Sister Chapman and Sister Colby say he is a very pleasant and able speaker. He spoke upon the sanctuary question, and they said they had never heard the subject handled better. We found him moved into his own house when we arrived. I hope the Lord will bless the boy and give him much of His Holy Spirit.

We think of you often and would be so glad to [see] you. We do not cease to make you all subjects of our prayers. We know that you need wisdom daily that you may move in the will of God. Do not neglect constant earnest prayer for help and power from God. This is what you need every day and every hour in the day. If you have connection with God, you will be sustained by His grace, and your every effort will be pleasant and easy. Make yourselves as comfortable as you can, then trust God to care for and bless and strengthen you in your efforts. I will be grateful to God when I see Willie teaching the truth to others. Among your study of books, in no case neglect the study of the Scriptures, the Book of books.

Sunday

Yesterday I spoke to a goodly number assembled at Healdsburg. I had freedom in speaking and great tenderness of spirit as I related the love of God manifested to us in our affliction. The brethren seemed to be comforted and strengthened. Father attended the meeting—opened it for me by prayer and singing, and after I closed said a few words. I had much freedom in speaking. I dwelt upon the willingness of God to do great things for us and our reluctance to assure our hearts before Him by the exercise of living faith. Father said, when he returned from meeting, he would turn over a new leaf and exercise more than he had done. To begin with, he walked one mile in calling upon Brother Harmon and in returning. Brother Harmon lives now one half a mile from Brother Cook's. He left the Morrison farm, moved part of his goods up here Friday. Father does not lie down much. But he does not talk much, neither does he complain. He is, I think, improving slowly in physical strength. I cannot get time to write much. Riding and walking takes about all my time, but I am not anxious. I will not be. I will be happy and cheerful under all circumstances. God is good. I love Him, and I will praise Him forever.

We are up this morning at four o'clock. We go to Fred Harmon's today in the mountains. We may go to the geysers before we return. If we find a good, retired place, we will write there perhaps a week or two. I find it not good for Father to settle down and house up. It is better for him to be stirring, having change. But if he could only walk out upon faith and bear his whole weight upon the promises of God, regardless of feeling! I hope he will make more earnest effort. God will help him every step he advances by faith.

We shall visit St. Helena before we return to Oakland. We shall see the petrified forest and visit Napa.

Lucinda returns home tomorrow. She says one hundred dollars would be no temptation for her to stay, for she knows she is needed there to get up books for Christmas and New Year's.

Mary Clough will remain with me and do my work as I prepare it for her. I think of nothing more especial to write to you. I hope to have a letter as full in return. We are anxious to hear from you as

often as possible. We hope you will be very careful of your health, for it belongs to God. It is not your own.

Father has no disposition for a particle of stimulants. He did not take a particle of anything on the route. He was averse to anything of the kind.

Well, children, trust in God, and do not let any matters divert you from the work. Give yourselves unreservedly to the object you have in view, fitting yourselves as laborers in the vineyard of the Lord. No doubt you will first visit Europe. Next, you will, if providence directs, preach the Word. God will bless you. He will sustain you. He will give wisdom and strength. I believe it! Only go forward, trusting in Him, and you will see of His salvation.

If students who are worthy wish to prosecute their studies and cannot for the want of means, you may use your judgment in telling them I will help them out. You may draw on me. If there is anything in the house in the line of clothing to make the students comfortable, use it. Some will want backing in the office. Use anything you think they need. Time is short. We have no time to hoard. God has entrusted us with means. We must use it.

Mother.

Lt 30, 1877

Walling, Addie; Walling, May

Healdsburg, California

October 27, 1877

Dear Children, Addie and May:

I would love to see you this morning, but you are a great distance from me. We miss you. But we hope you will be good girls. If you see children at school pert and forward, do not imitate them. We want you to think much more of your behavior than of your dress. We mean to dress you comfortably and modestly and not extravagantly. We hope you will seek to overcome every defect in your characters. While Addie is kind and tender of May, we hope May will not take advantage of this kindness and make Addie her waiter. May must seek to help herself to keep her own things where she will know where to find them without depending upon Addie to look them up. We hope you will both look over your clothing every week and see what articles need buttons on them and what needs mending and do these little jobs yourselves. You can, by being caretaking, save much work that others will have to do if you are careless. You are none too young to be helpful in every way that you can.

We want you both to be affectionate. We hope May will cultivate kindness and unselfishness. Now is the time at your age to form correct habits. If you neglect to do so now, you will grow up with wrong habits confirmed upon you that will perhaps never leave you. But now, my dear children, you may form correct habits. Do not use slang phrases, but let your words be correctly spoken. We want you to do all that is in your power to be right. Be lovely in temper and correct in deportment, then go to

your Saviour and ask Him to do that work for you which you cannot do for yourselves. Ask the dear Saviour to give you His Holy Spirit to help you in all your efforts to be good and to do good. Jesus loves you better than we can. We hope you will love Jesus and be little lambs of His fold.

From your aunt.

Lt 31, 1877

White, Mary

Oakland, California

November 1, 1877

Dear daughter Mary:

We are at home again. We found home more inviting than any other place. We went up to Fred Harmon's last Sunday. You are acquainted with the place. Father drove his own team up, but after dinner he ordered his horses and to our great disappointment came away. He said he knew he could not sleep there. I felt badly, for it was just the place where he could sleep; but he took this idea, and nothing could change his mind. He felt in the greatest hurry to get away, and he drove his own team down those four miles of steep descent. Brother Cook's family were with us. These strange moves appear as [they or it?] did in his last great affliction. If I could have helped the appearance of the matter, I would have done so, but I could not. This decided me that home was the best place for Father, so home we came.

I am doing everything in my power for him, but I did feel for twenty-four hours about as discouraged as I ever did in my life. But it is over now. I see my work and stand under my burden, trusting in God. I found that I could not write, for Father wanted to be in the wagon all the time regardless of wear of horses or my time. I was willing to get home. We enjoyed the trip though, and Mary enjoyed it and Lucinda, but one week's constant travel will do for a time.

We have a trade to make today in purchasing a phaeton for us to ride around town.

Father is now eating more liberally, and I think he will be better. My trust is in God. I hold Father before His throne.

Do not think I am faithless or discouraged. I am not a bit of either. I enjoy the blessing of God; and I will not faint or be discouraged, for God lives and reigns.

Mary, will you please to roll up my patterns of polonaise that Sister Bell Simenton cut out for me and my patterns of sacque, small sacque pattern.

I need my patterns. I have a bag of clover in the garret of office in a cloth bag, also a large paper sack of clover. Take care of these if you please. Send me one bag as soon as the first opportunity comes. You may send me my green merino sacque dress, also a piece like it in among my dry goods.

Love to you all. Write us often as you can if but a few lines.

Mother.

Lt 32, 1877

White, W. C.; White, Mary

Oakland, California

November 3, 1877

Dear children, Willie and Mary:

Father has seemed changed today. We have been reading his own writings to him and some that I had written in reference to the life and difficulties under which Paul labored to preach Christ. He has seemed to arouse considerably. He has not proposed a season of prayer by ourselves since we have come to Oakland, but today he prayed several times alone, and once he asked me to pray with him. If he will only arouse! I know he can; if he will only have faith and works together, he will surely improve. I feel very much encouraged.

I hope you will pray in faith that God will restore him to His work and His cause again. Let us make his case a special subject of prayer. The Lord will hear and answer the prayers of faith.

Edson has been invited to Woodland to assist them in the Sabbath school and to speak to them. He has spoken with good success at Petaluma and San Francisco and Oakland. He is gaining the confidence of all the brethren. Emma is taking hold in the office in his absence, seeking to make his place good. She does well.

The tank is now being prepared to use the water in the well and thus save expense. We shall make a cistern at once. The water is fearfully bad. We are of good courage.

Love to all,

Mother.

Lt 33, 1877

White, Mary

November 4, 1877

Dear Mary:

I do not wish Addie and May to be released from home duties. They can wash the dishes and be useful if there is time, and if they will be spry and persevering they can be quite helpful. I want you, Mary, to watch carefully these children. I have fears that they will not be modest and reserved as they should. Little girls of their age are generally quite bold and saucy. Now I do not want these children to become boisterous and wild, talkative and disrespectful. Now is the time for them to cultivate modest reserve. They should not be allowed to chat continually, but restrain this inclination. I do not want them to feel that they can do what other girls do.

My manner of educating and training children is different from most mothers. I think idleness is productive of great evils. Children can just as well employ their time in being useful as to devote it to

play. They should have some time and opportunity to play, but this should be after their work is done. Duty first, play afterwards.

I trust to your judgment to devise plans of work for the children. They can wash the dishes and bring in the wood and such things. And I do not want the children to consider it a hard tax to work, for this is what I shall teach them to become acquainted with—all kinds of employment. It would be a great mistake in me to neglect to teach them how to work. I do not want our children should become vain and proud. I want them to love to be clean and neat in their apparel, but not gaudy and fanciful. We should feel it a sin to let them go without lifting their little burdens according to their strength. I want them to feel happy in their labor, happy in their studies, and happy in their play.

If my little girls have lovely tempers, if they are kind and respectful to others and are doing what they can to improve every day, they will be far happier than for them to be permitted to have nothing to do. I hope my little girls will cultivate gentleness, meekness, and love. This will be a blessing to them everywhere.

I must close.

Mother.

Lt 34, 1877

White, W. C.; White, Mary

Oakland, California

November 4, 1877

Dear children, Willie and Mary:

Since coming home from Healdsburg, Father seems to be greatly improved. His moral powers are aroused. His mental powers are becoming active. He writes considerably and is improving in physical strength. He feels much encouraged in regard to himself. And he appears more like himself. Talks more. He does not seem so solitary as he did.

There is one thing I am convinced of: if we want good genuine specimens of dyspepsia, we should allow them plenty of mush and gruel. This slippery stuff debilitates the digestive organs. I think dry food that will require mastication far preferable. With gruel and puddings there is not much masticating required. With more solid food there is more necessity for masticating the food. I fear the Health Institute has too much of this slip-down food that sour and rots, but does not digest. No one has suggested these thoughts to me, but I have studied them out myself. Father has not improved much while eating so much or swallowing this kind of food. He is eating more solid food, and I am satisfied it is better for him.

The large tank is being made for to use our own well water and save expenses. We intend to have a cistern dug under our house and use rain water. We shall require a good filter. Will you see in regard to this? We shall use rain water when we can which will be about six months in the year.

Edson has been at Woodland. Spoke twice there to the people with good acceptance. Edson is doing well. Emma is also well. My health continues good.

Father has purchased a very good phaeton, been used, but a very little. Paid two hundred dollars for carriage and good harness. We are satisfied with the trade.

Father received your long letter this morning. We received proofs of my matter, Spirit of Prophecy.

I wish you would send a box of cranberries in the box you will next send. Cranberries are twenty-five cents per quart. We purchased good ones for that. We have had strawberries since we came. They have been extra nice. We have enjoyed them.

I would love to say much to you, but all are in bed, and I get so little time to write letters, I take this opportunity.

It has been rather cool here for Oakland. We are having the third rain since we came to California. Is it cold in Michigan?

A fine young man has gotten his hand fearfully crushed in the press. He was taking off papers and put his hand in a dangerous place. He will not lose his hand, and I hope this experience will teach him a lesson he will never forget.

I spoke Sabbath and Sunday evening at Oakland. I had good freedom in speaking. We remember you in our prayers. We hope you will have the blessing of health.

Sister Hall seems well and is indispensable to the office.

Dell is well. We long to see efforts made in Oakland which bring out more souls into the truth. There is, I learn, a good company raised up at Sacramento.

Our members seem small indeed, but we have no man to labor in these large places, San Francisco and Oakland. I want to send this out in the morning so I must finish it tonight.

Will you see that some one goes to Kalamazoo and see if Charlotte Belden is there and her condition and write to Stephen in reference to her. He may have taken her home. I hope he has.

In much love.

Lt 35, 1877

Clough, Caroline

Oakland, California

November 6, 1877

Dear Sister [Caroline Clough]:

I have decided that it would not be profitable for you or for me for us to have conversation together on any points of differences. You make your statements so recklessly and so sweeping that it is

hopeless to attempt in conversation to say things which will give the right impression, and will be repeated to have the correct meaning.

My words to you at the commencement of the Sabbath, I fear, have not been repeated in a way to give the impression I gave you. You drew your conclusions from my words and repeated them as my words. I should not feel justified in saying in just these words that my sister—or any other one—would not be saved if she did not keep the Sabbath. And yet the import would be this in conversation, but with conditions and many things connected that would modify this statement in every way.

I have seen enough of yourself and Mary in conversation to know that you become excited and from feelings say very many sharp things that I cannot place myself in circumstances to hear and be wounded. I call you both very unreasonable in conversation when your feelings are in any way excited. You go very strong and make unqualified assertions that make a candid, calm conversation on matters of difference next to impossible.

I was speaking upon the relation of Mary to us and my dissatisfaction with her present course, so closely connected with me in my work. I was engaged with all my powers to bring the light of the Sabbath truth before the world, and her course in going to a pleasure excursion or entertainment was in influence counteracting the very work I was doing. I felt badly that you, my sister, and Mary felt so little conscience upon the observance of the Sabbath which reads so definitely and so explicitly. The answer came, “O, you are so narrow, contracted, so small in your views of things. I am satisfied with my Sabbath and do not expect to change my views.”

I said, “I thought you acknowledge the Sabbath of the fourth commandment, the seventh day, to be binding.”

You said, “Yes, I suppose it is, but there are only a few weak people who keep it. Do you suppose that those who keep the Sabbath are the only ones to be saved, and all the rest of the world will be lost? Our great men and our good men of our church, if it were essential to salvation that we should keep the Sabbath, I guess would see it and keep it. I guess I will be safe if I keep the day all the world keeps. I will risk it any way. I have got a very merciful God who is not as narrow and rigid as you folks are. I am glad of this.”

Said I, “This is the will of God that ye keep His commandments. These very words you use sinners, backsliders, and infidels have repeated before you to justify their course of sin and transgression of God’s law. The mercy of God does not excuse one transgression of the moral law. The fourth commandment is placed in the very bosom of the decalogue, and you may just as well say, ‘I will steal a little now and then, and murder a man occasionally, and God is too merciful and too gracious to suffer me to be lost. All the world do these things, professed Christians do these things. If I come out as well as they, I will risk it.’”

“That,” said you, “is a very different thing, altogether a different thing. But still you did not make me see the difference—why one precept of the decalogue was not to be as sacredly regarded as another.” The answer was, “Oh, you are so rigid, so narrow, contracted, believing nobody will be saved only you who keep the Sabbath. You are a little, few, weak people, and yet you think you are the only ones right and all the world will be lost because they keep Sunday. I am happy. I have liberty

in prayer and have good meetings with my people. Great men and good men of our church have studied the Bible as much as you folks, and they would know if such great importance is attached to the keeping of the very day. If I keep one day in seven, I shall come out right enough, if it is not the exact seventh day you lay such stress upon."

I stated the words of Christ: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

You again repeated that great and good men did not keep Saturday and you would risk it; if you did as the rest did you would come out all right, for you had a very merciful Father. I answered, "And because God is merciful, will you continue in sin that grace may abound? Paul answers: 'God forbid. I had not known sin but by the law.' [Romans 6:1; 7:7.]" I said, "Light is given and if those who see the light acknowledge the validity of the fourth commandment and would do as you claimed to be doing—risk the transgression of God's law because the world did not keep it—I could not see how God could save them in their transgression of the fourth commandment, while they were trampling upon the Sabbath He sanctified and blessed and set apart for man to observe, any sooner than He could save a man who should steal or murder or commit adultery."

"Oh," said you, "that is entirely another matter, for that would concern our fellow men. The keeping of the seventh day or not keeping it does not harm my fellow men. It is between me and God alone."

And yet you rob God of the only day He has set apart for Him. I referred to the words of Christ. Those who should break one of these least commandments and teach men so, he shall be called the least in the kingdom of heaven. [Matthew 5:19.] Your influence, your example is saying to others, "The fourth commandment says the seventh day is the Sabbath of the Lord, but it is of no manner of consequence whether you attach any sacredness to this fourth commandment or not if you keep the other nine. I will risk it. I shall be saved if I do not believe as you do."

"But," said I, "can you be saved as a transgressor of God's law? If the light has come and you will not see it because your good men and your great men will not see the plain light of truth and close their eyes to evidence, you take the very position the Jews took in reference to Christ. He said of them, 'Ye will not come to Me that ye might have life.' John 5:40. 'Light has come into the world, and men loved darkness rather than light, because their deeds were evil.' John 3:19. 'If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.'" John 15:22.

It is the indifference and neglect of light that have held men captives to the power of unbelief and Satan. It is never safe to set aside one ray of light from heaven because professedly good men and great men venture the consequence. Christ did not have the multitude to believe on Him, notwithstanding the convincing evidences which attended His teachings.

Paul declares, "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and

things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." 1 Corinthians 1:26-29.

In (Luke 12:42) we read: "Nevertheless, among the chief rulers also many believed on Him: but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God."

The question was asked of the Pharisees concerning Christ, "Have any of the rulers or of the Pharisees believed on Him?" [John 7:48.] The same spirit which actuated the Jews against Christ will actuate professed Christians who refuse to accept the truth, against those who do and who keep the commandments of God. It is dangerous business even to be indifferent to the light of truth, and to reject it and close the eyes to the light is rejecting that which heaven has sent to man just as really as God sent His Son into the world. The Jews rejected Christ: the professed Christian world reject the law of God.

The history of the Reformation teaches us that the light of truth is not accepted and cherished by the majority. Those who have advanced in reform, obeying the voice of God, Go forward, have met with opposition. Men have sacrificed their lives for the truth. What if they had taken the position you take? I am a Methodist. I am satisfied with my faith. I shall always be a Methodist. I will go with the crowd. What advancement would the Reformation have made? We are accountable for the light that shines in our day. We must walk in that light or the words of Christ are applicable to us: "This is your condemnation, that light has come into the world and men chose darkness rather than light." [John 3:19.]

I told you, Caroline, that Mary could not be in my employment and trample upon the Sabbath of the fourth commandment, for there could be no harmony between us. Before she had the opportunity of seeing the light, God would accept her efforts; but after the light has come, and she has had every opportunity to see it, and she refuses to be influenced by it, I must disconnect from her. There is no harmony of spirit between us.

This has been a matter which has long perplexed my mind, but I have had hope all along that Mary would yield to the influence of the Spirit of God. I had felt there was a certainty that she would give up her will to the will of her heavenly Father; but when I saw that she would pass through the most impressive meetings where I knew for certainty the Spirit of the Lord was at work, and still she made no sign of change of views, I have felt my faith almost fail. And when she so unconcernedly went off the second time upon the Sabbath with a gentleman, I know not whom, my heart sank within me.

I thought I would converse with you on that Sabbath evening, but when I heard your position I felt it was a hopeless case. One who professes to be a follower of Christ makes light of one of God's holy precepts! I have felt heartsick. You hinder each other. Your loose ideas of obeying God's commandments shocked me. I thought, There is nothing to hope for in either.

I have been reported as saying you could not be saved unless you kept the Sabbath. Does it indeed seem meaningless, the requirement of the fourth commandment? Does not the habitual subjection to our heavenly Master's will lead the obedient to ask constantly and earnestly, not, What is pleasing? not, What is most convenient or agreeable to self or those around us? but, What does my Lord require? What is the will of God concerning me? Is it anything strange that one should do this

or that under the conviction of the Spirit of God, under a sense of the fact that a refusal or neglect to do so would endanger his soul's salvation? Is this a matter hard to be comprehended, that obedience on our part to all God's law is absolutely essential to eternal life? Is this an unfathomable mystery to the Christian, to secure the soul's salvation at any cost to self or selfish interest? Does the Word of God give us any assurance that we can get to heaven just as well transgressing the law as obeying it? If so, the whole requirements of God as a condition of salvation is an entire mistake.

The inhabitants of the old world who perished in the flood—were they punished for their disobedience of God's requirements? Or were they washed by the waters of the deluge straight into glory because our merciful God is too good to execute the final penalty of transgressing His law? Were the Sodomites punished for their disobedience and just Lot saved? Or were the inhabitants of Sodom winged by the fire that fell from heaven straight into glory?

Has God commanded? Then we must obey, without hesitating and seeking to find out some way to be saved without obedience. This would be climbing up some other way. "I am the way, the truth, and the life." "I have kept My Father's commandments," says the Majesty of heaven. [John 14:6; 15:10.]

Our salvation depends upon our keeping all of God's commandments. Perfect obedience without hesitancy or doubt is all that God will accept. We should not even obey the commandments merely to secure heaven, but by obedience to please Him who died to save sinners from the penalty of the transgression of the Father's law. The sinner's salvation depends upon his ceasing to transgress and obedience to that law he has transgressed. No one should venture or presume upon the mercy of God, feeling at liberty to sin as much as he dares, and not abandon the hope that God will finally pardon and save. It is a sad resolve to follow Christ as far off as possible, venturing as near the verge of perdition as possible without falling in.

It was a great sacrifice Christ made for man in dying for him upon the cross. What are we willing to sacrifice for His love? Jesus says, "If ye love Me, keep My commandments" [John 14:15]—not to select out one or two or nine, but the whole ten—all His commandments must be kept. John tells us of those who pretend to love, but do not obey God's requirements. "He who saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." "For this is the love of God, that we keep His commandments. And His commandments are not grievous." [1 John 2:4; 5:3.]

You may say, So you believe all the learned world are wrong and a poor company, greatly in the minority, looked upon as ignorant, common people, are all that will be saved? I answer, Jesus was among the lowly of the earth. He did not take His position by the side of the learned rabbis or the rulers. He was not found among the potentates of earth, but among the lowly ones. The truth was never found among the majority. It was ever found among the minority. The angels from heaven did not come to the school of the prophets and sing their anthems over the temple or synagogues, but they went to the men who were humble enough to receive the message. They sang the glad tidings of a Saviour over Bethlehem's plains while the great men, the rulers, and honorable men were left in darkness because they were perfectly satisfied with their position and felt no need of a piety greater than that which they possessed. Teachers in the schools of the prophets, the scribes and priests and rulers, were the worst persecutors of Christ. Those who made the highest pretensions to spiritual light were the very ones who slighted and rejected and crucified Christ.

Great men and professedly very good men may do terrible deeds, in their bigotry and self-exalted position, and flatter themselves that they are doing God service. It will not do to rely upon them. Truth, Bible truth, you and I want at any cost. Like the noble Bereans, we want to search the Scriptures daily, with earnest prayer, to know what is truth, and then obey the truth at any cost to ourselves, without reference to the great men or good men. If truth is in the Bible we can find it there as well as the good and great men. God help us to be wise unto salvation, is my prayer.

Lt 35b, 1877

Clough, Caroline

November 6, 1877

[Dear Sister:]

[First four pages missing.] ... in your ideas. "Why," said I, "sister, I have heard you say the Sabbath of the fourth commandment was the only true Sabbath, that it could not be controverted."

"Yes," said she, "that is so, But God is not as particular as you folks are. Do you suppose all our good and great men would not see and keep the seventh day if it were essential?" I answered, "No, I did not think they would leave the popular current and be in the minority and distinguish themselves from this world any more than the learned rabbis and scribes and rulers could see and accept Christ and yield up their customs and traditions."

"Oh," said she, "that is an entirely different thing. I shall be saved if I do not keep the Sabbath."

"No, my sister, not if you see the light and refuse to walk in it, any sooner than the Jews who had the light that Christ was the Messiah, yet, because He was a Saviour of humiliation, but few would accept Him. He was the light of the world. He made the world, and yet the world knew Him not. The light shineth in darkness and the darkness comprehended it not. When the question was asked by the scribes and Pharisees, 'Are we blind also?' said Christ, 'If ye were blind ye would have no sin, but now ye say ye see, therefore your sin remaineth. This is your condemnation, that Christ has come into the world and men choose darkness rather than light. If I had not come, ye would have had no sin.' [John 9:40, 41; 3:19; 15:22.]"

My sister answered, "That is an entirely different thing. Our good men and our great men do not keep the Sabbath. You think you are right and all the world are wrong? You are a little handful of people, and is this all that will be saved? I will risk my salvation if I do not keep the Sabbath. I will go with the crowd and fare as the crowd fares. I have liberty in prayer; I enjoy religion. My God is too good and too merciful to punish me if I do not keep the Sabbath. I will risk it. I will come out all right."

I referred to the Bible. What saith God in relation to this matter? I referred her to the fifty-eighth chapter of Isaiah. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Verses 13, 14.]

I told her it was our work to stand in the gap, to be repairers of the breach, the restorers of paths to dwell in. Our work was important; nothing could be secondary to this. It was not our work to inquire as did the Jews, Have any of the rulers and Pharisees believed on Him? [John 7:48.] We who preach unpopular truth will receive no more favor of the great men and professedly wise and good men than Christ met from the Jews. [I said,] "It is not safe to occupy the position you do in the matter where eternal interests are at stake. We can afford no ventures, can run no risks. A mistake made here, where the soul's salvation is concerned, is for eternity; it is beyond remedy."

I told my sister it was not left to our own will to choose a day for ourselves and make it a Sabbath. God had given us a day. He had sanctified and placed His blessing and honor upon the day He had given man to be sacredly observed. Our convenience was not to be consulted. What does God require? What hath God said? is the question to be determined. Self and selfish interest are not to [be considered].

The question was asked of the Pharisees concerning Christ, "Have any of the rulers or of the Pharisees believed on Him?" [Verse 48.] The same spirit which actuated the Jews against Christ will actuate professed Christians who refuse to accept the truth against those who do and who keep the commandments of God. It is dangerous business even to be indifferent to the light of truth, and to reject it and close the eyes to the light is rejecting that which heaven has sent to man just as really as [when] God sent His Son into the world. The Jews rejected Christ: the professed Christian world rejects the law of God.

The history of the Reformation teaches us that the light of truth is not accepted and cherished by the majority. Those who have advanced in reform, obeying the voice of God, Go forward, have met with opposition. Men have sacrificed their lives for the truth. What if they had taken the position you take: I am a Methodist. I am satisfied with my faith. I shall always be a Methodist. I will go with the crowd. What advancement would the Reformation have made? We are accountable for the light that shines in our day. We must walk in that light or the words of Christ are applicable to us: "This is your condemnation, that light has come into the world and men chose darkness rather than light." [John 3:19.]

I told you, Caroline, that Mary could not be in my employment and trample upon the Sabbath of the fourth commandment, for there could be no harmony between us. Before she had the opportunity of seeing the light, God would accept her efforts; but after the light has come and she has had every opportunity to see it, and she refuses to be influenced by it, I must disconnect from her. There is no harmony of spirit between us.

This has been a matter which has long perplexed my mind, but I have had hope all along that Mary would yield to the influence of the Spirit of God. I had felt there was a certainty that she would give up her will to the will of her heavenly Father; but when I saw that she would pass through the most impressive meetings where I knew for a certainty the Spirit of the Lord was at work, and still she made no sign of change of views, I have felt my faith almost fail. And when she so unconcernedly went off the second time upon the Sabbath with a gentleman, I know not whom, my heart sank within me.

I thought I would converse with you on that Sabbath evening, but when I heard your position, I felt it was a hopeless case. One who professes to be a follower of Christ makes light of one of God's holy

precepts! I have felt heartsick. You hinder each other. Your loose ideas of obeying God's commandments shocked me. I thought, There is nothing to hope for in either.

I have been reported as saying you could not be saved unless you kept the Sabbath. Does it indeed seem meaningless, the requirement of the fourth commandment? Does not the habitual subjection to our heavenly Master's will lead the obedient to ask constantly and earnestly, not, What is pleasing? not, What is most convenient or agreeable to self or those around us? but, What does my Lord require? What is the will of God concerning me? Is it anything strange that one should do this or that under the conviction of the Spirit of God, under a sense of the fact that a refusal or neglect to do so would endanger his soul's salvation? Is this a matter hard to be comprehended, that obedience on our part to all God's law is absolutely essential to eternal life? Is this an unfathomable mystery to the Christian, to secure the soul's salvation at any cost to self or selfish interest? Does the Word of God give us any assurance that we can get to heaven just as well transgressing the law as obeying it? If so, the whole requirement of God as a condition of salvation is an entire mistake.

The inhabitants of the old world who perished in the flood—were they punished for their disobedience of God's requirements? Or were they washed by the waters of the deluge straight into glory because our merciful God is too good to execute the final penalty of transgressing His law? Were the Sodomites punished for their disobedience and just Lot saved? Or were the inhabitants of Sodom winged by the fire that fell from heaven straight into glory?

Has God commanded? Then we must obey, without hesitating and seeking to find out some way to be saved without obedience. This would be climbing up some other way. "I am the way, the truth, and the life." "I have kept my Father's commandments," says the Majesty of heaven. [John 14:6; 15:10.]

Our salvation depends upon our keeping all of God's commandments. Perfect obedience without hesitancy or doubt is all that God will accept. We should not even obey the commandments merely to secure heaven, but by obedience to please Him who died to save sinners from the penalty of the transgression of the Father's law. The sinner's salvation depends upon his ceasing to transgress and obedience to that law he has transgressed. No one should venture or presume upon the mercy of God, feeling at liberty to sin as much as they dare, and not abandon the hope that God will finally pardon and save. It is a sad resolve to follow Christ as far off as possible, venturing as near the verge of perdition as possible without falling in.

It was a great sacrifice Christ made for man in dying for him upon the cross. What are we willing to sacrifice for His love? Jesus says, "If ye love Me, keep My commandments" [John 14:15]—not to select out one or two or nine, but the whole ten—all His commandments must be kept. John tells us of those who pretend to love but do not obey God's requirements. "He who saith I know Him and keepeth not His commandments is a liar and the truth is not in him." "For this is the love of God that we keep His commandments. And His commandments are not grievous." [1 John 2:4; 5:3.]

You may say, So you believe all the learned world are wrong and a poor company, greatly in the minority, looked upon as ignorant, common people, are all that will be saved? I answer, Jesus was among the lowly of the earth. He did not take His position by the side of the learned rabbis or the rulers. He was not found among the potentates of earth, but among the lowly ones. The truth was never found among the majority. It was ever found among the minority. The angels from heaven did

not come to the school of the prophets and sing their anthems over the temple or synagogues, but they went to the men who were humble enough to receive the message. They sang the glad tidings of a Saviour over Bethlehem's plains while the great men, the rulers, and honorable men were left in darkness because they were perfectly satisfied with their position and felt no need of a piety greater than that which they possessed. Teachers in the schools of the prophets, the scribes and priests and rulers, were the worst persecutors of Christ. Those who made the highest pretensions to spiritual light were the very ones who slighted and rejected and crucified Christ.

Great men and professedly very good men may do terrible deeds, in their bigotry and self-exalted position, and flatter themselves that they are doing God service. It will not do to rely upon them. Truth, Bible truth, you and I want at any cost. Like the noble Bereans, we want to search the Scriptures daily, with earnest prayer, to know what is truth, and then obey the truth at any cost to ourselves, without reference to the great men or good men. If truth is in the Bible, we can find it there as well as the good and great men. God help us to be wise unto salvation, is my prayer.

Lt 36, 1877

Clough, Mary

Oakland, California

November 10, 1877

Dear Mary:

Your letter is before me and you may be expecting some response. I have been highly pleased with your work as I have repeated again and again. I have felt that God had raised you up to render me the help I needed at the right time. We have never urged our faith upon you; and while we have felt the deepest solicitude for your spiritual interest and have watched and prayed that you might have strength to follow your convictions and obey the truth, we have kept even this great anxiety to ourselves. It has been known only to ourselves and to God.

Upon religious subjects we have not been reticent, for God has given us our work to act as physicians of souls. When we see moral disease, an interest is at once awakened to point to the remedy.

In regard to religious faith's being sacred to one's self and not to be interfered with, I cannot harmonize with the life mission and work of Christ upon the earth. Idolaters have a religion; they may make this same plea: "My religion is sacred to myself. Hands off; do not interfere with my honest belief and worship." It is the work of God's servants to feel a deep solicitude for the souls for whom Christ died. And if they see them in error or in danger, through a false faith, it is their duty to do all in their power to convert them to the truth and not leave them in darkness and deception.

We have had hope that the reason of our faith would commend itself to your judgment. It is impossible for us to hold our faith as sacred and yet not feel the deepest interest for our relatives that do not see the Bible truth as we see it. We expected that when we connected with you that your mind would be open to conviction and that you would have a desire to search the Scriptures for yourself to know what is truth. We had no thought but if your mother should have an opportunity to

be with those who observed the Sabbath, she would also, like the noble Bereans, search the Scriptures daily to know if these things were so.

We thought that through you and your mother, Wilbur and Addie would also be converted to the truth. But within two weeks, I have had a sudden awakening, and these anxious hopes are dampened, if not dead. We are free to acknowledge that we did not connect with you merely from a business standpoint. We should never have presented to you the inducements we have from time to time in remunerations for your labor if we had not an interest deeper and higher for you and yours than merely a business standpoint. We saw your talent, we admired your adaptability, and we saw that you could be of great service to me in my work and the cause of God generally if your ability were sanctified by connection with heaven. We did not estimate your ability for time merely, but for eternity.

We valued this gift of God to you as a precious jewel, a talent entrusted to you by Him, who is the giver of all mercies and all wisdom and all intelligence. He will hold you responsible for the same. Your accountability will be proportionate to the capital entrusted; and while [you] yourself acknowledge this ability as natural gifts which you possess in no ordinary degree, will you trifle with moral responsibilities? God has not dispensed His sacred trusts capriciously. He has distributed His gifts, His talents, according to the known powers and capacities of His servants. Your ability has been appreciated by those who know them, but they have been employed mostly where their effect would not be enduring, memorialized for eternity. We wished in connecting you with us to have you see and sense the fact that all which you possess God claims, and He will require His own with usury. Jesus has paid the wages of His own blood to secure your willing obedience and cheerful service. We have desired so much that your work upon the earth should bear the test of God and meet His plaudit, "Well done, good and faithful servant." [Matthew 25:23.] If you shut from us this last hope, if you coolly tell us all the interest you have had and manifested is from a business standpoint, that you have no personal interest even now after you have had light and evidence and knowledge of the truth, I have no heart to maintain our connection; for I have no hope of any change in you. You will have your ability to use for time, but I greatly fear not for eternity.

I had hoped so much—but when I stood in the office and that hack drove up and you seated yourself beside that gentleman, a revelation of matters opened to me that pained and shocked me; [my] confidence in you was shaken. You have concealed every thing from us. When we have been open and frank with you, connected as we are, this secret workings of things and we not advised or taken at all in your confidence are enough. Not knowing one day what will open the next, we cannot be brought into any such disagreeable positions as I have been in conviction and in feelings the last week. If we must work hitherto purely from a business standpoint, I have not the least heart or courage to continue our connection.

The day of reckoning is coming when all the talents will be investigated. We read in the account of the talents when brought to the master, no credit is taken to themselves for their diligent trading: They give their lord all the glory. Thou deliverest to me such talents. And then they tell whence their profits came in trading. No gain could have been acquired without the deposit, no interest without the principal. I have gained beside them by their help, such and such increase, acknowledging the capital advanced by him; and if they have traded successfully, he shall have all the glory. Without the Master's advanced capital, we should have been bankrupt for eternity; but when the Master speaks

His approval of the talents well employed, He rewards the faithful worker as though the merits were his own. He speaks His unqualified approval, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." Matthew 25:21.

There is no deception so fatal, so hopeless, as a determination of living without God. The histories of good and bad men faithfully chronicled by the pen of inspiration were written to impress upon our minds this most practical lesson that the fear of the Lord is the beginning of wisdom, and in the keeping of His commandments there is great reward. All the honors or favors of the world are not sufficient compensation for one hour or one act of disobedience to God. Yet how many accept the temptations offered to Christ and concede to the powers of darkness. Disobedience to God is dishonor and disaster to ourselves.

But all this I am afraid is distasteful to you. You have had from me the deepest affection. Last spring you would not receive our advice or counsel. You may insist you were right; I shall take the opposite ground. The experience of last spring has prepared me to take the position I now feel that God would have me take. I have loved your society. I have appreciated your labors. Your own mother could not feel any deeper or truer interest for you and more unselfish than I have had. Last spring, in the thought that we might be separated, I felt suffering which Paul described as crucifixion, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14. That experience I passed through in connection with you nearly cost me my life. And now I am passing through a similar experience. The tendrils of my affections have been too strongly entwined about you. These tendrils are being severed. To me it is a crucifixion. My love is not demonstration, but nonetheless deep, earnest, and strong. A sadness has come over me that is pitiful, but God can heal. There is for me a balm in Gilead, a Physician in whom I can trust.

It will take time for me to be in any condition to write on any subject or to engage in any new work. I had so hoped that your labors with me would be for time. But in the office as that hack drove up, the impression of the Spirit of God gave me presentiments of what I should expect. Not the slightest hint from any source had come to me, but the veil had by the hand of God been torn from my eyes. I can now look upon matters in altogether a different light.

Mary, I have no disposition to urge our faith upon you. No, no. If you see nothing in it that savors of truth, I would not have you accept it. Mary, if you should lay aside all theories and theologies and only read the book of human nature with its dark and terrible revelations daily revealed to us, you would find reason enough to see that human character will have to be made over and utterly changed or the world will perish in its corruptions. The great mystery to me is not that man must be born again to see the kingdom of God, but that he should be unwilling to accept the help that Jesus left the courts of heaven and came to the world to give him; that he should feel so perfectly content and satisfied without His help, Jesus knows that if the world with its pride, and with its ambition and violence, possesses the soul, man can have no rest, no peace, no happiness. There is no true elevation of character outside of Christ. There is no peace, happiness, or joy attainable for man which can bear comparison for a moment with that which the possessor may find in Christ.

Take the world's conqueror, the commander of armies. He may disturb the throne of kings and make nations tremble at his approach, and the very same warrior may die of exile, disappointed and humiliated.

Poets may soar to the skies. They may awaken the fiery passions of millions; they may cause any amount of misery over the ruins of their labors and may die cursing God and the day of their birth.

The greatest philosopher may lift himself up in his pride, he may range through the harmonies and charms of the universe, tracing the wonderful manifestations of creative power and beholding the expressions of infinite wisdom in the formation of worlds, yet he has not wisdom to find God in His great and majestic works.

The mystery of God's hand discerned in His creative works he does not comprehend—wise in the world's knowledge, but a fool as far as the mystery of godliness is concerned. Yet just such human greatness attracts the world, and millions are ready to worship this world's gods which pass away to atoms of dust, to know nothing of the immortal life which runs parallel with the life of Jehovah. His glory has perished with his existence. But that humble child of God has the promise of heirship to riches that will endure, glory that will never cease to brighten with the progress of [the] ages. The change wrought in his affections have brought him into harmony with the will of the Controller of the universe. His name angels have enrolled in the record book of heaven, and mansions are prepared for his reception. When the Lord of life and glory shall appear, the second time without sin unto salvation, I would that you could see these things as I view them. I would that you could unite your work with ours, not merely from a business standpoint, but because you see and accept the work of God and help us to do the great work in warning the world because you see this is the work that God would have you to do.

But I will say no more at present.

In love,

Your aunt.

I shall want this again as I have scarcely looked over it. I have written this after nearly a sleepless night. Excuse all mistakes. E. G. W.

Lt 37, 1877

Children

Oakland, California

November 11, 1877

Dear children:

I am glad to inform you that Father is much improved in health. He will entirely recover. This is a cause of great gratitude to me.

I have told Mary Clough that I could put no more manuscript in her hands. She has kept all her affairs secret from me. She has shown open disrespect of the Sabbath in visiting San Francisco two

successive Sabbaths. I talked with her mother, and she talked so disrespectfully of the Sabbath I felt it duty to be on my guard. I wrote to Mary telling her I would not talk with either her or her mother, for they were both so excitable and talked so unreasonably. I told Mary while she was with me she must respect the Sabbath. She wrote me a very pretty letter in return, but took her position that she had no interest in our faith, only from a business standpoint had she connected with me.

I wrote her if that were her position after all the light and evidences she had had, I had no liberty to place any more writings in her hands. I felt forbidden of God to do it. There has been secret working that has been kept all from me. Mary has a man in town and I think contemplated marrying him. But Addie wrote to me a pitiful appeal saying she was keeping [a] boarding house, her children were sick, and she would come and do my kitchen work if I would employ her. I think her husband must have left her to take care of herself. Mary has sent for them all to come to Oakland, a wild move indeed, but I thought we had enough of the Cloughs on hand. I cut loose from the whole of them.

My book is about done. We can do without Mary. God will help me. He will be wisdom, sanctification, and righteousness. I will write more on this matter by and by.

When shall you send my things? Is there any box coming? Write me at once. I would like my polonaise pattern. You may send by mail.

My health is quite good. In the first box send my things.

This must go [in] the mail.

Mother.

Lt 38, 1877

White, W. C.; White, Mary

Oakland, California

November 16, 1877

Dear children, Willie and Mary:

We are usually well. Father is improving in health. He is making every exertion for himself he can. He rides out, he walks, and he is on horseback considerably. His disposition to be alone and say little is passing away. He seems earnestly anxious for himself to get in working order. His moral sensibilities are fully aroused.

Last Monday we attended the funeral of Brother Grant. He died a most distressing death with disease of the heart. The Odd Fellows to whose order he belonged defrayed all his expenses in sickness and at the funeral. The funeral was to be in Odd Fellows Hall. Father thought he could not go and mix with them, but he decided, as he had promised to attend the funeral, to go. We were met with hack at the boat and taken to the hall, a splendidly furnished building.

I feared Father would become confused with all their grave ceremonies and peculiar badges, long standards and hatchets, etc., but no, he seemed never more calm and collected in his life. He read a chapter from the Bible, "Wherefore comfort one another with this hope," etc. [1 Thessalonians

4:18.] He made a speech of about twenty minutes. Every word could have been put in print just as he spoke them. His remarks were excellent. He addressed the mourners in a most tender, sympathizing manner, in an elevated strain, and yet came close to the hearts of the bereaved. There was not a dry eye I think in that assembly. The gray haired among the Odd Fellows wept freely. It was a perfect success, prayer and all, from first to last. We then entered the hack waiting and drove in company with Brother and Sister Chittendon to Lone Mountain Cemetery, to the Old Fellows' ground, a beautiful spot. We all gathered about the grave while the chaplain read services and read a prayer. Every word was in keeping with our faith. They each threw a sprig of evergreen upon the coffin, and then Father repeated, "I am the resurrection and the life," etc. [John 11:25.] He thanked the friends for their services to the dead in behalf of the bereaved, pronounced the benediction, and we again entered the hack. This was worth everything to Father as it gave him confidence that he was not wrecked in mental or physical ability.

Charlie Chittendon ordered the hackman to drive us to Seal Rock or Cliff House. It was quite a long drive, but it was very interesting. We did not get out of the hack. The wind was blowing from the southeast, and it lashed the waves into a fury. I never saw anything so beautifully grand as the waves rolling mountain high and then rushing on as though to sweep us away into angry foam, but coming only that distance the hand of God had prescribed, setting the boundaries of its proud waves. For one quarter of a mile the waters were as white as milk. We then rode back to the boat and came home the same night. Father slept very sweetly all night. He is taking hold in prayer for himself. He feels that he must have help from God and engage in the work. I feel very grateful for these tokens of good.

Today we go to San Francisco to spend Sabbath and remain till over first day, evening. Father will speak, I think. Everything seems to move off well. Edson is tender and affectionate to Father, and Father seems to enjoy his society. Mary Clough is under an engagement of marriage to a Col. Wanless (I think is his name). We have had quite a trial, but everything is again in harmony. We shall pay Mary up when Volume Three is completed, and then I shall not prepare any more work for her. I pity the poor girl. She has denied herself the privilege of marriage because she has thought her mother and sister needed so much of her help. I can say nothing, understanding of her intended. I will not write any more particulars now.

I think of my little girls often as well as of Aunt Mary and you, my dear children. We remember you in our prayers. We believe God will direct your path. Only look to Him and trust in Him and hide self in Jesus. God will be our Fortress and our Strength, our Front-guard and our Rearward.

I hope our little girls will do what they can for themselves. Apportion some part of the work to them that they may know what belongs to them to do. It is better for to have the minds and hands employed than to leave them engaged in needless play and talk and be of no manner of use to anyone. Their father said, Teach my little girls to work, that they shall be used to labor and love labor. I do not want them to feel that they can be idle, but I want them to do what they can with cheerfulness as though they loved it and not as though it were a drudgery. Every one of us has something to do, and their little hands must do their part. I want them to write to me.

The bell is ringing for breakfast. I must close. Write us as often as you can, but do not take it from your sleeping hours, for I had rather go without a letter.

In much love to Aunt Mary, the little girls, and yourselves,

Mother.

Lt 39, 1877

White, W. C.; White, Mary

Healdsburg, California

November 27, 1877

My dear Children, Willie and Mary:

My birthday is past without commemoration. Father and I went to Green Valley from Healdsburg, fourteen miles and back. The road part of the way was bad. We wandered out of the way some. We arrived at Brother Ross's. They had nothing in the home to eat. I tended a babe, held it in one arm, and prepared my dinner myself. Made a little mush, cooked some eggs, and put on a few cold gems. This composed my dinner, birthday dinner, half a century old! Not much display in this. But then our birth does not amount to much. It is not of much consequence in regard to our birth—not half as much as in regard to our lives. How do we live? Our daily life will either honor or dishonor the day of our birth. The lives of many testify for them it were better if they had never been born.

We held meeting in Petaluma last Sabbath. We had [an] excellent meeting. Father spoke about one hour as well as he ever spoke in his life. I then spoke about forty minutes with great freedom. There were thirty-five, and we also had a conference meeting and nearly all bore testimony. This meeting was highly prized by all present. It was an encouragement to them all. They thought it the best meeting they had ever had in Petaluma. Our visit was very pleasant at Brother Chapman's. Her health is very poor. She did not sit up but little part of the time. But our visit seemed to cheer and strengthen her. We have a good home here at Brother Cook's. They cook to suit us and try to make us comfortable. Father eats more liberally than he did. He has dispensed with slops, gruel, and so much pudding. He eats bread, gems, figs, cranberry sauce, oranges, tomatoes, no raw apples or raw fruit.

There is a man by the name of Sims. He is doing a good work to prepare my way for talking on health reform. He is a radical health reformer. To have these important truths told them by one not of our faith will have an influence to remove the stigma from us as health reformers. I shall follow on temperance next Sunday. Dr. Sims has twenty-five cents for each as they come to hear. There is a good attendance. He goes to Santa Rosa next from here.

Well, children, I have left Oakland because I dared not stay longer. I have had serious trouble of mind with my relations. I have decided the least I can have to do with them the better. Mary [Clough] and her mother, I have decided, have no conscience. My sister's standard of the Christian life and character is such that I would consider it a misfortune to have her profess our faith unless there were an entire change of her general views of the Christian character. Mary and I have disconnected. I have not time to write particulars. I have no hope that Mary will ever embrace the truth. She has no sense that she needs a Saviour. She is whole—her heart untouched.

Since writing the above we received an excellent letter from our daughter Mary. We were glad to hear from you all. We also received a good letter from Sister Mary Chase. I was glad to hear from her also. You may depend there is some reason why so many are sick at Battle Creek. But one thing I forbid—Mary Chinnock watches one night with any sick unless it be her own brother. She is one that cannot endure any such tax. She must take my restriction in this matter as positive. She shall neither take care of the sick nor watch with them. There are those who can do this. She cannot. Every room of the students with their habits of eating and of rest—all these things should be closely investigated. No one needs to have fevers if his habits are as they should be. To have even one sick is a reproach upon Battle Creek. To have more sick is reproach in accordance with the numbers.

Dig out this evil; sweep the sleeping apartments; investigate outhouses; search the cellars and the premises; leave no stone unturned until this evil is ferreted out. See if proper hours are taken for rest; if proper food is provided, etc. Let a committee be appointed to investigate these matters thoroughly. I tell you there is no need of fevers if care is taken to regulate all our habits according to the laws of health. I hope that a stir will be made in this matter. Is there not decaying vegetation around the premises? Sickness ought not to exist, and I hope none will look on as calmly and unconcernedly as they did at the Health Institute when several [were] sick and some dying in their midst—improper eating, fruit between meals, at night, before retiring, eating too much without plenty of physical exercise. All these things should be strictly investigated.

We have just been taking a ride to the redwoods. Father enjoyed drinking the cold stream from the mountain. It is today like a June day. The sun is shining beautifully. Father is trying to keep cool with a linen coat on, wandering about for the shady side of the house. [If] we can get us a little small place for a resort when we wish to run away, we shall do so. Mary and her mother, I expect, have moved to the Babcock cottage. Our premises will be clear once more, and I shall be grateful indeed.

Appointments are out for us Sabbath and Sunday. I speak Sunday on temperance at the theatre. We have had a few gentle showers, enough to start vegetation. The hills are putting on their dress of green. I wish we could see you all. How is it? Do you suffer with cold any? I have mittens knit for the children. Will send them at once. Have the goods come from Brother Hutchins, Vt? He said he would send by express. Inquire at depot if it came by freight. I will write no more now.

Mother.

Lt 40, 1877

White, W. C.; White, Mary

St. Helena, California

December 5, 1877

Dear Children, Willie and Mary:

We have been in great perplexity to know what to do. Father has improved in many respects, but he is failing in flesh. He is quite poor, although he eats more liberally than he did; yet if he has any discomfortable, unfavorable symptoms, he appears more like an insane man or like a monomaniac over the matter. He will talk of it and make a mountain of it. But he has some very disagreeable

sensations. If he gets weary, his hand is disagreeably hot and he is sleepless. I fear we do not pray enough over his case. Will you make his case a subject of prayer? There is no soul I can go to for counsel or for help, but Jesus. L. M. Hall is so thoroughly engaged she can do nothing to help me in sharing my burdens. My trouble with Mary and her mother has told upon me severely. I am unable to write because of my hand and heart troubles. And Father is the last person in the world to whom I should go with any expectancy that he could get beyond himself sufficiently to appreciate my feelings. I must think and act all for myself. I so much long to have an interested God-fearing friend that I can talk and counsel with.

We have been to Healdsburg and looked around for a home there. We found a very nice location two miles from Healdsburg in the mountains. There are fifteen acres of land which give us the scenery of Colorado and the advantages of the Greenville farm Father thought so much of. I never was on a place I was so much pleased with. Madrona and manzanita and beautiful evergreens. Living springs—several of them are on the place. The price is \$1,400. We should buy ten acres more which would carry it up to \$1,600. There is only a poor little shanty on the place, but it has a good fireplace which is all the redeeming feature of the house. We must build a plain, simple house costing about six hundred dollars, barn, etc. This may look like a wild project to you, but if Father can be called away and out of thinking of himself and can enjoy work out of doors, it will be the best thing he can do and be the best investment of means we can make. We must have a place of retirement where we can step out of doors without being seen by our neighbors. We want chance to pray in the groves and mountains. We shall have no wood to buy, plenty on the place. We think for health this location above any that we can find in St. Helena. Willie, I am satisfied Father should not write much. He must have something to engage his mind besides what he has had. There must be a change.

Sunday, December 9, 1877

Yesterday we had a good day. Father spoke about one hour and a half with calmness and clearness. I see a marked change in him for the better every effort he makes. He has confidence in his ability to do. We held meeting in the Baptist church. The house was filled. Brethren from Napa and Lake County came to the meeting. One woman came forty miles from Lake County. I had great freedom in speaking to the people. "But who may abide the day of His coming?" [Malachi 3:2.]

We took dinner at Brother Creamer's. I speak in the Baptist church at two o'clock this afternoon on the subject of temperance. Last Sunday afternoon I spoke in the theatre, large hall, upon the subject of temperance to a good audience. We are making it our home at Brother Pratt's. They have a beautiful residence. We sit by the good fireplace and enjoy their hospitality of the liberal home. They are two miles from St. Helena in the mountains. I have very much I would like to say to you, but not now for I have not time.

This is a grape-raising country—large vineyards meet the eye in every direction; immense buildings for wineries.

I spoke yesterday in their Baptist church to a crowded house. This must go today. Finish when we get to Healdsburg.

Mother.

Lt 41, 1877

Belden, F. E.

St. Helena, California

December 7, 1877

Dear Nephew:

I have had deep feelings in regard to you, but my time and my mind have been so occupied I have not had time or opportunity to see you and talk with you. I have but little hope that talking or writing will reach your case unless the Holy Spirit shall speak to your heart and arouse your conscience.

It has been to many remarkably singular that you, who have been educated from your cradle by a godly mother, you who know the truth, should follow the suggestions of Satan and become a transgressor of the law of God. You have, I think, thought you would wound your best friends in venturing to imperil your soul by pursuing a course of sin, grieving the dear Saviour who died for you and putting Him to an open shame by your renunciation of the truth and Bible religion, and taking your stand with unbelievers.

Never would this shipwreck of your faith have occurred had you been humble and teachable. You are self-conceited, wilful, and obstinate. Pride of heart has gained such mastery over you that you are weakness itself. Headstrong and unteachable, you were left to yourself and have stumbled and fallen. You were never wholly on the side of God. You were ever trying to serve two masters. "What agreement hath the temple of God with idols?" 2 Corinthians 6:16. You are stumbling on to perdition, trampling the blood of the crucified Redeemer under your feet.

It is not too late yet for you to make a decided effort in the right direction. Your soul's salvation is in peril. If you now stop your life of sin, it may not be too late. If you now will humble yourself at the foot of the cross, your repentance may be accepted. Holiness to the Lord has not been written upon your life. Selfish and self-important, you have felt sufficient in yourself without feeling the necessity of washing your robe of character and making it white in the blood of the Lamb. The cleansing fountain is now flowing. Christ is the Lamb of God. If you present yourself, sinful and polluted as you are, feeling that you are the sinful creature that you are, it may not yet be too late.

I do not propose any argument with you at all. You know the truth as well as I do. You may seek, with Satan's sophistry, to silence the voice of conscience, but it will not be quiet. It will be heard. You are acting a lie every day you continue in your present state of wickedness. You say by your deportment that you do not believe the truth, when you know that you believe as Satan believes. You tremble under the truth as Satan trembles. But, O what an account will you have to render to God for this terrible backsliding!

You have nursed the Sabbath truth from your mother's breast, and how you can now pursue the course you do can only be explained in the defective foundation you have laid. You have been self-deceived. You have trusted to your own frail wisdom, and it has proved foolishness and is likely to prove your ruin.

You have not been extravagant of your means as far as dress is concerned, but it is certain you have not economized in everything, or you would now have something to show as the result of that wise economy which is praiseworthy in any young man. To carefully reserve a portion of each week's wages, and lay by a certain sum every week which is not to be touched, should be your rule.

No one can accuse you of being hardhearted, penurious, or stingy, and yet you are selfish. You will indulge your pleasure, gratifying your inclination and desires while you make others wait your time to pay your just dues. This is not a good and praiseworthy trait in any young man.

Diligence in business, abstinence from pleasure, even privation so long as health is not endangered, should be cheerfully maintained by a young man in your circumstances, and you would have a little competency untouched should you become sick, that the charities of others would not be your dependence. You have needlessly expended much means which now might be on interest and you be having some returns.

You are in danger of being too liberal when there is a call for means. Selfishness has something to do even with this. You wish to be thought of as having plenty of means at your command, and you also wish not to be behind others when there is a demand for means. This failing is not to be condemned, unless you are liberal before you are just, and do not quickly settle your just debts.

We would not have you, my dear nephew, deify wealth and love it with your heart and mind and soul. Means is valuable and to be desired. It is a blessing, a precious treasure, if used prudently, wisely, and not abused. To sacrifice one principle of truth or of duty to acquire means for extravagant expenditure or to hoard is very poor policy. It is money and position gained at the expense of the soul, selling the soul to the devil for the worldly advantages supposed to be gained thereby. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37. Whatever may have been your motives for yielding the principles of truth, I cannot divine. I think that Satan has made you spiritually blind. You are in a fearful deception.

But I have not yet ended on the point of means. You might have had, even from your limited wages, means in reserve for any demand. It might have been invested in a lot of land which would be increasing in value. But for a young man to live up to the last dollar he earns shows a great lack of calculation and discernment.

Since mortals have bodies and heads and hearts to be provided for, some provision for the body must be made in order to hold a proper position in the world. Not to meet the world's standards—oh, no, no indeed; but to be of influence in the world for good. Love and sympathy may be exercised, and the tenderness of common brotherhood.

If you go on as you have done, in self-gratification, chasing after your own pleasure, indulging in the dissipations of the world, you lose not only this world, but the next. And remember the day of reckoning is not far distant, when the Master will say, "Young man, give an account of thy stewardship." [Luke 16:2.] You will then be weighed in the balances of the sanctuary. All your words, your acts, and even your motives will pass the trying test of Him who knows the heart of man. The day is just upon us when the spirit which governed the life is to be tested.

However desirable money may be, it should never be obtained at the sacrifice of lessor or greater truths. Want and poverty are evils to be dreaded; but hunger and nakedness, lack of home, sympathy, or a name, and even starvation, are more desirable than to sacrifice one principle of truth. Let the eternal truth be cherished, for it is immortal. If we make it a part of us, we shall surely gain immortal glory and eternal riches, with the addition of a victor's crown.

If God has not given you the power to obtain means with perfect uprightness and integrity, then He never meant that you should have it, and it is best for you to submit to the will of God. Do not seek to be a dandy, for such a person is most contemptible. But, dear Nephew, the infinite Creator is the possessor of all things. Any loss you may sustain in your allegiance to Him is infinite gain in the future immortal life, if not fully realized in this life.

Go out, dear young man, at night, and behold the glories of the firmament. Look up to the gems of light which like precious gold stud the heavens. There is a wealth of glory there, but millions of minds are so obtuse they cannot appreciate this treasure. It is a little bit of heaven hung out before our senses to testify of the surpassing glories within. This is only one item. We might dwell upon glories without number, but we are lost in the contemplation of the great works of God and forbear. The apostle, in the words of inspiration, addresses us: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

Cannot He who spread above us this glorious canopy, who, if the sun, moon, and stars were swept away, could call them again into existence in a moment, requite His faithful, loyal servants who would be obedient to Him though they lost wealth, honor, or even a kingdom for His sake? To walk the world a pure man of untarnished morals, bearing the sacred principles of truth in your heart, its influence seen in the acts of your life; to live uncorrupted by the baseness, falsity, and dishonesty of a world which must soon be purified of its moral corruption by the fires of God's retributive justice, is to be a man whose record is immortalized in heaven, honored among the pure angels who weigh and appreciate moral worth. This is what it is to be a man of God.

He who has no power to resist temptation is not a man. He is wanting in the attributes which entitle him to manhood. Every young man who yields to temptation debases himself. Every sin, every unrighteous action, every transgression of the law of God, tells with a thousandfold more force upon the actor than the sufferer. Every time one of the glorious faculties with which God has enriched man is abused or misused, that faculty loses forever a portion of its vigor and will never be as it was before the abuse it suffered. Every abuse inflicted upon our moral nature in this life is felt not only for time, but for eternity. Though God may forgive the sinner, yet eternity will not make up that voluntary loss sustained in this life.

To go forth into the next, the future life, deprived of half the power which might be carried there is a terrible thought. The days of probation lost here in acquiring a fitness for heaven is a loss which will never be recovered. The capacities of enjoyment will be less in the future life for the misdemeanors and abuse of moral powers in this life. However high we might attain in the future life, we might soar higher and still higher if we had made the most of our God-given privileges and golden opportunities to improve our faculties here in this probationary existence.

Every man will receive according to the deeds done in the body, whether they be good or evil. Our rewards and punishment will be apportioned in accordance with the light and privileges within our reach—whether these are cherished and appreciated, or turned from, despised, and abused. Every instance of violated conscience will, like the broken strings of a harp, cause discordant notes and limit the compass of our influence. Whatever influence the beings of God's creation may exert in the cultivation of their energies, whether right or wrong, in that particular direction new fields will open before the developing mind, new discoveries will be made, new openings for good or for evil will be unfolded to the mind.

We are all under one or the other of two great captains. One, the Creator of man and of the world, is the greatest of all. All owe Him the allegiance of their whole being, the devotion of their entire affection. If the mind is given to His control, and if God has the molding and developing of the powers of the mind, new moral power will be received daily from the Source of all wisdom and all strength. Moral blessings and divine beauties will reward the efforts of every one whose mind is heaven bent. We may grasp revelations—heavenly beauties—that lie beyond the short vision of the worldling, that outshine the imagination of the greatest mind and the most learned philosopher who has not connected himself with infinite power.

While the worldly-wise is skimming along the surface, grasping the things of sight and sense, the one who fears and reveres God is reaching into eternity, penetrating the deepest recesses and gathering the knowledge and riches that are as enduring as eternity. Justice, honor, love, and truth are the attributes of God's throne. They are the principles of His government which is to be established on the earth, made pure by the fire of His retributive justice. These are jewels to be sought after and cherished for time and for eternity.

In view of these things, how important that you, my dear Nephew, feel the worth of your time, that you build your character not after the worldly standard, but for eternity.

Satan is the leader of the worldly, but in every way he is inferior to the object of our adoration. Our God is the Creator, good, righteous, and holy. Satan was created by Him and has turned all his abilities and powers against the One who created him. His highest aim is to gather under his banner the majority of the world, that numbers may stand against the power of righteousness and eternal truth. Talent and ability given of God to be devoted to His service are laid at the feet of the greatest rebel of God's government. While Satan holds his sway over minds regarded wise and powerful after the world's standard, they look through his deceptive, alluring presentations and regard as degraded those who are connected with God, who fear and love Him, while those who are grasping worldly wisdom are regarded superior and to be honored and glorified.

Many who profess to be servants of Jesus Christ in their deportment and daily life appear to be ashamed of their Captain. They never speak His praise. They show no zeal to exalt His ability, to show the exalted character of their service under such a Captain in contrast with the opposite leader. They act as though they were in a specie of slavery under their Captain and that their life was one long life of self-sacrifice. John, who in vision had been given the right conception of the true exalted character of all connected with God, writes: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

And every man that hath this hope in him (of being like Christ when He shall appear) purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:1-4.

These are the sons of God, presented before us in their true light as highly favored of heaven, yet not appreciated or understood by the world. John's heart was glowing with a vivid conception of the correct estimate of the truth and a connection with the God of truth.

My dear Nephew, I designed to write you further. I have written you several pages more, but I cannot complete it all now. I send you this, and if you will take this kindly and reflect upon it seriously, it will do you good.

Your aunt.

Lt 42, 1877

Children

"Donahue Boat," Healdsburg, California

December 19, 1877

Dear children:

I have been very busy packing up for moving. We have all our goods for housekeeping on this boat. We leave Oakland for the present to test the retirement of rural life, hoping it will prove a decided advantage to Father. His mind is exercised upon writing, and he will divide his time between writing and physical exercise. We have just such a place as will please Father, and it gives him something to do. He has rested very well since he came to Oakland. We shall build us a humble house, convenient with three fireplaces, one in the parlor, one in the sitting room, and one in the bedroom.

I believe that our influence will be greater to visit our brethren in Oakland and San Francisco occasionally than to be in their midst all the time.

We had a most excellent meeting last Sabbath. There were seventy present in all. Father spoke with great clearness for about forty minutes. I followed, having much freedom in speaking.

Brother Bond came to our place last Monday for to urge us to come up to Vacaville. There is a church there of forty. Stephens has labored there with good success. There is to be a discussion between Brother Healey and a Disciple minister. This minister is one of the shrewdest men. There is to be quite a time made over this matter. Brethren are to come from the churches all around there and remain through the discussion which is to be in the morning and afternoon. The Disciples appointed meeting for the evening. Brother Bond thought they would not be behind the Christian church (so called); therefore, they also appointed meetings for preaching every evening. The discussion is to be suspended Sabbath and Sunday. Here will be a young camp meeting. Brother Bond and several brethren will [be] up to Vacaville into spare houses and remain through the meetings, entertaining all who come. They intend to make the most of this occasion. Edson and Emma will be present to sing. They have an organ in the hall.

Several have embraced the truth in Vacaville who have means to help the cause. We shall go and get things started on our place, and then we shall leave next Monday for St. Helena. Tuesday, journey to Napa; Wednesday be on the ground at Vacaville ready to do our part on evenings or as the way may open.

We have a very good man going to work for us. He is part Indian and part Spanish. We are astonished quite often to see how much he knows. I think he was body servant to General Lee. Our boxes he lettered so nicely, equal to a genuine artist. He can cook, farm, or do almost anything. But he has recently come from Oregon. He has embraced the Sabbath and is a devoted Christian. When he speaks in meetings, it comes from a heart that feels. With choked utterances he relates his conversion and expresses his gratitude for the truth. When I am writing, he is sitting on the boat reading his Bible.

Sister Clemmens will keep our home and board the workmen. It will take time and labor to get settled, but we shall not regret this move if Father improves. Edson and Emma are doing excellently well. They both work in the office and fill a good position. Lucinda and Dell are doing well at their post of duty.

I have been unable to sleep, but I am now improving in this respect.

We are very glad to hear from you. Write often.

In much love,

Mother.

I wrote the above on the boat, Dec. 14. We are at Brother Cook's at Healdsburg. We shall go into our new house today.

Shall get us a stove and commence housekeeping at once. We learn that we can get twenty-five acres of land, woodland, joining ours for two hundred and fifty dollars. This includes a good spring of coldest, soft water which we can bring down to the house and barn. It is about one hundred feet above the position of the house. But the most attractive features of our mountain home are the beautiful places for prayer. We long for this and shall enjoy this precious retreat. We hope that all our hopes will be realized in this to us precious retreat. I wish you could see it and we enjoy a visit from you.

Father is intending to write and travel and work. He continues quite weak as far as physical strength is concerned. We received an excellent [letter] from Sister Haskell, Brother Haskell, and Dr. Kellogg. We are in good spirits and quite good laboring order.

We will write you again soon.

Mother.

Lt 43, 1877

White, W. C.; White, Mary

Healdsburg, California

December 25, 1877

Dear Children:

We are in our humble house, not half as much of a house as the Walling house under the hill in Colorado. We have four rooms, all small; two bedrooms, small kitchen, and a sitting room which serves for sitting room, parlor, and dining room and sleeping room. It is not quite twelve by twelve.

Our principle work as yet has been taking things up and setting them down again because we know not any place to put them. Sister Clemmens has quite a number of print bags hung up above her head on all sides of the kitchen, for she has no pantry boxes, and rude shelves in nooks and corners she puts to best use.

A large box which brought one of our nice lounges from Oakland serves us for wardrobe and bookcase. All our goods we wish for use are here, piled up. All the back numbers of the Review are laid here. A great many Signs of the Times and waste paper are laid on one of the lower shelves. We were in heaps until I took part of two days to sort things over and pack them away.

We have an old-fashioned fireplace. We have the great back logs, and we will use all the wood we want and not stint ourselves a bit.

Father sleeps in the room by the fireplace. He gets very cheerful over his blazing fire, and he has excellent company in one we have hired to work for us. He has had quite an interesting experience which I have not time to relate. He heard Brother Van Horn in Oregon. A friend wished him to go to the "beast show," as he called it; and when he found that it was an exhibition and explanation of the charts tracing down prophecy and showing the nearness of Christ's second advent, he visited and conversed with Brother Van Horn and was convicted. He is a man of large general information. He is a man of considerable intelligence. He was returning from South America when in Oregon he heard present truth. He was convicted and promised Brother Van Horn he would consider these things. He urged him to go to Oakland and supply himself with reading matter. He was on his way to Washington City, [California,] where he has a wife, but in San Francisco he was robbed. He inquired the way to Washington Street, and a stranger told him he was going directly there. Then he took him into a strange road. He said to the stranger, "We are not going in the right direction." Then the stranger gave him a blow on the side of his head, knocked him down senseless, took all his money, and escaped. When this happened he thought it was the providence of God that led him to see that he was at war with God.

He then came to Oakland, obtaining reading matter, and engaged himself as cook on a boat. He had served an apprenticeship for seven years when a young man, learning how to cook. He could obtain one hundred dollars per month as cook. This situation secured, he again visited Oakland and told his plans to Edson. He said he was going to keep the Sabbath as best he could. He believed the truth. He asked Edson what he thought about the matter. He said Edson told him candidly that were it his case he should not feel that God would approve his course should he engage in the business where it would be impossible to keep the Sabbath. He said he went immediately and disengaged himself, and work was found about the office at which he could earn one dollar and half per day, and he pay his board from that. When we came to this place he offered to come with us, so here we are with this man to help us. Father enjoys his society, for he is a man with a most interesting experience.

We had engaged one of the Church boys from St. Helena. He is an easy-going, good-natured, conscientious young man, but is no caretaker. He is heedless and indolent. This morning Father and I thought I had better go to San Francisco. I got up early and sent Church to harness the horse. He put in the horse which has been lame, and not used in a single buggy. I was all ready to step into the carriage as he came in saying he had harnessed the wrong horse and had a regular smashup. The horse had thrown himself, but he said the light carriage was not broken anywhere.

Out he went again and harnessed the other horse, and as I was about to start he came in saying we could not go, for the reach or crosspiece under the hind springs was broken. Brother Collins took my large satchel and a small one and we started on foot. We walked one mile, up hill and down, hoping to get a carriage on the way, when the cars whistled, and we were obliged to turn back and wait another day.

I was going to Oakland and from there to Vacaville, where Brother Healey is holding a discussion with Johnson—a shrewd man. Father designed to go with me and we go with our carriage, but it was so rainy and cold Father thought it would be a very hard pull, and it would take two days' travel to reach there, perhaps, as the road would be muddy. And he was needed here, as a house and a barn are to be built, our crops put in, and everything in general to be attended to. Father is so happy riding his twenty-five-dollar pony, being interested in his little farm, and enjoying his warm, bright fire. He does not feel inclined to leave it for uncertainties of poor beds and perhaps stove heat, and he chooses to stay in his humble little home. I will go and do the best I can for the cause of God.

We are seeing already the beneficial effects of this move from Oakland. Father's mind is diverted. He eats more liberally, and it does not injure him. He sleeps like a baby from the time he retires till five or six o'clock A.M. He is cheerful. He is so pleased with his home. He tries to do what he can and is busy from morning till night about something. He spends some time in writing. His mind is very happy dwelling upon Bible subjects. I am glad for every step he advances, climbing the hill of health.

My health is improving. I had become so wakeful I could not sleep. I spent entire nights sleeping not more than one or two hours, but now I am having good natural sleep. I feel very grateful to my heavenly Father for this great blessing of sleep which we both enjoy.

Last Sabbath was a good day with the church at Healdsburg. Father spoke one hour. I spoke about thirty minutes. There was deep feeling in the meeting. Every one was affected. The Lord blessed me, and those who listened to the words spoken were blessed. We then had a conference meeting. Almost all bore testimony and expressed their appreciation of the discourses given. Sunday Father went into the stream, now deep and rapidly running on dry creek near the bridge by Brother Cester's, and baptized Brother Collins. It was a very precious season. He praised God for His mercy and blessings.

Tomorrow I try over again what has proved a failure today. Last night we had a very heavy frost; the boards of fence and bridges were very white. Today is the prettiest day we have had for one week. It has been cloudy, rainy, and sour. But today it is clear and sunshiny, and all nature looks glad. The scenery here is splendid—high, bright green mountains with their trees of living green in fir, pines, madrona, manzanita, and live oak. The grass is now clothing the mountains with a dress of green, and nature is looking very beautiful. We have a spring of the coldest water, which is perfectly soft, close by our house. This is a great blessing. We have twenty-four hens and one cock. We buy the

purest milk for eight cents per quart. We never enjoyed food as we do now. We are happy in our retired home.

We do not forget you, my children. We pray for you every day, and we believe God will bless you and give you His wisdom and grace.

We are among friends, and we hope to realize all we expect from this change. Already we have felt greatly benefited, and we are happy in the favor of God and in quiet rest and freedom from care. Sister Clemmens is good help to me. She does her part well.

We do not hear from you very often. Will you write us?

Will you settle with Brother Hughes for stockings he has sent me and charge to me from the office. I wish you could see us just as we are now situated. But, dear children, God is good. Although we are separated from our children, we hope that although deprived of their society here we may meet in heaven where there will be no separation.

Let us live for God, trust in Him, pray much to Him, and trust His love and His care every hour.

In much love. Will write the children soon.

Lt 45, 1877

White, J. E.; White, Emma

Battle Creek, Michigan

June 1, 1877

Dear Children, Edson and Emma:

I feel anxious because I do not hear from you. I know that there are many duties to occupy your time and attention, but you must not be too busy to write to your mother.

Yesterday the patients of the sanitarium made an excursion to Goguac Lake. Being solicited to ride out and speak to the people, I complied with the request. It was one of the fairest days of early summer. The blue waters spread out like a mirror under the sunlight, while the groves skirting the lake were reflected upon its placid surface. The people gathered upon the green turf beneath those lofty forest trees, and listened attentively, while I sought to lead their minds from nature up to nature's God.

Pointing to the buds and opening flowers, with their varied delicate tints, I remarked that the artistic skill of earth can produce nothing that can compare with the natural beauties given us by the great Master Artist. As we look upon the lofty trees or the fields of waving grain, and listen to the merry songsters in their leafy homes, and view the boats upon the water of the lake, we should remember the words of Christ upon the lakeside, in the groves, and on the mountains; and the lessons there taught by Him should be repeated to us by the similar objects of nature which surround us.

He who cares for the little birds, and for the flowers of the valley, will have far greater care and love for the creatures formed in His image. The afflicted may take courage, the desponding may hope, for they have a sympathizing friend in Jesus. All our troubles and griefs we may pour into His ear.

We should search out the rays of sunshine that have brightened our pathway and linger over their memory with grateful hearts. We should dwell upon the matchless love of Christ; for in Him we have a constant theme of rejoicing. In Him is no darkness. He is the Light of Life, the Chief among ten thousand, and the One altogether lovely.

At the close of my remarks, Judge G. arose and said, "We wish never to forget the words Mrs. White has spoken to us. They are words of the highest importance and have been given at the right time." At his suggestion, it was unanimously voted that the address be published for the benefit of the patients at the sanitarium. Judge G. has not tasted liquor for seven months. He now looks like a healthy man.

As I stepped from the stand, a member of the Society of Friends seized my hand and shook it heartily, while the tears streamed down his face. He said, "I thank you for these blessed words; they have done me good. I have been at the sanitarium since February. I came here from the asylum for the insane. I was broken in health and in spirits. I was in despair, but, thank God, I am now nearly well. My despair is gone, faith and hope have banished unbelief; cheerfulness and joy have taken the place of gloom. To me the sanitarium is the brightest spot upon the earth. I shall never cease to be thankful for the benefit I have received here."

Elder H., who has been in the insane asylum at Kalamazoo for three months, is now here and is improving in every respect. He still shuns society and weeps and mourns under what he thinks is the displeasure of God. He wept freely while I was speaking in the grove by the lakeside. May the pitying Redeemer have compassion upon him. Oh, that his trembling faith might grasp the full promises of God!

A wide field of labor is open before us. We believe we are in the right place. Your father is happy, cheerful, and in good health. Elders H. and C. are here, and much of the time is spent in consultation, and in seeking the Lord for light and wisdom.

The Book of Nature

"What a friend we have in Jesus,

All our sins and griefs to bear!

What a privilege to carry

Everything to God in prayer!"

Lt 46, 1877

Hall, Sister

St. Helena, California

December 6, 1877

Dear Sister Hall:

I received your very welcome letter this morning with several others, one from Sister Haskell and one from John Kellogg.

I thought I would just write a few lines now and more anon. We have been riding to St. Helena, Sulphur Springs. There are some very grand residences here. This is Colorado over again, only modified and much softened. Brother Pratt, Father, and Brother K. and myself have just been climbing the mountain to see the site for the Health Institute. It is a sightly place, grand scenery everywhere, good facilities for water; but it would not be my choice for an institute. Howell Mountain is rearing itself above. There are thousands of acres of level land on the top of Howell Mountain. There the sick resort, especially consumptives. It is considered a very healthful location.

I do wish you were here. I want you now as I never did before. It is so hard to feel you are all alone. This is exactly my feeling.

You inquire in reference to Sister Clemmens. I designed that a Chinese [?] could help do the hardest work in one day and she could do the rest, for she cannot have much taxing work when we are gone. But, Lucinda, I want to consult you. We shall not come back to Oakland at present. The attitude of Mary and sister has worried me and unfitted me for anything. I will not expose myself to any connection with them. We have found a beautiful retired place in Healdsburg—fifteen acres of land for fourteen hundred dollars. We shall add ten acres which will be twenty dollars an acre. We will have here Greenville and Colorado combined. I wish you could just run up and see it. There is a little poor house on the place, with a good fireplace. We could live in this shanty till we build a good plain dwelling house. We shall, we think, settle this matter at once. The farm must be attended to at once—made ready for crops. This place is the most romantic—equal to Colorado, and some portions as subdued as Greenville.

I see that Father is going to be considerable care, if he has any unfavorable symptoms. He wants to do so much and makes such a mountain of it that he seems like an insane man. He must have physical exercise and not take it in riding all the time. Lucinda, he will find employment in building and attending to this place. He may forget himself in thus doing. This would be worth all the money paid for the place. I feel cut off completely from my relatives. The less I see them the better for me.

Well, Dr. [M. G.] Kellogg is waiting for me. I thought, would it not be best for Sister Clemmens to come to this new home? You can get roomers, and you and Dell take care of your two selves, having all the privileges the house affords. I want an answer to this at once. You are the only one I can counsel with. We shall have workmen on our new house to board, and she can do the work for them. I think Brother Griffith will have the job of building. Ask him when he will be done [with] the job he is now engaged for. Write and tell me.

Now, dear sister, I am in a strait. Something must be done for James more than has been done to help his mind. He is sometimes a great perplexity to me. If we do get this place, which I think we shall, we will want some things which can be spared from our Oakland home—one rocking chair, spring bed, two mattresses. Is Sister Clemmens doing up these things? Have the comfortables quilted, and have every piece of furniture that can be spared ready for me. There is a little cupboard in the garret—in the hole of the garret. Wherever it is, we want it. If Elder Loughborough has had a

nice cupboard of mine, I want that—those drawers with a cupboard, like in the garret, which Willie bought. I want my little bureau, lent to Emma, which is in Sister Clemmens' room, and that bedstead in Sister Clemmens' room.

This must close. Answer immediately. Tell your mind.

We must be as economical of money as possible, for we must make an effort for my husband's health. We shall go to work on the place at once, putting in crop. Oh, dear, I wish you were with me for a while! I am put quite to my wit's ends to know what to do. You must do the best you can in planning for me.

Mother.

Lt 47, 1877

Hall, Lucinda

1877

Sister Hall:

Last night I had a dream that made quite an impression on my mind. I thought that the young man who has often appeared to me and instructed me came in the room where I was and inquired, "Who is helping you in your work?" I said, "No one."

Said he, "The Lord gave you one to be with you and help you. He gave her wisdom and tact to be your helper. Why was she separated from you?"

I tried to think about it and answered, "It was thought best for her to connect with the office upon the Pacific coast."

Said he, "God fitted her to be your helper. Be careful whom you select to connect with you. It is God's work. He has made your hearts one. In her is the help you want. She will not be sustained in the work in which she is now engaged, for it is not the work God has given her to do. God raised her up for you. She should have been with you, her interest and yours one. Draw her to you again. The Lord will impress her heart. She has not the education of schools, but God has given her wisdom to help you in your work. You should be as one heart and one soul. God has bound you together. Let no influence divide you."

I want you to come and see me. I do not want any one with you, but just our two selves. When shall I send for you? I must have some talk with you, before I make any move.