

Ellen G. White 1878 Letters

Lt 1, 1878

White, J. S.; Children

Battle Creek, Michigan

August 24, 1878

[At this time Elder James White, Willie C. White, Mrs. J. E. White, and Mrs. W. C. White were in Colorado.]

Dear Husband and children three:

I arrived here, as I expected, at about half-past eleven o'clock. As I was on the steps of the car, I grasped the hand of Brother Kellogg. We were glad to meet him.

Soon after we left Chicago, we met Elder Farnsworth on the train, en route for the New England camp meetings. We had a pleasant chat with him. Mr. Barney of Battle Creek made himself known to me, and we had some conversation; and when we were near to Battle Creek, William Byington, Martha's brother, introduced himself to me, and we had a social chat. I should not have known him again. He is a great burly fellow now. His wife is in Europe, and his wife's mother is improving in health.

We find ourselves almost used up today. It seems an impossibility to do anything. I suppose I should make the effort if the case demanded it, but I should really dislike to try.

Brother Bell and Sister Nellie Sawyer called on me early this morning. Then Dr. Lampson and Sister Lampson, matron, visited me and invited me to take a bath at the sanitarium, which I did. We are doing nothing today but rest.

Elder Smith and Professor Brownsberger came in and made a long call. Elder Canright also called. It is decided that he go to Ohio and Elders Farnsworth and Smith and myself go to New England. Brother Waggoner is sick at home in Burlington. Elliot [Ellet?] is also sick there, and Elder St. John, so the condition in Ohio is deplorable. There are two parties, one in favor of Brother Mears, the other on the side of Elder St. John. Elder Canright believes that they will go to pieces unless help comes to them. I do not see how I can attend the eastern and western meetings and travel so far. If I go to the Iowa and Kansas meetings, I cannot attend the meeting in Vermont. I shall try to do that which appears to be my duty. At present I do not feel worth anything, but I trust in God. I had no appetite for my luncheon, although everything was good. I think after this I shall take one good meal each day at least, for I abominate the dinner basket.

I found Aunt Mary cheerful and pleasant. May and the children waited up for me; or rather, they did not undress, but lay down with their clothes on, so were prepared to meet me when I arrived. They were glad to see me and I to see them. Their little hands have combed my head for hours and really made me feel quite refreshed.

Mother Kelsey came in this afternoon, and we had some conversation about our children.

We shall leave here as early as next Monday, for I do not want to go alone. The other workers ought to be there as early as possible to be ready for the first of the meeting.

We hope you will be cheerful and happy while you are in the mountains. This precious opportunity of being all together as you now are may never come to you again. Make the most of it. Do not regard this time of recreation as a drudgery or a task. Lay aside your work; let the writings go. Go over into the park and see all that you can. Get all the pleasure you can out of this little season. I sometimes fear we do not appreciate these precious opportunities and privileges until they pass, and it is too late.

Father, our writing can be done in the winter. Lay it aside now. Throw off every burden, and be a carefree boy again. Will and Mary, if they stay in the mountains a few weeks longer, should neither study nor write. They should be made happy for this season, that they may be able to look back to this time as a season of unalloyed pleasure. Willie will soon be plunged into caretaking and burden-bearing again. Let him now be as free as the birds of the air. Mary has never had a childhood any more than Willie has had a boyhood. The few days you now have together, improve. Roam about, camp out, fish, hunt, go to places that you have not seen, rest as you go, and enjoy everything. Then come back to your work fresh and vigorous.

Emma, dear child—may God bless our daughter Emma; and may this little season, when you can be with sister and brother and father, be full of pleasure, and devoid of one dark chapter. I should have loved to remain with you; but I am content, because I believe that I am where the Lord would have me.

Now I entreat you to make the most of the few weeks left you. Let nothing keep you confined to the house. Forget that there is anything to be written. There is enough already written for our people to digest. Then when new matter does come out, it will come from minds that are fresh because they have been strengthened and invigorated by rest and change.

Father needs to be a boy again. Roam all around. Climb the mountain steep. Ride horseback. Find something new each day to see and enjoy. This will be for Father's health. Do not spend any anxious thought on me. You will see how well I will appear after the camp meetings are over. God lives, and because He lives, I hope to live also. I am debilitated just now, but this does not discourage me one bit. I shall lean heavily upon the divine arm, and I shall not faint nor fall. And I assure you that you will be gainers if you will all determine to be free as boys and girls again. Strive to make each other happy. Then angels will look on and smile, and they will write for you a record that you will not be ashamed to read.

Now, Father, you are with your dear children. You may never have this privilege again. I repeat once more, Make the most of it. Do not think that so much writing is necessary. This will keep. Lay all such work aside. I know you will all please God much better by seeking to build up your strength, and laying in a good stock of vitality that you can draw upon in time of need. I should feel sad to see this precious opportunity spoiled by your doing unnecessary things in the line of writing.

Now, after writing so much, I will say, Good-by.

Lt 2, 1878

Brethren in Switzerland

Ballardvale, Massachusetts

August 28, 1878

See also Lt 2a, 1878.

Dear Brethren [in Switzerland]:

For several weeks past I have felt anxious to address you by letter, and do not dare to delay longer. Although in the midst of interesting meetings, I feel so interested that I feel constrained to write you. The Lord was pleased to come very near me while I was in Oregon. I had a very marked experience. I was brought into a sacred nearness to God. He revealed to me many things.

I was shown missionary fields, and that the angel of mercy was flying swiftly with the light of truth to these new fields in Europe.

God has sent you His ministers, men of marked experience and conscientiousness. But you have failed to co-operate with them as God would have you. You had your own peculiar ideas, and because your brethren did not meet them in some particular, you were jealous of them, and have not assisted them in some instances when you might have done so. The more extensive experience of these men in the workings of the cause of God demanded your respect, and a willingness on your part to be instructed by them. Some who claim to believe the truth are responsible for making their work much harder than it otherwise would have been.

You have not been willing to be taught, have not comprehended the wants of the cause in all its bearings. The views of some have been very limited. Some of you have been conceited and self-righteous, and your own course had hedged up the way for the advancement of the precious cause of present truth.

I was shown that a very much greater work might have been done had you been humble and teachable, and had you heartily co-operated with those who have been sent to you. You have failed to do this ignorantly. Nevertheless, had you stood in the light, you would have recognized the voice of Jesus in His servants, whom He has sent to you to do you good. This slight, and distrust, and withdrawal of sympathy had been as though manifested toward the Master Himself. "Inasmuch as ye did it not to one of the least of these, My brethren, ye did it not to Me." [Matthew 25:45.] This is a bad work, which will stand against you in the day of God, unless you repent of this great sin and put it away. Some have spiritual pride. Your ideas are narrow, and you will always be a hindrance to the cause of present truth, unless you assume a different attitude.

No teacher ever placed such signal honor upon man as did our Lord and Master. He was known as a "friend of publicans and sinners." [Matthew 11:19.] He mingled with all classes of society, that all might partake of the blessings He came to bestow. He was found in the synagogue and in the market place. He shared the social life of His countrymen, gladdened with His presence the households of all who invited Him. But He never urged His way uninvited. He was active to relieve every species of human misery that was brought to Him in faith for relief; but He did not bestow healing power indiscriminately where there was manifested an independence and selfish exclusiveness that would

give no expression to their sorrows nor ask for the help so much needed. All who came unto Him in faith He was ready and willing to relieve. Sorrow fled at His presence; injustice and oppression withered beneath His rebukes; and death, the cruel spoiler of our sinful race, obeyed His commands.

In every age since Christ was among men, there have been some who, while they professed His name, have pursued a course of seclusion or of Pharisaical pre-eminence. But they have not blessed their fellow men. They have found no excuse in the life of Christ for this self-righteous bigotry; for His character was genial and beneficent. He would have been excluded from every monastic order upon earth because of overstepping their prescribed rules. In every church and denomination are to be found erratics who would have blamed Him for His liberal mercies; they would have found fault with Him because He ate with publicans and sinners; they would have accused Him of worldly conformity in attending a wedding feast, and would have censured Him severely and criticized His conduct unmercifully for permitting His friends to make a supper in honor of Him and His disciples. But on these very occasions, by His precious teachings and by His generous conduct, He was enshrining Himself in the hearts of those whom He honored with His presence. He was thus giving them an opportunity to become acquainted with Him, so that they might have a knowledge of His character, and might see the marked character which His life and teachings presented to that of the Pharisees who were spies upon His track, condemning every move He made which was not in harmony with their bigoted, selfish ideas of salvation.

While we may maintain a firm trust in God, receiving light and strength and power from Him, it is our duty to let the light reflected upon us shine forth to others, that the world may see this light in contrast with the darkness of error and superstition. My dear brethren in Switzerland, you have much to learn. There is an icy chilliness, a reserve, like that of the Pharisees that must be broken down. You are not willing to become learners, but like the Pharisees, desire to be dictators, teachers. God sent His Son to give the Pharisees a better understanding of His claims, a more perfect knowledge of the truth, and to show them the best manner in which to help their fellow men. But they refused the divine instruction. They thought Christ was too liberal. His ways did not agree with their ways; and instead of thinking the improvement must be made in their lives, to bring them into harmony with the life of Christ, they wanted to convert Christ to a unison with them. They thought His differing in manner from them would hurt their influence and disannul their teachings. They refused to co-operate with Christ, and thus cast their influence against Him, working out their own purposes, which placed them in irretrievable darkness.

Those with whom God has entrusted His truth must so order their intercourse with the world as to secure to themselves a calm, hallowed peace, as well as a sacred and most thorough knowledge of how to meet men with their prejudices where they are, and minister to them the light, comfort, and peace found in the acceptance of the truth of God. They should take for example the inspiring, authoritative, and social life of Christ. They must cultivate the same beneficent spirit which He possessed, and must cherish the same broad plans of action in meeting men where they are. They should have a kind, generous spirit toward the poor and in a special sense feel that we are God's stewards. They must hold all they have as not their own, but lent them in trust to advance the cause of Christ upon the earth. Like Christ, they should not shun the society of their fellow men, but encourage it, with the purpose of bestowing upon others the heavenly benefits God has given them.

Our adorable Redeemer left the royal courts of heaven because He saw that men needed His presence upon the earth, and that they could [not] come to a correct knowledge of the truth without it. He brought divine power and infinite knowledge to man. But wonder, O Heavens! and be astonished, O Earth! Men refused to accept the light brought to them from heaven by Jesus Christ, choosing their own ways, their own defective knowledge. And when the Majesty of heaven came to the earth as a teacher, the Jews wanted to instruct Him, and were filled with envy, jealousy, and madness because He would not accept their traditions and the manner of their teachings. Had they received the Messenger of heaven, what a vastly different history would now be recorded of them. They made their own history. The hearts of men are perverse. The life of Christ is a life well worthy of study. And the strong, noble characters of many who have followed His example are worthy of imitation. But of many of the race of mankind it may be said that their lives have been almost entirely useless. They have striven to have their own way and to carry out their own purpose. They have lived for self and died without having laid up for them a jeweled crown.

How many have stood directly in the [way of the] advancement of the work the Lord has sent His servants to perform. How much greater work might have been accomplished with their united sympathy and co-operation than without it! Those who have hindered the work are responsible for it. You may inquire, How have we hindered? By your envy, your jealousy, your distrust, your unwillingness to move when God was saying, Go forward. By your standing still and doing so little when you should have been the most interested, earnest workers with the servants whom God had sent you. God is grieved with you for your willingness to let them do this while you neglect to do what you might do and would do willingly were you consecrated to God and not wrapped up in your own selfish ideas and plans. Many of you have hindered the work of God in your own country as the Pharisees hindered the advancement of the kingdom of Christ when He was in their midst. I saw that the Lord was looking upon you with displeasure. There might have been an army of Sabbath-keepers raised up in response to your efforts had you received God's messengers as you should, and given them your sympathy, your confidence, and your love. You have revealed that you did not deserve their labors. You know but little of the discouragements, sadness, and grief you have brought to their hearts.

Many of you can do much if you have a willing mind. You are losing much by standing back and casting hindrances in the way of God's servants who are working zealously. You manifest a spirit of independence to carry out your own way and follow your own plans. Many of us hold back the arm of infinite power when Jesus stands back to help us in all our wants, because we are desirous of being helped in our own way rather than in God's way. God chooses instruments to do His work of mercy in the salvation of man; but infinite mercy waits for the consent of human hearts, and the help of human hands, to make the work wholly beneficial to them. If those professing to be Christ's followers will not exercise the power and authority God has given them, the work which might have been accomplished will remain undone. He will not compel anyone to move against his will.

Jesus might have spoken the word at the grave of Lazarus, and the stone would have rolled away at once. He could bid the mountains depart and the hills remove out of their place, and they would obey His voice; but He stands before the sepulcher as one of the weakest of all that company, and says to His disciples, "Take ye away the stone." [John 11:39.] He does not propose to exhibit His divine power unless the feeblest, the most helpless and afflicted shall show their faith by their works, and thus prepare the way. As the mighty Lifegiver is about to perform His crowning miracle,

the faith of the afflicted ones fails them. Objections are urged, and objections presented. Their limited faith and short vision suggest impossibilities. They dread the revolting sight of decay that will meet their eyes. "Too late," says unbelief. He has been dead four days and the body is corrupted. The stone is not moved by feeble humanity, but still bars the way to Christ's work. A word from Christ would cast it into the depths of the sea; but He waits for man, finite man, to co-operate with Him to prepare the way. Jesus reasons with them, and again requests them to submit their will, and let Him help them in His own way. "Take ye away the stone" is the requirement which Christ has made, and which must be obeyed before Christ shall work for them. The stone is finally rolled away, Now man has done all that was required of him, and the way is prepared for Christ to do His work. The Prince of Life calls for death to give up its captive and permit this new subject to return to life. He commands. The dead obeys His voice, and Lazarus awakes to consciousness. Now again, human hands can do something. Jesus bids them loose the bands, unwind the sheet which is wrapped about Lazarus's body, and let the ransomed from the grave go. This request is quickly obeyed, and Lazarus is one among them again, free from every taint of disease.

It is upon similar conditions that Jesus still performs His mighty works for man. There is much for human hands and human faith to do before those who are bound in death-like slumber, in carnal security, shall be reached by the voice of the Son of God, and those that hear shall live. Jesus has stood in your midst in assemblies and congregations, ready to speak the life-giving word and make the spiritually dead alive by His power; but He has been hindered in His work by your questionings and doubts. Your jealousies, your suggestions, have many of them prompted by a disposition to have your own way and will. You entreated the Lord to send you help. He heard your cry and came to your relief by sending His servants. And He has been waiting for you to roll away the stone of unbelief from the door of your own hearts before He can do His work. Christ's followers are far behind the providence of God. If they will only have faith in His providence, and in His power to save, He will work mightily in their behalf. In many cities, as of old, Jesus is waiting to carry forward His work of dispelling darkness by the light of truth. But His own professed followers stand in the way. Their unbelief and numerous plans and projects of their own hold back the arm of infinite power. If they would humble their own proud hearts, and submit their stubborn wills and ways to the will of God, they would see sinners converted and the believing strengthened by a more correct knowledge of the whole truth.

It is not money alone, nor talent, nor learning, nor opportunities which the church needs so much as simple, earnest, confiding faith. Possessing this, and working in faith and love wherever they can find something to do, the followers of Christ may fulfil His great commission to spread the gospel to all nations. Neither the arguments of the most able men who are wise in this world, the opposition of the skeptic, the bold revilings of the scoffer, nor the cold, carnal security of the world will be able to stand before the truth presented in the meekness and in the power of Christ. The toil and sacrifice of a consecrated, united people, laboring in faith and love, will advance the truth and have a transforming power over the world.

Christ was rich; yet for our sakes He became poor, that we through His poverty might be rich. He now appeals to your hearts, "What hast thou done for Me?"

"I gave My life for thee;

My precious blood I shed,

That thou mightst ransomed be,

And quickened from the dead.

I gave—I gave My life for thee;

What hast thou given for Me?"

Lt 2a, 1878

Brethren in Switzerland

Ballardvale, Massachusetts

August 29, 1878

See Lt 2, 1878.

Dear Brethren in Switzerland:

For several weeks past I have felt anxious to address you by letter, and do not dare to delay longer. Although in the midst of interesting meetings, I feel so exercised that I am constrained to write you. The Lord was pleased to come very near me while I was in Oregon. I had a very marked experience. I was brought into a sacred nearness to God. He revealed to me many things. I was shown missionary fields, and that the angel of mercy was flying swiftly with the light of truth to these new fields in Europe. I was shown that many more in Switzerland might have been brought to believe the truth; but those who first accepted the Sabbath have themselves been hindrances to the onward movement of the truth among them.

God has sent you two of His ministers Brn. Bourdeau and Andrews. These are men of marked experience and conscientiousness, especially is this the case with Bro. Andrews. But you have not co-operated with them as God would have you. You had your peculiar ideas, and because our American brethren did not meet your ideas in some particulars, you were jealous of them and have not assisted them in many instances when you might have done so. The more extensive experience of these men in the workings of the cause of God demanded your respect and a willingness on your part to be instructed by them. You are responsible for making their work very much harder than it would otherwise have been. Unfortunately Elder B. became unbalanced which greatly injured his influence. This has been felt by you.

You have not been willing to be led. You have not comprehended the wants of the cause in all its bearings. Your views have been very limited. Many of you have been conceited and self-righteous, and your own course has hedged up the way for the advancement of the precious cause of present truth.

God put it into the hearts of the American brethren to give of their means to spread the truth in Europe. Bro. Andrews left his aged mother, an only brother (his brother he will not meet again until he meets him around the great white throne), and many friends in America, to obey the call of God and enter this new missionary field. He came to you at quite a sacrifice. You have received him with

distrust, with doubt, and jealousy; you have not taken him into your hearts as a true servant of Jesus Christ. In this you have grieved your Saviour. You have slighted Jesus in the person of His saints.

I was shown that a very much greater work might have been done had you been humble and teachable, and had you heartily co-operated with those who have been sent to you. You have failed to do this ignorantly. Nevertheless, had you stood in the light, you would have recognized the voice of Jesus in His servants whom He has sent to you. This slight, and distrust, and withdrawal of sympathy have been as though manifested toward the Master Himself.

Bro. Ademar Vuilleumier was cherished in America as one of the servants of Jesus Christ. But he has not responded to the efforts made in his behalf. He added to the difficulties of Bro. Andrews' work by not correctly interpreting his words. He thus made Bro. A.'s remarks appear objectionable. Had Bro. V. possessed the true missionary spirit, he might have made Bro. A.'s work much easier.

There are others whom I have never seen who have not co-operated with Bro. A., but have rather made the brethren afraid of him. This is a bad work which will stand against you in the day of God unless you repent of this great sin and put it away. You have spiritual pride. Your ideas are narrow, and you will always be a hindrance to the advancement of the cause of present truth unless you assume a different attitude.

Jesus is our example in all things. His influence was broad and extended. No teacher ever placed such signal honor upon man as did our Lord and Master. He was known as a "friend of publicans and sinners." [Matthew 11:19.] He mingled with all classes of society that all might partake of the blessings He came to bestow. He was found in the synagogues and in the market places. He shared the social life of His countrymen, gladdening with His presence the households of all who invited Him. But He never urged His way uninvited. He was active to relieve every species of human misery that was brought to Him in faith for relief; but He did not bestow healing power indiscriminately where there was manifested an independence and selfish exclusiveness that would give no expression to their sorrows nor ask for the help so much needed. All who came unto Him in faith He was ready and willing to relieve. Sorrow fled at His presence; injustice and oppression withered beneath His rebukes; and death and hell, the cruel spoilers of our sinful race, humbled themselves before Him and obeyed His commands.

In every age of the world there have been some who professed Christ while they were pursuing an erroneous course of seclusion or of Pharisaical pre-eminence. But they have not blessed their fellow men. They have found no excuse in the life of Christ for this self-righteous bigotry; for His character was genial and beneficent. He would have been excluded from every monastic order on earth because of overstepping their prescribed rules.

In every church and denomination are to be found erratics who would have blamed Him for His liberal mercies; they would have accused Him of worldly conformity in attending a wedding feast, and would have censured Him severely, and criticized His conduct unmercifully for permitting His friends to make a supper in honor of himself and His disciples. But on these very occasions, by His precious teachings and by His generous conduct, He was enshrining Himself in the hearts of those whom He honored with His presence. He was thus giving them an opportunity to become acquainted with Himself, so that they might have a knowledge of His character, and might see the marked contrast which His life and teachings presented to that of the Pharisees who were spies

upon His track, condemning every move He made which was not in harmony with their bigoted, selfish ideas of salvation.

While we may maintain a firm trust in God, receiving light and strength and power from Him, it is our duty to let the light reflected upon us shine forth to others, that the world may see this light in contrast with the darkness of error and superstition. My dear brethren in Switzerland, you have much to learn. There is an icy chilliness, a reserve, like that of the Pharisees, that must be broken down. You are not willing to become learners, but, like the Pharisees, desire to be dictators, teachers. God sent His Son to give the Pharisees a better understanding of His claims; a more perfect knowledge of the truth, and to show them the best manner in which to help their fellow men. But they refused the divine instruction. They thought Christ was too liberal. His ways did not agree with their ways; and instead of thinking the improvement must be made in their lives, to bring them into harmony with the life of Christ, they wanted to convert Christ to a unison with them. They thought His differing in manner from them would hurt their influence and disannul their teachings. They refused to co-operate with Christ, and thus cast their influence against Him, working out their own purposes, which placed them in irretrievable darkness.

Those with whom God has entrusted His truth must so order their intercourse with the world as to secure to themselves a calm, hallowed peace, as well as a sacred and most thorough knowledge of how to meet men with their prejudices, where they are, and minister to them the light, comfort, and peace found in the acceptance of the truth of God. They should take for example the inspiring, authoritative, and social life of Christ. They must cultivate the same beneficent spirit which He possessed, and must cherish the same broad plans of action in meeting men where they are. They should have a kind, generous spirit toward the poor, and in a special sense feel that we are God's stewards. They must hold all they have as not their own, but lent them in trust to advance the cause of Christ upon the earth. Like Christ, they should not shun the society of their fellow men, but encourage it, with the purpose of bestowing upon others the heavenly benefits God has given them.

Our adorable Redeemer left the royal courts of heaven because He saw that men needed His presence upon the earth, and that they could not come to a correct knowledge of the truth without it. He brought divine power and infinite knowledge to man. But "wonder, O heavens, and be astonished, O earth!" Men refused to accept the light brought to them from heaven by Jesus Christ, choosing their own ways, their own defective knowledge. And when the Majesty of heaven came to the earth as a teacher, the Jews wanted to instruct Him, and were filled with envy, jealousy and madness because He would not accept their traditions and the manner of their teachings. Had they received the Messenger of heaven, what a vastly different history would now be recorded of them! They made their own history. The hearts of men are perverse. The life of Christ is a life well worthy of study. And the strong, noble characters of many who have followed His example are worthy of imitation. But of many of the race of mankind it may be said that their lives have been almost entirely useless. They have striven to have their own way, and carry out their own purposes. They have lived for self, and died without having laid up for them a jeweled crown.

How many, even in Switzerland, have stood directly in the way of the work God sent His servants to perform! How much greater work might have been accomplished with their co-operation than without it! Those who have hindered the work are responsible for it. You may inquire, How have we hindered? By your envy, your jealousy, your distrust, your unwillingness to take hold and move

when God was saying, Go forward. By your standing still and doing so little when you should have been the most earnest, interested workers with the servants whom God had sent you from America. Your American brethren have given liberally of their means to sustain the missionary work in Europe. God is grieved with you for your willingness to let them do this while you neglect to do what you might do were you consecrated to God and not wrapt up in your own selfish ideas and plans. Many of you have hindered the work of God in your own country, as the Pharisees hindered the advancement of the kingdom of Christ when He was in their midst. I saw God looking upon you with displeasure. There might have been an army of Sabbathkeepers in your own country, had you received God's messengers as you should and given them your sympathy, your confidence, and your love. You have not deserved their labors in your midst. You know but little of the discouragements, sadness, and grief you have brought to the hearts of Brn. Andrews and Bourdeau, but especially to that of Bro. Andrews, who was placed at a disadvantage because he did not understand your language.

You sent Brother Ertzenberger to us as a child of God, to be qualified to enter the missionary field in Europe. We took him in, a stranger, and spared no means to educate him in the English language. We all tried to be his instructors. We took no advantage of his ignorance of our language and our customs. But we labored in our work for God to qualify him for his work. He was humble, hopeful, and God was with him. He returned to you, and there were those who felt jealous that he was bringing too much of American knowledge with him; you thought him lifted up. His testimony was not accepted, and he became very much discouraged. Satan finally succeeded in overcoming him with temptations, and he was lost to the cause of God for years. But the eye of infinite compassion was upon him; and God in mercy let him see the fearful position he was in, and said, "Return unto Me, and I will return unto thee, and heal all thy backslidings." [Malachi 3:7; Jeremiah 3:22.] And yet this dear brother should walk carefully and tremblingly before God. Just so long as he will cling to the arm of infinite power he will be shielded; but if he trusts to himself, he will surely fall.

Bro. Ademar Vuilleumier came to us, and we tried to do our duty to him. But when he returned to Switzerland, and when Eld. Andrews visited that country, he did not do by Eld. A. as we had done by him. He did not help Eld. A. as we had a right to expect he would. He created suspicion and jealousy of Eld. A. He did not give the correct translation of his teachings, but made some of his remarks to be regarded with disfavor because they were made stronger than Eld. A. designed to give them.

If our brethren in Switzerland had received Eld. Andrews and cared for him as the American brethren had cared for those who came to us from Switzerland, Eld. A. need not have suffered one-twentieth part as much as he has in that new field. You have failed greatly in your duty. You have disregarded the counsel and advice he has given you because he loved you, and which, I have been shown, it was for your interest to follow; but refusing to do this, you have been the losers.

Eld. Andrews is a conscientious servant of Jesus Christ, and your neglect of him was neglect of the Master who sent him. You might have instructed Eld. A. in some things, might have aided him with your sympathy, your love and co-operation; yet God did not send these men to be taught of you in regard to the best manner of managing His work. You should have been willing to be taught by Bro. A., as one having a more mature experience in the cause of God. But instead of this, he was allowed, by you, to be placed in the most unpleasant positions, a stranger in a foreign country. You failed greatly in your efforts to make his mission a success. You did not faithfully do all in your power to

cause him to feel as little as possible the marked change from the habits and customs of American to European life. God looks upon all these things. He calls upon you in Switzerland to be as self-denying, as teachable and self-sacrificing, to sustain the work among you as the people of America have been to get the truth before you. Calls came to us from Europe for help. We sent you the ablest man in all our ranks; but you have not appreciated the sacrifice we made in thus doing. We needed Eld. Andrews here. But we thought his great caution, his experience, his God-fearing dignity in the desk, would be just what you needed. We hoped you would accept his counsel and aid him in every way possible while he was a stranger in a strange country. But he has had to make his way himself, while you have stood by to question and cast doubts in reference to his suggestions and plans, when you were unprepared to take hold yourselves and move the car of truth onward.

Your means have been supplied by the American brethren; but it is not for your best good to let it remain thus. Many of you can do much if you have a willing mind. You are losing much by standing back and casting hindrances in the way of God's servants. You manifest a spirit of independence to carry out your own way and follow your own plans. Many of us hold back the arm of infinite power when Jesus stands ready to help us in all our wants, because we are desirous of being helped in our own way rather than in God's way. God chooses instruments to do His work of mercy in the salvation of man; but infinite mercy waits for the consent of human hearts, and the help of human hands, to make the work wholly beneficial to them. If those professing to be Christ's followers will not exercise the power and ability God has given them, the work which might have been accomplished will remain undone.

Jesus might have spoken the word at the grave of Lazarus, and the stone would have rolled away. He could bid the mountains depart and the hills remove, and they would obey His voice. But He stands before the sepulcher as one of the weakest of all that company, and says to His disciples, "Take ye away the stone." [John 11:39.] He does not propose to exhibit His divine power unless the feeblest, the most helpless and afflicted, shall show their interest and faith by their works, and thus prepare the way. As the mighty Lifegiver is about to perform His crowning miracle, the faith of the afflicted ones fails them. Objections are urged and hindrances are presented. Their limited faith and short vision suggest impossibilities. They dread the revolting sight of decay which will meet their eyes. "Too late," says unbelief. "He has been dead four days, and the body is corrupted." The stone is not moved by feeble humanity, but still bars the way to Christ's work. A word from Christ could cast it into the depths of the sea; but He waits for man, finite man, to prepare His way. Jesus reasons with them, and again requests them to submit their wills to His will, and let Him help them in His own way. "Take ye away the stone," is the requirement which Christ has made, and which must be obeyed before Christ shall work for them. The stone is finally rolled away. Now man has done all that was required of him, and the way is prepared for Christ to do His work. The Prince of life calls for the kingdom of death to give up its captive and permit this new subject to return to life. He commands, the dead obeys His voice, and Lazarus awakes to full consciousness. Now, again, human hands can do something. Jesus bids them loose the bands, unwind the sheet which is wrapt about Lazarus' body, and let the ransomed from the grave go. This request is quickly obeyed, and Lazarus is one among them again, free from every taint of disease.

It is upon similar conditions that Jesus still performs His mighty works for man. There is much for human hands and human faith to do before those who are bound in deathlike slumber, in carnal security, shall be reached by the voice of the Son of God, and those who hear shall live.

Jesus has stood in your midst in Switzerland, in assemblies and congregations, ready to speak the life-giving word and make the spiritually dead alive by His power; but He has been hindered in this work by your questionings and doubts. Your jealousies, your suggestions, have many of them been prompted by a disposition to have your own way and will. You entreated the Lord to send you help. He heard your cry and came to your relief by sending His servants. And He has been waiting for you to roll away the stone of unbelief from the door of your own hearts before He can do His work.

Christ's followers in Switzerland are far behind the providence of God. If they will only have faith in His providence, and in His power to save, He will work mightily in their behalf. In many cities, as of old, Jesus is waiting to carry forward His work of dispelling darkness by the light of truth. But His own professed followers stand in the way. Their unbelief and numerous plans and projects of their own hold back the arm of infinite power. If they would humble their own proud hearts, and submit their wills and ways to the will of God, they would see sinners converted and the believing strengthened by a more correct knowledge of the whole truth.

It is not money alone, nor talent, nor learning, nor opportunities, which the church needs so much as simple, earnest, confiding faith. Possessing this, and working in faith and love wherever they can find anything to do, the followers of Christ may fulfil His great commission to speed the gospel to all nations. Neither the arguments of most able men who are wise in this world, the opposition of the skeptic, the bold revilings of the scoffer, nor the cold, carnal security of the world will be able to stand before the truth presented in meekness and in the power of Christ. The toil and sacrifice of a united, consecrated church, laboring in faith and love, will advance the truth and have a transforming power upon the world.

The cause in Switzerland might be self-sustaining today if all had moved wisely, making their temporal interest second to that of Christ's kingdom. He was rich; yet for our sakes He became poor, that we through His poverty might be made rich. He now appeals to your hearts, "What hast thou done for Me?"

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave My life for thee;
What hast thou done for Me?"

Lt 3, 1878

Olmstead, Brother [?]

Plano, Texas

November 24, 1878

Dear Brother [Olmstead (?)]:

I have something to say to you. You indeed love the truth, but your affections have been manifestly divided between the service of God and the service of mammon. Some things stand as mighty barriers in the way of your being a man whom the Lord can use to advance His cause and correctly represent His faith. The plans you have used in your missionary work have not been for your spiritual good or for the moral health of those [with] whom you are brought in contact. You have a peculiar ability for looking out for the main chance. With the work of scattering our publications and advocating the truth, you have mingled scheming, buying, and selling. This makes a poor combination. As you labor to obtain advantages for yourself, you are allured by the prospect of buying things below their value and selling them above their value. Therefore the world regards you as a sharper, a man who will gain advantage for himself without considering the case of others. You do not keep the commandments of God; for you do not love your neighbor as yourself. If you had loved God with all your heart, you would not have had these dishonest principles to contend against. This greed for advantage is greatly to your spiritual injury. By indulging it you are placing yourself where poverty will come to you unless you are thoroughly converted.

You have cherished scheming propensities until you have lost the love of the truth. Fraud has become second nature to you. Constantly you watch with keen business eye for the best chance of securing a bargain. This love of gain cannot abide in the heart where the love of the truth is an abiding principle. The love of gain wars against the Spirit of Christ. At times reason and conscience remonstrate, and you question your own course. The longings of your soul go out for holiness and heaven, and you put aside the din of the world to listen to the majestic and authoritative utterances of the Spirit of God. But the habits of years have left their impress upon your character. Your desires harmonize with the attractions of the enemy. You should prepare your soul to resist firmly your sinful inclinations.

You are a man who should now be a teacher of truth. You should be far in advance of where you are in experience and in the knowledge of God. You should be a man in understanding; for God has given you intellectual faculties which are susceptible of the highest cultivation. Had you divorced yourself from your speculating propensities, had you worked in the opposite direction, you would now be able to do acceptable service for God. Had you cultivated your mind aright, and used your powers to God's glory, you would have been fully qualified to bear the warning message to the world. But the mildew of the world has so affected your mind that it is not sanctified. You have not been cultivating the faculties that would make you a successful spiritual worker in the cause of God. You may carry forward the work of educating your mind in right lines. If you do not now become intelligent in regard to the truth, the fault will be all your own.

You must accept and faithfully practice true religion in order to be the man you might be. Your present relation to God and to your fellow men demands a change in your life. In His sermon on the mount the great Teacher gave the injunction, "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." [Matthew 7:12.] This is the golden rule by which we are to measure our conduct. Much is comprehended in these words. In all our business dealing, we must treat our neighbors as we would wish to be treated in like circumstances.

While immured in a dungeon, the apostle Paul, pressed with infirmities, had a message for Timothy. He fears that the wicked Nero will cut his life short before he has the privilege of seeing his beloved son in the gospel, and he urges Timothy to come to him without delay. Yet, fearful that he will not

be able to see him, he dictates to his companion in prison his dying charge to Timothy: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ... Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [1 Timothy 6:9-19.] "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully." [2 Timothy 2:2-5.]

My brother, you are not held in good repute where you are best known. This is not because of unjust prejudice and needless jealousy, but is the result of your own course of action. You have marred the work you have done in connection with the cause of God. Your practice has been too sharp. Your business deal does not bear the sanction of heaven. The traits of character which lead you to buy and sell to advantage, to get the best of a bargain, have been largely developed. In short, you have let many cheat themselves because they are not as sharp as you are. Where you ought to have made friends who would esteem you because of your charity, your goodness, your nobility, you have made men afraid of you. Your religious faith has been used as a means to secure confidence and practice your sharp dealing. This you have done so much that it is now as second nature to you, and you do not realize how these things appear in the eyes of others.

The servants of God are obliged to be more or less connected with the worldly by business transactions, but they should buy and sell with a realization that the eye of God is upon them. No false balances or deceitful weights are to be used; for these are an abomination to the Lord. In every business transaction a Christian will be just what he wants his brethren to think he is. His course of action is guided by underlying principles. He does not scheme; therefore he has nothing to conceal, nothing to gloss over. He may be criticized, he may be tested, but his unbending integrity will shine forth like pure gold. He is a blessing to all connected with him; for his word is trustworthy. He is a man who will not take an advantage of his neighbor. He is a friend and benefactor to all, and his fellow men put confidence in his counsel. Does he employ laborers to gather in his harvest? Their hard-earned money is not kept back by fraud. Has he money for which he has no immediate use? He relieves the necessities of his less fortunate brother. He does not seek to add to his own land, or to fill his pocket by taking advantage of the distressing circumstances in which his neighbor is placed. His object is to help and bless his neighbor. A truly honest man will never take advantage of weakness or incompetency in order to fill his own purse. He accepts a fair equivalent for that which he sells. If there are defects in the articles sold, he frankly tells his brother or his neighbor, although by so doing he may work against his own pecuniary interests.

In all the details of life the strictest principles of honesty are to be maintained. These are not the principles which govern our world, for Satan, deceiver, liar, and oppressor, is the master, and his subjects follow him and carry out his purposes. But Christians serve under a different Master, and

their actions must be wrought in God, irrespective of all selfish gain. Deviation from perfect fairness in business deal may appear as a small thing in the estimation of some, but our Saviour did not thus regard it. His words on this point are plain and explicit: "He that is faithful in that which is least is faithful also in much." [Luke 16:10.] A man who will overreach his neighbor on a small scale will overreach in a larger scale if the temptation is brought to bear upon him. A false representation in a small matter is as much dishonesty in the sight of God as falsity in a larger matter. In the Christian world today fraud is practiced to a fearful extent. God's commandment-keeping people should show that they are above all these things. The dishonest practices which mar the dealing of man with his fellow man should never be practiced by one who professes to be a believer in present truth. God's people do great harm to the truth by the least departure from integrity.

A man may not have a pleasant exterior, he may be deficient in many respects, but if he has a reputation for straightforward honesty, he will be respected. Stern integrity covers many objectionable traits of character. A man who steadfastly adheres to truth will win the confidence of all. Not only will his brethren in the faith trust him, but unbelievers will be constrained to acknowledge him as a man of honor.

My brother, a path which God can approve is open before you, but you must be converted. Your mind must think in a different channel. You must be sanctified through the truth. Then God can use you as His instrument in the salvation of souls. You have abilities which God will use if they are consecrated to Him. But if you are connected with the work of God, you must cease your scheming. You must begin to work for time and for eternity. Since you embraced the truth your influence has not been good. You have not pursued the right course. You have shown yourself to be scheming and untrustworthy, when you should have been a man of the strictest honor and purest integrity. Then your brethren could have confided in you.

If you go on as you have been going, you will dishonor the truth you profess to love. Be determined to overcome your love of gain. Resolve before God that in your future dealings no man shall have cause to say that you wilfully did wrong. Look over your past life carefully, prayerfully, and where you can see that you have wronged your neighbor or your brother in any matter, small or great, make it right at any cost to yourself. As you have watched for a good chance to make money, you have not thought you were dealing dishonestly, but you have been doing injustice which the law of God condemns. God cannot co-operate with you unless you make a determined and thorough effort to be a Christian in the fullest sense of the word, imitating day by day the unselfishness of Christ. You love money, you love gain; if you do not curb this unsanctified spirit, you will pierce yourself through with many sorrows. Wrench yourself free, and make an effort to cultivate the opposite traits of character by helping the needy, clothing the naked. Help the cause of God, and work for time and for eternity. You have not a moment to lose. Make no delay in reforming your life and character.

Earnest reflection, with sincere prayer that your powers may be used to do good and not harm to your fellow men, is necessary to fit you to be a co-laborer with God. You need to feel the deep moving of the Spirit on your heart. You cannot always engage in the work of buying and selling and getting gain. The judgment is before you, the time is near when every man must answer to God for his deeds. The means of improvement are still within your reach. You can never make up for the great loss you have sustained, but you can now give yourself wholly to God, and gain the

qualifications necessary for doing His work. Determine that you will be a man after God's own heart. Seek as earnestly to know the best means for securing the salvation of your fellow men as you have sought to acquire worldly treasure. A resolute purpose is sure to win the desired end.

Lt 4a, 1878

White, W. C.; White, Mary

"Donahue Boat," to Healdsburg, California

January 1, 1878

Dear Children, Willie and Mary:

I have just left Oakland for Healdsburg. Yesterday morning we left Vacaville. The discussion between Elder Johnson and Healey is nearly through. The truth triumphed. Johnson was impudent, bold, and incautious. Brother Healey let him have every thing his own way the first day until he had drawn him out to take his position. Johnson thought that he had nothing but a beardless boy to meet him. He looked upon Brother Healey as though he were too insignificant for him to spend his time upon. He stated he thought he was sent for to discuss with somebody, but he was mistaken. There was nobody to meet. He, in referring to Healey and Stevens, called them the beardless boys attempting to teach doctrines to gray-headed men who had preached before they were born. Johnson was so personal and impudent that it told against him. Healey was calm and gentlemanly. But before he got through, he paid him off with interest for all his thrusts by showing the man before the people just as he was.

Johnson had about fourteen preachers, combatants, to back him up in his efforts. Brother Healey had only Brethren Stephens and Bond and Edson on the stand with him. But there was One unseen who was above all, the God of righteousness and truth.

On the Sabbath question, Johnson would not discuss but two days. He backed down. His brother ministers told him to do this, for, said they to him, "you are losing in the argument and Healey is gaining." Our brethren overheard the ministers telling Johnson he must cease his slang and his sarcasm, for they were turning it against them. Some of the people asked, "What have you brought this man here for—to disgrace the Christian church?" Johnson had no self-control, while Brother Healey was as calm as if chiseled out of marble; not a muscle of his face expressed his feelings. He was as pale as the dead, but perfectly self-possessed. While he was talking, Johnson would be walking, changing color, drinking copious draughts of water, and showing great excitement. Johnson would not keep to the Bible. He read spurious history and would not bring his evidence of the change of the Sabbath from the Bible because there was none there to bring. From first to last the truth was triumphant. Johnson found that the beardless boy was a match for him. Brother Healey referred him to the boasts of Goliath met by the stripling David. Johnson got enough of thrusting and of his taunting and was thoroughly ashamed of his ridiculous, uncourteous speeches.

Brother Bond came to Oakland to meet us and to engage us to come to the discussion as there would be brethren coming from all directions. He engaged Edson and Emma and others to sing. The discussion was to occupy the forenoon and afternoon. In the evening he thought there should be preaching and call all who would come to our meetings.

The Campbellites had meetings every evening in their own church. The discussion was held in the Baptist college hall which was very spacious—larger than any church.

Father could not well leave. It was cold, and he was needed at home to preside over his workmen there who were preparing to build. I ventured alone, and you never saw more joyous people than our brethren at Vacaville to see me. They obtained the Baptist college hall for me to speak in, Friday evening, Sabbath forenoon and evening, and Sunday afternoon.

Brother Healey could attend no meetings aside from the discussion. He was very hoarse, and Brother Stephens could not call out the outsiders. It was an opportunity to reach all classes, and we improved it.

Friday evening I spoke upon Noah's time and ours. I had good freedom. Sabbath, from Malachi; in the evening, from Christ's riding into Jerusalem. I was especially free in the morning and in the evening. I talked a while upon Christ's riding into Jerusalem when my subject seemed to pass away and the law of God as a mirror forced itself upon my mind. I spoke very earnestly the words that God gave me which were in no way flattery to [remainder missing.]

Lt 4b, 1878

White, W. C.

Healdsburg, California

January 12, 1878

Dear Son Willie:

I have written this under very unfavorable circumstances. I have been broken in upon very many times, but I send it to you. Read it over and put it in the hands of Sister Marian Davis to copy. She is a critical examiner of articles. Tell her to improve it if she sees where it should be improved. I think it would be a task for you to do this with all your other cares.

We are in a little bit of a house. Sister Clemmens is doing our work. We have four workmen to board. They are putting up our barn. Sister Clemmens does well for me.

How are Brother and Sister Burk? We do not hear a word from them. Tell Sister Mary that Shepard Robinson has written that Lizzie is at Mr. Fuller's, boarding with them. Her health has been too poor to keep house. Shepard wrote that his mother was dead. She was a great sufferer for many months. I long for the society of my children. I seem to be isolated from my friends and relatives.

In regard to this article, put it in the Review or college paper or do anything with it you please.

Mother.

Father is improving some again, since the weather has been more favorable. We have had a long rain. The sun shines again, and January seems as pleasant as May.

Love to the little girls and Aunt May.

Mother.

Lt 4c, 1878

White, Mary

Healdsburg, California

January 14, 1878

Dear daughter Mary:

I have been examining my writings, and I had much written upon the barren fig tree which was not published. I am anxious to take up this subject. Will you look in the office in my secretary and bureau drawers and see if anything written with pencil or pen and ink can be found? If you find anything, send to me at once. I wish any of my [proofs (?)], all of my writings to be sent, and my scrap books that are filled if I have anything. In the next box send my green merino dress trimmed with black and my dark merino dress. It will do to wear here in the mountains. I have no time to make dresses. Lucinda is not with me. Sister Clemmens has all that she can do to cook for our workmen. It is the common, strong dresses I want, that will not tear at the touch.

We have been afflicted. Father has been very poorly. I have written to Sister Haskell particulars. Please read her letter. We have praying seasons three, four, and sometimes five a day.

Father feels better today. He is more cheerful and of good courage. We are planting our garden. Our barn is done. We have rooms in it for two beds. We shall have our workmen sleep in the barn. Our new house will soon be commenced.

I received an excellent letter from Sister Ings. She thinks Willie should come on to Europe as soon as he can and relieve Brother Andrews of burdens he is bearing.

Well, children, go to God for yourselves. God will teach you your duty and give you strength to perform it in His fear to His glory. Father is writing in reference to the book. I wish you would complete that book and get it in market. These delays I do not fancy.

Would you be pleased with dried grapes, dried raisins and figs, a small box? If so, I will send to you as soon as you return [an] answer to this.

Pray earnestly for Father that God would restore him to health.

In much love to yourself, Willie, children, and Sister Mary Chase.

Please write in regard to the children. I am anxious to hear from them.

Mother.

Send your pictures to Lizzy N. Bangs, West Gorham, Maine. Tell Willie to write her a few lines.

Lt 4d, 1878

White, W. C.; White, Mary

Healdsburg, California

January 22, 1878

Dear children, Willie and Mary:

Day before yesterday we sent back the galleys to Brother Amadon. I do not know whether anything was said in reference to the pamphlets or not, but you need not refer to us in such matters. The subject and material are all before you and we leave it for your judgment in these things. If Father were well, it would be different. As it is, do the very best you can, for there is no very vital interest at stake in regard to the matter of pamphlets.

I sent word that I could furnish material for Volume 4 [Spirit of Prophecy], but I must have been wild. Father needs a great deal of my time, and should I attempt to write, I must give my whole time to it. Heretofore I have had a copyist who took charge of all the proofs and who furnished a very nice copy.

You well know my deficiency in this respect. It is a great task for me to arrange my matter to be placed in the hands of the printer without any aid in the matter. If I could do as I have done, write and have a competent copyist prepare my writing for the press, I could do considerable. But as it is, I dare not promise copy to get out a form oftener than once in two weeks, even if I can do that. I will give time and attention to Father. He needs me. He has not society here as he would have at Oakland or Battle Creek. I am his constant companion in riding and by the fireside. Should I go shut myself up in a room and leave him sitting alone, he would become nervous and restless.

We have had rain constantly except a few hours all this month. It rained all day yesterday, night before last, and last night. Bridges are washed away so that we have had to pass a most difficult, unpleasant route to get to town. Three gates had to be opened and shut after us, going through a private farm, crossing a private bridge which is not safe. This has been the only way we could get to Healdsburg for more than a week. The creek is so high we cannot cross it to go still another way to town. Once across the creek there is a very nice road, gravelly, free from mud; but we are hedged in as though on an island. Being confined to the house with rains makes Father rather lonesome and uneasy. When he can have pleasant weather and can get out on the land, he will feel better and will be better occupied, and I can have time to write some.

Willie, Father is patient, kind; no fault-finding. He loves and fears God. This affliction has been a great blessing to him spiritually. We are in perfect harmony. He depends on me, and I shall not leave him in his feebleness. He enjoys the blessing of God, but I know he needs me. He also needs just the retirement he is having.

My health is good, but there has been such a strain on my mind in regard to Mary [Clough?] and her work. I cannot tell much about proof sheets. That great batch sent us confused me, and I could not tell what to do. Father did not seem to care to perplex his mind about it. Henceforth while you are right at the heart of the work, where are good proof readers, tell them to be critical and send me the forms for last reading. You must, there at Battle Creek, take the burdens on yourselves. If I had Lucinda I could then be fitted with some help, but I have no one now, not one. Why could not Samuel and Mary Abbey come on here and take hold of the binding, and Mary take Lucinda's place

in the office? I merely suggest it for your consideration. The trouble is with my head. The spine centering in the frame becomes painful and heated, and I have to be careful and not tax myself.

We enjoy the blessing of God. His sweet peace is abiding with us. How much we should enjoy the society of our dear children, but this we are deprived of. May God bless you, my children. We pray for you every day.

Love to children and Aunt Mary.

Mother.

Have you received a bundle of goods from Vermont, on the Burgham estate? Brother Hutchins said he would send them, but not a word have I heard from him. I would like my brown drabbet [?] short dress to make a full suit. I have a long dress like it. My silk skirt that was prepared for Mary I would like. I have no time to make clothes or any help to assist me to make clothing. I must make sheets, pillow cases, comfortables, and all those things to be comfortable.

Lt 5, 1878

White, W. C.

Healdsburg, California

January 24, 1878

Dear Son Willie:

We have just received your important and interesting letter. We are glad to hear from you, but in relation to printing, binding, electrotyping, and the sizes of edition of books, you that live at the great market can judge much better than I can. As far as I have any official duty in these matters, will simply say that you and those associated together in the work are at liberty to act your own judgment. My interest in the prosperity of the work prompts me to say this, knowing that I should be liable to come to wrong conclusions, being ignorant of those particulars necessary to make up proper judgment.

As to Sister Clemmens' son, let the school give the lad his tuition for two terms for the use of money she let the school have without interest. See that he has a good boarding place. Sister Clemmens will make arrangements to pay his board. James White per Ellen G. White.

Dear Willie:

Sister Clemmens had \$150 one year in the college and \$130 was there till last spring which was two years. There is \$50 there now which if necessary may be drawn upon for his expenses. But we think if he needs anything you had better draw yourself from office on our account, charge to James White, and leave the \$50 untouched. It is her all, and in case of sickness or in any emergency she may require it. Talk with Ferber C. Welch, her brother. He does all the money using for the boy. The boy does not have the handling of means himself. You and her brother can arrange matters the best for the interest of the boy and for the interest of the mother. Sister Clemmens is a hard-working woman. She has not yet earned sufficient to pay her fare on here. We shall pay \$50 of her expenses

ourselves. Do the very best you can for the widow and worse than fatherless. Sister C. has only one son as dear to her as you are to us, and we want the church and individuals shall have an interest for this young man and exert an influence to save his soul. We pray for her son and for our sons.

While Sister Clemmens has her interest for us in our need, we want that you at Battle Creek should have an unselfish Christlike interest for this inexperienced young man. Sister Clemmens is reliable help to us, faithful at her post of duty and fully answers expectations. She is as tender and kind as a mother could be to us, cheerful, uncomplaining, an excellent cook, endeavoring to do everything she can to please us. We have not regretted her coming on with us. In Father's sickness I know not what I could have done without her.

Dear Willie, Father is trying to be a "cabbage head." He is resting nights; and every day at eleven o'clock, I give him a foot bath. Then we keep quiet while he lies upon the lounge and sleeps like a baby. I had to coax him at first to lie down and just try it. He did so and slept one hour. Every day since, he has had his hour's sleep which has been for one week. Today he slept two hours. It is well he can thus sleep, for it has rained almost incessantly for the present month, and it still rains. Father cannot get out and exercise much, and his sweet sleep is a very great help to him. We enjoy the sweet peace of Jesus and have the assurance of His love. We hope and pray for health, and God will hear. He will answer our prayers. We shall see of the salvation of God. We wait patiently for Him to work, and we believe He is working for us in the very rest and sleep your father is having. God's name shall receive all the glory.

Do not, my dear son, bring yourself through overwork where your father is. Hold up while it is in your power. Should you break, you would then be unable as your father is of doing anything. Be cautious in season. Throw from your shoulders every burden you can, and fit yourself for to do the work God would have you.

Much love to dear Mary and the little children and Aunt Mary. No one writes us a word about the children. I have so much to do I cannot write much. My doing is to see that Father lacks no possible attention, that he is cheerful and happy. He is resting, and he must enjoy this rest. I have written in reference to my [Spirit of Prophecy] Volume Three.

Mother.

Lt 6, 1878

Children

Healdsburg, California

January 25, 1878

Dear Children:

We awake this morning to find the heavens clear, not a cloud. It has rained steadily for one week with the exception of a few hours, two or three times. Yet it cleared off in the night. This is not very favorable for settled, fair weather.

Yesterday Father slept nearly two hours. Last night slept all night and with this freedom from perplexity, from noise, and with quiet repose, he must improve.

Dear children, we feel the deepest interest in the advancement of the work and sending the truth broadcast to the world. Do not on any account stint yourselves for advantages to do this in the most successful manner. If anything is done, it should be on a broad basis and not in a nutshell. Time is short, and what is done must be done at the very best advantage.

How I do long for to be engaged actively in the cause of God. I am far from being idle, yet I want my testimony to be borne to those who will be stirred by it. But here I am tied up while Father is sick.

My dear children, take the very best care of your health. It does not pay to do two men's work and then be deprived of the strength to work together. You are too young, my son, to endure the constant strain that your father has stood under for years. Be cautious, do not think you must be brains for everybody. Move moderately and take periods of rest. Confinement to study under the many other things you are doing is folly. Run away to someplace, Oliver's or George's, and rest a day or two.

We may spend some weeks in California next summer. If so, will send for you to come and remain with us a time. This is what you will surely need.

But dear Willie and Mary, cling to the mighty Healer, let nothing break your hold from God. Take time to cultivate spirituality. It will never pay to be in so great a drive and hurry that you will let go the only staff and support to sustain you in the work you are doing. Take time to plead with God for wisdom and the health of His countenance. We pray for you every day, most earnestly. When it does not rain, we go to a large madrona tree in the pasture lot adjoining our land, and there we plead three times a day to the Lord for His help, His blessing, and we have the precious assurance that He hears our prayers and answers our petitions. We have sweet peace in Jesus. Our hearts are daily filled with gratitude and our lips with praise for the goodness and mercy of God.

Mother.

Lt 7, 1878

Children

Oakland, California

February 10, 1878

Dear Children:

We received Willie's and Mary's letter in due time. Thank you Mary for writing that good letter. I sometimes think you may, among your many friends and brethren and the many things to require your attention, forget that we are isolated almost entirely from old friends and from children.

I should have not consented to cross the plains this last time had it not been for Father's health and to leave you children free to pursue your studies. I hope that it will not prove a failure. Certainly it is no little sacrifice for me to be in the position I am with the care of your invalid father with no child to

share it with me. In many things he seems as he used to; in many things he needs guarding tenderly and firmly. He gets habits that will prove a great hindrance to his recovery. It is difficult to break up these in such a manner as to leave the impression we do not want to rule, but act as an advisor, a counselor.

Yesterday, Father spoke one hour to the church at Oakland on baptism. He did well. We had a good congregation, quite a number of outsiders were in. Brother Healey is giving a course of lectures, and he is quite an acceptable speaker. He has a very good congregation, considering that there is something almost every night exciting to draw away the people in these cities [of] California, and Mary Clough attends regularly. Mary is reporting.

Yesterday I had a very courteous invitation from Dr. Jewel to lecture in the Methodist Central church on the subject of temperance next Sunday evening. I was obliged to say I could not come next Sunday evening, but would the week following. So you see I have something before me. His request is that I give them all the time and labor I can possibly spare from my other duties.

I have taken a severe cold which makes me unable to undertake such a responsible duty at present.

I shall the following Sunday speak here at Oakland on the same subject. This will detain me here for at least three weeks. Then I have urgent calls to Vacaville, Sacramento, and Woodland, Napa, and St. Helena. I shall not visit these places till the going shall make it advisable. We have had much rain, and our evenings have thus far been very wet and unpleasant. The last evening seemed much more like fair weather. We hope now we shall have some sunshine and more pleasant weather. We feel deeply in regard to the work and cause of God on this coast. If there were one able laborer, the tent would be put into these two cities as soon as the weather would permit, but California is almost destitute of laborers.

I wish now at this time Elder Canright were here. Can you think of anyone who could come and work to advantage here? These cities must have labor, and who will give the note of warning in showing the people where we are in the world's history or in prophetic history?

My soul is weighed down with responsibility, and my hands are tied. I dare not go and leave Father without Lucinda or Mary Clough or anyone with him. I dare not take him with me, for he has his habits of eating and sleeping that would not impress the people correctly. It is difficult to make him feel that it is not faith to pet invalidism.

Lt 7a, 1878

White, W. C.

1878

Fragment.

Dear Father is kind, patient, and now at the present time very cheerful. He is gradually coming up. If he had faith and would work according to his faith, he would be a well man. But a sleepless night, constipation of the bowels, or any disagreeable sensations he cannot divert his mind away from himself. He will try to meet every difficulty, anticipating serious evils that would not be likely to be

realized. His active mind is studying this and that and dwelling upon himself. God alone can control this working mind, and we pray much for the Lord to work for us.

I hope I shall be patient and wait the Lord's time. Willie, next spring, I shall feel that I must attend the camp meetings. God has given me a testimony which I must bear. I cannot let Satan triumph over us. I do not know in regard to Father, whether he will go or not. One thing I am confident, we did not manage right. Sister Ings should have been with me. I could then have been at liberty to go or stay. Now I am hedged in on every side. I was so fearful of balancing her mind in the wrong direction. I let her alone, and she thought it was the expense that stood [in] her way from coming here. But the matter is as it is. Now I must wait and watch and pray.

I hope you, Dr. Kellogg, and all who are in danger of overwork will see and feel that it does not pay to overwork. There is an expenditure of strength that is never recovered. God does not lead to these extremes, working day and night, and then break down and become an invalid and be helpless and make others helpless by caring for the sick.

Sometimes things look very blue to me, but I hope that my dear Saviour will give me wisdom and sanctification and righteousness and perfect repose in Him. But I hope you will do what you can well do without becoming exhausted and stop when you should stop. These overstraining points where there is a snap in the machinery because of too great pressure never, never pay. This turning night into day and day into night is poor policy. Regular hours should be preserved for sleep and work, and in no case to depart from it unless a case of life or death. God took six days to make our world when He could have spoken it into existence in one. I have had a fearful experience on these points. None but the Lord knows how trying has been this experience.

You can do double-good, healthful labor to stop when nature says, Stop. You require regular hours of sleep and must have it in order for your mind to be in a healthy state to do your work with efficiency and have strength in the bank of health to draw from. God help you to feel it your duty to preserve your powers.

Father says, I can't, Ellen. I must be on hand to do this, or it will not be done. Who does these things now? Two of us are out, can do little or nothing because of this insane idea of working and not observing periods of rest and sleep. I feel deeply on these points. I know, and therefore I speak. I have a right to urge you and Dr. Kellogg to preserve your health and strength and do what you can do without exhaustion and let the rest go undone till you can do it without exhaustion. My soul is burdened on this point. I prayed, I counseled, I entreated your father. I told him how it would be, but he refused my counsel; and now months he can do nothing, and I am unable to labor also, for I must take care of him. Oh, this is Satan's work, this rush and hurry. God help you to make haste slowly.

In much love,

Mother.

You and Dr. Kellogg can put a heading to my Reform article.

Lt 8, 1878

White, W. C.

Oakland, California

February 13, 1878

Dear Willie:

I was much pained to learn that Charlie Chittenden had written to Father in regard to the two thousand dollars. Father told him he had not the slightest recollection of what was done with the money. I know he had it, but where he applied it I do not know, neither does he; but of course you are not responsible for this money. The office here has been terribly cramped. Money could not be obtained. We have had to hire money. The office let Charlie have five hundred, and he had to wait for the remainder, for it could not be had. Edson has tried his uttermost to get means by obtaining a loan on the church, but every effort was useless. Father has been compelled to mortgage the Morrison house and then could obtain only three thousand on the place. Brother Church drew out fifteen hundred, and we have had to have some means.

But, Willie, we had no idea that Charlie would write to you. We are so much out of means we thought we had, and the call comes for it in a poor time. Edson was provoked enough with Charlie for writing to you as he did. He does not let Father know anything about it.

Father is decidedly improving. We hope for the best in his case. He is sustained in every effort he makes to the point of health.

While you are struggling along for means, we are doing the same here. I had felt anxious to be at Battle Creek to bear my testimony there, but I thought perhaps it would not be advisable for Father to be there. But he has settled that matter. He says, "Where my wife goes, I shall go. If she goes East, I shall go. If she stays in California, I shall stay." I could endure all the taxation of camp meeting, but I cannot feel that I can endure to have the care of my husband, even improved as he now is. No Sister Ings to help me, or Mary Clough, or Sister Hall.

I am praying much to know my duty. The same difficulty will exist here, and worse in some respects. If I travel with him, it will be among strangers. If he has a poor night's rest, or if there is any difficulty, then he is down and appears as though the sentence of death was upon him: the bed was not right, the food was not right. Do not think that Father complains. He is very patient; but still he tries to hunt up a cause for all his ills. He is, and has been, sleeping splendidly ever since he has been here this time. He has no belching up of wind, and he holds his flesh. He is remarkably cheerful and happy. But should care come upon him, he will become nervous and the blood rushes to his head.

What think you? Should we not remain here the coming summer and I not attend the camp meetings at all? Is not this best? Father knows he needs me, and he takes all I say to him in line of improvement kindly. I think he dare not trust himself.

When warm weather comes I can write much of my time. This may be my duty. We have a pleasant place of retreat. The most splendid chance to write is the summer season. I want to make right decisions. Just as I decide, it will be. I see much to do, but God has one thing for us to do at a time, and He is never in a hurry. May God bless you, my dear children. I am of good courage, so do not think I am down. Gratitude to God is bubbling up in my heart constantly for His merciful kindness to us. Let us praise God at all times.

Mother.

Lt 9, 1878

White, W. C.

Oakland, California

February 19, 1878

Dear son Willie:

We are still in Oakland. Father is improving, but I think should be quiet from all business cares for one year. We have about decided to remain here next summer. Father says if I go East he shall go; if I stay, he shall stay. We do not now think it would be advisable to attend the camp meeting. I am able to go as far as health is concerned, but I cannot take the responsibility of Father's case, even improved as he is, under the cares and burdens that would come on us at camp meetings. He has much heat in his head and wants air, air, such an amount of air. He cannot endure the heat. I think a summer East would be very detrimental to him.

I will make the most of my time in our mountain home in writing [Spirit of Prophecy] Volume 4. Will you please see that the manuscript I sent for Volume 4 is returned?

We have been unable to leave Oakland for Healdsburg because of fearful rains and the calls of duty in labor.

Dr. Jewel sent for me [to] speak in the Methodist church last Sunday night on the subject of temperance. I had liberty in speaking to above eight hundred people. Dr. Jewel wishes me to continue to speak to them in his church. I shall do so if the weather permits. We have had constant rains for two months. Today there is some prospect of fair weather.

The interest here is good. Brother Healey's lectures are well attended, and quite a number are much interested.

I can write no more, for this must go to the office.

Tell Addie to write me, and I want Mary to write.

Love to all.

Lt 10, 1878

White, W. C.; White, Mary

Oakland, California

February 21, 1878

Dear Children, William and Mary:

We received yesterday the third volume of Spirit of Prophecy. I have thought if the covers were made for all three volumes with a different title, and these books were introduced in the bookstores

in Boston, Rochester, Battle Creek, and other places, it would scatter the light and do good. I have thought there was too little effort made to accomplish this. How much there is to be done, and how many professing the truth feel so little responsibility for their fellow men! How few are ready to lift the burdens! My soul is in distress as I consider this matter. What can be done to arouse our people? What will quicken them that they will have a lively sense of their responsibility to God in letting their light shine? God will work for all who devote themselves wholly to Him to be used to His glory. And yet how few will be workers with the Master.

Very many who are now content with their lives in doing nothing will be awakened from their selfish, ease-loving, irresponsible position with the startling, irrevocable sentence of doom, "Cast ye the unprofitable servant into outer darkness: where there shall be weeping and gnashing of teeth." Matthew 25:30. But I will not dwell upon this subject in my letter to you who need holding back rather than urging to greater exertion.

I never felt better than in standing before near a thousand people in the Methodist church, addressing them on the subject of temperance. Dr. Jewel pled with me to assist them through the week, but the weather has been so fearfully bad, and I have been sick with cold, I did not dare to venture out. The coming week I shall try to attend the temperance meetings. Dr. Jewel, pastor of the Central Methodist church, says I can have half an hour each evening to address the people. Father went with me, and he prayed in the Spirit.

I have not seen or heard from San Francisco since I spoke there last Sunday night. The storm yesterday was fearful, and we expect to hear of much damage done.

Brother Collins writes from Healdsburg that he must remain there till the roads improve.

We have been here two weeks and a half. I have written some and have had a very bad cold and dared not and could not tax my head; but I have tried to do some sewing to make my time count that when well, I could take hold of my writing.

You need not send any clothing to me, for I have now had a little time to sew for myself and have enough for my present necessities. I did need at one time very much some things, but my wants are supplied. It does not take me long to get fitted up, when I can have time to do for myself.

Will you see the gentleman who worked for Salisbury? He is a brother, German, I believe. See if he has Father's measure for coat, frock coat. If so, will you select a nice piece of smooth broadcloth and have him cut and make Father a coat at once. The pattern of Father's coat he may have or it may be in the house. I inquired what I could get a coat made here for, and they said forty dollars. I wish you would attend to this at once. I also want a nice overcoat made for Father. Speak to him at once and have these things done. We have made him two pairs of pants ourselves, but he needs coat and vest. Will you please attend to this at once.

There are some souls who have already decided to obey the truth, and many more are interested, and we hope will take their stand for the truth. Brother Healey is a good speaker.

Edson is doing well. He is tied up in his financial matters, but he has a clear mind to comprehend and speak on Bible subjects. He wants to go to Battle Creek and get out a Sabbath school hymnbook. I think he can do this well and should have the privilege to extricate himself from embarrassment if he

can. He seems to have the cause of God at heart as never before. He fills his position well in the office and in the Sabbath school, and in many things his active mind takes in what needs to be done, and he would be sadly missed here. The counting room needs him. We thought if he could retain his position, Emma working with him in the counting room, it might be better than to go East, at a venture. We hope that you brothers may stand side by side in the great work before you perfectly united in letting the light shine forth to others God has given you.

This must go to the office at once. Good-by. May God bless our children Willie and Mary is our prayer every day.

In much love,

Mother.

Love to Aunt Mary and the children.

Lt 11, 1878

White, W. C.; White, Mary

Oakland, California

February 23, 1878

Dear children, Willie and Mary:

We received your very excellent letters and have just finished the perusal of them. We are glad to see that the Spirit of the Lord is rolling the burden of the work upon our children while we may be laid up for repairs.

We have today attended meeting in church. A few outsiders were present. Father spoke about thirty minutes with great clearness upon God's memorials. I followed, speaking upon the importance of keeping the Bible Sabbath. I felt free, and the Spirit of the Lord seemed to attend the word spoken. At twelve o'clock we were ready for our conference meeting. We had a precious meeting. Two bore testimony that they were keeping the first Sabbath. One was Holmes, the other a man named Bracket. He was from the State of Maine and a First-day Adventist. His utterance was so choked he could not finish. He felt too deeply to give expression in words, but the silent, repressed utterance had a powerful effect upon the meeting. Many testimonies were borne. Deep feeling pervaded the meeting. The softening, subduing power of God rested upon us all. It was one of the best meetings we have ever had in Oakland.

Brother Healey is an excellent speaker. He does not try to succeed as an orator, but he deals in plain facts and gets his matter in so concise and yet comprehensive shape that he makes all to understand who desire to. He is solemn and dignified. No smiles, no sarcasm, nor wit, perfectly gentlemanly. He is attractive and brings large congregations, considering the unpleasant weather. The very best of community comes to hear. What it will all amount to is difficult now to determine, but we hope sheaves will be gathered in.

Edson feels considerably stirred to do something to extricate himself from embarrassment that he may give himself to the studying of the Word. We never saw Edson in the place he is now in. He and Emma visited Holmes today, and the wife of Holmes [whom] they think will take the truth also. Many are attending every lecture, and reading matter is given out to all. The light will be scattered whether the people will receive it or not. But we are expecting some to accept the truth. Two or three have already come out, decided. Praise God for this.

One week tomorrow I spoke in the city to near one thousand people. Dr. Jewel, pastor of the Central Methodist church, sent me a strong invitation to speak on the subject of temperance. I had good freedom. Yesterday, I heard by Brother Brorson, that my speech was well liked. Dr. Jewel said it was splendid. Dr. Cox said in their meeting after I left that he had received new ideas and great light in regard to Christ's overcoming in the wilderness of temptation. Dr. Jewel wished me to speak half an hour Monday, Tuesday, and Wednesday nights, but the storm was so severe, and I was suffering with cold, it was thought not best; in fact, two nights were so boisterous with wind and rain, it was a perfect tempest. Men in the orchards were propping up trees, tying them with ropes, and seeking every means to keep them from uprooting and blowing over. I shall go over this week if the weather is favorable and unite our efforts with them.

Father accompanied me Sunday evening, and he made a most excellent prayer. We have decided we could do actually more good with our pens the coming year, and by seeking the rest we should have in view of gathering strength for future labors than to cross the plains and go the round of camp meetings. Father is doing all he can in the way of writing; and if he can rest (for this is what he needs), he will gather strength to come forth and engage in labor with new energy. We have decided to take our tent to Healdsburg when the rain ceases, pitch the tent, and with the small house we already have, we can be comfortable till our new house is erected. Meanwhile we will make the best of our time in writing and in having physical exercise.

We feel deeply in regard to the matters of missionary labor in England and many other parts of the world. We need now at the present time means which, if we had it, should go as free as water. We are trying to sell the Morrison property and your house. We have not made these efforts until recently.

We pray the Lord to open the way that we may be released from this financial embarrassment. We also pray that laborers may be raised up to work in San Francisco and Oakland. This is a missionary field and ever will be the same. There should be two tents manned in San Francisco and two in Oakland, but where are the men to labor? Here is the great need everywhere. We must pray the Lord of the harvest to raise up laborers to send into the harvest, for the harvest is great and the laborers are few.

We are not disposed to hold you back. We believe God has put His Spirit upon you. I am glad we are not where you can lean upon us. If you go to God, Mary and Willie, for yourselves in faith, He will give you wisdom, and He will lead you and teach you. Only believe. Do not doubt, and you will be guided aright.

God is our only trust. We will not lean upon any one. The mighty God of Jacob is our God. He taught His servant Jacob; He will teach us. He wants us, however weak we may feel, to trust Him fully, implicitly.

No, Willie, you are none too fast. Make your plans and in the strength of God press forward the work, executing the plans you have formed by careful study. We hope to raise some means soon, and when we get out of this cramped position financially, we will help the different missionary enterprises. We will write something soon.

I have been for three weeks unfitted for anything by severe cold, but this will not last always. I am improving now. We have been trying to rent our house, but as yet have failed. But we can only be patient and hopeful, and the way will clear before us. I have decided to connect again with Mary Clough if I can do so satisfactorily. She has attended all the lectures but two. The Col. has also attended with her. Mary reports the lectures. Glenn pays her for her work. We cannot do much without some one to help me. Father would soon become nervous should he attempt to do anything with my writings. Mary can help us both, and I have offered her fifty dollars per month, and she may keep up her writings with other papers and gain what she can in that direction. I have not made the proposition yet to her. Shall on the morrow.

We received [Spirit of Prophecy] Volume Three. Glad to see it. Appearance good, not quite as thick as Volume Two. The paper must have been thinner.

We feel thankful that Father is improving. He is kind, patient, and cheerful now all the time. He has gained six pounds since he came to Oakland which was three weeks since. We feel both of all interest in the advancement of the work. We are glad to hear of any and every improvement that you are making to facilitate the work.

Edson has just come from meeting. He says Brother Healey spoke in a most powerful manner of United States in prophecy. It was unfortunately a rainy evening, but there were thirty or forty outsiders present.

Sister Hall is filling her position well. We lodge together, and every night before we lie down to rest, we spend some time in earnest prayer to God, pleading for His blessing on ourselves, upon Will and Mary, upon Brother Abbey, that God would pluck him as a brand from the burning. These seasons are very precious to us. I feel at times an unutterable longing of soul for the hour when we pray, come with our petitions before God. We do love the hour of prayer. My heart ascends to God in the many waking hours at night, and I have assurance of His presence and help. Why, I feel that we must cling to God every moment with a strong, unyielding grasp. We may move forward in faith, and we shall be guided by the Lord if we trust in Him. We have the assurance that God will help us, and then why should [we] be faithless? We want Christ in us; and we in Christ every hour. We shall move forward understandingly if we only trust and wait for His salvation. But while we are thoroughly in earnest and active in the work and cause of God, we must be sure and self hid in God with all meekness and lowliness of mind work with efficiency because God is working through us.

I see our people need spiritual power, self-sacrifice, and a spirit of prayer. How can we arouse them to feel their necessity to obtain an individual experience in the things of God, that they may [be] living channels of light. The enemy is constantly at work to engross the minds of many who profess the truth in caring for themselves and to feel content in doing nothing for God. Oh, that they may see and may feel before it shall be too late. We have not one moment to spend in idle inaction. Every one has a work to do [for] the Master, and every moment is golden to them that they may do their work while the day lasts. "The night cometh, when no man can work." John 9:4.

I hope you will not feel spurred on by my words to make greater exertion than you are now making. You must make haste slowly. Take time to rest, time to sleep. Do not bring too great a strain upon your mind. God is never in a hurry, and He does not want us to rush. He knows that we are mortal and He does not wish us to cut short a useful life by too much labor for a short time and let it end there. Let the labor cover more time and the work be performed with greater efficiency and completeness.

We are anxious for the matter I sent for [Spirit of Prophecy] Volume Four. Why does no one mention it? We have decided to have Volume Four printed here, where we can see to it [to] have it set for the Signs and then made up for the book. Please send the manuscript back to us. We want to use it now.

Love to you all,

Mother.

Lt 12, 1878

White, W. C.

Oakland, California

February 25, 1878

Dear Son Willie:

Your private note to me is received. Brother Glenn is no doubt a man of good abilities, but he is young in the faith and lacks experience. But nothing has been said or done to change his attitude in the office. We have now been here three weeks. In that time Brother Glenn has come to Father with matters that he could not speak understandingly upon; and not wishing to be troubled with them, and knowing that Edson understood these things better, Father referred him to Edson. "Talk with Edson in regard to these things," he said. He sees Edson's having a genuine interest in the work, and his general understanding of how an office of ours should be managed is better than Brother Glenn's. But the letters written to Brother Glenn last summer by Father in reference to Edson, and the position taken by yourself to guard the office lest Edson should assume responsibilities, have been acted upon by Brother Glenn. He has moved steadily forward, treating Edson kindly, but doing everything without consulting either Edson or anyone, when, had he consulted Edson more, we think it would have been far better; especially in the matter of hiring hands and preparing packages to send out.

Edson has felt rather sore over this matter. And, Willie, since Father's sickness, he feels differently than he did toward Edson. He regards matters in a more favorable light, as he should. Because Edson failed in his enterprise of his office, I think both you and Father were too severe toward him. I think, too, you both were too severe toward Frank. Both of these are unfortunate. They have needed help and encouragement many times when they have not received it. I do not say that you have said or done anything in particular, but you might have stood in a position to lead Father to say things which have not been what the case demanded. Not a word of this has been hinted to either of them. Edson is not making complaints. I listen to none. But I have had but one mind in these matters. As Father

refers Glenn to Edson, to consult with him, it is so different from his letters that he told Lucinda that he did not know what it meant.

We all have confidence in Brother Glenn as a disinterested worker, but he goes ahead sometimes without advising with anyone, and he gets working girls and men in the office who are perfect nuisances; and he can't get rid of them, for he does not wish to hurt their feelings by discharging them. Edson has acted foolishly in many things, and he has not had that encouragement at all times that he should have had. The circumstances of his birth were altogether different than yours. His mother knows, but every one does not. Edson is a capable young man and could be a great help in the office if Glenn would let his judgment have some weight. Not one word of fault has been found with Brother Glenn. Not a question has arisen in regard to his course. Only Father has now and then referred him to Edson for advice. As this matter has been introduced, I feel it my duty to speak my mind freely, but not fully. Help those who err by giving them a chance to improve, and do not crush them or crowd them.

In regard to Edson, my prayer is that he may be fully qualified to fill the position God designed he should in preaching the truth. Had I means now, I would use it in sending him to school. If Father is disposed to regard Edson as a father should have ever regarded him, I shall not be disposed to hinder him.

Mother.

In regard to the matters of the office, the hands in the job room are a miserable set. Libby has taken a position that there is no hope of her taking the truth, and her influence and the influence of the Pratt girl are dissipating. The influence in the office is more satanic than divine. Today I shall speak plainly to Brother Glenn in reference to these things. He has stated to Brother Gillet, when Lucinda has urged a change in some matters, that he will not be dictated to or controlled. He has a judgment of his own. Giving Brother Glenn absolute authority in that office has not been a wise and judicious thing, but it was difficult to tell what should be done under the circumstances. There is no prayer in the office, as at Battle Creek; no regulations, as at Battle Creek. Satan seems to hold sway in the persons of Johnson, Adams, Libby, and some others. There must be a reformation in the office. This is the first word written or spoken by me to anyone except Father and Lucinda last night.

Brother Glenn has all the control of things, all his own way, and no one to say, Why do ye so? His position has not been changed, but from what he said to Lucinda, he is turning things over in his mind and cannot make the present attitude of Father toward Edson and his former attitude harmonize. Willie, I have been shown many things in the management of Edson that were all wrong. His present position and influence should have been far different than it is now had he been managed differently. The things I know I do know, and when I see things in the providence of God swinging round to the right place, I feel thankful and know that it is as it should have been.

I believe my dream at Dansville will yet be fulfilled: Willie, Father, Edson, and Mother will be working side by side in the great work of preparation for the day of God.

Now do not think I am blaming you. Poor boy, you have been between two fires, and God has brought you through unscathed; but I want you to feel the tenderest and most brotherly feeling toward Edson. I want you to come close to him, and him to come close to you. It can be done and

should be done. You are better balanced than Edson. But Edson can be of use, and if he had had encouragement at the very times when he needed it, he would have been a man of influence today. I speak the things I know. I love you, Willie, and believe God is using you to His glory. I love Edson, and believe God will accept him, and I do desire that you may harmonize as brothers, that neither shall be too exacting.

I have read this, every word, to Father. He says, "That is good, that is good." We have just bowed before God and had a melting season of prayer. The Lord is working for us and we want our spirits subdued and sanctified. We want to be right with God. We pray for you, dear children, every day, and sometimes two or three times a day. We believe God hears us pray. We want to be refined, ennobled, purified for the day of God before us. We have no time to lose. Every moment is precious for the fitting up of ourselves and in helping in the preparation of others. May God help you, my son, to move in wisdom. Father is doing well. Sleeps well.

Brother Healey had a good congregation last night. The work moves well.

Mother.

Lt 13, 1878

White, W. C.

Oakland, California

February 27, 1878

Dear Son Willie:

The rain continues to fall. Two months now we have had rain almost constantly. We would have perhaps one fair day in the week and rain at night. We are all doing quite well in point of health. Father sleeps well and he is doing much writing now. He wrote that address in a very short time without any help or reference to any papers. We feel grateful to God for these favorable signs of improvement in dear Father. He continues cheerful and happy. He is coming in that state of repose that he should have had years ago. I want him to have retirement and rest. We will return to Healdsburg as soon as the rainy weather is over, and Mary Clough will go with us or come to us in a few weeks.

We shall begin to put [Spirit of Prophecy] Volume Four through the Signs. We want the manuscript sent back at once which we sent to Battle Creek. We need it. We have decided not to cross the plains this season without special light. Father is doing his writing quite readily and easily.

Today I talked with Brother Glenn. Our conversation was upon the help in the office. Our conversation was very pleasant. I think Brother Glenn is a man of opportunity, one who has been raised up by God for his position. We all have confidence in him and respect him. We have never doubted but he must stand at the head of the office. He is calm and generally quick to discern matters and things. We think Edson should remain here and get out the hymnbook for Sabbath school. Everything is moving along very well except that class of workers who are reckless and who have not the fear of God before them. We wish William Gage could stand at the head of the job office. Oh, if he only would cease to be a boy. If he would only see his defects and remedy them.

We feel deeply every day in regard to Europe. I have written to McPherson, to Brother Buck of Wright, and Brother Wittem of Illinois. I have written three long letters urging them to give of their means for the advancement of the cause of God, especially for the European mission. What these men of property will do, we cannot say; but they shall have my mind in the matter.

Edson has reformed, but I fear it would not be the very best thing for him to go East at the present. There is but little means anyway for him to use to get there, none of his own, unless he sells out or hires. We have no means to use. Men are calling for money on lumber we used to build our barn. We cannot raise it. They will probably throw the bill into the bank. Charlie Chittenden's drawing out so much money at once, two thousand dollars, Brother Church, fifteen hundred, has stripped the treasury. Tell Brother Harvey he must not draw his money at present, for it cannot possibly be raised.

We received your letter last night wherein you speak of type being sent with other things in a box. We feel to the very depths in reference to the wants of the cause. We are doing all we can in writing and in speaking, but that is not half what we would be glad to do. These times demand work, earnest work. Where are the men who have the truth in their hearts, sanctifying their lives, willing to do anything and everything in the Master's cause? Missionaries are needed in foreign countries to give the word of warning to those who sit in darkness. Where are our self-denying young men who would imitate the life of their Pattern Christ Jesus? Are there now none who will devote their talents, their influence, their lives, if need be, for Him who gave His life for them?

I have dreaded the thought of giving you up, Willie and Mary, to go to Europe; but I do so no longer. Follow the leadings of God's Spirit. Be servants of Christ for the opportunity to work at the right time. Whenever God shall call and say, Go, do not hesitate. We have a claim upon you, but God has the first claim. Obey His voice, go where He says, Go. Do not hesitate. Oh, that there were young men of ability who could go to England. Why are there so many who shun responsibilities in lifting the burdens when they should be lifted? So many have studied their ease all their lives. So many have followed inclination. They are not now found—men of principle, men of deep piety and devotion, men for the times, that God can use them. There are hundreds who should now be well versed in the Scriptures, well experienced in burden-bearing and solemn responsibility. What will God say of them when the rewards are given to the faithful servants and the curse to the slothful ones?

It is the duty of every member of the church, in the place of studying how little they can do for the Master, to be earnestly inquiring how much they can do for Him who has done everything for them, not withholding Himself. Oh, that those whom God has blessed with light and knowledge would respond to the talents entrusted them.

Willie and Mary, trust in God continually. Be earnest workers, but prudent of your health and God-given strength. Work in God. Make Him your trust. Work in faith. Cling to the Mighty One with all your powers. Hide self in Jesus. Exercise faith and trust, and God will be with you and make your labors successful. God will accept young men if they will only give themselves to Him and daily connect with heaven. We have no time to study our ease or to serve ourselves. God requires our whole heart, our entire service. He searches the tree for fruit. Shall His search be in vain? Will He find nothing but leaves? A profession of the faith is not enough. We must have corresponding works. If God has entrusted to us great truths, He expects returns proportionate to the light given. Ye are

the light of the world. That light and truth which are of importance to us are of importance to others and must shine forth from us to them. God requires this of us.

There are scores in Battle Creek who do not even know their neighbors. They feel no burden for their fellow men. Souls are perishing everywhere around them and they as indifferent as though God had nothing for them to do but release them from all interest or care for their fellow men. And these men and women are going down to death unwarned, without labor and uncared for. Somebody is responsible for their souls. In the day of God, they will turn to their nearest neighbors and say, You never warned me. You saw me transgressing the law of God but you never tried to lead me to see my sin. You never prayed with me, you never lifted your hand or voice to save me. Oh, that every professed Christian would feel that God will require the souls of their fellow men at their hands. He has given them light to diffuse to others and they do nothing—fruitless cumberers of the ground. What will arouse this class, but the judgments of God? The Sun of righteousness is shedding His beams of light upon us for us to let shine upon others. We are responsible for the souls of those around us. We should be earnest, energetic, persevering in winning them away from transgression and sin to the truth and to righteousness. There is no such thing as men and women who are truly converted being irresponsible for the salvation of the souls of men. Upon the Christian tree there always is growing fruit.

But I must cease here. Go forward, my children, in faith, in hope, in courage. God will lead you; He will guide you; He will go before you. He will give you all the light and power you will improve.

We are drawn out in prayer for you, and we have some very precious assurance of the love of God and His willingness to answer our prayers.

Will you please reserve all the clothing the children do not wear for Addie Wick's children. We expect Addie is coming to Oakland to work in the office.

Mother.

Lt 14, 1878

White, W. C.

Oakland, California

March 8, 1878

Dear Willie:

We go back to Healdsburg next Monday. Father sleeps well and does considerable writing. But there are some developments in his case we cannot explain. He is troubled with heat in his limbs and hands, that used to be cold. This sometimes makes him very nervous. Poor Father—he needs retirement and careful attention. He is always cheerful and happy. No murmuring, no lack of patience. But he is not well and healthy.

We received the pamphlets in reference to Redemption and the Apostles. We like them much. But not one word comes to us in regard to the manuscript I sent to Battle Creek to lead out on [Spirit of

Prophecy] Volume 4. I see a portion of it in the second pamphlet on Redemption, but is this all? Is there no manuscript to return to me? Will you see to this matter without one minute's delay?

We received a box of goods with two dresses for me, my writings in green box, two scrapbooks, and Christian Weeklys.

We shall remain here this summer. We would be glad to be with you, but we should only hinder you. Father seems to have good judgment. He has been of good service to those here the past four weeks.

My health is good now, for which I am very thankful. You will see report for Pacheco. We will send you a fuller report. Mary and Samuel are needed here very, very much. Cannot they come at once? Samuel is needed in the bindery, Mary in every and all departments. Inefficient help will be the death of this office unless we can get interested, experienced helpers.

We are waiting for means. In no way we can turn, can we get it here. We are in debt and cannot raise means. Will means be coming at once, raised in some way from Battle Creek? Send at once. We will make every exertion to sell our house—the Morrison property. A man promised to decide the matter yesterday. Also a man promised to decide the matter of renting our house today. The man did not appear yesterday. How the matter will be with the renter today we do not know. If we can rent we can get only \$25 for the first month; after that \$65. They can have roomers after this month. If we had been receiving rent for this house, it would have helped us a little. If this bondage for money will close, we shall be free and happy once more.

Last Monday thirteen were baptized here.

Mother.

Dear children: We feel deeply in earnest in doing what we can in the work of God. I was never in better laboring condition. We long for freedom from this confinement because of Father's sickness. Dear children, put your whole trust in God, and make haste slowly. Do not overexert yourselves, but labor prudently. May the light of heaven shine upon you continually is our daily prayer. If you are connected with God, He will give you wisdom, sanctification, and righteousness. The Lord will be your shield and your buckler, your defense, your tower of strength. Jesus is very precious to us. We enjoy His presence and feel perfect confidence that He will bring us out all right.

Mother.

Lt 15, 1878

White, W. C.; White, Mary

Oakland, California

March 10, 1878

Dear children, Willie and Mary:

Yesterday was an important day for this office. Almost everything seemed to be in a dissipated condition. We called all the hands together who profess present truth, and we talked to them all

seriously in regard to the condition of things. Father talked well, and after all was said, we bowed in prayer, and Father prayed earnestly and with tears. It was a profitable time. Brother Glenn is an excellent man, but he sees no necessity of counseling, and he makes wrong moves in employing worthless help and in not having courage to dismiss them after they are employed.

We told them yesterday that the office in Oakland should be conducted after the same plan as the office in Battle Creek. One man should not be entrusted with the supervision of the entire office without consulting and counseling those who have as large an interest and as much experience as himself. One man is not competent to bear the whole burden. Such godless works as have been carried on in this office are perfectly shameful.

When Lizzie Ward made that visit to Sonoma County, it was the turning point in her experience. From that time she has manifested no interest in the truth, but has been going further and further away. She and Bell Pratt go hand in hand, uniting in laughing, jeering, joking and talking nonsense, waltzing, dancing, and general hilarity and glee in the folding room, and not one who dares lift his voice against such a course. In the job room are infidels and mockers of God and religion.

Frank Belden is employed in the office. I am trying to help him, poor boy, motherless, and he might as well be fatherless, and no one has reached out a hand in earnest interest to stay his steps from perdition. I have not known what to say or do in his case.

I had dreams in reference to the office. I was conducted from room to room and shown the existing evils in these rooms; and the young man I have so many times seen in my dreams pointed out the deficiencies in the several rooms, saying, There is a leak here and a leak there, a neglect of duty here and a neglect of duty there. The irreligious element is gaining the supremacy and is slowly leavening the lump. There must be a purging out of this element, and God must take the control or general dissipation will prevail. God is dishonored and His Spirit grieved by the reckless, frivolous course of those who work in the office.

But I will not try to tell you all. Our meeting was excellent. Brother Glenn expressed relief and Lucinda was greatly relieved. There will be prayers in the office in the folding room, Sunday mornings, as in Battle Creek.

I then had a long talk with Frank alone. I pled with him as a mother would plead for her son for hours with tears and entreaties. He finally promised me he would break no more Sabbaths. This is a precious point gained. He wants to be a Christian, but says it is no use to make an effort. He can't be a Christian. He seemed to be in a hopeless, feelingless state. He says so, but we know he has feelings, and we hope he will break loose from the bands of Satan and free himself from his stronghold and once more turn to the Lord with full purpose of heart.

By earnest request of our people I spoke last Sunday night upon the subject of temperance. The church was crowded, the gallery filled. Chairs were seated in the aisle, and the seats were all filled. Dr. Dio Lewis was one of my hearers. I invited him to address the people after I closed, which he did. He made good remarks and then circulated the pledge. Mr. Emmerson, an influential citizen of Oakland, here took the pledge and came forward when invited and addressed the audience. He is an able man, and he spoke to the point and was cheered roundly. Dio Lewis commended the lecture I had given in high terms; I had freedom in speaking.

Father left for Healdsburg yesterday. Brother Griffith, our builder, and myself go tomorrow. Our rains, we hope, are done. We have had three days pleasant weather; and as soon as the lumber can be brought upon the ground, we will commence building. The rains have prevented us till now. We shall not cross the plains this summer. If Sister Ings had come with me, as I am sure now she should, I could have done much labor with pen and voice and could have attended the eastern camp meeting, but Father will not be able. His head is clear, but his nervous system is seriously affected. I have thought best to get my book published in Battle Creek. There are not those whom I dare trust here, except Mary Clough, for the makeup of this book.

The draft came all right, and we want still another at once before we can settle our indebtedness at the bank and at this office.

We received no letter from you at Battle Creek. What does it mean? Why don't you write, Willie, if only a line. Are you sick?

Mother.

Edson has been sick several days. He has overworked, poor boy.

Lt 16, 1878

White, W. C.; White, Mary

Healdsburg, California

March 13, 1878

Dear Children, Willie and Mary:

We received your very welcome letters last evening, giving some account of meetings. It has been so long since we had heard from you we were becoming not a little anxious. But these letters received on the night of our return to Healdsburg are a great relief.

Father left Oakland Sunday. I had an appointment Sunday night and could not go. We were broken up after our house was rented, and this almost made Father sick. He felt shut out from his home. But he is all right here in this humble dwelling. He sleeps well nights and sleeps some during the day. I am more and more settled that he must not be where there is any care. He feels called out and exercises his brain too much. He wrote too much for the Signs and did altogether too much brainwork at Oakland. He was not as well when we left as when we went to Oakland, as far as nervousness is concerned. I am confident there can be no traveling for us this summer. Were Sister Ings with me I could go, but Lucinda must not leave the office. She is needed there. She fills a responsible place. I will write on [Spirit of Prophecy] Volume IV and be company for Father.

My health is good. I can perform a great amount of labor. I sent for my manuscript to publish my book here, but I have more fully considered the matter. Mary Clough has promised to copy for me. If she is with me we can publish the book at Battle Creek, and she can keep straight all the perplexing matters of proof sheets. You can do it better at Battle Creek than they can in this office, and with a saving of expense to us. Will you write us, children, at once, and tell us what you think of this matter? When would it be wisdom to print this book? You have critical proofreaders and good critics

that would make it safer, we think, than to have it done here. We shall not be in Oakland when the book is published. We would feel as safe to trust the mails to Michigan as from here to Oakland. Lucinda thought it a good plan to set the book up in wide measure for Signs and then make it up in pamphlet. But the last five weeks spent in Oakland has led me to distrust the efficiency of those in the office to take the charge of so important a book. What do you say?

We think you did right in working up as far as you could in the pamphlet setting ahead of [Spirit of Prophecy] Volume IV. We think the book all right. Go ahead and send us a few more copies at once.

We have been laboring earnestly for the office the past few weeks, especially the last week. We called all hands in the truth together before Father left Sunday morning, and we talked out the state of things very plainly; then Father prayed, pouring out the burden of his soul with deep feeling and many tears. That was a good start, and still I was not free. Dreams were given me, burdens pressed me. It seemed that Satan ruled in the office, that his spirit was gaining the supremacy to a great extent. My soul was bowed down with so much pain and grief I could not sleep. I finally talked with Frank Belden with weeping. He said it was no use for him to try to be a Christian, he should not succeed. I pressed him until he promised not to break another Sabbath. He would advance no further. We hope and pray for poor Frank, and that is all we can do.

I then talked again with Brother Glenn quite pointedly in reference to his letting things go on in the office when he knew to what pass things were going. He had not counseled with anyone, but moved perfectly independently in getting what help he pleased; and when he found they were a detriment to the office, he would not take the responsibility to discharge them.

One, Mollie, was an acquaintance of his. Her family were some of his old friends; and although he knew she was a nuisance to the office, and her proofs a terrible annoyance, yet he let her stay; he hoped she would leave, wished she would leave, but would not lead out to tell her she could not make a typesetter. Dell has lost her self-control several times over this case, having to be annoyed and burdened with her terrible proofs. Lucinda has been very much tried and has spoken plainly to Brother Glenn, but he has excused the girl.

A few days since, when they found her proofs so fearful, they carried them to her and told her she must correct them herself. On the same galley were Bostwick's and Ida's proofs, which had both been read and corrected, and the proofs were clean. She stood over the galley; and when the proofs were taken the second time, Bostwick's and Ida's proofs were as bad as hers. They were placed beside the former proofs, and the vast difference was too apparent. Lucinda called to Bostwick to know if he had pried his type. He said, "No." Ida said the same. "Well," then said Sister Hall, "it remains to be seen who has tampered with this galley." She was the only one who had the galley. The matter was not followed up. It was evident she either did this out of spite or she wished to show that others could make and present as bad a proof as herself. Glenn said there was no doubt but that she had done the mischief, yet he kept her still until the last talk with him alone. Tuesday morning he discharged her.

Bell Pratt and Lizzie Ward have carried high sail in the folding room. They will both be discharged with Jenny Newman. There will be a weeding out of this ungodly element.

Tuesday morning I called all hands together and read the following dream. It is not completed yet. Elder Loughborough was present. Simon Loughborough [?] and Sister Baker will work in together in the folding room and will get a couple of apprentices to help do the work and learn all that there is to be learned. Lizzie [Ward] and Bell Pratt would joke, laugh, and talk all manner of nonsense so that George refused to stay in the room. He left and was gone more than a month in the country. If Sister Baker or one of our faith introduced the subject of religion, Lizzie would say, "That talk must stop; we won't hear it."

My soul is stirred with indignation. I knew nothing of the facts, outside of my impressive dreams, until after these dreams were related and read. No report had come to me from any quarter. All were mum. But now I am determined to make clean work or that office had better be closed. We will not bear with this ungodly element any longer. A change must be made and at once.

Johnson is a sly, cunning spiritualist. He made the remark at Brother Gillet's table that he had lived through the Miller excitement and he thought he should live through this holy excitement. There has been no excitement from first to last. But the spirit of these men is becoming more and more bold and daring. God is dishonored and the office polluted with this miserable class of workman. But the burden is on me, and my soul is mightily stirred within me, that no voice has been raised to silence this satanic spirit which has triumphed in the office. My soul has been grieved beyond expression at this state of things. But God is at work. This is a copy of what I read yesterday morning.

Mother.

I will send dream in next mail.

Mother.

Lt 17, 1878

Belden, F. E.

Healdsburg, California

March 14, 1878

Dear Nephew:

Since our last conversation with you my mind has been drawn to you instinctively. I have earnest hope that you will not allow the present opportunity to slip of making a determined effort to recover yourself from the snare of the devil. You are the child of my dear sister. I have a few thoughts I wish to present for your consideration.

Be careful of your associates. If you had been more circumspect in this you would not now be where you are. Your associates may not be expected to be free from imperfections or sin. But in choosing your friends, you should place your standard as high as possible. The tone of your morals is estimated by the associates you choose. You should avoid contracting an intimate friendship with those whose example you would not choose to imitate. The influence and tendency of such friendship is to assimilate you to their ideas and their views; and unless there is a continual counteracting influence, all unrealized by you, their spirit and habits have become yours.

There may be those who have naturally a good intellect and a good cultivated understanding, who have so misapplied and abused these precious gifts of heaven that their standard is low and their habits dissipated. This was the character of one employed in the office. I knew him only by the name of Guss. I learn he died without repentance and without God. How much his associates are accountable for their influence which they might have exerted and did not, over this sad case, must be left for the judgment to unfold, when every man's work will stand for just what it is. There will be no glossing over of wrongs and sins. Right will stand out, clear and prominent, as right; fidelity and true integrity will not be called narrowness or meanness. Lawlessness and unfaithfulness will not be termed liberality, toleration, and benevolence. Neglect and unfaithfulness will be neglect and unfaithfulness. God's estimate will be placed upon character.

If your most intimate associates are persons of moral worth, you may gain advantage in mingling in their society. Intelligence with moral worth in your associates will have no deleterious influence upon you, but will insensibly invigorate your powers of mind and your morals. If you are found in the society of those whose minds are cast in an inferior mold, and whose opportunities of mental and moral culture have been narrow and low, you will, in the minds of others, lose their respect, and your mind will gradually come to sympathize with the imbecility and barrenness with which it is constantly brought in contact.

Will you please send me the last two letters I have written you. I will not weary you with a long letter which you may wish I had never written, but I would say, before I close, in no case neglect your present opportunities and privileges. Choose for your associates those who hold religion and its practical influence in high respect. Keep the future life constantly in view. Let not your associations put these thoughts out of your mind. Nothing will so effectually banish serious impressions than intercourse with the vain, careless, and irreligious. Whatever intellectual greatness such persons may attain, if they treat religion with levity or even with indifference, they should not be your chosen friends. The more engaging their manners in other respects, the more should you dread their influence as companions, because they would throw around you an irreligious, godless, irreverent influence and yet combine it with so many attractions that it is positively dangerous to morals. If you rightly improve your privileges you will have reason to rejoice, at the close of your probation, that your most intimate associates were persons whom God loved, persons of exemplary piety. Should you choose associates of an opposite character, there will come a period when on your side there will be unavailing regrets.

Frank, I have been troubled by dreams on your account. I know that you will make decisions at once, decided for time and eternity. You will not be long in deciding whether you will be the servant of Christ or the servant of Satan. May God help you to choose rightly. The loss of a soul is of more consequence than the loss of a world. You need religion. Religion comprises practice as well as faith; the regulations of the life as well as the rectification of the heart. No man can be a correct citizen without true piety—the strictest integrity combined with the purest devotion.

Sinners are continually crying, "You are narrow, so narrow." "Liberalism," cry the lawless; "Bring not your claims of law upon us." "The religion of Christ," says another, "is too hard. I cannot be a Christian; it involves too much."

I present before you the great Exemplar. "Great is the mystery of godliness." 1 Timothy 3:16. To explain the doctrine of regeneration is impossible. Finite minds cannot soar high enough to

understand its depths and yet it is felt, although inexpressible and unexplainable in all its particulars. Jesus identified His interest with suffering humanity, and yet He is man's judge. He was a child once and had a child's experience, a child's trials, a child's temptation. As really did He meet and resist the temptations of Satan as any of the children of humanity. In this sense alone could He be a perfect example for man. He subjected Himself to humanity to become acquainted with all the temptations wherewith man is beset. He took upon Him the infirmities and bore the sorrows of the sons of Adam.

He was "made like unto His brethren." Hebrews 2:17. He felt both joy and grief as they feel. His body was susceptible to weariness, as yours. His mind, like yours, could be harassed and perplexed. If you have hardships, so had He. If you have conflicts, so had He. If you need encouragement, so did He. Satan could tempt Him. His enemies could annoy Him. The ruling powers could torture His body; the soldiers could crucify Him; and they can do no more to us. Jesus was exposed to hardships, to conflict and temptation, as a man. He became the Captain of our Salvation through suffering. He could bear His burden better than we, for He bore it without complaint, without impatience, without unbelief, without repining; but this is no evidence He felt it less than any of the suffering sons of Adam.

Jesus was sinless and had no dread of the consequences of sin. With this exception His condition was as yours. You have not a difficulty that did not press with equal weight upon Him, not a sorrow that His heart has not experienced. His feelings could be hurt with neglect, with indifference of professed friends, as easily as yours. Is your path thorny? Christ's was so in a tenfold sense. Are you distressed? So was He. How well fitted was Christ to be an example!

Jesus was thirty years old before He entered His public ministry. The period of His childhood and youth was one of comparative obscurity, but of the highest importance. He was in this obscurity laying the foundation of a sound constitution and vigorous mind. He "grew, and waxed strong in spirit." Luke 1:80. It is not as a man bending under the pressure of age that Jesus is revealed to us traversing the hills of Judea. He was in the strength of His manhood. Jesus once stood in age just where you now stand. Your circumstances, your cogitations at this period of your life, Jesus has had. He cannot overlook you at this critical period. He sees your dangers. He is acquainted with your temptations. He invites you to follow His example.

The character of Christ was one of unexampled excellence, embracing everything pure, true, lovely, and of good report. We have no knowledge of His ever visiting a party of pleasure or a dance hall, and yet He was the perfection of grace and courtly bearing. Christ was no novice; He was distinguished for the high intellectual powers He possessed even in the morning of His life. His youth was not wasted in indolence, neither was it wasted in sensual pleasure, self-indulgence, or frittered away in things of no profit. Not one of his hours from childhood to manhood was misspent, none were misappropriated.

The inspired record says of Him: "Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52. As He grew in years, He grew in knowledge. He lived temperately; His precious hours were not wasted in dissipating pleasures. He had a truly healthy body and true powers of mind. His physical and mental powers could be expanded and developed as yours or any other youth's. The Word of God was His study, as it should be yours.

Take Jesus as your standard. Imitate His life. Fall in love with His character. Walk as Christ walked. A new spring will be given to your intellectual faculties, a larger scope to your thoughts, when you bring your powers into vigorous contact with eternal things, which are intrinsically grand and great.

Thoughts of God and of heaven are ennobling. There is no limit to the height you may reach, for it will be like swimming in waters where there is no bottom. Vital religion is of such a character that it will widen the scope and stimulate the movements of the human understanding. There is nothing belittling in the pure religion of Christ. The gospel received will bow down the loftiness of human understanding and lay the haughtiness of man low, that God alone may be exalted. But in this it does not dwarf the intellect and cripple the energies. It transforms the man, renewing his heart, changing his character, and not cramping the intellect.

True religion unfolds and calls out the mental energies. Conviction and repentance of sin, renunciation of self, and trust in the merits of the blood of Christ cannot be experienced without the individual's [being] made more thoughtful, more intellectual, than he was before. No one will become mentally imbecile by having his attention directed to God. Connection with God is connection with all true wisdom.

But I expect you will become weary of this long letter. Indeed, I had no thought of writing this long letter when I commenced, but I have gone on and on as my thoughts have pressed upon me until you see them on paper.

Frank, will you be a Christian now? Will you be converted to God? Return from your backsliding and repent before God. You alone can break the chains of Satan that bind you. Come fully on the Lord's side.

I have written in great haste. After reading this letter, return with the other two. Some ideas I wish to preserve.

Your aunt.

Lt 19, 1878

White, W. C.

Oakland, California

March 31, 1878

Dear Willie:

We received a large package of letters last night; several from you. I have but a few moments to write. Yesterday we called Brother Glenn, Brother Gillet, Edson, Lucinda, and Elder Loughborough, anointed Father, and followed the directions given in James. [James 5:14.] We had a spirit of prayer. The Lord did reveal Himself to us, and we have comfort and hope in the mighty Healer. God alone can reach this case. I am devoted to Father; his case comes before any other.

I wrote the enclosed on the boat. We hope that a meeting will be set apart once each week to pray for Father especially. If it could be about six o'clock Sabbath, at the close of the Sabbath, it would be

gratefully appreciated. This is my request: Have only those assemble who have faith, and pray for God to heal him. We will meet at six; you have your meeting at a corresponding time there, and we will plead with God to restore him to health. I can write no more now.

I was sent for to attend the State quarterly meeting.

I am quite well for me, but am much burdened with care.

Mother.

Father will furnish the copy Bible Adventism. He sent it, but lost through the mail.

I am making a little progress on my writing.

Mother.

Lt 20, 1878

White, W. C.; White, Mary

On the boat "Antelope" for San Francisco, California

March 1878

Dear Children, Willie and Mary:

Your letter was received, containing draft for \$1,000. I am relieved in money matters now. We received in the same mail two letters returning the appeal with names and pledges—one from Wisconsin and one from the Oakland church with quite a large number of names—men, women, and children pledging from five cents up to as high as \$50. Brother and Sister Baker sent a draft for one hundred dollars for European [?] Mission. I expect today's mail will bring more.

Father is with me, but quite poorly. He has had singular developments for some months. He has complained of his right hand's being nervous and kept water by his bed and through the night would repeatedly wet his head and hands. Through the day, if his hands and head troubled him, he made application of water. I dreamed this was hurting him; that it was bringing dryness to the skin and a very uncomfortable sensation unless they were wet. One week ago last Sabbath was a warm day and his head, hands, and feet he would keep wet, but the more he applied cold water the more the reaction would bring increased heat until for a time his nervousness amounted almost to insanity. I never was brought into so peculiar a position. In the afternoon we sought the Lord. Father wept violently a long time. He confessed that he had not followed the warning dream, but in order to obtain momentary relief he had run from stream to stream or wherever water could be found, until he was satisfied he was increasing his difficulty all the time. The Lord comforted him and me. He then made an advance move not to spit up one morsel of his food. He has been firm here and successful, which is quite a victory to gain, considering he has raised his food since the Michigan camp-meeting.

But another peculiarity of his case is, he wants air, so much of it; rain or shine, cold or hot, it is all the same. He wants a breeze stiffly blowing upon him all the time, day and night. As he enters the house, no matter who is there, he will throw up all the windows, open all the outside doors, and

then will sit a little while, then up and out on horseback. His hands, a short time after eating, begin to burn, and with it is a most unbearable nervousness. He has slept in the tent for two weeks, and nothing would do but have the curtains up and the air circulating like a fury through the tent so cold we could not stay there. He would bare his feet and seem to enjoy it. He left woolen socks and wore cotton, then he left both and went barefooted. I kept entreating that he should not do this.

Last Tuesday night there was a fearful storm. I fastened his tent down and tied it together, and then pinned back the curtain leaving him a good amount of air, so much I could not sleep, fearing that the rain and wind would be too much for him and for the tent. When I saw the condition of things next morning I was almost discouraged. He had arisen in the night, opened the tent, and it blew such a gale he expected the tent would fall. That night I was warned again in reference to his case. I talked very decidedly to him, that this condition of things must change. He must cover his feet and act more rational in reference to air, or I should solicit help to take care of him. I told him he acted like an insane man, and it was my duty to see that he did not injure himself with his singular notions. Well, we have prayed and prayed, and yet Father does not seem to have power to let his mind be diverted from himself. He is continually studying how he can make himself comfortable. If he does not sleep at night, he is in distress all next day trying to sleep.

His hands became so sore, so full of blood they were purple. I then took them in charge, put oil on them every day, and would not let him touch cold water. His hands are almost healed, but he complains of their being numb and prickling, feeling as though he must plunge them in cold water, and they burn and make him nervous. Can you tell me what all this means? What shall I do with these poor hands? What is the matter? Is it a rheumatic affection? Why does he want air, so much of it, and why doesn't he take cold when any of the rest of us would certainly die under such treatment? I am put to my wits' ends to know what to do. I dare not leave him a half a day, and he dare not be left either. He did not sleep last night nor night before. But this should not be regarded as so terribly bad. He has slept night after night and two hours or more during the day, and if he is wakeful nights sometimes it should not be so sad a discouragement.

We are going to Oakland because I know not what next to do. This will take up his mind at least. How he will be when there I cannot determine. But I must have help. I cannot stand this responsibility alone any longer. Before this new phase of the case I thought he was improving. I have felt to say over and over, Left alone; no Lucinda, no Mary, no Sister Ings. God alone can we trust in. But it would be very desirable to have someone to share my responsibility. I shall give myself to my husband until this case improves. Last night I dreamed he had another shock of paralysis, and I awoke in great distress. If you can talk with Dr. Kellogg and can give me counsel, do so, I entreat of you, for I am in pressing need of some sympathy and help.

Our house is going up, but I fear all the time it is a move in the wrong direction. I think our leaving Michigan when we did was all wrong. If we had remained just where we were till the command had come for us to go, it would have been better. It was as much for your sake, Willie, as anything that I left Michigan. I feared you would be hedged up and not able to carry out your purposes, but I fear it was not a wise move. Finally, I do not know anything. I am troubled and perplexed all the time. But I am inclined to think we will tarry now and not go East this summer. We may visit Colorado. Can you meet us there? Will John and you come? Let us hear from you on this point.

Mother.

We spend next Sabbath and first day, and perhaps a week, in Oakland.

Lt 21, 1878

White, W. C.

Oakland, California

April 5, 1878

Dear Willie:

I hardly know what to write this morning. Father has good attention. Brother Brorson gives him every care.

We received your last letter in reference to Nichol's loaning money to the office. The specimen you sent of work is considered by all very fine. I can write but a few lines this morn.

How is it? Can you come to Colorado and meet us there and spend a few weeks? I think Brother Brorson will go and take charge of Father if you do not think you can come. Please write us in reference to this matter. I think from Colorado I could come to the most important meetings if Brother Brorson has the care of Father. I do not see as it would be best for me to keep away from all the camp meetings. What is your opinion?

Pledges are coming in, but few drafts; but we have received a few hundreds of dollars in answer to the call made. A pledge came last night from Iowa for about two thousand five hundred dollars. We have some influence among our people; and when we ask for means, they respond.

I want the little girls to write me once each week. Our home at Healdsburg is in process of completion. Will be done in four weeks if providence favors.

I want some choice flower seeds, pansy seed, Drummond's phlox, and such things. Tell Sister Chapman if she has any to spare to send them,—large marigold seeds, morning-glory seeds, and such like.

Mother.

Lt 22, 1878

White, J. S.

Oakland, California

April 5, 1878

Dear husband:

I dreamed last night that a celebrated physician came into the room while we were engaged in prayer for you. Said he, Praying is well, but living out your prayers is still more essential. Your faith must be sustained by your works, else it is a dead faith. Be careful that your faith is not a dead faith. You are not brave in God. If there is any inconvenience instead of accommodating yourself to

circumstances, you will keep the matter, be it ever so small in your mind until it suits you; therefore you do not work out your faith. You have no real faith yet. You yearn but for victory. When your faith is made perfect by works, you will cease studying yourself and rest your case in the hands of God, bearing something, enduring something, not exactly in accordance with your feelings.

All the powers on earth could not help you unless you work in harmony, exercising your reason and your judgment, and setting aside your feelings and your inclination. You are in a critical condition. You are establishing a state of things in your system that is not easily subdued.

Avoid all stimulants even if prescribed by physicians. All stimulus, even the eggs you have used so freely, are needless. They are injurious. They create nervousness. Eggs are exciting to the nerves and strengthen the animal organs. You are full of blood and of flesh. You are now a self-made invalid; and if you had less anxiety for yourself, were less controlled by feelings and should exercise your judgment and reason which you have, but will not use, you will soon control your conditions of health; but you are constantly planning to be an invalid, favoring yourself as an invalid. Medicines cannot help you. You can do more by restricting your diet and arousing your power of self-control than every earthly power can do for you. God sees your lack of faith, and He cannot according to His own name's glory raise you to health unless you work with His efforts—do those things you can do for yourself.

You do not eat in wisdom. You greatly tax the digestive powers by too great an amount of food and in too great variety. Your reason and judgment are controlled by appetite. Control your eating yourself. God requires this of you. The appetite under the control of reason, your circulation will be less disturbed.

You have been debilitating your stomach for months by throwing up your food. The gastric fluid you lost with your food. This fluid was required to digest your food and carry it into the bowels and giving it an easy passage from the bowels in fecal passages. Your habit of manifesting anxiety in regard to your stool is bad for you. The least concern you can have in regard to these discharges the better. Break up these habits and act away from the point of invalidism, for your acts are in continual contradiction of your faith. The entire church is pleading with God with tears and much sorrow for your recovery. You might have been now in active service had you acted out your faith, but you dare not drop into the hands of God. You are so fearful that you will not have anything done for you, your convenience and present comfort. You are continually working against yourself. Your own depraved habits are keeping not only you but your wife from the work to which God has called you. She has too tender sympathy for you and is inclined to favor and pet your notions too much. And this burden should come on you to do those things you know will be right and for your good. You have felt so fearful you would be reduced in strength that you have eaten more than was necessary, placed in your stomach a greater amount of food than the system could take care of well. The result has been in distressing heats and fevers. Take nothing which will increase the appetite for food; unless you restrict appetite, you will never recover health. Your food should be taken dry and take a longer time to masticate it. Eat slowly and much less in quantity. Two or three articles at one meal is all that should be placed in the stomach. These varied articles cause fermentation before digestion. God never designed the stomach as a slop pail. You have made some improvements which are important. You can make more if you will. It is the will power that you need to bring to your aid to use which you do not.

You are dying of notions and yet you do not make sufficient efforts to produce a radical change. God would have you live, and if you go down, it will be yourself alone that will be at fault. If you mar your influence, it will be yourself alone to blame. You would enjoy being healed, taken out of your present condition, and without any disagreeable efforts on your part receive health and strength. This will never be. If you will work to the point to control your thoughts and feelings, bring yourself perseveringly into normal condition, you will succeed; but you give up to your feelings, flatter yourself that you cannot do otherwise. If you have no power of self-control, then give yourself up to be controlled by those who have judgment. But you have mind, you have reason; and instead of planning everything to ease and convenience yourself, be planning to overcome the sickly need of these things, and be a well man. Study to help others. You are not a child to be told what you must do, and what you must not do. You know well enough yourself what is right and what is wrong; but you love self too well to be inconvenienced, to make any effort to overcome habits that hold you an invalid. God will not do for you what He has left you to do for yourself. Had you no power of will to act, then God would supply that power; but unbelief marks your course in the place of faith.

Faith costs you too much trouble. You will not risk anything on the promises of God. This was the case of your brother Nathaniel, of your sister Anna. They kept their minds centered on themselves. They had no faith. They died, and so will you unless you break up this condition of things which you have gone on from point to point, to establish a condition that was not at all necessary. Your life would be more secure in self-forgetfulness. God has a work for you and your wife to do. Satan says, You shall not accomplish this work. If I have power to control the mind, I can control everything and bind both as with fetters of iron.

Have nothing to do with stimulus. You do not need it. It will increase vital action for the time being. While the force of the stimulus lasts, there is a sense of increased strength and apparent vigor, but you will be let down just as far below par as the stimulus raised you above par.

You can arise. You can throw off this invalidism. Will you be a man and work with the prayers of God's people?

If you go a journey, camping out, eating dry lunches as others eat, making no special provision for your case, dispensing with set dishes and pet preparations, forget yourself, see and talk about the beauties in God's world, get tired from physical exercise, forget yourself, rest on a good hard couch, you would be far better off than you now are. You eat one-third more than a well man should eat, who is engaged in physical labor. You are doing nothing and one-half the amount placed in your stomach is sufficient. Raisins are not good for you. They are too sweet and irritate the stomach and produce heat. Eat slowly. Flesh meats are not needed.

Lt 23, 1878

White, W. C.; White, Mary

Oakland, California

April 11, 1878

Dear Children, Mary and Willie:

We are some improved. The care and treatment of Bro. Brorson is helping Father. We feel some encouraged in his case. He is in the open air most of the time, riding in a row boat Brother Brorson has procured of Brother Vincent. We are hoping and praying for the victory.

Next Sabbath I go to Woodland. Speak Sunday by request upon temperance.

Will you tell us how much Father's clothing cost, as no bill came to us. Will you send, by Lillie, Father's alpaca coat, also my linen polonaise and linen skirt or two. Send my two pairs of blue flannel drawers with which I can repair these that are like them. Send my short dress, brown drabbet [?] to put with my long dress and make a full suit skirt and overskirt.

I have ascertained Father's feelings in regard to my going to camp meeting without him. He would feel terribly. He wept like a child as I mentioned it. This will never do. I shall not leave him if he feels thus. I thought if Bro. Brorson took good care of him, was his companion, he would let me go willingly; but no, he could not bear the thought of it. What I shall do I cannot now say. I wish I could go. But perhaps as things are, I had better go with Mary [Clough] to Healdsburg and write this summer and make the most of my time and get out [Spirit of Prophecy] Volume 4 and other books. The call comes every mail.

Love to all,

Mother.

Lt 24, 1878

White, W. C.; White, Mary

Healdsburg, California

April 30, 1878

Dear Children, Willie and Mary:

We received your interesting letters in due time. I have not dared to write for some days because I have not been as well as usual. Inability to sleep nights, troubled thoughts, incessant anxiety, and constant labor have been too much for me.

After coming to Healdsburg and bearing much care and burden and then to Oakland and the same there, I was sent for to labor at Woodland. I thought I might find relief in change. I visited Woodland and Vacaville. I spoke seven times in six days, traveled sixty miles by private conveyance, visiting from house to house. Visited sixteen families, prayed with fourteen, talked almost constantly. The distance you know from Oakland to Woodland, and from Woodland [is] twenty-five miles to Vacaville. I intended to remain two weeks, but stayed only one.

Elder Loughborough wrote that an appointment was out for me at San Francisco to speak under the tent Sunday evening on temperance. I hastened back; very weary, I was, but God helped me as He has done on many other occasions, and I was very clear and free. The tent was full of the very best citizens, and they gave the most profound attention. I never saw such a crowd so perfectly still. No sleep for me that night. We lay down to rest at midnight. Then the most important meeting, Monday

night, to settle some matters of long standing. The burden came upon me. I talked for more than one hour. The meeting was a success. Next day we packed for Oakland and when [we] arrived here, I was completely exhausted.

Sister Clemmens took cold Sabbath by imprudently sitting on the grass and was sick abed. Mary Clough was sick. Ellen Saunders was with me. She and I first took the burden, cooking for the men. Sister Clemmens needed treatment. I alone could do this, with Mary and Ella to assist me what they could. As soon as I had done this, I pitched backward insensible. Brother Brorson and Ella Saunders and Mary Clough worked over me for one hour. I am run down now, but have no discouragement. I shall spring back again.

We sent for China John. He has washed for us, and if we can keep him, will have him stay till we get settled in new house.

Father is improving. He talks and prays considerable about Colorado and may go. I do not know just yet what he may do. He sweat a little yesterday for the first time. He sleeps splendidly nights and has a nap daytimes. Brother Brorson gives him treatment. If he can feel contented to stay here, he had better stay.

It is the most delightful scenery I ever witnessed, a living picture continually before us, diversified and beautiful. Our house is on a high rise of ground distinctly seen for miles on every side. Our house contains eight rooms above and below pantry, bathroom, five clothes presses, a small cellar. It is very convenient. After living here in this little house, it seems so nice to think of having a good house to live in, plain but nice.

Father rides nearly all the time and I think it is the best thing he can do. Brother Brorson takes good care of him and relieves me greatly. I have decided I cannot work as steadily and as hard as I have done. There is not one in a thousand that can do the work I have done and keep as active as I, and yet in the full use of my limbs and muscles.

Willie, I never saw so much to be done as now, and I never had greater clearness of mind and more freedom of spirit than at the present time. I would be rejoiced to attend all the camp meetings, but as it now appears, shall not be able to attend one, but the will of the Lord be done. Hold fast to the arm of the Lord. Watch unto prayer, and Oh, hide in Jesus, let self be lost in the mighty One.

I must close now. I have much more to say, but this must go, for I know you are anxious to hear. I visited Brother Grayson. He is the same, good, noble man as ever. We had an excellent visit. Sister Sanders, Emma, Sister Douglas were all there, and Sister Yerba. Lucy Bush is sick. I ought to write about her to Dr. Kellogg, but will write tomorrow. I think her internal organs are paralyzed.

Love to all. Will write Mary and children soon.

Mother.

Lt 25, 1878

Healey, Brother

Healdsburg, California

April 1878

Dear Brother Healey:

Your letter is before me. There were so many things demanding my attention in Oakland that I had not time to fully take in and consider your letter. But I have felt that a response was due you, that you may not misunderstand my true feelings.

It has been a question in my mind whether it would be best to write to you or let the matter pass; but for your benefit and to release myself, I now write.

I would not say anything to needlessly wound or discourage you, a young soldier of the cross, but my mind will not be free until I give expression to my feelings.

I was earnestly solicited to come to Oakland to help you. I had promised you by letter that if you entered upon the work in Oakland or San Francisco, I would help you what I could. I knew I had a testimony that the people should have, and which they were interested to hear. After going to Oakland, I told you and Brother Glenn and my son Edson that I was now ready to do anything and to speak at any time they should call upon me. Brother Gillett made the remark that it was a delicate point for them to say when I should speak to the people, as that matter rested with myself and Brother Healey. I then, again, told you that I was prepared to answer any call to fill in any place where I could best serve the interest of the cause.

One evening—I thought in response to my statement—you announced, without first speaking to me on the point, that I would speak to the people the following evening. I did not take any exception to this, thinking my words of offering myself had been considered in the light that I would fill in any time when called for.

The meeting commenced late, and I only partially finished my subject as I told you and as the report in the paper stated. I told the congregation I would have an opportunity of speaking to them again and would complete the subject. But after that evening your appointments were continuous, and I had no opportunity to finish my subject, as no further appointment was made for me, excepting upon the Sabbath, when only our own people, as a general thing, were present. After waiting some time, expecting an opportunity to say something to those who attended evening, I felt some tried about being in Oakland for the purpose of speaking to the people, and having no opportunity given me. I felt that I had a testimony that the people wanted. As God had connected me with Himself and given me so great light upon practical religion, I thought you would appreciate the light thus given and feel the real need of my testimony coming before the people.

I waited some time and no further invitation was given, and I was not even referred to, whether I desired to speak or not. My advice was not asked in any matter. I was simply left out of the question; notwithstanding I was sent for expressly to help in that very series of meetings. The evening before this matter was mentioned to you in the office, I spoke plainly to Edson and asked why they had sent for me to come to Oakland. I had been waiting there some time for an invitation to speak, and none had come. I could not see that all was being done that should be. There would some decide on the truth; but they need testimonies upon practical religion to move the heart and stir them to decision. I considered the favorable or golden opportunities were passing and scarcely anything being done to

bring the people to a decision. My testimony is not wanted here. If any of them wanted my labor, they could say so.

Brother Healey was not delicate about saying so when he desired [me] to visit his sick child. I knew that God had given me a work to do somewhere; if not here, it must be in some other place. I hardly knew what to make of this matter. Elders Loughborough and Waggoner solicited me ever to speak when I could do so; and they gave my labors the preference because they knew that God had spoken through me time and again to reach the hearts of the people. But I have come expressly for the purpose of uniting my labor with Brother Healey, and yet the leading brethren feel no burden or desire to secure the help I could give them when I am here for that very purpose.

It was in consideration of this Edson felt stirred to make the remarks he did; although I did not expect him to make them, and he should have consulted me before going to you with the matter. But as I review it all, I do not think any letter written to you was just what I should write now. I blamed Edson for saying what he did. It was natural for him, after hearing my remarks to do so; but Bro. Gillett or Brother Glenn should have said these words in the place of Edson. They were due me, and some one should have had something to say; but it would have come more properly from some one rather than my own son. After I went to Pacheco, I thought over the matter and felt the tenderness of feeling for you I would toward my own son. I thought you were inexperienced. You did not know my work and manner of labor and were excusable; and fearing the remarks that had been made would greatly trouble your mind, I wrote as I did. I considered it in the light that perhaps my time had not come yet. After you had brought them down to the Sabbath, and decisions were to be made, then would be seen by Brethren Gillett, Glenn, and yourself that my testimony was needed, and I sought to look in the most favorable light upon that which had appeared a neglect upon your part, and upon the part of Brethren Gillett and Glenn. And I battled down and put under my feet every thought of dissatisfaction, excusing you and my brethren for leaving me out of the question, notwithstanding a promise to finish a discourse which I had no opportunity to do.

I wrote you the words of encouragement that I did, but in behalf of Edson and myself. It is just that you should know these facts. The Lord gave me great liberty in Pacheco. I brought back a good report. But after my return I waited as before for some sign that my help was wanted and none came, and thus it was all the way through, with the exception of Sabbath, I had no chance before the people. After the matter had been presented before you, then I expected you would take the matter up and give me some chance; but none was given. This has led me to regard the matter in a different light than when I wrote your letter. I have felt pained and grieved over this matter, and when our brethren in Oakland tried to set me to work visiting the people, I have said, No, decidedly. If my testimony were not of sufficient value to come before the people, and they become acquainted with my work in the desk, my labor was not sufficient in visiting them.

Brother Healey had, I thought, considered himself fully competent to take that interest through himself, and now he must bind it off himself and see that it did not ravel out. I have no feelings but that of love to you, Brother Healey, but know that you have much to learn yet before you will be an efficient worker in the cause of God.

Children

Litton Springs, Healdsburg, California

May 2, 1878

Dear children:

I am sitting under the shade of an immense oak tree writing to you. Yesterday for the first time we visited this beautiful spot. There are two thousand seven hundred acres of land, ten fine houses for visitors or patients, a large schoolhouse, and here are seltzer springs, iron springs, white sulphur springs, and the finest fresh water from a living spring in the mountain brought into every room in the main building and in every house on the premises. The main building cost no less than seventy thousand with all the marble basins and modern improvements, gas fixtures and other conveniences.

The owner, Mr. Litton, was offered one hundred twenty-five thousand for the premises without the buildings, and he refused to accept it. It has now passed out of his hands and can be bought, I am told, for sixty thousand. There is not such a place on this coast for an institution as this. If our people could only command the money here in California and invest it here, what a treasure this would be. If Sister Rowland could sell and we could sell and several others could sell and invest the means here, we should have the grandest place in the world for camp-meetings, for sanitarium, for our brethren to purchase farms of fifty acres, cut it up in sections, and it would make the most renowned place. The climate is mild and bracing, no harsh, penetrating winds, and then to look at the pretty cottages built. It is all closed up, vacant for want of a good manager to run it. It is now in the possession of the Odd Fellows of San Francisco. They do not know what to do with such property and therefore offer it for sale at an enormous discount. The buildings are worth more than the sum asked, and the land is excellent for cultivation, grazing. I wish our people could have it. It is the most beautiful place I ever saw.

Father is using the water here now. It does wonderful cures for inflammatory diseases. He bathes in it. We shall come here every day

But we must now leave. Shall put this in the office as we return home. This is only five miles from our home, and we were thinking of going sixty miles to Bartlett Springs and camp a few weeks. But we shall now come here. We can have the use of one of these cottages free. Our horses can feed on the grass on the expansive farm.

Mother.

Lt 27, 1878

White, W. C.; White, Mary

Litton Springs, Healdsburg, California

May 5, 1878

Dear Children, Willie and Mary:

We received yours last Sabbath. We were glad to hear from you. We have just come out to the Springs, Mary Clough and myself, to get where Father is, to obtain his help in reference to Sketches of Life Incidents [Life Sketches of James and Ellen White]. Yesterday I spoke to the church at Healdsburg very pointedly and with great freedom. After I returned home I spent the rest of the day in preparing matter for the Signs, but lay awake until after two in the morning. I am not very well.

Father's symptoms are very encouraging. But you must know he has suffered in his hands and with acute inflammation, which has been so severe that he will lose three or four fingernails. He will, I believe, come out all right in the end. He comes to these springs, takes footbath and general bath, and spends most of the day and returns, and I think he is receiving benefit in thus doing.

You wrote me some time ago about the funds for the European Mission being sent to Battle Creek. We had a purpose in having them sent here. I knew that we could call means from those men who would send if it came directly to us; but if to Battle Creek, we not being there, they would not send their means, fearing that in our absence other hands would not make a right use of the means. We take in all these matters and act, we think, with wisdom in all these things.

Your father and mother are trying to follow as God leads, and if means come in here it goes to Europe and there is no confusion in the matter if it does not pass through Battle Creek. When in Battle Creek, we labor determinedly and earnestly for the health and vital interest of the cause there. When in California, we labor to strengthen and confirm the interest of the work in this missionary field. The cause is one, the work is one, and we will do all we can to sustain it in its several branches. We rejoice to learn of the success of the cause in Battle Creek, of the conversion of souls. May the Lord add to the church daily, is our prayer. Is Sister Clemmen's son among the converted ones? I wish you would make mention of him in some of your letters. For her sake I wish that special efforts might be made for his soul's salvation.

We see in reports some things that should never appear. Whitney writes in regard to Brother Gaskill's doing good in his labors. His name should not appear in the Review when his history is so well known in Battle Creek. I bore to him a pointed testimony at the camp meeting—that God would not accept him as a laborer till he straightened up the crookedness of his past course. Now someone should be critical in these reports and leave out the mention of those persons who are doubtful in their character and past life. Will you see those who have the responsibility of these reports and tell them to use more discretion and good judgment in every report inserted. They are not obliged to put in every report just as it comes to the office, but leave out, cut down, and have the reports just as they should be. Gaskill has no right to labor till he has made straight his crooked ways in the past.

I will comply with your request and send you some things for the benefit of the youth.

Elder Loughborough is pleading for me to go to Oregon. He says my testimony is greatly needed there and I shall have a woman to accompany me. I think I may go, but I have not decided fully. I do not think I shall cross the plains this season. Shall complete [Spirit of Prophecy] Volume 4 as soon as possible. I have been very much worn, but have hope of improving in the same way I got sick—by continual, earnest labor.

I want to know in regard to goods which were sent from Brother Hutchins of Vermont. You have not mentioned these things. Have they come? In them was a shawl I designed to have, and silk for dress;

but as no mention has been made to us of them, I concluded they had not come to Battle Creek. Please make some reference to this matter in your next letter.

I want all Father's linen pants sent, if you have an opportunity. I would like that striped linen skirt to slip over dress to keep off dust, unless Mary needs it. Send all Father's white vests. He suffers with heat and wants cool clothing. I want my mohair duster sent.

I would so like to have Mary Chinnock with me. Cannot she come? Write me what you think about it. I must have someone, if Sister Ings is to stay in Europe. I must have a good, reliable, conscientious girl. Can you think of one?

Mother.

Lt 29, 1878

Hall, Sister

Salem, Oregon

June 19, 1878

Dear Sister Hall:

I have copied these verses from a book. They may be appropriate for the Signs. Use them if you think best. I thought them good.

I am recovering from my journey. We have much hope that this camp meeting shall prove a success. We pray much that God will be with us.

I miss James so much. And I have feelings of indescribable loneliness, but yet I am among kind friends who do all for me that they can.

Your first duty, Lucinda, is to look out for your health. If you use up the health you have, then you can do nothing. I beseech of you for the cause of God and for Christ's sake, take care of your health. For the sake of your parents, your brothers and sisters, take care of your health. If you die, then the paper will have to do without you; and be warned in season, break right away and throw off all care, all responsibility for a time.

I feel the deepest interest in the cause and work of God for this time. My yearning heart's cry is for entire conformity to the will of God. I am not content. I must know the length, the breadth, the height and depth of perfect love. I cannot rest unless I know that God is working through me. I must be imbued with His Spirit. I am hungering and thirsting after righteousness.

Well, dear sister, will you go to Healdsburg and rest a while? Don't wait my return, for I expect to stay longer than I anticipated. I expect to go to Walla Walla which will detain me till the middle or last of July. Not a word comes to me from any of you. I am anxious to hear from Emma in regard to her mother.

Love to Lillie and all dear friends,

Mother.

I send this to Edson, fearing you may be at Healdsburg.

Lt 30, 1878

White, J. E.

Salem, Oregon

June 20, 1878

Dear Son Edson:

I have written this letter enclosed for Sister Stephens of Gilroy. I knew not her address. Ask Brother Giffeth and mail this immediately to her. I have just taken my first ride since I came to Brother Van Horn's. Sister Jordan took me to ride in the carriage. The scenery about Salem is very fine. In full view is Jefferson Mountain—white as a sugar loaf from top to base with snow. The largest is Mount Hood, perfectly white, cool, and grand.

I have not been favored with a line from my friends in Oakland. I am anxious to hear from Emma's folks; very, very anxious. Will you write me.

Adelia seems very matronly with her two boys. She makes a splendid mother. She is beloved by all who know her. Isaac is considered about perfection. They do all for my comfort that they can. They are comfortably situated.

I am recovering from my sickness and hope to be in good running order by camp meeting time. I speak in Salem Sabbath, Sunday in the prison to one hundred and fifty prisoners, and Sunday night in the Methodist church on the subject of temperance.

I do not fancy the climate of Oregon. It is cloudy and foggy, and in the rainy season there is but little sunshine. It is trying to Adelia. Lucy and I think she will be obliged to leave here soon.

I cannot write much news yet. I feel, deeply feel, the need of more of the grace of God. Edson, I wish to caution you about getting up a spirit of rivalry. God is using Willie, and He is pleased to use you. Work in perfect harmony in your different branches of the work, and let no spirit of jealousy or seeking for the supremacy come in. This is God's work. It is His cause. In the meekness of Christ do your work with fidelity, that you may finally hear the "Well done" from the lips of the Master. [Matthew 25:21.] Do not weave self into anything that you do, but hide in Jesus, exalt Christ, and in the meekness of wisdom walk in the path the providence of God opens before you.

I never saw a time when I felt more solemn and when the responsibilities seemed greater than now. All the time, talents, and resources which God has given you belong to Him. The great purpose and object of your life should be to secure the future, immortal life by a faithful life here and a reliance upon the merits of Christ. God has a claim to our constant service and our supreme affections. You are constantly making an impression, favorable or unfavorable to the truth, upon other minds. You may demonstrate in your life the power of the truth upon all with whom you deal. You may be a living epistle, known and read of all men. You may show, my dear son, to the world that the truth

which you profess sanctifies and ennobles the character, leads to industry and frugality, while it avoids avarice, overreaching, and every species of dishonesty. In your words, manifest patience and forbearance, and you may every day be preaching a sermon upon the power of the truth and do effectual service to the cause of God. Let no one say that the truth you profess makes you no different from the worldling—that “he is faithless and improvident and light and trifling as worldlings.” No, my son, do not give the least occasion for anyone to speak ill of your faith because you are not sanctified through the truth.

I feel honored to have my children where God can use them. [Luke 10:27.] I have been so pleased to see you, my son, feeling the responsibility of the work. I want that you should be a living embodiment of the truth and religion of Jesus Christ, and of the holy law which says, “Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself.”

Edson, God will help us. Pray much. Do not trust in yourself. Cling firmly to the cross of Christ.

In love to you both.

Mother.

Lt 31, 1878

White, J. S.

Salem, Oregon

June 20, 1878

Dear husband:

Your letter mailed the 11th came yesterday. The card mailed the 10th came in the same mail. I was glad to hear of your safe arrival. I had not before this heard anything since the card you wrote that you were within two nights of home. You report your feet and hands free from heat. I am glad to learn this.

I sent a card to Willie yesterday, stating I was feeling more natural. I am steadily improving and shall be able when the meeting opens to act my part in the strength and with the grace of God. I am invited Sunday to speak to the prisoners, about one hundred and fifty; I shall do so. Sunday evening, speak in the Methodist church. Sabbath, to our people. There is work laid out for me, and I expect to do it by the grace of God.

Van Horn and Adelia are living in their rented house, commodious and pleasant. Adelia seems quite matronly with her two children. She seems to take to the business of baby tending very naturally. Her eldest boy is a fine little dark-skinned fellow of five years old. She is, I fear, a little too indulgent. Adelia is a treasure. I think much of her. But I am confident her lungs will not stand this climate. There are very many who die with consumption here. There is too much cloud and fog and too little sunshine. I prefer the California climate to this.

Brother Jones and Frankie are here now. They are hard at work all of them fitting up the ground. There have been several camp meetings near here, but the grounds were in a terrible state, and

everything was unpleasant generally. Our people are desirous of showing what a camp ground can be and should be. I think they will make a success of it.

It is nearly one week now before the camp meeting commences. Next Thursday I shall have my tent upon the ground.

The brethren and sisters I have seen here are very fine people with some few exceptions. Adelia is very anxious to return to Michigan. I do not know what to say to her. Should I give her one word of encouragement, she would go with me. But Van Horn is really needed here, but there should be some other gift with his to be very effective, I think, in stirring souls and bringing them up to the point of decision. If there could be an experienced man to come in here, I think a much greater work would be done. Elder Waggoner should not have left this field. All liked him, but he was afraid the climate would not agree with him. I am sorry he has his mind so much on himself and his infirmities. As long as he dwells on these things, he will be inefficient everywhere. We must get out and away from self if we are of any use in the great work of God for these last days. I never felt the greatness of the work as now.

I feel the testimony within me; and for some weeks my mind has been exercised that it was not my duty to set myself down to writing while the most favorable opportunity is before me to bring my testimony before the people. I shall, I think, go to different points in California in company with a woman attendant, Emma, perhaps, and improve the favorable weather to address the people. The truth is like fire shut up in my bones, and I must speak that I may be relieved. I greatly regret that I have not done more the present season in going to different points. God has given me a testimony that no other one has, and I am responsible for the great gift. Our people in California know but little of me, but they shall be better acquainted ere long. At the camp meeting I shall meet many I have never seen, many who have been brought newly to the faith. I am not now studying what would be agreeable to me, but what is my duty. I can leave my writing [for Spirit of Prophecy] Volume Four till winter when shut in by the rains, then our good house in Healdsburg will be of the greatest service. So this is now my plan.

I have felt very lonely since you left, away from husband and children, but when engaged in active labor I shall not feel this so keenly. I shall not see the dear children before they go to Europe, but it is not necessary I should see them. I have not lived to please myself and do not wish to. It would be gratifying to be with my dear ones, but God knows what is best. I am glad you are with your friends and will have all done for you that can be done. I shall feel at rest in your case. And as to Willie and Mary, they are God's property. I feel that God has accepted the sacrifice of yielding them wholly to Him. It was a very great trial to me when I left Michigan, last fall. I had counted so much on being with my children. The last opportunity that might ever present so favorably for their companionship, but I brought myself to the point and left them. And now they will go to Europe before we meet again; but if we never meet in this world, if we can gather about the great white throne and sing the song of triumph and victory, there I will be satisfied.

I am pleading with God for to be qualified to do my work, looking to Him to guide me and not to be turned aside or diverted from it by any circumstances. God will help me, even me, to carry out His will and glorify His name. I have many very precious seasons in secret and family prayer. And the power of God rests upon me when I speak to the people. While Collins takes care of the place, I can come and go as I please. When he leaves in the fall, I shall make efforts to get a man and his wife to

be company for me, and here I design to stay, going and coming as duty dictates. I shall have no worriment about you, for you will have every care at the sanitarium. There is nothing to call me [to] the other side of the mountains. Work is to be found everywhere right where I am, enough to do which somebody must do. I am seeking closer connection with God that I may do this work, this sacred work, with fidelity. There is necessity for my having an eye single to the glory of God.

I do not expect to be at the General Conference. There is no need of me there—men of ability and influence, plenty of them there. I have committed myself to God. I do not say I shall not go, for I wait for light from God and hope to follow where He shall lead, be it in Battle Creek, in old England, or anywhere. I am not my own. God has given me an important work, and I will now as never before be faithful in this work if I fall at my post.

I feel the wants for this time. I cannot sleep nights. My heart is drawn out in prayer to God for a fitness for the work. He will hear; He will answer: I shall be imbued with His Spirit. I shall be strengthened by His might. I have not a doubt of it. Work! I need not cross the plains to find it. It is heaping up everywhere. The harvest is ripe for the sickle and so few laborers. I have no course to mark out for you, not even a suggestion to make. I leave you with your God. Seek His counsel and all will be well. You need have no fears that my judgement or ideas shall conflict with yours. God will teach us. Trust in Him. But my work must be here on the coast till I get marching orders. Should I see light, I would go anywhere, [even] if it were to Australia. I am watching and waiting and praying and working, meanwhile with all my might. Self and selfish interest shall not control me. I have risen early to get a good chance to write. I have had some very, very sad hours and some very precious ones since you left. Accept my love and best wishes.

Much love to our dear children and to Aunt Mary and Addie and May.

Your Ellen.

Lt 32, 1878

White, J. S.

Salem, Oregon

June 24, 1878

Dear Husband:

I received one card and a letter from you wherein you speak of the fair ground, but nothing since. In regard to that purchase, I have nothing to say. I expect to occupy our house in Healdsburg this winter and complete my writing there. This will be better for us both. I think the bracing winter East would really be an advantage to you, and you are among your friends who will do all in their power to make you happy.

I am feeling more and more deeply that I must accomplish my work. I feel a preciousness, a nearness to God; and although I miss you very, very much, and love you, yet I feel at present I belong to God to wait for and do His will. I tell you freely it is a great sacrifice to my feelings to have you separated from me as you are, and yet it seems to be that it is as God would have it, and I must be reconciled. It has been hard, so hard. I wept and prayed and pondered and wept again, and the steady

conviction forces itself upon me that it is right as it is. God's work is great. It demands our first attention. Separated as we are, we shall not be influenced by each other, but we shall look to God separately and do our work in His fear and to His glory. I feel like looking to God constantly. My life is a life of prayer. I am praying for you every day, and my heart is very tender, broken before God. I know the Lord will lead me when I trust in Him so fully, so implicitly. Our heavenly Father will tenderly watch over you and will give you health and strength and grace to work for Him. If it please Him that we should again be set to work together, we will in the fear of God do His will; if not, we will in humility do His work to His glory, not pleasing ourselves. I am feeling confidence and trust in God as I used to do.

Last Sabbath [June 22] I spoke to our people in their convenient, rented meetinghouse. Nearly one hundred were present; most were Sabbathkeepers. I had great freedom in speaking, and the word was gladly received. There were about twenty unbelievers present.

Yesterday by invitation I spoke to the prisoners. Sister Jordan, a very amiable woman in the faith, took me in her carriage. Brother and Sister Carter also accompanied us. Sister Carter labors with the prisoners much of the time. I was surprised to see so fine a company of intelligent men. Oh, so sad! So many young men, younger than our own dear boys, so bright and looking as though they might fill any position in society. You would not dream that they were prisoners, only as you looked upon their strange dress. And this was so neat and clean; there was nothing repulsive in their appearance.

The superintendent first ushered us in, and then at the sound of the bell the heavy iron bolts were drawn back with a loud noise, and there swarmed from their cells one hundred and fifty prisoners. Then we were locked in with them—the warden, superintendent's wife—a Southern lady—Brother and Sister Carter, Sister Jordan, and myself. The prisoners sang, led by Brother Carter. There was an organ. The performer was a young man, an excellent musician, a man of promise—yet oh, how sad, a convict! I engaged in prayer, and every brow bowed. They sang again, and then I addressed them.

They listened with the most profound attention as I spoke from these words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [1 John 3:1.] I then presented before them Adam's sin, his fall, and the gift of God to redeem Adam's failure; the love here manifested to save man from sin and ruin. I dwelt upon the temptation of Christ in the wilderness, the victory gained in behalf of the race, and how man may overcome the seductive snares of Satan by making Christ his trust. In His name and through His merits the vilest sinner might have pardon and gain heaven through a life of obedience. I dwelt a few moments upon the nature of sin, that sin was the transgression of the law, and how through repentance toward God and faith toward our Lord Jesus Christ the sinner might be saved with a full and free salvation. But he is not saved by the merits of the blood of Christ while he continues to transgress the Father's law. Christ did not die to make it possible for the sinner to be saved while continuing to transgress; Christ died to evidence to the sinner that there was no hope for him while he continued in sin. Through obedience to all God's requirements is his only hope for pardon through the blood of Christ. I dwelt largely upon the great reward to be given the final overcomer—the crown of life that fadeth not away to be placed upon his brow.

The people listened with the most solemn mien, and the tearful eye and quivering lip showed that their hearts, although calloused with sin, felt the words spoken.

Again the heavy bolts were withdrawn, and the prisoners went slowly back to their cells. After all had gone, I was let out. I was introduced to the president and wife. She grasped my hand cordially. Said she: "I would not have lost this opportunity to hear what I have heard for anything. It was all so clear, so simple, and yet so elevating. Women can do far more than men in speaking to these convicts. They can come straight to their hearts." She thanked me for coming and invited me to come again.

I was asked if I wished to view the prison cells, and I answered, No. Were my husband with me I would talk with some of the prisoners and visit the cells, but as I was without my husband I did not wish to do so.

I tried to imagine the youth around me as my boys, and to talk with them from a mother's heart of love and sympathy, with no thought of lowering the standard to meet them in their sinful, lawless state, but to exalt the law and hold the standard of the cross of Christ high, and then show them the path of virtue and obedience to attain to this happy position, redeem the past, and secure eternal life.

Sunday evening [June 23] I spoke in the Methodist church upon the subject of Christian temperance. We had a good audience. The choir sang a most appropriate song upon the subject of temperance. The organist was a most accomplished performer. I had freedom in speaking, and all gave the deepest attention. After I ceased speaking, the choir sang again, "The Song of the Reapers." The voices and the organ blended, rich and clear, in perfect harmony.

At the close of the meeting the Methodist minister shook hands and said: "I thank you for the words you have spoken tonight. They have deeply interested me and I hope will do great good." I thanked him in return for the privilege of the house in which to speak words for the Master.

I rested well last night, and I am going to keep myself in working order by taking the very best care of myself. I hope God will help me, for I can do nothing without His help.

The church in Salem are begging of me to stay with them and labor at least one month. This is an important place. There are many interests here. But I answer them, "No. I have work to do elsewhere." My testimony is gladly received, and many hearts are warmly knit with mine. Already I have decided to stay two weeks longer and go to Walla Walla. I shall have an appointment at Portland and on my way to Walla Walla at The Dalles, I think it is.

There is work enough to do, and let us hide in God and seek to obtain purity of heart, meekness, and lowliness of spirit, and to be refined and sanctified, fit for the Master's use here, and the heavenly home of the blest and holy hereafter. I will not live for self. I will not lose sight of the self-denying, self-sacrificing Redeemer. He pleased not Himself. I shall be glad to hear from you any time and will write as often as I can.

Much love to yourself and all our dear friends.

Your Ellen.

Lt 34, 1878

White, J. E.; White, Emma

Salem, Oregon

June 26, 1878

Dear Children, Edson and Emma:

Not one line have I received from Oakland. I have thought since I have been here of the saying, "Out of sight, out of mind."

I have been drawn out in prayer for Sister McDearmon, and I have the earnest that she will not die. Cling to God, my children; believe, oh, believe. The Lord is our refuge, a very present help in time of trouble. He will not leave nor forsake us. His own right hand will be raised to deliver us. I have very much I want to write, but concluded to wait until I receive some word from you.

My dear children, I feel so grateful that you are connected with the sacred work of God. You both may be living preachers of the truth in your deportment and faithfulness in your work. "Watch and pray, lest ye enter into temptation," was the watchword Christ gave His disciples. [Mark 14:38.] You may be daily obtaining a more correct knowledge of God and your trust and confidence daily increasing in Him. You want a fresh and living experience in the things of God. Do not become self-confident, self-sufficient. If you do you will surely stumble because you will not walk in the light. I have seen so many youth of promise, when they entered the warfare and put on the armor boastingly, lay it off with confusion and shame. I hope this will not be your case. I pray that it shall not be. It may not be and will not be if you walk humbly, distrustful of yourself, and yet strong and unwavering in God. But do not trust to your own wisdom; trust in God. Make Him your wisdom and your strength. God will entrust you with greater and still more elevated responsibilities as you bear the proving and the test of God. May God make your hands strong and earnest and faithful with your heart sanctified to do His work for time and for eternity.

Dear Children, my heart says, Praise the Lord! I believe that the hand of the destroyer has been stayed, but I rejoice with hope and faith. I have prayed much for you and for Willie, Mary, and Father; also for Emma's father and mother, whom I greatly esteem for their works' sake. They are precious in the sight of the Lord, and He will not willingly afflict or grieve the children of men. Tell dear Emma to wait on the Lord and lean heavily on the strength of her Redeemer, precious Jesus. No one ever trusted in Him and failed. Children, for some reason I feel called out to write you to have faith in God. Let faithfulness mark your every act. Men may not appreciate what you do, but God will ever read the motive which prompts to action, and the credit will be given justly.

I am now upon the camp ground. Have ridden out three miles to have the ride and to see if there were any suggestions to make. The sisters are very busily engaged in making evergreen trimmings for the arch and for places where needed. I am somewhat tired.

I spoke Sabbath in the church to a good congregation, with great freedom; Sunday forenoon to 150 prisoners in the prison; in the evening in the Methodist church to a good congregation. The Methodist church is nearly as large and almost a model of the one in Battle Creek. My talk pleased all who heard it. Monday evening I spoke again to our people in their hired church with great freedom. Today I am not as well as usual; bilious, I think. I do not like the climate very well. But after I become accustomed to it, I think I should enjoy it better.

Received a card from Father written the thirteenth, saying all expected me at the conference and all united in saying I should be there; but this does not decide me to go. I shall not go unless I feel more deeply the need of going, or duty to go. Edson, there is enough for Mary to do. Let her work in to do some things that Lucinda is doing. Both of the girls are overworked.

Mother.

Lt 35, 1878

White, J. S.

Camp Ground, Salem, Oregon

June 27, 1878

Dear Husband:

Your card came yesterday. Glad to learn that you were as well as could be expected. I am in some respects improving in health. The meeting opened this morning at six o'clock. We did not get upon the ground till the ten o'clock meeting. Elder Loughborough spoke from these words: "What think ye, that He will not come to the feast?" John 11:56. I was not present. In the afternoon I addressed the people with freedom.

I have had the pleasure of meeting Brother Maxson and wife and Sister Wood, their daughter. Brother Maxson is a very pleasant-appearing old man. His wife does not bear so pleasing an appearance, but they say she is a very good-hearted woman. This looks like a small meeting, indeed, compared with our camp meetings East. But the people here think it is a big thing.

I see and feel that although Brother Van Horn is an excellent man, he lacks the qualifications for a successful laborer. He is slow and dull. He is, I think, affected with heart difficulty. At any rate, there should be a man to connect with him who is energetic and thorough in financial ability. He does not discern good opportunities and seize them, making the most of the situation. I tell you there is a serious lack. If anything is accomplished here in Oregon in the future, some man must come here who is quick to see and understand the wants of the cause. No one has made a word of complaint of Brother Van Horn, but I see his deficiencies. Someone must connect with him of altogether a different organization. There is one universal testimony that Brother Van Horn is a good man. His discourses, they say, are pure and elevated; as a speaker he cannot be excelled. But I see great need of qualifications that he has not, and never will have.

Brother Waggoner was highly esteemed on this coast and should not have left. If Brother Jones could have the right starting in, he would make a promising young man, but here again I fear he will not commence right and be balanced by experienced laborers. Brother Jones is young and needs to be molded. He is a conscientious young man; he feels deeply and is sensitive. All these peculiarities are good, but need to be balanced aright. There is no one here to teach him, no one here that he can look to for education or example. I wish he could attend college this winter and next summer. I think he could start in with better understanding and better courage. There is not much here to give a young man courage unless he has a superabundance of it naturally.

Oregon is a good field, but the men who labor here must not only possess ability, but indomitable courage to meet a godless element existing in the ministry and in society, and to press their way through all discouragements and moral darkness and depravity. If Brother Jones could be instructed as some young men are being instructed at Battle Creek, it would be the making of him, I think.

Everything on the ground is fitted up in nice order. It has cost considerable labor to take a forest and prepare it for [a] camp ground, making it attractive and beautiful; but this has been done here. It is the admiration of all who look upon it. The man owning the ground has promised them the land for five years, without cost to them, in consideration of the work done to prepare it. The trees are fir and tower up high like the redwood trees of California, only more beautiful in foliage. Some oak and walnut are interspersed. White pine here remind me of Maine. The very atmosphere is fragrant with the perfume of these evergreen trees.

June 28

One day of our meeting is already in the past, and soon the first camp meeting in Oregon will be ended. Will there be souls saved as the result of this effort? May God work for us, is my prayer. God only can turn the hearts and transform the affections and character. Shall we see of His salvation here? We are hoping and praying that this may be the case.

I feel the necessity of deeper piety and more earnest faith among our people. Because there are revivalists who labor for excitement and move the people by impulse, this is no excuse for our ministers' having the theory of the truth without the deep moving of the Spirit of God. Jesus connected His disciples with Himself in His ministry, that they might be educated to carry forward the work where He should leave it. They were not only to be conversant with the Scriptures, but to do the works that He had done in His name. They were to witness His life of daily self-denial and self-sacrifice, His life of prayer and of doing good, that He might be the Light of the world. His followers are to pursue the very same course. Close connection with Jesus Christ alone will give our ministers a fitness for the great work which must be done in warning the world and in winning souls from deceptive errors to the truth which involves a cross.

There are some excellent souls here who love the truth and whose eyes are open to see the deceptions that exist in the popular ministry. The ambition with many in the ministry is to please the people who are lovers of pleasure more than lovers of God. The Congregationalist minister went into the desk about six weeks since and took from his pocket a yellow-covered novel and read several pages in regard to the mermaids of the sea; and after extolling Victor Hugo as a writer far ahead of our American writers, he opened his Bible, read a few words, made a few remarks, and closed. The people generally seemed well pleased with this effort, but not all. This dish of pleasing fables suited the appetite of a pleasure-loving people who see no attraction in truth which requires practical godliness.

Another minister seeks to please his congregation and tells them young people must have pleasure; it is no harm to go to the theater and attend parties of pleasure and to dance, for Jesus attended a wedding feast. All this is in keeping with the theory that you are not saved by good works, but by Christ and Christ alone. The ministers tell the congregations they cannot keep the law. No man ever kept it or ever can keep it. What a theory! The wise and good God presents to His people a law that is to govern their actions which it is impossible for them to observe! What a character to give our

heavenly Father, who so loved man that in order to save him He did not withhold His only Son, but gave Him up for us all! How much more, says the inspired apostle, will He not with Him freely give us all things?

It is a marvel to me that God will bear with the perversity of the children of men so long, bearing with their disobedience and yet suffering them to live, abusing His mercies, bearing false witness against Him in most wicked statements. But God's ways are not as our ways, and we will not marvel at His loving forbearance and tender pity and infinite compassion, for He has given an unmistakable evidence that this is just like His character—slow to anger, showing mercy unto thousands of those who love Him and keep His commandments.

I am thankful indeed for the sweet peace I enjoy this morning. I rested well last night and feel to rest my soul upon God this morning. He will not leave me nor forsake me. He will be to me a very present help in time of need. I think of you much and pray for you and then do not worry but believe that you have good care; much better than I can give you.

Souls are perishing in their sins on every side. My soul is drawn out after them. I long to arouse them from their stupor of death. Oh, how many have never yet been warned, never heard the truth, while exhortations and warnings and prayers fall upon the ears of others who pay no heed, but reject privileges and opportunities which would be for their salvation if they would profit by them. They seem ice-bound. But our own hearts must be warmed with the divine fire; our own Christian efforts and our Christian example must be earnest and powerful.

The obligations resting upon us are not small. Our sense of dependence will drive us closer to God, and our sense of duty to be performed will summon us to effort, combined with our earnest prayers—works, faith, and continual prayer. Power! Power! Our great cry is for power without measure! It awaits us. We have only to draw; to take God at His word; to act faith; to stand firmly upon the promises; to wrestle for the endowment of the grace of God. Learning is not essential; genius is not necessary; eloquence may be lacking; but the prayer of the lowly and contrite heart God hears; and when He hears, no obstacles on earth can hinder. The power of God will make us effectual.

Much love,

Your Ellen.

Lt 36, 1878

White, W. C.

Salem, Oregon

June 28, 1878

Dear Willie:

I received your letter this noon. I sent a letter to Father this morning. Will now send a letter to him and you in the same envelope. You speak of my finishing my fourth Volume, Willie. I shall travel when I can and speak to the people; and then when winter comes and I cannot travel, I will write.

God has given me a testimony to bear to His people that He has given to no other one, and I must bear this testimony which is like fire shut up in my bones. I have given myself to the Lord, and I feel like praying much and working also.

I would love to see you before you go to Europe, but I do not expect to see you. I have given you to God. You and Mary are very dear to me, but you both belong to God. I would not hedge up your way for an instant to gratify my motherly feelings. God gave His dear Son to die for sinful man, and shall I let selfish feelings come in? No, no. I never expect to look upon your faces again until I meet you around the great white throne. Not a murmur is in my heart. I feel that God has been good to me. He has honored me in giving me children that He can use in His work to advance His cause. This is the greatest blessing that a mother can have, to know that her children are striving in every direction to benefit man and glorify God. These words are expressive of my feelings:

“Do something, do it soon with all thy might;

An angel’s wing would droop if long at rest,

And God Himself, inactive were no longer blest.”

When I have known of your constant care and earnest labor, fears have come in my mind that you so young were lifting too weighty responsibilities. You should not be so constantly pressed with grave responsibilities. Then I have thought, God will strengthen him if he will only cling to His divine arm. Someone must bear the heavy load; someone must do the very work you are doing; and then my prayer to God has been that His strong arm would hold you up. It will be a satisfaction to know that you have done what you could. Your own character will be improving as the result of steady discipline and beneficent labors. Your faith will be increased; your zeal quickened and your love intensified. You will be enabled to appreciate more fully the sacrifice of Christ. Your earnest and persevering efforts, dear children, will be crowned with success. And when at last the warfare is ended and the reward given the faithful, if my children shall wear a royal diadem of glory among the principalities and glorified in heaven, it is enough.

I say it over and over, as selfish desires arise, Working not only for time, but for eternity. But, my dear, dear children, do not settle down with any commonplace experience. Nothing short of walking with God should be your ambition. Let the divine light shine in your countenance, because [if] shed abroad in your heart, you will have power with God and with man. I tell you, Willie, why the truth is not more powerful in the conversion of souls. It is because the bearers of it are not sanctified by the truth they profess. Jesus is a power enshrined in the heart. He will be revealed in the life. Rest not unless you have the abiding witness that Christ is in you and you in Christ. May you say, “I have set the Lord always before me: because he is at my right hand, I shall not be moved.” Psalm 16:8. Dear children, my heart goes out for you daily in earnest prayer. I believe God will strengthen and bless you and make you instruments of much [good].

God will endue you with heavenly vigor and will satisfy your souls with rivers of living waters. Look to Jesus always, trust Him continually. Rise above discouragements, and let the power of grace abide with you continually. The more closely you cling to Jesus, the more closely will He cling to you. Never be content with merely a form, never become prosy, but be alive, be earnest. Let the love of Christ

dwell in you richly. Write me, dear children. Direct to Oakland, Cal. This must be sent off at once. The Sabbath is drawing on.

Mother.

Lt 37, 1878

White, J. S.

Salem, Oregon

June 28, 1878

Dear Husband:

I received a few lines from Willie today with the cheering account of your steady improvement in health. For this we have hoped and have not ceased our earnest prayers. The Lord has a work for you to do. You must not be discouraged even if you have days of suffering and pain and weariness. Think how long and continuous have been your labors without any period of rest. Night has been turned into day, and you have been taxed constantly. But I have strong faith for you that you will be strong again and bear a clear and earnest testimony of truth to large congregations. I miss you here so much, but the Lord has not left me alone. Today has been a precious day to us in Oregon. The Spirit of the Lord was manifested in a most marked manner in the nine o'clock social meeting. Many humble, good testimonies were borne, and the melting Spirit of God rested upon preachers and people.

I tried to speak to the people a short time. I told them that it is the privilege of the Christian to come to Jesus in living faith, being in earnest, claiming the promises of God, not depending upon feeling, but taking God at His word. He is a God of love, of tender compassion, of long forbearance, more kind, more beneficent than the kindest earthly parent. We may unburden our whole heart to Him, tell Him those things which we would not confide to mortal ears; humbly cast ourselves on His all-supporting arm. "This is the victory that overcometh the world, even our faith." [1 John 5:4.] It is our duty and privilege to believe; it is God's to plan and execute. We must cultivate confidence in God. Plead the promises. God has promised it; He will fulfil His word.

While talking faith and presenting Jesus as our strong helper, my heart was broken, the tears flowed freely. I seldom weep, but the melting love of Christ melted my heart and opened the fountain of tears as I presented the great ransom Jesus had made for our souls that we might have pardon, purity, and peace, and a heaven of bliss. God would have His followers useful on earth and honored and glorified in the kingdom of God.

Our blessed Saviour left the glory which He had with the Father before the world was; He became obedient unto death, even the shameful death of the cross, that He might open a door that no man could close. The gates are today ajar for you, for me. Jesus passed through the fearful conflict with the powers of darkness. The Son of God was laid in the tomb and raised from the dead, that death should not be an eternal sleep, but that all who believe in Him might have eternal life. He has wrought out the plan of redemption.

We sought to lead the people to reach forward to the things that are before us, seeking earnestly to attain the highest elevation of Christian character. In this we must rely simply on the merits and righteousness of our surety. We must have awakened in us a holy jealousy of ourselves and cultivate a spirit of vigilant prayer. We want the spirit of earnest, longing desire that Moses had when he prayed, "I beseech Thee show me Thy glory." Exodus 33:18. And his petition was not presumptuous. God did not rebuke His servant as being bold and irreverent.

The Lord would have us day by day more like Christ, keeping His words, conforming to His precepts and example, entering more and more deeply every day into the spirit and meaning of God's requirements and gracious promises. We need not dwell upon and feed upon past experiences when the Lord was gracious to us. We have the same Saviour, the same Fountain of living waters, the same loving invitation, "If any man thirst, let him come unto Me, and drink." John 7:37. There are brighter, higher attainments of the rich blessings of God. We must not be satisfied with a few glimmering rays of the light of God's glory. We want to be changed into the same image from glory to glory. Our best days are not behind us, but yet to come. We have had only an earnest of the blessings.

There is a work for us to do to put away all self-love, all love of the world, and everything that defiles the temple of God, and welcome the peace and the love of Jesus into our hearts. An indwelling Saviour we want continually. Jesus will then be revealed in our character. We shall be His witnesses, and His power will attend all our labors.

It is the truth exemplified in the life; it is the gospel of salvation dwelling in the heart, beaming in the countenance and expressed by the lips, that makes us representatives of Jesus. The most successful way to reach men is through divine power. We may pray—we are invited to pray, commanded to pray—and He who has told us to pray will hear our petitions and will work for us with divine power. He will make our path all luminous by His divine light. The daily suppliant, if he have faith, will be like a tree planted by the river of water; his leaf will be always green, and he will bear an abundance of fruit.

The Spirit of the Lord rested upon the congregation. His sweet, melting power was in our midst. How thankful we should be for these heavenly tokens!

Elder Loughborough spoke to the people in the forenoon. I spoke in the afternoon and sought to present before the people the necessity of practical godliness. The power of the Lord sustained me to bear a plain, pointed testimony. Our numbers are increasing, tents are still going up. We have now twenty-two tents, besides the two large tents.

I see that in order to work effectively we must have a firmer hold upon God. We must abide in Jesus and let Jesus abide in us. We must ourselves be sanctified by the truth and our whole lives must be elevated, ennobled, and dignified by the truth we profess. Oh, how many who are today teaching the truth need a thorough conversion, an indwelling Saviour to shine forth in their lives and make them valuable members of society, a living blessing to their families, friends, and to the church! The whole being needs to be transformed, the current of life changed, so that it shall flow towards God and heaven. Living light-bearers are now needed to convert sinners from cherished errors to become cross-bearing disciples of Christ.

Our ministers should preach more of Christ; they should weave Christ into all their sermons, for He is the Alpha and Omega, the beginning and the end. Our ministers must feel the peril as well as the worth of souls. Never can the worth of a soul be estimated, except through the cross and in measuring eternity. A sinner saved from death is to save other souls from death. These souls, being partakers of the divine nature, have capacity and power in this world and cease not in the future, immortal world. As they increase in spiritual strength and divine knowledge in this life, they will rise higher and comprehend more clearly the honor and glorious elevation and felicity of the ransomed in the future life. Oh, that our ministers would be men of prayer, men of piety, devoted to the work, and walking with God! They can be, and they can be indeed the light of the world.

Dear Husband, let us hold fast the hand of Jesus. Let us trust Him fully and put no reliance on self. In God is our strength. In God will we trust. Be of good courage in the Lord. Lean heavily upon Jesus' all-sustaining arm. Jesus, Jesus, only Jesus.

Your Ellen.

Lt 37a, 1878

White, J. S.

Salem, Oregon

July 8, 1878

Dear Husband:

Our camp meeting is closed; it is in the past with its burden of record. The doctrinal and practical discourses given have interested many not of our faith. Some have expressed deep interest in the subjects to which they have listened. The grounds, the arrangements of tents, and the perfect order observed have been a subject of remark abroad by those not of our faith.

Some stated that they were fearful to bring their children upon the ground because camp meetings generally have been of a character that would demoralize rather than ennoble. The loud, boisterous shouting, the want of order, the noise and confusion made by the irreligious class left impressions on the mind that would bring religion into disrepute. "But," said they, "we find none of this here. Everything has moved off well. I am glad our children were here to listen to the discourses upon Bible subjects, temperance, and the practical lessons in the life of Christ. They are so new, so interesting, the children can comprehend it all. This must benefit any of the youth who may hear it."

Yesterday I spoke in the public square in a beautiful natural grove of evergreens. Unfortunately I had taken cold on Sabbath and was quite sick. Was unable to sleep. But the appointment was out, and I would not disappoint the people if I could possibly speak. I ventured, and although hoarse, spoke to the people. I dropped the subject I intended to speak upon and made most earnest, solemn appeals directly to the hearers. My heart was very tender, and the tearful eyes and solemn faces evidenced that the hearts of the people were affected. I trust this effort was not in vain. God can work, making His strength perfect in our weakness. Brethren and sisters felt deeply. They say their hearts were deeply moved and that prejudice and opposition had melted away, for it seemed that the Lord had spoken to them through feeble clay.

Sabbath the Methodist minister had come to Elder Van Horn's to solicit Mrs. White to speak in the Methodist church Sunday. On account of my hoarseness the meeting was deferred to Tuesday evening. I have been treated with the greatest courtesy by denominational ministers and people.

Lt 38, 1878

White, J. S.

Salem, Oregon

July 1, 1878

Dear Husband:

The important meeting is now ended. It is estimated that about two thousand people were assembled today. Elder Loughborough preached this forenoon to a good audience. This afternoon they flocked in until the seats were filled. The wall of the tent was removed and seats extended all about outside of the tent. And then there were many standing outside the circle. The attendance was more than could be expected—three miles from Salem, and cars did not run Sunday.

I spoke with great freedom upon the subject of temperance. All listened with the deepest interest. After the meeting closed, many came to me, outsiders, and thanked me for the words spoken. One man had brought his family eight miles from the country. He greatly desired that I should make an appointment to speak in one of the churches in the community where he lived. He said he never heard anything like this before. "Why," said he, "do not our ministers tell us these things? Why are they so silent upon these important truths?" said he. "I know the people who have heard you today have received your words. They say these words should be spoken from the pulpit in every community in the land. Infidels and men of perdition say it is truth, every word of it." Said he, "I thank you again for the words you have spoken. I will take them home, and my future life shall show that I heeded them." Said he, "I shall pray God to spare your life to continue to speak such words as you have today."

Venerable men and women not of our faith thanked me for presenting to the people truths which the ministers are silent upon. "You are correct," said one venerable couple, "in placing tobacco and liquor on the same ground. Your remarks to mothers were fitly spoken, but we never heard them thus spoken before."

Yesterday was an important day. In the afternoon I spoke from Christ's riding into Jerusalem. Deep feeling was in the meeting. Between twenty and thirty came forward for prayers. Seventeen decided to give their hearts to God and placed their names on the covenant.

This meeting is doing a good work for the cause of present truth. The grounds are a beautiful grove and fitted up so neatly and ornamented arches so tastefully, is in such marked contrast to the grounds where other denominations have held their meetings. All are struck with the nice arrangement and perfect order observed upon the grounds. Mr. Stevens, the owner of the grounds, has attended nearly every meeting in the daytime, frequently bringing his family. He stated that he had been thoroughly disgusted with the camp-meetings that he had ever heretofore attended. Everything was conducted in such a manner as to leave an influence upon his children that was

deleterious, and he had forbidden them to attend the camp meeting. But the camp meeting here on this ground was an exception. He was anxious to have his children attend these meetings, for the influence was to strengthen them in the right and the teaching to lead them to resist evil.

This man has felt deeply through our meetings. One of his sons is already keeping the Sabbath. We hope he will not only be charmed with the order upon the ground, but that he will accept and obey the whole truth because he sees it to be truth.

The presence of our dear Brother and Sister Maxson and their daughter Sister Wood has added greatly to the interest of the meeting. Sister Wood has been the leader of our singing. God has blessed her with a rare talent as a musician. Her melodious voice in songs of praise has floated out, we believe, and glorified God. The testimony of Brother Maxson that he had come here to Oregon twenty-five years since alone [remainder missing.]

Lt 39, 1878

White, J. S.

Salem, Oregon

July 8, 1878

Dear Husband:

Yesterday I spoke upon the public square in a beautiful grove of evergreens. I had taken cold on Sabbath and was very sick all night. I may have slept one or two hours in all. My throat was so filled I could scarcely speak. I was very hoarse, but rather than disappoint the people, I ventured. When I found that it was an impossibility to pursue the subject I had selected, I left it and appealed to the people as I was led. Hearts were touched and the opportunity was not wholly lost. God can turn even this apparent defeat to a great victory. But I cannot find anyone who agrees with me that it was a defeat. They say [it] was not in any wise, but far more effective in breaking down prejudice and opposition than if I had talked with force and power.

Sabbath, the Methodist minister, Tower, had come to me soliciting me to speak to his people in their church, a very fine church similar and every way superior to that Methodist church in Battle Creek. I had labored very hard in the camp meeting and was susceptible to colds. And this cold forced me to defer speaking till next Tuesday night. I have been treated with the greatest courtesy and kindness by denominational ministers and people. That bigoted feeling we have had to contend with in the Methodist church does not exist here to any great extent.

There were two hundred and fifty out to hear me Sunday afternoon when I spoke on the commandments. I expect a good audience Tuesday evening. I shall speak upon the words of Christ, Consider the lilies of the field. [Matthew 6:28.]

The impression left from our camp meeting is excellent. The Methodist minister said that since the people had heard me one week ago last Sunday night in the Methodist church, they were desirous to hear me again. Salem is to Oregon what Oakland is to California. It is no second place. The people are intelligent and aspiring as in Oakland. The people consider my doing them a favor to speak in the churches. The practical lessons of Christ are to them new and intensely interesting. The sound of our

camp meeting has gone abroad everywhere. The order of the grounds, the arrangements of tents, and the subject matters presented have waked up the ministers and the people.

We intended to leave Oregon on the Oregon steamer last week, but excursionists from Oregon to San Francisco and from San Francisco to Oregon crowded in three days before she sailed. Every berth and every position on deck where people could bunk down was secured in the Oregon and opposition steamer Republican. From eight hundred to a thousand people sailed on the Republican for five dollars and back. We shall have to pay fifteen. We paid twenty-five coming up.

I bring with me one student, a delicate but lovely girl of true, moral worth. Yesterday three letters reached me from you by Willie Cornell. Thank you for all your interest for me. Letters come to me from Oakland filled with expressions of anxiety lest I shall leave my writings and be drawn away from the Pacific coast. Loughborough says there can be no change in the appointments for camp meetings.

Why are you thinking Elder Loughborough the man for Old England? I should say he was not the man at all that [I] would take there. He has not proper dignity in the desk, in appearance, or in address. I should select others before him. Waggoner would be a better man. But he should have not left this coast. His ability is just what is needed here. Everyone liked him, and he might have done much good. Hurrying Loughborough to Old England is in my mind an oversight in judgment. He is not the man for any such place. He says he cannot leave under a year anyway.

Lt 39a, 1878

Kilgore, R. M.

Salem, Oregon

July 8, 1878

Dear Brother [Robert] Kilgore:

I have arisen early to write you. Additional light has been given me of late, for which I am responsible. Twice while in Oregon the Lord has revealed Himself to me. While pleading with the Lord in the night season, I was shown in vision many things connected with the cause of God. The work of God in Europe and Old England was presented before me. The state of things at the great heart of the work—our college, sanitarium, church, and publishing house—was presented before me. The work in Oregon and in other new fields was shown me; also the work in Texas passed before me.

There will be the greatest need of the work starting right in a new field, bearing the impress of the divine. In these new fields, many will be in danger of accepting or assenting to the truth who have not a conversion of heart. When tested by storm and temptation, it will be found that their house is not founded upon the rock, but on sliding sand. Practical godliness must be possessed by the minister and developed in his daily life and character. His discourses should not be exclusively theoretical, but spiritual and practical.

I was shown some matters in Texas not favorable to the prosperity of the cause of truth. The Rust family have not heretofore been a blessing and help to the cause of God in any place. These brothers

should not congregate together. Their influence has been shown me before this as not being a sweet-smelling savor. They cannot build up the cause of God. They have not the elements within them capable of exerting a healthful, true influence on the side of God and the truth. Had you the mind of God, you would not have been so void of discernment. Smooth words and fair speeches have deceived you.

These brothers are not all alike, but all have defective characters. They may by constant watchfulness over themselves and by earnest prayer to God in faith make a success of keeping self in its proper position, and through Jesus Christ be transformed in character, that they may have a moral fitness to meet the Lord in peace when He shall come. But God will not lay any important responsibility upon these men, for souls will be imperiled if they attempt to lead them in any way. These men are simply unfitted to lead the flock of God. At the very time that the words should be few and well chosen, modest and unassuming, their natural traits of character will be woven into all that they do and all that they say, and the work of God will be marred.

You, my brother, have had too great confidence in the ability of these men. A ship may be sound in nearly every respect, but if there is one defect, a bit of timber worm-eaten, the lives of all on board are imperiled. A chain may have mostly sound links, but one defective link makes it defective and worthless. There may be some excellent qualities in individuals, but some marked traits in their characters unfit them to be entrusted with the solemn, sacred work of God. The example of these men must not be considered fit for imitation.

You need much done for you before your labors can be what they might be and what they should be. Your sympathy and union with the Brethren Rust has not elevated and sanctified you, but has had a tendency to rust and corrode your spirit. Your understanding has been darkened. Brother Robert, you are naturally tenderhearted, while you are not naturally refined. To have your sympathy and association with those whose life and character have been cast into an inferior mold will not elevate and ennoble you as God's representative, but will mar your usefulness and disconnect you from God.

You are of an impulsive temperament. Burdens of the cause do not set very heavily upon you; and unless you are constantly under the refining influence of the Spirit of God, you will become coarse and common. In order rightly to represent the character of Christ, you need to be spiritualized and brought into a closer connection with God. In the great work in which you are engaged, your own heart must be sanctified, your own thoughts elevated, in order for you to be a co-worker with Jesus Christ. "Be ye clean, that bear the vessels of the Lord." Isaiah 52:11.

Had you a high sense of sacred things, you would be very cautious in consenting to have any one of the Rust brothers occupy responsible positions in the cause of God. They are not fit for this work of heavenly origin. The work of God would stand higher today in Texas if the Rust brothers had no connection with it.

I might mention every particular, but shall not at this time. Suffice it to say, These men are not right with God. The character transmitted to them as their legacy at birth is very objectionable; but they have been unable to see but that they were competent for almost any calling, if their brethren did not keep them back. Feeling thus self-sufficient, they have not made efforts to correct these objectionable traits of character; and although they have made some improvements, they are still

weighed in the balances of the sanctuary and found wanting. Their birthright, education, and training have been very deficient—so much so that they are not fitted for the work of God. All the general principles abounding in the Word of God, all the testimonies, general and personal, to call their attention to the Word of God, have not made that deep impression upon their hearts and minds which will give them views of themselves in contrast with the perfect Pattern.

These men, John excepted, are naturally arbitrary, dictatorial, self-sufficient. They do not consider others better than themselves, but exactly the opposite of this. They are envious and jealous of anyone of the church who they think will be esteemed higher than themselves. They profess conscientiousness and strain at a gnat and swallow a camel in their views and dealings with their brethren who they fear will have superiority to them. They will seize upon little things. They will talk over little particulars, put their construction upon acts and words. Elbridge in particular and the one who lived in Orleans—I know not his name—are free, easy speakers, especially Elbridge. His smooth manner of relating things has such an appearance of honesty and real, genuine interest for the cause of God that he deceives and beclouds minds. My heart aches with sadness as I write, because I know the influence of the Rust element wherever they shall go.

I was determined never to mention the name of these men again, for if the teachers of the Word, professedly connected with God, cannot discern the influence of these men, they are unfitted to stand longer as teachers of the truth of God. But the solemn opening again of these matters presses me to write, much against my will. If these men would only keep their proper position and never attempt to teach or to lead, I would be silent; but when I see that the cause of truth is in danger of suffering, I can hold my peace no longer.

If these brothers should be scattered, only one in a place, it would not be as bad for the churches where they reside; but to have a large share of the element in the church composed of this order is endangering the prosperity of the church and should not be allowed. They have not love and refined feelings toward each other. They are not free from envy, jealousy, and bickerings and strife toward each other. The love and gentleness and meekness of Christ do not come in to compose their experience. They have not refined feelings or sensitive consciences. God forbid this element should exist in the church. These brothers cannot see the kingdom of heaven unless they are converted. It is much more congenial to their feelings to tear down, to be picking, and seeking spot and stain in others, rather than to be washing their own robes of character from the defilement of sin and making them white in the blood of the Lamb.

But now I come to the most painful part of this history, where Brother Bahler is concerned. I passed through an investigation when you, Brother Robert, and Brother Joseph Clark figured largely. God was grieved with you both. I saw and heard that which caused me pain and regret. This investigation was exactly what might have been looked for from the Brethren Rust, for just such unreasonable, godless things will take place in the development of character in connection with the work of God where they take a part in it. But my greatest surprise and grief was that such men as Joseph Clark and Elder Kilgore should bear an active part in this shameful one-sided investigation. You will all meet this scene faithfully registered in the books of heaven. It will not then, Brother Kilgore, appear as amusing to you as when you were sitting in judgment against a blind brother. And to Brother Joseph Clark, who acted the lawyer to question, to bring out minutia in the strongest light, I would say, I would not have that work laid to my charge for the riches of the world.

You simply were deceived and deluded by a strange spirit, that should have no semblance of quarter, no grain of respect. Envy, jealousy, evil surmisings, doubtful disputations, all held a carnival on that occasion. I did give you, Brother Kilgore, credit for better sense and greater discernment. You may think me too severe, but I cannot be more severe than the transactions deserve. Did you all think God was altogether such an one as yourselves when you condemned the guiltless? The present condition of Brother Bahler is the result of your position taken upon that occasion. Had you shown one grain of sympathy and fairness, he would have stood today where his influence would tell on the side of truth with that power that a meek and quiet spirit should tell.

Brother Bahler was not a ready speaker; Elbridge Rust was, and his smooth words and fair speeches had effect. But the poor sightless man who should have had everything in his favor was placed in the worst possible light. God saw, and God will not hold one of you guiltless who acted a part in that shameful, unfair investigation. You may feel tempted to write me all the particulars. I shall have no time to read them if you do. Sufficient have I seen of this sad and terrible affair. And if you cannot learn a lesson from this, to close your ears to those who would prejudice you by their version of things against the very ones whom God would have you sustain, pity, and strengthen, then you are not fit for the work of a gospel minister.

Brother Clark or yourself could not see the defects in the Brethren Rust; neither could you discern the opposite traits of character in Brother Bahler. Brother Bahler's influence, sanctified by the Spirit of God, would tell with tenfold more power upon the cause of God than the opposite developments in the Brethren Rust. You have done what you could to sacrifice Brother Bahler, which I advise you to repent of as thoroughly as you committed it.

Brother Kilgore, in the name of my Master, I entreat of you to shake yourself from a human influence, to close your ears to gossiping reports. Let no one put a testimony in your mouth. Let God give you the burden for His cause, not men who are unconsecrated at home and abroad. Elbridge Rust needs the softening, refining Spirit of God in his heart, and to exercise it at his home. Let love be without dissimulation. Let the arbitrary, dictatorial, judging, condemning, censuring spirit be put away, with all malice, from his home. He knows not how to act as becometh a Christian at home. The very same vindictive, haughty, overbearing, judging spirit will be carried out in the church. If his feelings happen to be kind and somewhat softened for the time being, he will act them out. If he happens to feel the opposite, he will act that out. Self-control and self-discipline he has not exercised. This is the mischief in his home and will be the mischief in the church.

Where Brother Bahler may have one human defect, his judges and those who condemned him have tenfold more. Brother Kilgore, why did you not take the part of the oppressed? Why did you not lift your voice as did your Saviour and say, "He that is without sin among you, let him first cast a stone"? John 8:7. Brother Kilgore, you have moved blindly and made a fearful mistake, which may result in the loss of more than one soul; but you have not known what you were doing. You were doing it ignorantly. Had one word of sympathy or tender pity been expressed by you to Brother Bahler, it would have been registered to your account in heaven. But you had no more sense of the work you were doing for time and for eternity than had those who condemned Christ. You have judged and condemned Him in the person of His saints. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40.

Did you think you would make Brother Bahler believe that white was black and black was white because his brethren would have him believe it? Brother Bahler was diseased and nervous. Everything looked to him so dark, so uncertain. He could see no light ahead, behind him, or on either side. His confidence in Elder Kilgore was gone, and to whom should he look? He was blamed for one thing and then for another until he became distracted and desperate. Those who drove him to this have the greater sin. Where was even compassion on the common grounds of humanity? Worldlings would not, as a general thing, have been so careless, so devoid of mercy and Christian courtesy, and would have exercised more compassion for a man who for his very infirmity is entitled to the tenderest consideration and neighborly love. But here was a blind man and a brother in Christ, and several of his brethren sitting as judges upon his case. And more than once Brother Kilgore was so mirthful as to break out in a loud laugh during the process of trial when a brother was hunted like a poor rabbit to his death.

There sat Brother Joseph Clark, naturally so kind, so sympathetic that he was censuring his brethren for cruelty in killing birds, and yet here was a poor blind man, of as much more value than birds as man, formed in the image of God and bought by the infinite price of the Son of God, is above the dumb creatures of His care. "Ye ... strain at a gnat, and swallow a camel" [Matthew 23:24] would be the verdict of Him who spake as never man spake, were His voice heard in your assembly. Those who had such tender compassion for birds might have exercised a praiseworthy, reasonable, Godlike compassion and love for Jesus Christ in the person of His saints. But you were as men blindfolded.

Elbridge Rust presented a smooth, able speech. Brother Bahler was not a ready speaker; his thoughts could not be clothed in language that would make a case. He was altogether too much surprised to make his best of the situation. His sharp, criticizing brethren, turned lawyers, could place the blind man at great disadvantage, and they did so. And God saw and God marked the transactions of that day. Those men, adept in casting mist and making out a case, apparently obtained a triumph, while the brother misused and abused by them felt that everything was sinking beneath his feet. His confidence in those whom he had believed the representatives of Jesus Christ was terribly shaken. The moral shock he received has nearly proved his ruin physically and spiritually. This is a work for which everyone who was engaged in it should feel the deepest remorse.

Brother Bahler has made a mistake in sinking under this load of reproach and undeserved criticism that should fall upon other heads than his. Brother Bahler is a man who has loved the cause of truth with his whole soul. God has shown His care for the blind in giving him prosperity, but even this has been turned against him by his envious brethren. While God has been so kind to him and has put it into the hearts of unbelievers to be kind and sympathetic toward him because he is a blind man, his brethren have made this a fault in him and have turned it to his disadvantage. Brother Bahler has been a Christian gentleman and has made even his worldly enemies to be at peace with him, while God has been to him as a tender Father smoothing his pathway. He should have been true to God, true to his knowledge of truth, and served God with singleness of heart irrespective of censure, envy, false accusations, and calumny.

It was the position you took that was the last finishing stroke to Brother Bahler. But Brother Bahler should not have let go his hold of God. Whether ministers or people should take a course he could not see any justice in, riveted to the Eternal Rock he should have stood firm to principle and carried

out the faith and truth at all hazards. Oh, what a necessity for Brother Bahler to cling more closely to the arm that in his case has been strong to save!

All the worth and greatness of this life are derived from its connection with heaven and the future immortal life. The precious things of the hills shall perish, but the soul who lives for God in this life, unmoved by censure, unperturbed by applause, shall abide forever with God. The tree of life shall yield its fruits, the city of God shall open its gates, and the songs of angels shall welcome him who, while on earth, learned to lean upon God for guidance and wisdom, for comfort and hope in trouble and amid loss and affliction. God's everlasting arm is passed for protection around that soul, however feeble, who turns to Him for aid.

Brother Bahler has failed where he should have been victorious. But the pitying eye of God is upon him. Although the compassion of man may fail, He still loves and pities and reaches out His helping hand. He will yet lift up his head and plant his feet firmly upon the Rock of Ages if he will only be humble, meek, and lowly of heart.

"The mountains shall depart, and the hills shall be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 34:10. We are not one of us excusable, under any form of trials, for having our hold shaken from God. In every trial God is our source of strength and our stronghold. When we look to God's mercy and power and cry unto Him for help, His hand will be stretched forth, mighty to save.

Brother Bahler should have felt that if he had God for his Father he could hope and rejoice though every human friend should forsake him. I entreat of him not to rob God of his service because frail man has misjudged him, but to make haste and consecrate himself to God and serve Him with all the powers of his being. God loves him and he loves God and his works must be in accordance with his faith, whatever course man may pursue toward him. His enemies may point to his present position as an evidence that they were right in their judgment of him. Brother Bahler's course has been hasty and without due thought. His soul has been disgusted and too thoroughly wounded, he thinks, to be healed. Those who have pursued him so relentlessly have been in life and character far from blameless. If God had dealt with their crooked ways and imperfect characters as they have dealt with Brother Bahler, they would have perished long ago. But a compassionate God has borne with them and not dealt with them according to their sins.

God has been true to Brother Bahler, and he should respond to the merciful dealings of God, notwithstanding man has showed so little tenderness and common feeling of humanity. It is Brother Bahler's privilege to hide in Jesus Christ from the strife of tongues, and to feel that the exhaustless sources of gratitude, contentment, and peace are all open and accessible to him every moment. If he had earthly treasures without limit, he could not be as rich as it is now his privilege to be in the privilege of drinking to the full of the streams of salvation. What has not God done for him in giving him His Son to die for him, and how much more will He not with Him freely give him all things? Why should he be unfaithful to God because man has proved unfaithful to Him? How much stronger than death is the love that binds the mother's heart to her afflicted child! Yet God declares that even a mother may forget her child, "yet will I not forget thee." Isaiah 49:15. No, not a single soul who puts his trust in Him shall be forgotten.

"Every human tie may perish, friend to friend unfaithful prove;

Mothers cease their own to cherish, heaven and earth at last remove;

But no change can attend Jehovah's love."

God thinks of His children with the tenderest solicitude and keeps a book of remembrance before Him that He may never, never forget the children of His care.

Brother and Sister Bahler might have been a precious help to the church in bringing them up to a position of better understanding had the church accepted their efforts. But envy, evil surmising, and jealousy have driven them away from the church. Had they left the scenes of their trials before they did, it would have been far better for them.

Lt 40, 1878

White, J. S.

Salem, Oregon

July 3, 1878

Dear husband:

Our good camp meeting is ended and yet we hope not ended in the fullest sense for its influence has been felt upon the community around and especially has given character to the cause of God upon this coast and will be long felt by our brethren. It will tell for eternity.

Monday, the last day of the meeting, Elder Loughborough spoke in the forenoon and I spoke in the afternoon as illustrated by the apostle in his ladder of eight rounds. 2 Peter 1:3-11. The Spirit and power of God rested upon me. I then invited those who wished to seek God to come forward, and those who felt that they were unready for the appearing of Christ and desired here to consecrate themselves unreservedly to God, to separate themselves from the congregation and come forward. Nearly all in the tent responded. We had a most solemn time. The presence of the Lord was indeed in our midst.

There was one man named White who had introduced himself to me upon the steamer to whom I gave reading matter. He was traveling as a reporter for the secular papers. He came to our meeting on Sunday. We had some conversation. I inquired in reference to his faith whether he had received Christ as his Saviour. He said he had not, but knew that he ought to do so. He said his mother was a Christian and it was a matter of great anxiety to her that he was not. I tried to speak to him appropriate words in reference to giving himself to Christ. This afternoon he was among the number who came forward for prayers. I supplied him with reading matter, and he has promised to search for himself to see what is truth. He has read the Bible and is not ignorant of its requirements, but is not acquainted with our doctrines.

In the evening I spoke again in reference to the advancement of the work of God under difficulties and sought to have our brethren feel that there were responsibilities which God had left upon every one of them who received the truth to be the light of the world, the salt of the earth, not the salt that had lost its savor, but salt that had all its saving properties. This we could be if we connected with Jesus Christ and were imbued with His Spirit. I felt it duty to urge upon them the necessity of

broader plans, enlarged views of the work, and they prepared to move as the providence of God opened the way. I told them if they were wide awake to do all on their part to warn the world, that they might prepare for the great day of God, they would have power to stand against the moral darkness that was prevailing everywhere. If God saw that they were earnest and faithful and energetic in doing their work with an eye single to His glory, He would imbue them with His Spirit and would impart to them greater light and power; and as the work progressed, I believed there would be a printing house on this coast that they could with greater advantage get our Bible truth before the people. We had no time to waste in indifference, in worldly speculating, for Satan was taking advantage of our carelessness and lack of promptness. He was persevering in his efforts, doing his work and showing his executive ability to ensnare, deceive, and destroy, while ministers and people were generally letting him have things his own way.

The prayers of Christ's followers should be to God day and night to lift up a standard for them against the enemy. God would impart wisdom and power to those who would use it to His glory if they asked Him in faith. Those who use their ability and means to do what they can in every way they can, God will increase their ability to do. If we indeed have become partakers of the heavenly benefits, having a knowledge of the sacred truth of God for this time, we are to do all in our power to warn the world, to prepare for the day of God.

Tuesday morning we had our parting meeting. Brother Raymond was ordained. It was a precious hour with softened hearts. We bid our friends farewell, knowing that we should never meet many of them again in this world.

We reluctantly parted with our dear friends from Walla Walla who took the train at seven o'clock on their homeward route. Our acquaintance with them was very pleasant and although we may be separated across the continent, yet we shall never forget the interesting hours spent in the worship of God on this camp ground. The sweet blessing of God has rested upon us from the commencement to the close.

Friday morning as I stood before the people, speaking to them in our early morning meeting, the blessing of God rested upon me in great measure, while speaking in reference to this camp meeting, that hearts were beating in sympathy across the continent with the hearts there assembled, that prayers were ascending to heaven in behalf of the people convened.

My mind was for a moment carried to Battle Creek. I spoke of my husband, his work and present affliction, when he seemed to be distinctly pictured before me with a divine light above and around him, his countenance expressing peace and inexpressible happiness. I shall never forget this sight presented to my imagination, for I know that God had a care for His servant and His love was toward him, His everlasting arms beneath him.

I must close this now. I bring one student for the college with me as far as Oakland. There may be some one found to accompany her father. She is an only daughter. I want her to board at our house and receive all the attention she needs. She is a girl of rare promise as you will discern when you meet her, only 15 years old now. Her parents love her, but not unwisely. They are unwilling to part with her, but feel that it would be best for their daughter; and it is no small struggle in her mind in regard to this matter, separating from her parents and going out from under the home roof among strangers. Her parents are young in the faith, but thoroughly converted, and are doing their utmost

to advance the cause of truth in Salem. They are pillars in the church. They are enshrined in my heart and I can, if situated conveniently for her, take this child in my mother's heart and act as far as I can the part of a mother to her. She is delicate, and our bracing climate in winter East will be an advantage to her rather than an injury. She expects to remain from her parents four years until she shall obtain a classical education. Her coming will in all probability bring her brother, perhaps others.

Elder Van Horn and Brother Raymond go to Walla Walla to labor together. Brother Jones is a promising young man, calls great congregations and is an acceptable speaker. He will labor about Salem in this part of the field.

In much love to Willie and Mary, Addie and May, our little ones and Aunt Mary.

Your Ellen.

Lt 40a, 1878

White, J. S.

On the Steamer Idaho in passage for San Francisco, California

July 11, 1878

Dear Husband:

I wrote you yesterday, but will write you a little every day on this trip, although I am very dizzy and cannot sit up much. I know that you will be interested in my journal, imperfect though it may be.

I became acquainted with a lady on the boat. She has kept the boarding house for Brother Maxson. She brings us very sad news. While Sister Wood was at the camp-meeting on the fourth of July, her children ate cherries and ice cream and drank ice-cold lemonade, and as the result became sick. The physicians pronounced the dread word diphtheria. One was thought, when she left, to be dying. Poor Sister Wood, what a coming home this will be to her! May the dear Saviour pity them and not leave them comfortless. He does pity them. He will not, He never does, afflict or willingly grieve the children of men.

This lady stated that while Brother and Sister Nichols were from home, their three children were taken sick and they telegraphed at once for the parents. They returned home to the children without delay, not having food or rest. These children recovered.

How sure it is that we know not what a day may bring forth. We can but feel that we are poor, dependent creatures, in need of mercy which God alone can bestow, exposed to sorrows which God alone can relieve. How precious to have a Saviour who can speak peace to us when in pain, who can lift up the sorrowing and bowed down. We know by experience that Jesus can be a mighty helper. What if we had to depend upon irreligious friends for comfort and help, how helpless and hopeless we should be! The blessed Bible points us to the star of hope and tells us of a precious Saviour who loves us, whose blood cleanseth us from all sin. We know the way to the living Fountain; let us drink again and again.

Last night I had quite an experience. The captain told me I should have the porthole open in my berth on lower deck. I heard something I cannot describe. I sprang up and said, "What is that, Edith?" But the words were scarcely spoken when a stream of water rushed into my berth. I called the steward and he set things in order. He took mattress and clothing off and brought new, dry mattress and clothing. He closed the porthole, and thus ended the fresh air I was to have in my stateroom.

In the afternoon, while seated at the table in the dining saloon, there was a table where the so-called nobility were seated—the wealthy men of Oakland and San Francisco. They partook freely of wine; and as one of these men, about sixty years old, became warmed up with wine, he felt and talked and acted as Belshazzar did under the influence of wine, which beclouded reason and led the monarch to forget God and dishonor Him by using the sacred vessels, praising the gods of silver and gold, and profaning the God of heaven. This man called in a loud, boisterous voice, "Steward, bring me more claret." It was brought. He held it up so that all at the table could view it. "Here," said he, "is my Christ, all the Christ I want, gentlemen. This is my Jesus. This is good cheer," and drained the glass, others following his example. This man was frank enough to express his thoughts and his ideas, which prevail to a far greater degree than many imagine. How many in their heart, if not spoken in words, praise the wine that sparkles in the cup and say in heart, "This is all the Christ I want." How many were pleased with these words and laughed at them as a bright saying! He was acting in the name of his captain, Satan. He was obeying his dictates.

I did not know that there was one who would thus degrade his powers and in so bold and public a manner express his infidel sentiments and contempt of the Son of God, the world's Redeemer. Such an exhibition in so public a manner was an insult to the company present. Some laughed as though this were a pleasant joke, while some looked ashamed and disgusted. There were young men seated at the tables, and if such men as these winebibbers and blasphemers give tone to public opinion and take the lead in the highest circles of society in our cities where money is their god, our land of boasted liberty and advantages will become as Sodom.

Belshazzar had everything to flatter his pride and indulge his passions. He was a man of power, an absolute monarch, holding at his command the property of lords and nobles. Princes were his servants. His will was law. And what was that will? He was void of self-control, hasty, violent in temper. He was gracious when he chose to be indulgent to those who flattered him and did not oppose his will, yet when they did not happen to suit his will and caprice he was as cruel as the grave. His anger was aroused at the slightest provocation; he could be molded as wax by those who flattered him, and ferocious as a tiger to those who provoked him; self-indulgent, a glutton and drunkard, he was corrupt at heart, swayed by the basest passions.

This was the man who made that idolatrous feast, while he praised the gods of gold and silver, while there were music and dancing, feasting, sparkling wine, and blasphemy, while the flames of idolatrous sacrifices rose high from lofty towers in insult to the God of heaven. Soon reason was gone, reverence had departed; the false enchantment, the dizzy scene had fascinated and deluded the company of revellers. Nothing was now held sacred. The king took the lead in the riot and blasphemy. The wine-besotted king wished to make some display of his blasphemous presumption. But while he drank wine with his princes in the vessels that had been consecrated to Jehovah, and praised the gods of gold and silver, a hand over against the wall traced his destiny in characters

unintelligible to the king. In the mad revelry there was an unseen witness making a history to testify against them to the close of time.

Although these revellers had forgotten God, God had not forgotten them. As He was a witness in Belshazzar's palace in the hour of their wildest merriment, so was God a witness upon that boat in midocean in that saloon. That wealthy man was not conscious that the words spoken by him would pass from his lips to the books of final accounts.

Indulgence in tobacco and in the intoxicating cup prepares the way for every excess of wild license. Man puts in his mouth that which shuts away reason. The only safeguard for youth, as well as for those of mature age, is total abstinence from tobacco and wine. If the restrictions are firm, if they purpose like Daniel that they will not eat of the luxuries or taste of the wines at fashionable resorts, they are then only safe as they make God their strength.

Belshazzar was pronounced wanting. God weighed his character in the balances of His sanctuary; He weighed his motives, character, life, and soul, and pronounced him wanting; and thus his record will stand when the books of heaven are opened and the eye of the great Judge searches the pages to see whose names are written there.

God has appointed us our work individually. He has entrusted to us capabilities, talents to be improved to His glory. These accountabilities must be faithfully met. A sense of our obligations to God will raise us above everything that is impure, low, debasing, and selfish. It will make us earnest, strong, cheerful, under all our burdens, discouragements, and difficulties. God wants more men who have a true sense of their accountability to God and their obligation to Him day by day, and who will preserve all their inherited and acquired powers to do good, to bless humanity, and to honor God, their Creator.

The word comes that there is a school of whales in sight, and I am called to see them. It is quite an interesting spectacle to see these monsters of the deep spouting the water high up from the ocean. This is a little diversity in our monotonous journey.

I love to watch the waves of the mighty ocean rolling up mountain high. I love to think of One who has power to say, "Here shall thy proud waves be stayed," "hitherto shalt thou come, but no further." Job 38:11.

We have a grand opportunity to study character in the managers of the boat and in the passengers. How easily self comes in for supremacy; how vanity reveals itself; how pride is developed!

Lt 41, 1878

White, W. C.

Oakland, California

July 22, 1878

Dear Son Willie:

I see I am elected for the General Conference, if I follow my own teachers to submit or obey the voice of the church. If I go to the General Conference, I desire to do more than merely attend one camp meeting. I shall attend Massachusetts, Maine, and Vermont camp meetings. I shall not attend the California camp meeting, although I should be glad so to do. But if I do, I am shut off from attending many others as the camp meeting here will be held in September.

I shall with my lady friend (a girl 16 years old placed in my charge at Oregon to be placed in Battle Creek College) leave here next Thursday unless some new light comes to me. Shall go to Placerville, where Bro. Stephens is holding meetings, spend a little time there, then go to Reno, where Brother Loughborough is holding meetings and spend a few days there. Then go to Colorado and meet father and the company; spend a few weeks there, and then go to Michigan and on to Massachusetts.

I wish we knew just when you will be in Cheyenne. We would meet there. If you were one day ahead of me, you could wait for me, and you could go with me to Denver. If you get this in one week, telegraph at once when you will be at Cheyenne.

I have spoken here under the tent three times. Last Wednesday evening had near five hundred. I had great freedom in speaking—"Consider the lilies of the field." [Matthew 6:28.] Sabbath the churches met from San Francisco and Oakland. There were no less than three hundred present. I spoke from 1 John, "Behold what manner of love." [Chapter 3:1.] We had a most precious meeting. The Lord spoke through me, unworthy me. I was greatly blessed and the truth stirred the people mightily. We had conference meeting. Many precious testimonies were borne. I have felt that straight and pointed testimonies would be the only means of arousing our people to see and feel their necessity of arousing to a sense of the times in which we live. I was greatly blessed and could not refrain from praising the Lord aloud.

Last night, Sunday evening, I spoke again under the tent to about five hundred people. I spoke upon Christ's weeping over Jerusalem. They all listened as if spellbound. About thirty have taken their stand, and the interest has not abated.

Write to me. Why don't you write?

Mother.

Lt 42, 1878

White, J. S.

Oakland, California

July 27, 1878

Dear husband:

I received your telegram and know not what it means. After much careful thought I decided that if I went East, it was not best for me to spend six weeks longer here in California and be deprived of attending several of the Eastern camp meetings. If I could be let off entirely from the East, this winter, I would remain cheerfully and find enough to do in many places where calls are coming in for me to come and help them. But as it is thought best for me to go East, I felt quite sure in regard to

my plans' being laid rightly to go at once—speak at Sacramento and at Reno, and when at Reno, send you a dispatch when I shall start for Cheyenne. I can spend only two weeks in the mountains.

Emma will accompany me to the camp meetings East as my attendant, unless Willie and Mary should decide to go. I see that Emma must have a change, or we may lose her. She is a good, precious child, and I will do all I can to preserve her life if I defray all her expenses myself.

When your telegram reached us we were packed. My appointments had gone to Sacramento and Reno. We would be thus far on our way, and I see no reason to change my plans and therefore shall follow the plan I had laid. I must speak East if I cross the plains this fall. I shall attend all the camp meetings I can and shall do my uttermost to arouse the people of God from this stupor and lethargy.

Last night I spoke under the tent to a large audience who listened with the deepest interest. Today I speak to the two churches who assemble under the tent [at] San Francisco and Oakland churches. May the Lord let His blessing rest upon me and the people.

Four more signed the covenant last night. There are now thirty-two names on the list. But oh, there is work to be done to feed these sheep; work to be done [to] bring them up in a position where they will be rooted and grounded in the truth.

A living testimony is needed here in Oakland and in San Francisco to keep the church in working order. May the Lord vitalize the message falling from the lips of His servants. May the lips that utter holy truth be sanctified and the hearts pure and holy that God has made the repository of His law.

My soul feels to the very depths the necessity of a close walk with God if anything is done to resist and press back the moral darkness that is crowded in everywhere.

For the first time one day last week I entered Badger's Park to see what there was there of rare animals and curiosities. It is a little piece of Woodward's Gardens. For the first time I saw men and women dancing to exciting music—the gentlemen and ladies engaged in a round dance. The ladies give themselves to the gentlemen whose arm encircled their waist and hugged close to these men they were performing [with]. All I could think of was a service to the devil, worshiping their master as virtually and fully as we in religious service worship the God of heaven.

It was to me a most solemn scene because one of significance, showing the fulfilment of one of the specifications of the signs of the last days, [said,] "As it was in the day of Noe, so shall it be also in the days of the Son of man, They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke 17:26, 27.

All these things that I see of the festivities of the world make me admire and adore my Saviour and His salvation and service more highly, for the contrast is so marked. The service of sin has not one inducement, not one redeeming feature. I am exceedingly filled with contempt as I see talent of intelligence and means laid so willingly upon the shrine of Satan and refused to Jesus Christ who has bought man with an infinite price. My soul is so deeply stirred. I ponder these things night after night, and sleep departs from my eyes and slumber from my eyelids because so few will consent to be saved in God's appointed way. Many will be as in the days of Christ convicted of the truth, yet refuse obedience to it because the multitude does not accept it. Their inquiry is, What will the world

think, or say, or write in reference to this subject? What will this minister or that man of gifted intellect say of these things?

Oh, that the hearers of the Word would obey the convictions and inquire, What saith the Word of God! This is truth, sacred, eternal truth, if denied by the men of talent who are honored by the world. That which God condemns is fatal error, [even] if the whole world applauds it. That which bears the stamp of God, the truth of His Word, may be unpopular. Yet, nevertheless, it is the truth, [even] if the whole world frowns upon and rejects it and tramples it under their feet. Trials are before the people of God. His arrows will fly thick and fast directly at those who would leave the service of Satan and follow Christ in humble obedience, lifting the cross and bearing it after the Master. Satan will not sift the chaff because he gains nothing in this. He sifts the wheat. The devil will not try and tempt and persecute those whom he is sure of because living in known transgression of the law of God. Those who have enlisted in the army of the Lord, standing under the blood-stained banner of Prince Immanuel, Satan will seek to harass and destroy. Christians will meet and have many and severe conflicts with the wily foe who is merciless. He will bring them into the most difficult places and then exult in their distress. But thank God, Jesus lives to make intercession for every one of us. Our safety is in committing ourselves to God and resting by faith in His merits who has said, "I will never leave thee, nor forsake thee." Hebrews 13:5.

I rejoice that Jesus has a firm hold of us. Our grasp is feeble and easily broken, but our safety depends upon the firm hold Jesus has upon us. I rejoice in Jesus today. We have, my husband, walked for more than thirty years side by side in the trials and conflicts of life amid temptations and the buffetings of Satan—his arrows aimed at us to wound and destroy, but Jesus has been our defense. Satan has been repulsed. The Spirit of the Lord has lifted up a standard for us against the enemy. Our sun is westering, but it will not set in darkness. Jesus ever liveth to make intercession for us. We will in the latter days of our pilgrimage repose in God and wait upon Him. If we walk with God, our faith will grow brighter and brighter unto the perfect day. And the reward of the faithful will [be] ours at last.

My spirit at times is triumphant in God. I see in prospect just before us the eternal weight of glory. We have not earned it. Oh, no, Jesus earned it for us and it is [a] free gift, not for any righteousness and goodness of our own. Let us, the few probationary hours left us, walk humbly with God and do the work He has committed to our hands with fidelity.

I am glad you are in the grand old mountains. I mean to be there soon. To be thus brought near to God through His created works is refreshing and inspiring. It may be we may never as a family be thus associated together again. And I look forward to the few days I shall spend with you and our dear children in the Rocky mountains as a most precious privilege—a recreation of the choicest kind; and while viewing the grand works of God's creation, we may walk with God. We may talk with Him. To have God as our companion, as our guest, will be the most exalted honor that heaven can bestow upon us.

May the Lord bless you all is the prayer of your,

Ellen.

Lt 42a, 1878

White, J. S.

July 1878

Fragment.

[Dear Husband:]

... I have urgent invitations to come to Petaluma and lecture on temperance to the Women's Christian Union Society one week from next Sabbath. I go today to Petaluma and then to fill my appointment in Santa Rosa and Healdsburg. Shall get around among the churches as soon as possible. It requires much thoughtful study and earnest prayer to do the work that needs to be done in California, to bring our brethren and sisters to see and understand their individual accountability to God, to reach the highest standard of spiritual advancement, and to act their part to advance the cause of God. If we could only impress them with their individual accountability, and they would get the world away from between them and Jesus, then they would work with an eye single to the glory of God. Selfish interests would not absorb their minds and come in for their first service.

If you can see your way clearly, come to California. We must look to Jesus and Him alone for our duty. We must not be too greatly influenced by even our brethren. We must look to the Captain of our salvation for marching orders. We will stand ready to hear the voice of our Master and to do His will. Then we will have His presence to go with us, and our words and works will be wrought in God.

I shall do what I can in the love and fear of God. He will give me a testimony to reach hearts if I walk humbly, trusting in Jesus. I find with many a disposition to find fault with others. There will be no spiritual advancement until they overcome this and learn to esteem others better than themselves. I have met this difficulty everywhere I have labored, and I have sought most earnestly to impress our people with the importance of self-examination. Dwelling upon the faults of the brethren, criticizing their words, their actions, and getting upon the judgment seat to condemn their brethren—these I consider the greatest evils that can come into a church. Such are self-deceived. Should they criticize themselves, they would see far graver faults to condemn in themselves. Should they examine their own hearts, they would discover traits of character petted and indulged, which are offensive to God. When will this course of envy and evil surmising be put away from our churches? Satan exults to see this spirit prevail in our churches.

What precious victories we might gain in the name of Jesus if we would be doers of the words of Christ! "By this shall all men know that ye are My disciples, if ye have love one for another." John 13:35. Oh, how hard many make the Christian life! They climb the steep, briary path, staggering under imposed burdens, as though they must tinker up the characters of others. They make the way to heaven very hard. They do not experience the sweet peace of Christ. They do not grasp the help Jesus gives them, but they are continually grieving over supposed wrongs of others and overlook the cheering, blessed tokens for good all along their pathway. Just as soon as one has a vivid and all-absorbing consciousness of his own personal accountability to God and of his duty to his fellow men, and senses that his influence is far-reaching, stretching into eternity, he will not be satisfied with a low standard, he will not be faultfinding and critical of others. He will make his own life what he would wish the lives of others to be. He will live only in Christ, utterly and wholly dependent on Him for every beauty and loveliness of character. This is the burden of my labor—to get the minds of the

people away from envy, jealousy, evil surmising. I try to impress upon them their duty to answer in their own lives the prayer of Christ, that His disciples may be one, even as He is one with the Father. This blessed oneness, this unity of believers, is the credential we bear to the world that God has sent His Son. "That they may be one, even as We are one, that the world may believe that Thou hast sent Me." [John 17:22, 21.] What joy would it bring to my heart if this sweet unity prevailed. If self would be overcome, all wrath, all bitterness, all malice, all contention and evil speaking be put away from Christ's followers. Self wants the supremacy. Self is struggling for the mastery. If the professed followers of Christ would only follow Him, if they would only humble themselves under the hand of God, what a work might be accomplished!

Well, dear husband,

"We shall not always labor,

We shall not always cry.

The precious boon of eternal life

There is resting by and by."

We will press closer and still closer to the bleeding side of Jesus. We will do our work with fidelity. There is no relief in this war, but we will not get our eyes upon ourselves. Let our pens, our voices bring hope and good cheer to souls that need it so much. If we can lift up the bowed down, comfort the desponding, bring light to those who are in darkness, we are then doing the work God has given us, binding ourselves with cords of love to humanity and coming close to our brethren. This is God's work we are doing. In it we will represent Jesus. Our words, our actions must be fragrant with the love of Jesus. If we fall at our post in faithful service, we shall receive the benediction from Jesus, "Well done." [Matthew 25:21.] We have nothing, we are nothing, which we do not receive from Jesus. Our lives are not our own. Duties are coming to us from every point, and if imbued with the Spirit of the Master, we can do our work well. God bless you is my prayer.

Your Ellen.

Lt 43, 1878

Hall, Sister

Rollinsville, Colorado

August 13, 1878

Dear Sister Hall:

I have written to Edson quite fully. You will without doubt see it all. We know not just when we may go into the Park. I have written Edson to come to Colorado on his way East. If he can spend a few weeks here, all of us, and make this our Jerusalem where we may be endued with power from on high, it will be profitable to us all.

I find Father every way improved. It is cool here all the time. My heart troubles me some, but not as much as I feared.

I spoke last Sunday night at Boulder City to a very fine congregation—a tent full. They all listened with intense interest. Father is himself again in almost all things. He is always cheerful.

I hasten to write this with haste to get to the office.

I dare not go to the Eastern camp meetings, for I am not well, neither am I sick, but I dare not venture to enter into hard labor. I shall write what I can and shall take hold in the meetings in this new field. We came just in the right time.

My speaking in Boulder City gave a spring to the work and silenced the opposition in a great degree. I speak again next Sunday.

I wish you would send us half dozen copies of the Signs. Send by mail three copies of my Volume 3, also half dozen copies of pamphlets No. 3 of Spirit of Prophecy. We found Father or Willie has no books, no papers for distribution. Send one package of those square envelopes, thick paper. Father says he has sent for papers so that you need not send mine in addition.

This is a missionary field in every sense of the word, but the people are a reading people, and publications or papers to distribute while the living preacher is among them will be of the highest service.

Lt 45, 1878

White, J. S.

Colorado to California

August 21 - 22, 1878

Post cards. Two of these communications appear in 11MR 56.

Post Card Communications

Cheyenne, Colorado [Wyoming]

August 21, 1878

Elder James White

Rollinsville, Colorado

We are now in the hotel waiting the overland train from California. It is rather warm. We have had no sleep of any account yet. I left one package of Sunshine Series for that gentleman who attended to the sprained ankle. The package of hominy is in Father's room on shelf. We feel that we will get through all right. I feel that I am in the way of my duty, although I am very tired and long for rest. The train comes to take us at half-past three. I hope you will all go over to the park and have a pleasant camping trip. You may never have as good a time again to make this trip.

Mother.

Between Cheyenne and Ogden, [Iowa]

August 22, 1878

We have rested well in sleeper through the night. Have just finished our breakfast, which we relished well. We took a limited dinner yesterday. Paid two dollars for lower berth for Edith and self. Edith has suffered with soreness from her horseback ride, but nothing dangerous. My heart is some relieved. I hope you will go over in the park and make the most of this present opportunity. Love to the household.

Council Bluffs, [Iowa]

August 22, 1878

Dear Husband:

We have made the change all right. Glad you were not on board today; hot, almost unendurable. We have a lower berth in drawing-room car. Well situated. Three dollars to Chicago. Cheap enough, I think. I am glad that so many of you are in the cool mountains. Stay there as long as you can. I think Emma would be rather oppressed with her woolen dress. I am glad she is on board this train. The heat would wilt and exhaust her. At one time today it seemed as though I should faint away, but a cool breeze sprang up, and we feel better. I think I am in the way of duty. It is fearfully oppressive, yet God will sustain.

Your Ellen.

Lt 46, 1878

White, J. S.; Children

Battle Creek, Michigan

August 26, 1878

Dear husband and children:

Yesterday, Sunday, I took electric bath, lay down and rested a little, then rode out according to invitation of Dr. and Drusilla Lampson to the lake and took dinner with Sister Chamberlain. It was the first meal that I have really relished for some days. The children and Edith accompanied us. We had a very pleasant time. We rode back with Sister Canright. She is looking and appearing better than I expected.

Last night I spoke under the mammoth tent to a large congregation. The tent was full of believers and unbelievers, and many could find no seats and stood outside around the tent. I spoke with clearness and very pointedly. I had freedom in speaking.

August 27

Yesterday I was broken off from my letter and had Sisters Jones and Cornell to help me prepare some things for my eastern journey. I leave today at two o'clock, but God sustain me is my prayer.

I hope that you are all well and happy in the mountains. I see by your suggestion [from] letter received yesterday and card that I had better attend New York meeting. In that case I cannot attend the western camp meetings. I shall be able to attend the eastern, all of them, if I have strength sufficient, or I can drop out one where I think I can best. I will not write you much this morning for I am not feeling very well.

I sent a telegram for Mary Chinnock yesterday. She is needed here. Mary will no doubt do her best for the children, but they need some one every day more. Mary [Chase], you know, if she is not well, headache or any way indisposed, she makes herself the veriest picture of misery. One undergoing the tortures of the Inquisition could scarcely put on a worse face and attitude than she can if anything is the matter. Such lessons before the children are not good. I said to her, "Mary, appear as well as you can. Do not look and act in so exaggerated a manner, but appear pleasant and look cheerful."

Elder Littlejohn called yesterday, and we had a very pleasant chat. Will Cornell accompanies him to the camp meetings and will be a good attendant.

I will write you often after this, but many have called upon me and many have been sent away. I have but little sleep, but expect to rest more in camp meeting than out of it. Love to you all,

Mother.

Lt 47, 1878

White, J. S.

Between Rochester and Syracuse, New York

August 28, 1878

Dear Husband:

I rested well last night in sleeper. Mary Smith Abbey is my attendant. I should have journeyed alone had she not accompanied me. I thought she would be a good copyist, good singer, and serviceable in many ways. I have been wonderfully exhausted since coming to Battle Creek. I do not think it is all being worn, but I think it is on account of the climate. It seemed an impossibility to get away from Battle Creek, for I could not think what I needed to get ready, but I filed some letters this morning. I received your letter and card advising me to attend New York camp meeting. If I do this, of course, I cannot go to Kansas or Iowa. I will try to study duty in this matter. I sent for Mary Chinnock to come to keep house for us. I do not feel that the children should be left with Mary [Chase] alone at all. She is not one that is calculated to take charge of them. Mary will be there now, for we saw her in Jackson depot, but could not arrest her attention; but she is bound for Battle Creek. I hope you will all come home at least a few days before the meeting.

If I do not feel stronger than I now do, I shall not attend the General Conference. I consider that line is where I shall be needed the least, and yet responsibility will be thrown upon me if I attend that meeting. Plenty of ministers will be in attendance. [Remainder missing.]

Lt 48, 1878

White, J. S.

Shawsheen Grove, Massachusetts

August 28, 1878

Dear husband:

We have just arrived on the ground. It is a very commodious or convenient encampment. There are over fifty tents already up and several large tents.

I have a well-prepared tent with floor covered with carpet. Sister Harris takes charge of the tent. Last night I did not get to rest till midnight.

Mary Smith Abbey is my attendant. I thought of saving the expense and coming without any one, but I hardly dared risk it. I was so put to it for breath. I have taken a hearty breakfast. Met Brethren Mooney and Goodrich. He is so thankful I am going to Maine. I shall not go to Vermont, I think.

I have not spoken to but few as yet, for all know I am weary.

At the door of my tent is a small tower arranged beautifully, composed of flowers. It is looking very, very nice—a token of regard from Brother and Sister Morton.

All inquire after you. Brother Mooney, once a First-day Adventist, said he did hope to have the happiness of meeting you at this meeting. But I am glad that you were not obliged to travel when the heat and dust were so bad. I hope, greatly hope, that when you came there will be less fury, heat, and less dust.

I am determined not to be drawn into labor here till Sabbath and first day. I shall, I think, speak just once about thirty minutes to relieve my mind and set them thinking upon matters that they need to think upon.

I told Elder Canright as sure as the ministers sanctioned these exciting reports praising the ministers, I would come out publicly in condemnation of it. I have told Haskell and Smith and Littlejohn the same. They agree with me in the matter that these sensational reports are of no account, but will prove an injury in the end. If anything can be published to elevate the truth and get it more clearly before the people, then a worthy object is gained, but all this puffing the fine speaker and praising the man is disgusting and highly displeasing to God.

I will write you tomorrow again. Three meetings have been held under the mammoth tent. These I cannot say anything about as I know nothing about it. This will be an important meeting. The president of the road, the swearing man, was so indignant because of the spiritualists last year who held a camp-meeting upon the ground. They acted so disgracefully. The ground was brought into disrepute, but they are anxious for the Adventists to have a meeting here. They grant them every

privilege. Their freight is taken over the road free, ground free, and other privileges accorded free. They publish notices of the meeting themselves, paying the cost.

We earnestly desire that God should come into our meetings. We can do nothing, but God can do everything. Oh, that we may be so little in our own eyes that we shall hang our helpless souls upon God. I know one thing, unless the Lord shall give me spiritual and moral power, I can do nothing. If we can only become fit to dwell with God, He will take up His abode with us. Then we shall have fragrant characters. We shall be grateful to all around us. The atmosphere, love and true goodness, shall flow forth from us to those around us. Thus will it be of every true follower of Jesus Christ. Christ in him a well of water springing up unto everlasting life. Oh, how my thirsting soul longs for this living spring to flow forth from us to refresh others while everything seems dry and dusty around us.

I see and sense in a limited condition our great lack of divine power of spirituality. We are as a people backslidden from God. The sanctifying power of the truth is not seen in words or actions of those who make high profession of piety.

I am in great doubt of Elder Canright's piety. Oh, my soul, what can be said or done to make our ministers sense their sinful lack of piety. I know that Sister Canright has been sacrificed unnecessarily. Poor, dear, precious soul! Oh, my heart aches and is so sad as I think we must give her up to the destroyer, death. I could not pray for her, for she would not be appreciated if her life should be spared; and then these dear little ones, what will they do? May God bless Sister Canright and comfort her with His grace.

Brother Buel Whitney has been talking with me in regard to the camp meetings in New York. He has decided that it would be best to defer the meeting till after the general camp meeting in Michigan, and in the place of having a camp meeting, have a local meeting in Rome, and more would come out then to attend this meeting, and it would be more profitable to them there—a camp meeting in one portion of the state. I have promised if I were able to attend. Their finance is small and the expense of running so many tents have worn away their means.

It is so late in the season they dare not venture the meeting, fearing storms and cold as well as expense.

I shall be ever so careful not to overdo. My trust is in God.

I hope you are all having a pleasant time in the mountains. God be with you in restoring and blessing you.

I must close. In great haste and much love to you and all your company.

Your Ellen.

Lt 48a, 1878

Smith, Uriah

August 1878

Elder Uriah Smith or any one acting in his place as editor:

I feel it my duty to caution you in regard to putting in the columns of Review flattering notices exalting individuals.

I have been shown these things are not as God would have them. Exalt Christ, magnify the Saviour, but in no case flatter and extol man.

There are, I am sorry to say, notices sent in by our ministers, flattering notices of the work of this minister and that young man who was doing a work, an excellent work; and these men are exalted, and every such notice better not go into the paper.

I cannot speak to every one who has so little wisdom as to lift up poor, weak, failing man to notice and applause, but I speak to you as a man in a responsible position to leave out everything of a personal character in applause of these men whatever good work they may be doing.

It is a species of idolatry. It has ruined its thousands and tens of tens of thousands. Lift up Jesus, exalt Jesus, and say nothing to call attention to poor, erring, failing man.

You may correct this as you think best and have it placed in the Review.

P.S. I am disgusted with notices which appear of individuals whom I know are corrupt at heart. There is a flaming notice of Brother Miller's elocutionary efforts. The Millers are all in danger of thinking too much of themselves. Let the watchmen guard these matters.

Lt 49, 1878

White, J. S.

Ballardvale, Massachusetts

August 30, 1878

Dear husband:

This is a beautiful morning for camp meeting. I spoke about fifteen minutes last evening; Thursday afternoon upon the heart conversion as well as head. We had freedom in speaking. Elder Mooney followed, saying it seemed like a piece of 1844. He spoke well. Testimonies followed to the point. The Spirit of the Lord was in the meeting, and the work commences right. Impressions of the right order are being made upon ministers and people.

I rode six miles yesterday to Lawrence. New England looks fresh and green. I wish you were here, if you could be set down here without having the exposure to heat and dust.

This morning the meeting opened well. I spoke about ten minutes upon the necessity of earnest, diligent effort to set our [house in order] for our own salvation and the salvation of others. I spoke with great plainness. The response was made at once by many strangers to me. They seemed to feel deeply, said they felt in their own souls a great lack which they had never sensed before, that they would consecrate themselves to God anew. The work is moving well.

Last night I slept sounder and more hours than I have done previously for one year. I feel refreshed this morning. My heart is the only trouble now. I have decided not to attend Vermont meeting, but to attend Iowa and Nebraska meetings, then the general meetings in Michigan if I am needed; but I feel that I am least needed there of any where.

There are several preachers there, and they all need my testimony—Elder Haskell, Buel Whitney and wife, Brother Farnsworth, Brother Robinson, Elder Mooney, Elder Haines, Brother Orcut, Elder Goodrich, Elder Smith. None here from Vermont. This is an important meeting.

I shall attend the eastern meeting in Maine. I hope you are improving your privileges to the very best account. Be cheerful, be carefree, be happy, and feel that you are just as much in the line of your duty as though you were engaged in active labor. Become strong for future labor. You can make our children very happy by gaining in physical, mental, and spiritual strength. You can so arrange that this season together shall be looked back upon as one of the happiest periods of their life. Let them carry their last remembrance of us as the most happy because we have made it so.

I must close and go into meeting. Much love to you and our children.

Your wife.

Lt 49a, 1878

White, J. S.

Ballardvale, Massachusetts

August 30, 1878

[Dear Husband:]

Sunday morning the weather was cloudy, with some rain, which prevented so large an attendance from outside as might otherwise have been expected; but as the prospect brightened for a fair day, the numbers increased rapidly, each train bringing more or less, until in the afternoon the crowd on the ground showed quite a marked contrast from that assembled on any previous day during the meetings.

Elder Smith spoke in the morning upon the subject of the sanctuary, showing the disappointment in the time was not a failure after all. Brother Farnsworth, Sabbath, [spoke] on the New Testament and no evidence for Sunday there. At half-past one, Elder Haskell preached upon "Who Changed the Sabbath?" At three o'clock, I took the stand, speaking upon the subject of temperance. I spoke one hour while the people listened with the deepest attention. A man, the guardian of a home for little children, desired an opportunity of speaking a few words and taking up a contribution for the benefit of the home for the friendless. He had four little children from eight to twelve who sang little songs very prettily. The man spoke well, and all were interested in the home for the fatherless and motherless. A contribution was raised of forty dollars, a donation to the home for the friendless. The meetings had been held with but little intermission from nine o'clock till nearly six. The people upon the ground were more quiet than usual upon such occasions. There was no boisterous, loud talking and rough behavior. Brother Haynes preached in the evening. This closed the labors for Sunday.

Monday morning meeting commenced half-past five under the tent. I spoke about thirty minutes upon the necessity of economy in dress and in the expenditure of means. There is danger of becoming reckless and careless of the Lord's money. Young ministers who engage in tent labor should be careful and not run up high expenses. The wants of the cause are many, as tents are entering new fields and as the missionary work is enlarging. The most rigid economy should be used in this matter without stinginess. It is easier to run up a bill than to settle it. There are many things that would be convenient and enjoyable that is not needful and that can be dispensed with without actual suffering. It is very easy to run up hotel bills and car bills that might be avoided or be very much less. We have passed over the road twelve times to and from California and have not expended one dollar in meals at the restaurants and in the attached dining car. We eat our meals from our lunch baskets; and after being three days out, the food becomes quite stale, but preparations for a little milk or warm gruel supply our lack.

Our morning meeting was held in the tent. I spoke again about thirty minutes in reference to genuine sanctification which was nothing less than a daily dying to self and daily conformity to the will of God. Paul's sanctification was a daily conflict with self. Said he, "I die daily." [1 Corinthians 15:31.] His will and his desires daily conflicted with duty and the will of God. In the place of following inclination, he did the will of God, however unpleasant and crucifying to his nature. The reason many in this age of the world make no greater advancement in the divine life is because they interpret their own will to be just what God wills. They do exactly as they desire and flatter themselves they are conforming to God's will. They please self in everything and have no conflict with self. Many battle well at first against selfish desires for pleasure and ease. They are sincere and earnest, but grow weary of protracted effort of daily death, ceaseless turmoil with resisting Satan's temptations, and indolence seems inviting, death to self repulsive, and [they] close the drowsy eyes and drop under temptation instead of resisting it. Fashionable sins, pride of life, do not seem so very repulsive.

There are no compromises in the Word of God for those who conform to the world. The Son of God was manifested that He might draw all men unto Him, but He came not to lull the world to sleep, not to send peace, but a sword. The followers of Christ must walk in the light of His glorious example, and at whatever sacrifice of ease or selfish indulgence, at whatever cost of labor or sufferings, we must maintain the constant battle with self and exalt the gospel standard and push forward the triumphs of the cross.

We called on those who desired to be baptized and who were keeping the Sabbath for the first time to come forward. Twenty-five responded. These bore excellent testimonies. One gentleman of intelligence bore testimony that he had seen light upon the Sabbath commandment since these meetings commenced. He stated that he had kept the first day strictly according to the canons of Rome, but he now saw he had not been keeping the day the Lord had sanctified and blest. But from this time, as long as God spared his life, he would keep the seventh day specified in the fourth commandment. He stated that the members of his church had attended these meetings and were very much interested and stirred in regard to the things they had heard at this meeting. We have had a good attendance from those residing in the vicinity where our camp meeting is now held.

The influence of this meeting is having a molding influence upon the community. The Spirit of the Lord has been in our midst. My testimony has been well received. I have been strengthened and

blessed of God. While trying to water others, my own soul has been watered. We have been interested to meet our old friends of the cause whose acquaintance we made about thirty-three years ago. Our much respected Brother Hastings is as deeply interested in the truth today as he was thirty years ago. We were pleased to meet Sister Temple and Sister Collins of Dartmouth, Mass., old friends of thirty years' acquaintance. We met here upon the ground Brother and Sister Wilkinson at whose house we have been entertained more than thirty years ago. The pilgrimage of some of these dear ones may close ere long, but if faithful unto the end, they will receive a crown of life.

We were interested to meet Brother Kimball, who is a mute and has been a missionary among the mutes. Through his persevering labors quite a little army has accepted the truth. We meet this faithful brother at our yearly camp meetings, surrounded with several of his mute converts. Some one who is interested, who has ears to hear, writes out some portions of the discourse; and he sits, surrounded by his mute friends, actively preaching with his hands to them. He has freely used his means to advance his missionary work, thus honoring God with his substance. By and by, if faithful, he will receive a precious reward.

Twenty-two received baptism. We hope that the influence of this meeting will continue and conviction will deepen and all who profess the truth will strive for the unity of the faith and that oneness Christ prayed might exist among His disciples and with all those who should believe on this word.

Lt 50, 1878

White, J. S.

Ballardvale, Massachusetts

August 31, 1878

Dear husband:

It has been hard laboring here. An icy coldness seems to close about us.

I had freedom in speaking short upon several occasions. My words seemed to be received by the people and responded to; but yet there seemed to be something we could not touch. Yesterday I spoke with some freedom upon the sayings of Christ in regard to the man who built his house upon the rock. We have had a large attendance from the outside; from the first of our meetings a good, attentive congregation. I called them forward, and one hundred responded. Several requested prayers for fathers, mothers, children, sisters, brothers. After prayers were offered, many testimonies were borne, some very interesting. But I felt sad, the work seemed to lack depth. I knew that there were very many who needed a thorough conversion to God, who had but little sense of what constituted a Christian and their peril while remaining lukewarm. My soul was burdened for those who felt no conviction and burden for themselves.

I listened to a very clear, sharp discourse from Brother Farnsworth upon the law and gospel. This plain, clear discourse has confirmed and strengthened many who had accepted the Sabbath. I appreciated the words spoken, yet I could not free myself from the burden which pressed my soul, and for several hours I could not sleep. My silent prayers went up to God from an anguished heart

for God to be our Helper, for God to work. Oh, how helpless we all seemed without the special power of God to work with our efforts. New churches had been raised up since our last camp meeting. Precious souls had accepted the truth, and these all needed meat in due season. All needed to be carried forward to a deeper and more thorough knowledge of practical godliness. Many needed the words spoken to them which Christ spoke to Nicodemus—"Ye must be born again." [John 3:7.] Many have not experienced the change represented by death, while another class was in a more dangerous condition, professing sanctification which I was convicted by the Spirit of God was spurious. I respected those whom I knew were thus deceived. Persons sanctified to God are very humble, meek, and lowly. Many who profess sanctification are like the pretentious fig tree, having a great display of flourishing leaves while the search of Christ reveals no fruit—nothing but leaves.

The Lord gave me rest finally. Another beautiful Sabbath day opened before us, but I felt so very weary. My throat was sore, my courage weakening. Brother Goodrich spoke to the people with freedom and in great earnestness in the morning. In the afternoon I spoke upon the barren fig tree. The Lord blessed me. He lifted me above all my infirmities and strengthened me to speak the truth with power. It was the Lord that spoke through me. I then invited those to come forward who wanted to be Christians and those who had backslidden from God and those who were not having the evidence of the love of God. Between two and three hundred responded. There was deep feeling in the meeting. The icy indifference was broken up. Believers and unbelievers were affected to tears. Fervent and effective prayers were offered to God, and we knew that Jesus was in our midst indeed to convict, comfort, and bless. Those who came forward were then divided up into companies, occupying four tents. A minister was appointed to each tent to labor for those who had come forward and who needed help. I learn that these meetings were a success; precious victories were gained.

Will write more today, Sunday, if I can get time. This must be mailed. Received yours yesterday where you mention your speaking in Boulder City. Glad you have put the armor on. God will sustain you.

In haste,

Your Ellen.

I find no mails go today. So will finish my letter.

Lt 51, 1878

Cook, Brother and Sister

Battle Creek, Michigan

October 2, 1878

Dear Brother and Sister Cook:

The question comes to me, I shall not say from whom, Do you have twelve dollars per week? Some at Healdsburg say you have. Well, thought I, What if I do have. Do I not earn it? Have I not worked as hard from morn till night even from three o'clock in the morning till nine at night, writing letters that tax and wear, and in speaking to the people whether sick or well.

Brother Cook received three dollars and half per day for working from eight o'clock in the morning till four o'clock in the afternoon.

When the settlement was made, I made the remark to Brother Cook, that when engaged in active labor in camp meetings, I had been paid ten dollars per week, and I had yet to learn that muscle was more valuable than brain labor. That carpenters who did mechanical work in California had the full value of their time, and ministerial labor involved far greater responsibility, especially those who had the burden of the cause upon them. If carpenters earned, really earned the wages they demanded, we who worked either in speaking or in the taxing work of writing should in justice have just as much, but for the cause of God we made just that weekly sacrifice as the difference amounts to in the receiving of less wages. Our wages we received for the responsible brain-wearing and soul-burdening work was ten dollars a week.

There has been in California recently a vote that we should have twelve dollars per week. We have for a few months received this, but compare this with the wages of the common carpenter and then reckon up how much we are willing to sacrifice weekly. We receive wages for our labor that we may be able to dispose of the money we have earned as His stewards where God would have us in His cause. God does not require that two or three should do all the self-sacrifice and others be left free.

Now, my good brethren, at Healdsburg, do yourselves no harm by talking of things that do not concern you in the least. When my husband became aware of the fact that he was in Healdsburg among those whom he thought would treat him as a father, but felt that he had means and stood in a position to take advantage of the circumstances in their high wages for which sufficient value was not received according to his judgment, he felt homesick and thoroughly disappointed. He felt that he was among sharpers; especially in your own case was this so. And he decided he must go where he was better known, in California. I think the more liberal he has been in his donations to the cause of God in its various branches, in California, the more tempted have his brethren become; and their whisperings and conjectures and comments have been passed, when in justice to their own souls they should have been ridding themselves of their scheming and of their wrongs and humbling their hearts before God.

Lt 51a, 1878

Van Horn, Brother and Sister

Circa. 1878

Brother and Sister Van Horn:

My dear children, ever near and dear to me. It is with pain I now address you. The neglected work in this conference has been shown me, and I was shown that you both have no real sense of your neglect of duty, when the work has been sadly left at loose ends. The people have not been educated and disciplined as they should have been. They need to be instructed.

Adelia had an important part to act in this matter, but she had too many fears and too little trust in God. Her mind and thoughts were centered upon herself. She was having a new experience which she can now make of account if she places herself in a position where she could put that experience to use. But with her present burdens she has separated herself almost entirely from the cause and

work of God. And now you are both hampered; there is a continual drawback to Isaac, and Adelia is lost to the cause of God in the cares of a helpless family.

Do you really understand the situation? Did you count the cost? Did you consider that it is far better to be childless in these days of wickedness and peril than to have children to suffer with the parents? I have been shown that most of the rising generation will be swept off by death prior to the time of trouble. Some will live, but most children of believing and unbelieving parents will be spared the day of trial for God's people. Could you have looked at these things aright you would have both entered the field as workers for God.

Adelia, God would have used you to be a co-laborer with Him, but you have made this next to impossible by your own plans. You are naturally fearful—borrowing trouble and anticipating want—and your talents which should be used to the glory of God in making plain the way of salvation to others have been tied up and buried. You are now situated where your active mind has not compass to expend its strength, and it will be used in conjuring up difficulties, anticipating troubles, and imagining neglect from your husband, unless you now consecrate yourself to God. When real necessity comes, and your husband has to give his mind to nursing you and the children, he can do it. But it is not the work to which God has called him.

You have led him astray in these first steps, and God's cause has to feel the result of this course. He sees doubts and suspicions in your mind—a sort of jealousy that he does not have sufficient thought and care for yourself and for your children. There is not in your nature a spirit of courage and bravery. There is a constant timidity and worriment and care that are against you which you must labor to overcome—for your good and the good of your children. You will have many fears and be constantly guarding your children and weaving into their young lives a timidity and fear and effeminacy that lead them to feel that there is no safety for them anywhere, but close by your side. This brings on you a great burden and will make your children greatly deficient and very helpless, so that they will always be a great care.

Your constantly charging them, constantly warning them of danger, is the worst thing you can do for them, both physically and mentally. You are planning, in the education of your children, to lead them to hang to you and to be a great care. All this burden and all this care devoted to the bringing of sons and daughters to Jesus was the work God gave you, which you did not accept.

Adelia, you belonged to God. Your husband belonged to God. He called for all your powers, and you have chosen a course of your own. In doing this you have taken yourself out of the field and to a very great extent taken your husband out of the field. Your feelings and your reflections upon him are not right or reasonable. They are the revealings of a mind not at peace with God, a heart not consecrated to His service.

Adelia has become weary in holding herself upon the altar of God as not her own, as bought with a price—ransomed from the thralldom of sin and the power of Satan and now God's property, not to dispose of her time and her abilities as she may choose, but in a manner which will serve His cause the best. When Adelia suffers pain, she is exceedingly sensitive. She imagines herself much worse off than she is, and she anticipates the worst. She cannot endure what many can. She does not have the faculty of accommodating herself to circumstances. The things which others would feel that they could do, and would do, she does not do because she has not educated and set herself to do.

Ways may be provided whereby she can release her husband, but she does not see everything pleasant in stepping in these ways and letting her husband go free. He feels a depression of spirit that there is unreconciliation for him to be away from his home. There is a constant influence drawing him from his work and labor in the vineyard of the Lord. He is not one that bears these discouragements and feels brave and cheerful and strong under them, unless he schools himself to this phase in his married life.

Adelia, take off that constant pressure of reflection. Cease your worriment, your anxious care, and trust in God. Do not feel so fearful in regard to means. Exercise faith and trust in God. Away with your repining and censuring. Put away your selfishness. Let your faith strengthen by talking faith and exercising faith. In dwelling on your prospects for the future with an unbelieving, complaining spirit, you think wrong, you imagine wrong, you think wrong of your husband. Your mind has not been making the best of your situation, and you have felt that it was unbearable to be left with all the cares and burdens and liabilities of so helpless a little flock; that it was indeed hard and cruel.

The enemy has had considerable control of your mind and worked it up almost to the verge of insanity. God did not give you this burden. You have chosen unitedly to fill your arms with burdens God has not designed you should have. And now for you to center your minds and thoughts on these cares and make them first, absorbing your entire thought, making them your world, is all wrong.

God designed you to stand by the side of your husband. He failed to educate himself wherein he was deficient. With your financial ability, your discriminating powers, you would have supplied his lack. You would have given him courage, and together you would have been a perfect whole. It was your unbelief, Adelia, which has caused you to pursue the course you have. There is such a selfishness with you that whatever belongs to you absorbs your whole being. Is there any reason why your voice should not be heard in the assembly of the saints? You feel that your children are a sufficient excuse for you to say and do nothing in the cause of God. Satan thought so too and devised the plan to take you from the field and withdraw your husband and leave the perishing flock and poor sinners to go to ruin. Is this the spirit of Christ? You have both been greatly blinded by the enemy or you would not be today in the situation you are in. The hopeless state of things as far as the labors of both of you are concerned has made my heart ache.

Adelia's peculiar turn of mind is such she educates her children to be helpless and to require constant care. Now she sees that the burdens she has lifted herself will require much labor, and the enemy suggests to her that duty does not call in two ways at once. Her family now requires all that there is of her. But who gave you this work? What doest thou here, Elijah? This solemn time, so near the judgment, on the very borders of the eternal world, is the very time when those whom God calls to a special work, if they have wives, should be as though they had none. Trouble and afflictions are coming to our world, anguish and distress upon every soul. Men's hearts will be failing for fear and for looking after those things that are coming upon the earth. While in this solemn time you should be wide-awake, earnest, giving your whole souls to the work in warning the world, you are veering from it, divorcing your interests and hearts from it by accumulating your domestic cares. You are both serving tables.

In the place of bringing to God sons and daughters whom Satan is trying to destroy by his devices, you are raising up a little family of children requiring time, care, and attention. I tell you, God is not pleased with this work. You have placed yourselves in a position of almost uselessness. Isaac has that

sluggish temperament that he needs someone to urge him out, and in the place of this you have hindered him. You have felt that you should have his time to help you take care of his and your children. He labors under a feeling that you are not satisfied, that you feel he neglects you.

Every interest in this field has been treated badly. He would in his labors get the people up to a high state of interest, then his dallying traits of character would lead him not to make the most of the interest and come to a sharp decision at the right time, but let it dwindle down, down, and by unwise management he would secure less than one half what he might have secured had he the help of his wife by his side—she, with her sharp discrimination, using the abilities God has given her as well as her husband's using the abilities God has given him. His wife should have been entirely free to unite her labors with her husband, consecrating herself fully to the work. God required this, but Satan has defeated it.

In Salem the numbers might have been double if Elder Van Horn had been zealous and earnest and not slow in visiting from house to house. The golden moment passed, never to return. Then after some have come out into the truth, they have been left to have but little care, to languish and die. Great discouragements have been brought upon the cause of God. And in the present state of Elder Van Horn's family, whatever he may be doing, however important the work, he is liable to be called from it at any time to have a care for his helpless family, the ailments of children, or the overburdened wife.

I have wept over the state of things here. I have been in an agony over them, but neither of you senses them. I am sure of that. God called for the result of your united labors, but did not have them. God speaks of some who have made themselves eunuchs for the kingdom of heaven's sake. He refers to those who keep His Sabbath. He says they shall have a name and place in His house better than that of sons and of daughters. I tell you, men and women have no idea of self-denial, of consecration to the work and cause of God. Their own plans look right in their own eyes.

Adelia, you have a burden upon you now that you need not have had. You will now, if you follow your own course as you have been doing, be swallowed up in your own little family, making that your all in this life, centering all your soul upon them. You will not accept of help unless it shall in every sense meet your mind. God in His providence has opened ways for you which you did not accept. You let your own feelings control instead of feeling that you would place yourself in any position if you could by so doing the better free your husband and yourself, and place yourselves where you could glorify God. You want to make your own way and please yourself, and have not studied the cause of God—its want, its distressing condition. As Isaac has tried—half-paralyzed as he has been—to do something, you have felt, oh, so unreconciled. You felt the need of help and you have allowed yourself to imagine many wrong things of him. You have separated your confidence from your husband. He has not given his heart as much to home duties because he has felt he was not where God has placed him.

I feel sad indeed over this state of things, where a portion of the work—such as the tithing system—is neglected, where the narrowest calculations are made, and care is taken to not touch the means of the people. Where the straight, close work essential to be done is neglected by a minister, the Lord will—after testing and proving him—remove him and let another come in his place. And then will come the trial to the people. If he does thorough work for God, he will be sure to offend some, and a contrast will continually be drawn between his manner of labor and the one who neglected his

work and did not build up the interest of the cause of God. If he had the thorough and hearty co-operation of the people professing the truth to help him in his faithful efforts to do something to advance the cause, then an ingathering of souls might be expected; but he bears to them unpalatable truth, he seeks to take up the neglected work, he has most earnest appeals to make, and it hurts the money-loving hearts. They would be better satisfied to let matters be as they were—narrow and dying.

When the complaints came to you from some of the brethren in Washington territory or Upper Oregon that Elder Loughborough took undue advantage of them at the time they pledged, all that murmuring was not against the man Loughborough, but against the Holy Spirit of God which flooded the room where they were assembled. You unwisely sympathized with them, for selfishness came in. You thought all the means should be kept in your own conference and your own self would be affected by this movement. God was displeased with your course. Your privations, your supposed wants, were imaginary, and you are guilty alike with the complaining ones. If you had exercised wisdom, you would have labored earnestly to show them the peril of their position, but you were not right and you were all wrong together, and God was displeased with you all.

There is great need of your seeing these things, for you have felt that you were left to want, but you deceive your own soul. Do not grieve the Holy Spirit of God by your murmuring when the people are receiving your mold in the place of the mold of the Spirit of God. You have had the sympathy of your brethren. You will always have it too much for your good, and their good, unless there is a decided reform in your manner of laboring.

The course you have entered upon, if pursued, will finally result in your both being of no decided advantage to the cause of God. As you have been shaping your course in accumulating cares and family perplexities, the interest for the cause of God and the burden for souls has been gradually and almost imperceptibly lessening upon you. Everything considered, I was shown in your course of action that it would have been much better for the cause of truth in these almost new fields if you had never entered them. You both obtained the confidence and love of the people. Elder Van Horn was empowered to act as their president and the neglect of magnifying your office has been so marked as far as the working part of it is concerned that the marks of your undone duty are seen in almost every branch of the work.

Could some one have taken the field when you did, and worked with persevering and untiring earnestness, becoming better and more thoroughly qualified for the work by years of experience, improving their opportunities and enlarging their capacities, having high motives and working with increased capacity and devotion to keep up all parts of the work, there would be now a large army of educated, well-disciplined soldiers in the army of the Lord, with the power of their influence to extend to others in darkness. Everything has been turned aside from its true course as God designed. Satan has been at work gradually to change the current of events, of causes and results, until a condition of things exists in the cause of God which will require more labor and hard work to bring things up on a true basis, in working order, than had they been taken in the first place by one who made the interest of God's cause paramount to every other interest, and worked as Christ worked—unselfishly, self-sacrificingly, losing self and self-interest in devotion to the cause and work of God.

This field is no harder than many other fields from which are gathered a precious harvest of sheaves. Every field, when the seed of truth is sown, is necessarily hard, because moral power is so weak,

darkness and iniquity prevail to a fearful extent. If men labor as ministers, ordinarily they have seen the fruits of their labor. Intellect is not sufficient. God will hold the individual members of that church responsible, for the distracted, discouraged state of the church is dishonoring to the most sacred truth that was ever committed to man. There is no excuse for them, for Jesus has opened to every one a way, that he may have wisdom, grace, and power if he is not too indolent and too ease-loving and world-loving to seek it.

Jesus is our example in all things, and nothing should divert the mind from the main aim and object in life, which is to have Christ in the soul, melting and subduing the heart, making every member of the church, every individual professor of the truth, Christlike in character, in words, in actions. Some have denied the precious truth in their assimilating to the world the very ones who have been channels of light, whose hearts have been made glad by the precious light of truth, but have lost their power and self-denial and self-sacrifice for the truth's sake, and have been depending upon broken cisterns for happiness. These are in great peril, because the light of truth has once shown upon them, and they rejoiced in its beams, they walked in its light. And unless they speedily gather up the rays of light and return to the Lord with repentance and confession, they will be left in darkness. The Lord will move the candlestick out of its place. We are in a day of peril, when error, deception, and delusion are captivating the world. Who are to warn them, who are to show them the better way, unless those who have had the light of truth shall keep their souls sanctified through the truth and shall let their light so shine before the world that in seeing their good works they will glorify God.

I wish I could impress upon you all your danger of losing heaven unless you will see and sense your responsibilities. Joining the church is one thing and connecting with Jesus Christ is quite another thing. Not all the names registered in the church books are registered in the Lamb's book of life. The reason many apparently sincere believers are not happy and make such hard work of serving God is that they do not keep up a living connection with Jesus Christ by earnest prayer and constant watchfulness. They are formal; the inner work of grace in the heart is not sought for or enjoyed. The Master has not the service of the members of the church. They enlisted, they entered their names on the record, but failed to knit their souls to the dear Savior.

Individually we may feel that we are bound by sacred vows strictly to guard the interest of the cause of God and of the church. But your brethren are fallible fellow creatures like yourself. Their mistakes and errors and failings are to be regarded with mercy and forbearance, as you wish them to regard you with your defects of character. Your brethren should not be watched and spied upon and then their defects eagerly grasped and paraded to the front, exhibited to the world for them to exult over. And while you who dare to do this work have climbed upon the judgment seat and constituted yourselves judges, you have neglected the garden of your own hearts, and pernicious weeds are obtaining a rank growth.

"With what judgment ye judge ye shall be judged." [Matthew 7:2.] We each have an individual case pending at the court of heaven. Your character is being weighed in the balance of the sanctuary, and it should be your earnest desire to walk humbly before God, being distrustful of yourself, jealous of yourself lest you fail to let your light shine forth to others, jealous lest you fail of the grace of God and lose everything that is of value. All dissension, all faultfinding and differences should be put away, with all evil speaking and bitterness; and kindness, love, compassion for one another should

be cherished, that the prayer of Christ may be answered that His disciples may be one as He was one with the Father, "that the world may believe that Thou hast sent Me." [John 17:21.]

These are the credentials we present to the world in our harmony and unity, that God has sent His Son and that Jesus is the Son of God. Genuine conversion will ever lead to genuine love for Jesus and for all those who love Him and for those for whom He died. The heart that joins the heart of Christ, the life knit by hidden links to Jesus Christ, will be kept by the power of God through faith unto salvation. This faith will increase and grow stronger, just in accordance with your course.

Lt 52, 1878

White, Mary

Grand Prairie, Texas

November 8, 1878

Dear Mary:

Will you please get and mail the covered book History of Paul and put in a red-covered book Bible Antiquities—sort of Bible dictionary. Also send all my writings in secretary in the office and those at home. Look for a page, less or more, of my article on sanctification. I cannot find the end of it. I have a case made purposely for my writings. Send it also. Also my little box of writings. Take special pains and send the books I desire. There is one old book bought in Oakland—Sermons; also another book Old Worthies of the Old Testament. You look over my books and send all I shall really need.

Also send me my feather bed, four pairs of sheets and pillow cases, all made. I need my writings the most. I care more for these than anything else. I want ten scratch books made just as long again as those we have. The same width will answer. Remember, just as long again as those we have used—fully one-half yard long. This is much more convenient than the small size. I want a supply of foolscap and note and letter paper, and good pencils. Please get me three of those five-cent coral pins at Skinner's. Please send me two of my calico nightdresses in wardrobe at office.

I like the climate here, but cannot speak understandingly of the country or climate yet. It is as warm as summer now. Brother McDearmon's family are the sorriest-looking set I have seen for a long time. They are mere shadows. I pity them indeed, for they are poor. They have been sick ever since they have been here. I am real tired, but go to Dallas—thirteen miles—today, and back. Brother McDearmon has a house just made. No plastering, but just enclosed. It is better than the average of houses. Will write no more now. If Willie Cornell has no trunk, let him take a good-sized trunk of ours.

Lt 53, 1878

White, W. C.; White, Mary

Plano, Texas

November 14, 1878

Dear children, Willie and Mary:

Your cards and letters have been received. Father thought as Willie would eventually come to Texas if we remained, it was essential that he should be at this meeting and report discourses. As this has failed, we would say to them, Wait till we are better settled [as to] what to do. We shall after this meeting probably travel by private conveyance one hundred miles to Peoria where they have quite a church and a meetinghouse to dedicate. There is quite a large number going through with their wagons. Brother Kilgore's home is in Peoria. The house of Brother Bahler's will not be completed for two weeks after camp meeting. We will first go to Peoria, then we will write again when we are settled what we will do. We have not yet fully decided what to do or where to settle.

Father thought Mary Chinnock would be good as a copyist, but I think not. I think Mary had better follow out our first plan, get a thorough knowledge of every part of the work in folding room, that she can fill in any position where needed.

We have come on the ground only last night, and I have not been in meeting yet. Shall speak this afternoon, as the people are on the tiptoe of expectation. Might just as well let them feel at once that they have expected too much, that I am nothing but a weak, frail, imperfect woman at best, looking to and trusting in God alone to accomplish the work.

There are now about one hundred campers on the ground, and many cannot come. They have been so reduced in strength and in means they cannot leave their homes. It is the common testimony that there was never known such a season as the last winter and summer for sickness. Generally it has been considered healthy here. Many families, numbering nine in family, have come one hundred miles by private conveyance.

Father is lying upon the bed snoring. He has his nap every day. When he is not traveling he keeps well. He is just rousing up and inquiring what time it is. We tell him, "Quarter of two." "Well," he says, "I must get up and eat." Emma and I have taken our dinner.

We came in last night at half-past nine at the station, found Elder Kilgore waiting for us with his carriage. He took us three miles to the camp. We found his tent pitched with fly, and good large tent with good solid floor and covered with carpeting, two good bedsteads with mattresses and feather bed covered with cotton mattresses, just as nice and better than in any camp-meeting we have ever attended. A good stove, two tables, two rocking chairs. We are just as comfortably situated as we can well be. Food is brought in to us. Our dishes are washed, and everything is done that can be done to make us happy. I will be able to give you a report more fully of our coming [to] Texas in my next letter.

But my object in writing is to tell you to hold still just where you are, all of you, till you hear from us again. I hope, Willie, you and Mary will make the most of your time this winter. God bless you, dear children, and may you connect so closely with Him that He will make you channels of light, both of you working together in harmony, lighting your taper at the divine altar. But let nothing separate you from the love of God. Let every day's history tell in the books of heaven of your improvement in the knowledge of God and in heavenly wisdom. Do not trust in yourselves, but in the living God. Your wisdom is foolishness. Connected with God, you will be the light of the world, the salt of the earth. The meekness of Christ is that which we all need to cherish. Do not become careless, self-sufficient, and independent. Lean heavily upon the arm that will never fail you. Trust implicitly in the power that is all-sufficient. Let us devote more time to prayer, to the study of the word, and be never

satisfied with present attainments. Higher and higher we may rise in the elevation of Christian character till we like Enoch can walk with God.

Press, oh, press closely to the side of your Redeemer, urge your petitions. Never be beaten off by temptation, but make most earnest efforts. You will advance. You will grow in grace and the knowledge of the truth if you watch and pray and walk humbly with God. God bless you.

Love to Aunt Mary and all members of the family. More soon.

Mother.

Lt 54, 1878

White, J. E.

Plano, Texas

November 15, 1878

Dear Son Edson:

I have thought there was no need of my writing to you because Emma would keep you posted. There are some things she may not write you. We were sadly disappointed to find her family so very bad. They all looked like corpses. I never looked upon a more distressed picture in my life. They were all so weak. They could not help themselves. They would one be sick after another, and one could not wait upon the other. I think that they were weak from impoverished diet. You see they had no money to buy food and no one who could cook food if they could buy. It is a positive necessity that Emma remain with them until they shall become strong enough to take care of themselves. Their courage was gone with everything else. Emma's coming brightened them up wonderfully. We tried to help them. I gave Sister McDearmon forty dollars from my own purse to use for the necessities of life.

Father bought bags of flour, a barrel of apples, nuts, sugar, etc. He bought one cotton mattress and one husk overlaid with cotton. It is seldom I have seen such destitution. I have bought several things for their comfort. Father left McDearmon his fur coat to use, for his blood is so low he cannot bear the least chilliness of the air. We have done what we could for them.

Now you must not urge Emma away from them, for her leaving I think would kill them. She is needed there. Should you once look upon them, your sympathies would be aroused and some tears would be shed. Father says it would take two of them to make a shadow.

Sister McDearmon is nothing but a skeleton. Hattie looks as if consumptive. Joseph has but little strength, and the little girl Nettie is far from well. She is pale and her face like marble. Little Homer is so pale and looks as if attending a funeral.

Emma would be as glad as you would be to have her come to California, but she does not leave her parents, and you must not make it too hard for her by urging her away. I think her parents will make very effort to sell and return to California with Emma. They are trying to sell both in Wright and where they now are living. They have just moved in their new house which is very comfortable and

roomy. Then we have bought them two good beds. Father has lifted the mortgage from their place so that all worriment for the present is over. If Emma had not come when she did, her father would have been on his way to Wright to see if he could not complete the sale of his farm, for two hundred and twenty dollars must be raised by January or he loses his place worth fifteen hundred dollars. We were glad we accompanied Emma to her home, for we felt they needed just the help we have given them.

Dear Edson. We hope you will put your entire trust in God, bear the proving of God. You must bear the test of God as you have not yet fully borne it. You may be a polished instrument for God's use if you will only overcome. My dear boy, be patient, cultivate meekness. Do not be careless and joking with the hands. Be sober, be watchful, be prayerful. Have an eye single to the glory of God. Others may not judge you correctly, but remember Jesus, your Redeemer, was not appreciated, and He was the Majesty of heaven.

Now, Edson, Jesus is your pattern. Be patient, be courteous, be slow to anger, control your own spirit always. Lean heavily upon God. And put your trust in Him fully. The bell is dinging, dinging, dinging, for me to take the stand, so I will say goodbye for this afternoon. I put this in with Sister Hall's.

Mother.

I am short of envelopes and put this in the Lucinda's. Emma is real well and cheerful. She has ridden horseback like a general. It does her good. Mother.

Lt 55, 1878

White, Mary

Denison, Texas

November 20, 1878

Dear Daughter Mary:

We have received Willie's letter and just read it. We are inclined to think it best for Sister Booth to come to Texas. We are now in a very pleasant place where it is dry and sandy, where we can walk out if we choose any time. There is abundance of room in Brother Bahler's house, and it is much pleasanter than any place we have yet seen.

We will now write what we want: six sheets and as many pillowslips for common pillows; no large pillowslips. I want all my writings.

Ask Brother Farnsworth in reference to that testimony sent to Iowa. I must have it and a copy of all my testimonies lately written, in manuscript or in pamphlet form, in print. Father wants those we had in California. Whatever is lacking, search for them at the office or please send all the numbers in pamphlet form and the bound volumes. Also tell Will to make no charges for these as we use these in writing for the benefit of our papers. Send one copy of each of the three volumes, for which charge two dollars. Send one copy each of the four volumes of the Spiritual Gifts, for which make no charge. Volume one and two you will find in one book. Send three or four copies of Henry's life in

pamphlet. All my writing I want for Spirit of Prophecy, Volume 4. I want all the books I have named to you before. These books and writings had better be sent by Sister Booth, as we shall need them at once. Be particular to get the writing for Elder Bourdeau and all the writings I have left there at home.

Will you send my broadcloth sack and dress to match. I lost my velvet sack and am left quite destitute now. If I thought I could get a sack like Emma made there by that large pattern, I would have it done, for I shall need a cloak here this winter, I think. Send that alpaca and flannel in the drawer; that is not to be used for the children this winter. Send my gray Ulster. Get my hat pressed and trimmed. Send by Sister Booth. Send a couple of silk dresses. In the trunk in the chamber is a black alpaca dress skirt. Send it. I also have a black alpaca skirt that I had prepared for me. Send it. You may send in box two white bedspreads. It will save buying. You may also send one pair of blankets. See if Sister Booth can bring two trunks. I think she can; so passengers who have come to Texas say. Send my plaid shawl. Send Father's every-day coat.

It is well we had a good supply of underclothing, for today is the first washing that I have had done since we left home. There is a well of beautiful cool, soft water close by the door. This is a blessing that is not always found in Texas, I assure you. I want three good, large, new shirts made for Father. These old ones amount to but very little. They may be good for someone, but not for him. I am so glad he has plenty of underclothing, that he can change as often as he pleases. I want that stone bottle of violet ink sent. It just meets my wants in writing.

In the drawer of the secretary in the office is a bag of gum. Please send it. Send me three pairs of woolen stockings. Send in box that new worsted material for dress, such as Emma used for her dress. And if you see anything you think I need that I have not written for, please be thoughtful and send it. We will not have comfortables sent. Put our best mattress in a box, and also my willow rocking chair. Pack carefully.

Mother.

Lt 56, 1878

White, Mary

Denison, Texas

November 21, 1878

Dear daughter Mary:

If you can get me two yards of cloth like Emma's, or of plain goods, lighter material than Edith's, and get Sister Booth to make me a sacque there or to bring the material here and make it, I would like to have it. I did not get me a cloak made as I intended to have a fur. I shall need a cloak as I have no fur. If this can be made without delay, have it done. She can have Sister Aldrich do it or help on it if she cannot get it in season.

Send my steel-colored skirt and sacque. I send in this my gold pen. It has met with an accident. Have it carried to the jeweler's, and if the diamonds are gone, have them replaced. It may only need

straightening. Have Sister Booth bring it when she comes. Send me a ream of note paper just like this. I need such thin paper very much.

Nov. 22, 1878

I have had a severe cold, but am improving. They are hammering all around me. Brother Bahler's house is not ready for us to occupy, but will be soon. We intend to commence writing at once and to make the most of our time. We are anxious to hear all the news from Battle Creek, and we hope you will not fail to write often and let us know all your plans. Soon I shall be fifty-one the 26th of this month. Oh, dear, it does seem so bad to have to transport things about so much from place to place and transport our help when we have good homes well furnished, but I will not complain.

Do tell me how you like the new arrangement in the house. Are you pleased with it?

I hope Aunt Mary is well and of good courage. Love to Edith and our little girls. Shall get around to write to them after a while. We are all broken up now. Love to Willie.

Mother.

Lt 57, 1878

Children

Dallas, Texas

November 27, 1878

Dear children:

Another year of my life is in the past. This past year has been one of conflicts, of anxiety, of much care and wearisome labor; yet I look back upon it as one of deep experience. I see many places where I have felt that the deep waters were going over my head, that circumstances would master me when light has shone amid the darkness and sweet comfort and peace have taken the place of sadness and discouragement. Yesterday was my birthday. We were in Plano. After two o'clock a.m., we rode to Dallas in what is here called a hack, but is a lumber wagon. We had two mules hitched before it, looking like two father rabbits, and we drove eighteen miles to Dallas. Stopped at Brother Miller's and warmed, then came three miles farther to Sister Cole's. So much for the anniversary of my fifty-first birthday.

Today we ride fifteen miles to Grand Prairie to McDearmon's. We received yesterday [the] photograph. I think it is as good as they can make it. If you see anything to criticize, do so. It appears to us as good a photograph [as we can get].

We are both well. Father seems like a boy—cheerful and full of his sport. My cold is gone, and I am feeling very well indeed, riding around in lumber wagons; walking considerable is the exercise we both need. I have to catch every moment to write I can get. I was up this morning at half-past four; am sitting beside a large open fireplace, writing by its light. Father takes a great amount of sleep. I think Texas is perhaps the best place for us to work off much of our writing.

Last Monday, Nov. 25, Elder Kilgore and Father had a meeting in the Baptist church to arrange the preliminaries for a discussion between Kilgore and Caskie. This discussion commenced last night, Nov. 26. We have not learned the result of their first set-to. This man is a great puff, tall, lanky, lean as a shad.

This morning the unhappy intelligence is brought to us that the little mules have left the pasture and are perhaps returning homeward. Nobody knows where they are at this moment. We are now bound unless we get another team, but we will try to do our best to get back to Dallas, from there to Grand Prairie. Here we are worrying and troubling about what is to be done about the mules and again in regard to our two selves. We are right here and must contrive to get out of here in some shape. A couple of mules were put before the wagon (the Texas hack) and we were taken into Dallas. We have been looking at teams and have decided we shall no longer hack about as we have done. We shall get us a decent ... [remainder missing.]

Lt 57a, 1878

White, W. C.

Plano, Texas

December 3, 1878

Dear Son Willie:

There are three young men going through to Battle Creek from Texas. The climate here is so mild you will have to see that they have good rooms and warm clothing. These are all-important men and must have suitable attention. Do not fail to do all for them that you can. This is a country where peonies grow as naturally as acorns. Do not fail to give special attention to these men who come to you from Texas.

If Sister Booth has not left for Texas yet, have her bring my flagroot. But I hope to find her at Denison, as I shall reach there today. Brother King will visit you at Battle Creek. I wish he and Millie Severns, or some other good girl, would strike up a bargain. There are no real good girls here.

I cannot write. The cars joggle so.

Mother.

Lt 58, 1878

White, W. C.; White, Mary

Denison, Texas

December 4, 1878

Dear children, Willie and Mary:

Brother King is to call upon you soon. Will you be sure and send papers and tracts, odds and ends of everything that can be circulated; especially send old Reformers, odd numbers, that we may

distribute. We cannot go in any direction in Texas but we see covered wagons of movers. Some are real nice people. We want a full supply of publications to give them. Thus we may sow beside all waters. Be sure and send me a scrapbook. Go to Sister Lockwood. Tell her to get paper suitable such as she has no use for and have three nice books bound up for me in which I can paste pieces.

Brother King can bring these through in a good-sized trunk. Do not fail to send me a quantity of this light paper, also good steel pens. Have a trunk ready to pack and send things we shall order. I want books which we will order in another letter. I would like to have a portfolio made expressly for me of tolerable good size, just as convenient and durable as it is possible to get it up. I want one made for Father that he may keep his envelopes, his letters, and papers so that they will not get mixed with his other things in his satchel. Things of importance get lost. I would like to have this as soon as it can be gotten up at the bindery.

Thursday, Dec. 5

I was not able to finish this last night. I suffered much with trouble of heart. There seemed to be smoke in the atmosphere. I never felt just as I did that night. I knew not as I could live till morning. I was very weary, but this cannot account for my singular feelings. It may be that smoke from prairie fires settled down upon us. I slept but a very short time, but I am better this morning, walked down street three-quarters mile and back again.

We sent article last night upon missionary labor. Father heard it read before being copied and after it was copied.

I have much personal matter to get off as soon as possible. I am doing my best to get through my writing. Now if it is a settled thing that Sister Booth cannot come, will not Mary Smith come and remain two months while we get off my matter for [Spirit of Prophecy] Volume Four. Test the matter if she can come, and if Sister Booth cannot come, she can come back in company with Brother King whom you will soon see. There are very good copyists here, but have not experience in rhetoric and the transformation of sentences. The burden falls upon us except the mere mechanical part of the work.

Brother Kilgore who is having a discussion at Plano has clipped notices from the Dallas Herald, headed "A Call Upon Elder James White to Lecture." "To the Editor of the Dallas Herald: The undersigned citizens of Dallas city would esteem it a favor if your journal would extend to Elder James White and his most accomplished wife an invitation to lecture in this city. The attendance may not be large, since this is our busiest cotton season, but we have no doubt that an appreciative audience will be present at any appointment that might be made. Respectfully, James B. Simpson, A. H. Sheppard, Thomas Field, W. L. Cabbell, G. Beaumont, and others." None of these names are Sabbath keepers. "The Herald directs attention to the card Messrs. Simpson, Swink, Holland, Cabbell, and others, suggesting that an invitation be extended to Elder James White and lady to lecture in Dallas. We cordially comply with their request, and express the hope that even in these busy times an hour may be spared in listening to what the distinguished lecturers may say. It is to be hoped, also, that Elder White may be induced to build a sanitarium in Dallas similar to that one in Michigan which has attracted such world-wide interest."

We think that after the hurry is over of the cotton excitement, we will, as soon at least as February, pitch the cotton meetinghouse in Dallas and give all who desire an opportunity to hear. The theater was opened for us, free of charge. It is a very desirable place for meetings. We shall study duty. We feel that such a public invitation should be respected.

We want to devote our time principally to writing, but my testimony is respected in Texas by believers and unbelievers. There have no lectures been given in Dallas, but we think the time has fully come to have the truth presented in these cities. One of the most popular men of Dallas is seeking to secure for me the tabernacle owned by the Methodists. He will not succeed I am sure.

I will now send love to you all. Write me. Tell my dear Edith to write, and I will write to her soon.

Love to Aunt Mary, love to Addie and May.

Mother.

Lt 58a, 1878

White, Mary

Denison, Texas

December 6, 1878

Dear Daughter Mary:

Will you please get at Griswold's one pair of blankets such as he sold me for three dollars per pair. Also one pair for four dollars per pair.

We are just going in search of a carriage. We have a good little span of horses we shall purchase for about sixty or seventy-five for the two.

We shall move into our new house next week; then shall be settled to commence work. But we want Mary Smith Abbey if we cannot have Sister Booth. Will you see how this matter stands? Have they made me a cloak such as I ordered—plain or like Emma's? I would rather have a fur cloak if some one could select one for me of the largest size in Chicago, if it were only of the cheaper fur, black, which costs twenty-five dollars. But I leave this to your judgment. We have fully decided not to have Willie Cornell come to Texas. We have three good copyists, but no caretaker or one to fit the matter for printer. We have Sister Daniells to cook for us. She does well. This saves the expense of transportation.

Father says this must go now.

Mother.

Lt 59, 1878

White, Mary

Denison, Texas

December 7, 1878

Dear daughter Mary:

I sent for you to purchase blankets of Griswold. If when this reaches you you have not purchased them, do not do so. Since receiving a letter in reference to the state of things upon the Pacific Coast, especially their embarrassment upon the church at Oakland, I have no appetite for to purchase anything unless positively necessary. If no effort has been made in regard to a cloak, do nothing about it. Not a cent shall go for trimmings or anything not actually needed.

Will you please send the lightest hair mattress. I thought of purchasing one here, but have not done so and shall not. We must practice economy in everything. There is such a pressure upon the point of means. We must deny self of many things. If you can find a chance to sell that secretary I bought of Fray for twenty-five dollars, do so. My heart aches as I see the close places we are brought into in reference to the cause of God.

I am now writing out testimonies for different ones. We shall get out a testimony at once before the holidays. Every dollar must be used with economy. I cannot see our way out. May the Lord help us is my earnest prayer.

Edson writes that the Oakland meetinghouse is in debt eight thousand dollars, which they have no idea how they can meet. Two thousand will have to be paid in a few months, and they [do] not know [where] the means is coming or where from. The Oaklanders want to sell it to the Christians. I answer, No, no. Every inch of that house will be wanted. I would sooner sell my house on the corner of Castro and Eleventh Streets and put its avails in the meetinghouse. I would feel as if I were selling my Savior.

We found out who the men were who signed their names in the Herald soliciting our labor in Dallas. Mayor, first; banker, lawyer, ex-representation to Congress, present representation to Congress, physician, and many others.

We shall go in February when the tent can be pitched and a crowd got out to hear.

Hurry along Sister Booth, I need her at once. If she decides not to come, send Mary. Lots of work to do. We must have help. We are very favorably situated for we have good cook and through that will seize the pen at any time.

Mother.

Send us lots of envelopes, with Review and Herald printed upon them. All sizes, large and small envelopes of every dimension, square, long, and smaller size.

Lt 60, 1878

White, Mary

Denison, Texas

December 8, 1878

Dear Daughter Mary:

This week we shall commence to live in the new house. It is roomy and a very nice building. Sister Bahler is about to carpet her rooms. I wish the carpets not in use in Battle Creek were here, but I fear it would not pay to bring them. Be sure and send me that coarse material like Emma's dress. Please send that double paisley shawl. I have a plan for it. Send my plaid shawl, and you may send two comfortables. Send books, red-covered Jewish Antiquities and the Bible dictionary. Is Night Scenes of the Bible there? If so, send it. Send those small remnants of plaid or any other remnants that the children—Addie and May—will not want, that would make a baby of two years old neat dresses. I see so many poor children, half dead. I wish I were where I could select and pick things out of the trunk and appropriate them.

The boxes will not come until a week or two. We are now writing testimony to be out before New Year's. We are as well as usual. The weather has been exceedingly pleasant. We have slept with windows and outside doors open. Last night we had a thunderstorm. It is clear and cooler today. We are pleased to find the roads have been only improved by the heavy rain last night. The soil is sandy. We can ride or walk out here without being plastered with mud. Love to all the family.

Please write me. I thank Sister May for her letter. Will write her soon.

Mother.

Lt 61, 1878

White, W. C.

Denison, Texas

December 11, 1878

Dear Son Willie:

We are having the most beautiful weather. It is clear sunshine. Yesterday we sent to Sherman, ten miles, to get Sister Bahler's furniture. We got [a] nice bedstead, bureau, washstand, and bureau delivered at the house for \$29. All solid walnut. This we consider just as cheap as can be gotten at Battle Creek.

We cannot get good butter here. Now if you could get nice prepared butter of Sister Godsmark or Evans, send us at least ten pounds when Brother King comes. The butter here is the strongest stuff you ever saw. Cows are not at all like the eastern cows, give but little milk.

Send me a bag of clover top. What think you of pecans? You did not mention whether you had received them. Brother King has another trunk full. You may sell them or use them as you please. We paid one dollar and a half for the last; the first were one dollar and a quarter.

Have you sent the goods I designed to have sent to Samuel Foss, West Minot, Maine? If you have not sent it, don't send till you hear from me. Why not mention some of these things in your next. Did you send letter to inform them that you sent the goods, if you have sent them? If Sister Booth is coming, I want to know it; if not, I want Mary Smith Abbey, if I can have her two months. Please

write particulars. Our boxes have not yet arrived. We expect them today. The bill has come. We are waiting to get into our new pleasant room. Went in day before yesterday, but it felt so cold. Went out again. Dare not go in yet. The last coat was put on last Thursday. It ought to be dry for then. Weather has been dry and pleasant with the exception [of] one rain. We have no clouds or fog. This is, I think, an excellent climate. If people will only take care of themselves, this climate would be better, far better, than the climate of California. We slept last night with windows and doors open all night, and then I could not have but a pair of blankets over me. The soil is sandy, and we can ride anywhere as soon as it stops raining. The rain only improves the roads.

I have been greatly broken up, but I now venture into this newly plastered room and shall not go out of it unless I have evidence my health will suffer by so doing. I have so many cases on my mind to write that I am greatly perplexed and anxious. You must all excuse me if you do not hear a word from me, for I improve every moment I can. I ride out some for my own good as well as for Father's benefit.

N.B. Please send that copy of testimony that was written for Switzerland in reference to Elder Andrews. We will copy and send you copy at once before Elder Andrews wants it. Now in reference to your going back with Elder A., go to God, Willie and Mary. Find out your duty for yourselves of Him and then follow the indications of His providence. He will guide the meek in judgment. He will teach the willing and obedient His way. You must obtain an experience for yourselves. The Lord will hear your prayer. He will answer your petitions. May the Lord bless you is our prayer.

Mother.

Lt 62, 1878

Children

Denison, Texas

December 19, 1878

Dear children:

We have just read your letter. We thought it would be an advantage to Marian to come here, and she might help in getting out my books. There are good copyists. She will not need to work so very hard, but it is her judgment of composition we want. If you think best, you can send Mary White. We will not object to her, or either you may send Mary Smith or Marian Davis. We have work that must be done. You can do as you think best about this matter. Father is quite anxious for Marian. You are on the ground. You know what we need, and do for us the best you can.

You need not send alpaca, but the flannel; and if you can get any more all-wool flannel remnants or larger pieces for twenty-five cents per yard, you may send red or any color, not cheap, sleazy stuff. Do not pay any more for them. It would not be any advantage for what we can get it here. Send in a bag my little bits of nice merino to make something for the children here if I can get time. Send a red-covered book called Antiquities of the Bible or Jewish Antiquities. We are driving matters on testimonies. Tell me how it comes out. I want to know how it reads. Is the composition passable?

Father does not make any changes, and my copyist will follow copy precisely even to wrong spelling, although both have been teachers. For two or three nights we have driven them up very closely.

Did you see anything of a Japanese box of mine Edson brought to Battle Creek? A broadcloth sacque was in it when it left Oakland, but whatever Edson did with it, I cannot say. Send me from _____ some of the nicest buttons, ten cents [a] dozen, and four spools of linen thread, two yards of the nice farmer's satin from Father's German tailor. I can't wait a minute more.

Mother.

Lt 63, 1878

Family at Battle Creek; White, W. C.; White, Mary; others

Denison, Texas

December 26, 1878

Dear family at Battle Creek—Willie, Mary, Aunt Mary, Edith, Addie and May, and Bro. and Sr. Sawyer:

I suppose you will be interested to know how we spent Christmas. The day before Christmas we went to town, and it was tediously cold. I suffered with cold. I never remember of its being much colder in Michigan. But Brother Moore's people were living in a tent and were very uncomfortable. We were determined he should not live thus and we commenced to bring about a change. We moved them into Sister Bahler's old house which was very open, but better than a tent, for several nights. We had divided our bedding with them to keep them from suffering.

We then went to the city and purchased for them flour, white and graham; sugar, a bone of meat, butter out of the question. We laid out ten dollars for clothing to make them comfortable and necessary furniture to get along. I will tell you everything they had for breakfast—a few corn gems and a little beef-suet fat; not a chair, a straw bed and a comfortable laid over it. The children had an old rug and blanket laid under them. Sister Moore had no shoes, no comfortable clothing. He had no pants fit to be seen.

Christmas morning we all took breakfast together—James Cornell, Florence and Clara, their two girls, Brother and Sister Moore, and their three children, Sister Bahler and Etta, a girl living with them, and Sister Daniells, our cook, Father, and myself. We had a quarter of venison cooked and stuffing. It was as tender as a chicken. We all enjoyed it very much. There is plenty of venison in market. I have not seen in years so much poverty as I have seen since I have come to Texas. Brother Moore has had poor health, and he has nothing, not a cent, to get provisions with. We must help that family, or they must suffer for the very necessities of life. I have put those flannel sheets [that] you sent me on his bed. He is now unable to work because of pleurisy. I gave each of the Cornell girls a dress which they needed very much. I cannot see want and misery and enjoy the comforts of life.

James Cornell earns but little now. He has much suffering with rheumatism. Roxanna has been almost dead with asthma, but she is recovering now from a long siege of distressing illness.

You cannot tell how I have worked early and late to get off the testimonies, and there is just as much to come yet, unwritten. Very important matter I am writing in regard to the sanitarium and college and office. I have great freedom in writing. Father is very kind, cheerful, and happy. His labor of preparing matter has been very taxing to him, but he has kept exercising, chopping wood and bringing it in, walking to (the) post office and back, one mile and half in going and coming. He has physical exercise, a plenty of it; cares mostly for his own team. You see what a change has taken place with him. I am astonished at myself that I can do so much. I do not give credit to the climate, for I fail to see the especial advantages Texas has over Michigan except in so much fearful sickness which is a disadvantage.

We have a nice plastered house, a fire all day, and yet for several nights our wash bowl has been frozen over, and the mug containing my teeth was frozen in so solid, had to be melted out. Last night the ground was covered with snow, but I do not dislike this cool, bracing air at all. We have been to [the] depot three days in succession for Bro. Huey [?] and our copyist. I would like to know how long you think to keep me without my copyist. I shall write some loud letters soon if you do not send us help. You can have no better copy than you have had unless you provide me help. We are getting along very well here, now have a good wagon and horses, not bought, but using them. We enjoy every pleasant day, when not driven by writing, in riding out. The roads are sandy and excellent.

Father has just furnished the two first chapters upon the Spirit of Prophecy, No. 1, for Signs. We feel deeply the necessity of our people's being aroused to sense their duty. We must keep so near to God as to maintain our simplicity and our humility. We must guard ourselves on the right hand and on the left, that Satan shall not have any advantage. We can have the spirit and sanctifying power of the truth in our hearts if we will watch and pray and rely fully in the merits of the blood of the Lamb of God, who taketh away the sins of the world.

We may realize the special blessings of God if we will only believe and pray with living faith. We are too cold, too faithless. We expect too little. Let us draw [near] to God with full assurance of faith and not be discouraged. We, every one, have an individual work before us, a personal effort to make for our own salvation and the salvation of our fellow men. We can do nothing in the great plan of salvation without a living connection with God. We should not rest without the evidence that our ways please God. We have no time to lose. We must be in earnest in this matter; the work of overcoming is not child's play, but a reality.

We think of you all with the tenderest feelings. We received an excellent letter from Brother Smouse and will write him ere long. I hope he will write often. I like the spirit of his letter.

We are retired here. No visitors, nothing to call our attention from our work. We are all working all the time, that is I am. Father cannot confine himself closely.

Tell my good sisters in Battle Creek I would be pleased to have them write me often.

Much love to you all. Be of good cheer, and live at the feet of Jesus.

Love to you all,

Mother.

Daughter Mary, you write that you wrote my sister to send part of that dress goods to Lizzie Tenny; that is my husband's sister, not my twin sister whose name is Lizzie Bangs. You should have found out Mary Foss' address and then written to her for an answer, and not let the matter rest. I fear they have not gotten the box and may never get it. Do write again.

Mother.

Mrs. Mary P. Foss, West Minot, Me.

Mrs. Elizabeth Bangs, West Gorham, Me.

Lt 64, 1878

White, Emma

Denison, Texas

December 3, 1878

Dear daughter Emma:

Soon as you left, word came to us that the mules were found. Brother Daniells brought them to us.

I had a good audience Sunday afternoon. I had considerable freedom in speaking, and I think that which I presented before them was acceptable.

Mr. Elliott is going to obtain the Methodist tabernacle for me to speak in upon the temperance question. If he does succeed, we shall fill the opening.

We found that Caskie at Plano was pursuing the meanest course possible. He would not act like a decent man, but a clown and braggart.

We came through on the cars this morning. We were heartily welcomed. The house is not ready for us to occupy, but we are comfortably situated across the street and can afford to wait.

We sent a trunk full of pecans to Willie and May and others.

We found here several letters, a few words from Edson and a good letter from Lucinda—letters from Canright and several others that I have no special interest in.

I think, Emma, that your father had better take that place at Healdsburg. I think James could so arrange matters that he will have one thousand and have money when he shall get there, and he had no need to remain more than a year to try the matter. Then we will release him, giving him all he paid for it. We would not then, in taking your father's place, be paying out money, and your folks would be just where they should be. Please think the matter all over carefully. Your father cannot stand the coast air. It would be at the sacrifice of his life. The mild climate of Healdsburg he could bear; but I leave this matter in the hands of God. May our Lord guide in all things.

I have quite a cold, although we had a very pleasant ride down here.

Write to us. I will send Lucinda's letter, for you will be interested perhaps in it.

Mother.

Lt 65, 1878

White, W. C.

Oakland, California

April 8, 1878

Dear Willie:

We forgot to mention that the one thousand draft was received. It came safe. I have been so very anxious in regard to Father. I am almost bewildered. Yesterday I found his feet swelling, very full. His hands are better. What the meaning of this swelling is I cannot say. We had a very precious season of prayer for Father, Sabbath. The Lord came very near. He seems to be getting hold a little better for himself. As yet he has not had faith for himself. I dreamed his difficulty was rheumatism of an inflammatory character.

Yesterday I went over to the city to find Bro. Brorson to engage him to take care of Father—give him treatment. I have not allowed Father to put his hands in cold water at all. I use hot water altogether, then I have his hands and feet rubbed and also his whole body. This relieves me, for eight months I have been on a constant strain of anxiety, and now I feel the care lifted somewhat. I feel as though I were running down like an old clock, but I shall rally again soon. The past two days have been arranging for Father to take treatment.

A letter came last night from McPherson with a draft for one hundred dollars for European Mission, but the letter was full of grumbling about the extravagant outlays in building the Health Institute and in reference to the mortgage laid upon the precious property of the brethren to raise means. He speaks of the work's being left in inexperienced hands who have never accumulated means. Well, well, that was the tenor of the letter. It is no use to repeat it, but I am glad the one hundred dollars came. We are having come in donations, in pledges mostly, a few letter orders and drafts. We shall send a draft to Europe in a few days.

I have written to Sister Ings if she was doing anything higher than housework to stay and not think of returning, but if she was merely doing housework, I should not advise her to stay. I told her you and Willie would come in the fall in all probability, and she could be a great help to them both and not to return on any consideration on my account, for I could get along very well. I had procured the help of Brother Brorson to care for your father. At the same time I have the one mind that I should not have come to California without the companionship of Sister Ings. I hope never to see such another eight months as I have the last eight months with no one to help me, no one to stand by me and share my responsibilities or burdens. I am glad I am not at Battle Creek, for I fear the present state of Father would be subject of remark. I would not have this as it has been in the past.

Things in the office assume a different aspect altogether. We are occupying the room in the office. Take breakfast here and eat dinners at Edson's.

I shall now commence to write some on [Spirit of Prophecy] Volume Four. I will not send copy till two thirds is ready. I fear it will not be as deeply interesting as Volume Three, but it will be excellent

matter. Bro. Brorson is just the man to care for Father. He is doing well for him. We hope for the restoration of Father. We pray much over his case, and we believe the work will be done of entire restoration. We hope that no needless extravagance will be incurred to make the Institute like a grand hotel. This will be the danger of inexperienced hands, but let the outlays be somewhat proportionate to the income or as they shall make the means. I think it would speak ill of us as a people to stretch for popularity or model the Institute to suit the proud and aristocratic. When it begins to be thus, our interest cannot sustain it. We hope God will stand at the helm and that you will all let God mold matters after His pattern and after His order and that you then will make haste slowly, stepping onward only as fast as God leads the way. Go not one step further on hired money than is positively necessary.

Report reaches us that Brother Jones thinks of returning to California. Is that so? If they do come, we wish to know it, for we would wish to write them before they come. We are interested that the children shall do well. Write us a letter more definitely in reference to them.

We hope Aunt Mary is well.

Sister Bump sent us to borrow money to get back to her home in New York. I did not feel like sending her money, for I do not think New York is the place for her. Tell us what [she] is doing.

Well, children, I have written a mixed-up letter. I have jumped up for to help Father several times. What do you think of spending some time in Colorado. We meet you there during the hot summer months. If it is possible for me to leave Father, I would be glad to attend camp meeting, but the future will determine my duty.

Lt 65a, 1878

White, J. E.

[Denison, Texas]

December 5, 1878

Dear Son [Edson]:

We received your letter in reference to the Oakland church. I am glad you wrote us in regard to the situation of things there. I am sure that the meetinghouse in Oakland was built none too soon. Among the believers were some who were poor, but had willing hearts. These persons made great sacrifices in order to raise means to invest in the Oakland church. Their zeal and self-sacrifice shall not be in vain.

That meetinghouse shall not be sold. The building of the house was of God. I hope our brethren and sisters will not murmur as did the children of Israel when brought to the Red Sea, the Egyptians behind them, and impassable mountains shutting them in. It was at this crisis that the Lord said to Moses, "Speak unto the children of Israel that they go forward." [Exodus 14:15.] As they obeyed, the Red Sea parted before them, and they went through it in the path God had prepared for them.

We say to you in Oakland, Believe, and do all you can, and you will see the salvation of God. Let all murmurings and questioning doubts cease. Let your complaints be turned to prayer, and faith, and

works. I repeat, That the house must not be sold. We will first sell our house on the corner of Castro and Eleventh Streets and put every dollar of the avails into the church to clear it of debt. Sell our house? Yes, yes, indeed, rather than the house which has been dedicated to God.

Wait, work, and pray. We will exert our influence and do what we can. Every foot of room in that house will be needed yet. Oakland is a missionary field and always will be. The truth will prevail in Oakland. It may take time, but it will take hold of hearts there. Believe, work, hope, and pray. Cling to God with all your might.

Let all in the office and in the church at Oakland show a still greater spirit of self-sacrifice than has been manifested, and God will work with your efforts. Lift the burdens willingly, and we will not let the matter rest until we see you free from embarrassment. Help shall come. If we cannot sell our property, we will use our influence to interest others to do all they can. Sell that church? Never, never; too many prayers have been offered while it was being erected.

“Be not faithless, but believing.” [John 20:27.] There are those upon the Pacific Coast who have money; let them come up and make the offering to God. Some in California have shown that they had greater confidence in unbelievers than in those whom God has honored by connecting them with His cause.

These have trusted their money to men of no principle, while the cause of God was greatly straitened for the want of means. If any appeal is made to them, they respond by presenting their narrow ideas and selfish views. Too much money, they say, has been expended in buildings and in facilities for the spread of the truth. They are afraid that they shall lose the money if entrusted to the treasury of God. But the Lord has shown that He is displeased with their course in suffering losses to occur. They have not saving faith. Money is their god. The Lord has entrusted to them means to be used in the advancement of His cause, but their covetous spirit grasps it and will not let it go back to Him to whom it belongs.

Sister Rowland has made most earnest efforts to help when and where she could. May the Lord open ways before her that she may be able to dispose of her property and invest a portion of it in the cause of God. At the greatest inconvenience to herself, she mortgaged her home property, and raised two thousand dollars to help in the Signs office when the money was most needed. This noble act on her part is an expression of her confidence in the work and cause of God. She will not lose her reward. If others would show similar commendable zeal and faith, the cause of truth would not be embarrassed as it now is.

We hope that those who have means trusted out to strangers will see that God’s cause may be benefited by its use. It was placed in their hands by the Lord to test them and prove them, to see if they will render back to the Master His own, when He shall call for it. Means were given them not to hoard or to use for themselves. Those who are murmuring and complaining at the outlay of means in the publishing house and in the meetinghouse had better be at work to act their part, lest they shall be found wanting, by acting the part of Meroz. God gave command, “Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help the Lord, against the mighty.” [Judges 5:23.]

Let not your offerings to advance the cause of God be stinted. If there is any stint and meager arrangements and inferior work to be seen and felt anywhere, let it be in your own houses and in your own dress, and not in the house of God and in the facilities which are needed to push forward the work of God.

Lt 66, 1878

Kellogg, J. H.

Office of the Pacific Press, 1059 Castro Street, Oakland, California

February 8, 1878

Dr. Kellogg:

Dear Bro., I send you article for next Reformer. It has been in testimonies which I have selected and arranged. You can cut down, change any portion of it, accept or reject it as you choose.

We are now tarrying a short time at Oakland. Bro. Healy is giving a course of lectures. We have good congregations of interested listeners. I have spoken and shall speak again on Sabbath. I speak upon the subject of Christian Temperance in San Francisco in Jewel's church. I shall then, week from next Sunday evening, speak in Oakland upon the same subject.

There is considerable interest in San Francisco and Oakland upon the subject of temperance just now. I have been invited to take part with them, but the state of my husband's health forbids my taking extra burdens. My husband is not any worse than he has been, but is better; but it is difficult for me to state exactly the true condition of physical and mental health. I have no doubt but that he could overcome infirmities and be strong if he had never known that he was an invalid. It is so difficult for him to cease to pet invalidism. He is quite cheerful, very active in walking and riding; rather too restless here, not enough repose. We hope for the best. Our prayers daily ascend to God for his recovery. We expect to see it when he has faith for himself and will sustain his faith by his works. We are always glad to hear from you when you can write without too great taxation. We have received several very interesting letters from you.

We were much surprised in coming from Healdsburg to meet Preston Kellogg. Merritt was here yesterday, and Preston went to St. Helena with him.

We have had steady rains during the month of Jan. and we still have rains in Feb. It seems sometimes as though the sun has almost forgotten to shine. Well, the end of rain must come some time, for the Lord promised He would no more destroy the world with a flood of water.

We are glad that your patients are coming in. Let them come. We want the truth of health reform to extend and deepen. We never saw a time when there were more openings to do good than now, and I remain away from labor, feeling some like a bird with a broken wing. Father has most perfect confidence in me, and he is a man that runs into habits that need to be broken up about every week. If I were not by his side to influence him, I do not know what kind of steerage he would make. When the weather improves so that he can get out on the farm, he will have his mind diverted from himself and will forget he is sick.

I was pleased to read in your letter that you were making God your dependence. Jesus will be your strength. Jesus is to us wisdom, strength, and righteousness. Jesus was a perfect pattern of what we should be. He was the strictest observer of His Father's law, yet he moved in perfect freedom. He had all the fervor of the enthusiast, yet He was calm, sober, and self-possessed. He was elevated above the common affairs of the world, yet He did not exclude Himself from society. He dined with publicans and sinners, played with little children, and took them in His arms and blessed them. He graced the wedding feast with His presence. He shed tears at the grave of Lazarus. He was a lover of the beautiful in nature and used the lilies to illustrate the value of natural simplicity in the sight of God above artificial display. He used the occupation of the husbandman to illustrate the most sublime truths of the kingdom of God. His zeal never degenerated into passion nor His consistency into selfish obstinacy. His benevolence never savored of weakness nor His sympathy of sentimentalism. He combined the innocence and simplicity of the child with manly strength, all-absorbing devotion to God with tender love for man. He possessed commanding dignity, combined with winning grace of humility. He manifested unyielding firmness with sweet gentleness. May we live daily in close connection with this perfect, faultless character. In God we shall prevail. In God we shall do valiantly.

I sometimes feel that we made a mistake in hurrying to California as we did. We might have been just as well off there as here. I could have labored in Battle Creek. Father might have been more thoroughly aroused. But here we are, and we will do the best we can. Time is short, and what we do must be done quickly. And while I say this, I would not give the least excuse for you to overwork. You must be cautious. God does not require you or my husband or myself to go beyond our strength. My husband thought he could not rest a day. But you see he has had to rest months, and yet the work moves on. The terrible burden would not have come on me, with his weight to carry beside my own burden, if he had moved as God would have had him, cautiously.

Write to us often, and may God bless you, my dear brother.

I close for this must go in the mail.

Yours affectionately.

Lt 71, 1878

Andrews, J. N.

Denison, Texas

December 5, 1878

Dear Afflicted Brother Andrews:

We deeply sympathize with you in your great sorrow, but we sorrow not as those who have no hope. The news which reached us last night was sad indeed to us all, but not unexpected to me. I did not expect Mary would get well, but I knew that God would sustain you under your great loss. You came to America to bury your dear child whom you longed to have remain with you. But God knew what was best for her and for you. We have drunk at the same cup of sorrow, but it was mingled

with joy and rest and peace in Jesus. He doeth all things well. Our heavenly Father doth not willingly afflict and grieve the children of men.

All the words of consolation I may give you will not amount to much. You know the Source of your strength and your consolation. You are not a stranger to Jesus and His love. You are among many to whom life is a long conflict of pain and weariness and disappointment. Hope deferred has made the heart sad, but this world is the scene of our trials, our griefs, our sorrows. We are here to bear the test of God. The fire of the furnace is to kindle till our dross is consumed and we come forth as gold purified in the furnace of affliction. You may, my dear Brother, ponder upon the mysterious providence of God that has taken from you the light of your eyes.

You feel that had it not been for this great loss you would be a comparatively happy man. But it may be that the very loss of your child here will be to you, and not to you only, but to many in Switzerland for the saving of souls. Light will come out of this darkness which to you at times seems incomprehensible. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." [Job 1:21.] Let this be the language of your heart. The cloud of mercy is hovering over you and will break over your head even in the darkest hour. God's benefits to us are as numerous as the drops of rain falling from the clouds upon the parched earth, to water and refresh it. The mercy of God is over you.

Mary, dear precious child, is at rest. She was the companion of your sorrows and disappointed hopes. She will no more have grief or want or distress. Through faith's discerning eye, you may anticipate, amid your sorrows and grief and perplexities, your Mary with her mother and other members of your family answering the call of the Life-giver and coming forth from their prisonhouse triumphing over death and the grave. Your faith may see the loved and the lost ones reunited among the redeemed of earth. You with them ere long, if faithful, will be walking in the streets of the New Jerusalem, singing the song of Moses and the Lamb, wearing the jeweled crown.

The Lord loves you, my dear Brother. He loves you. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed." [Isaiah 54:10.] "All things work together for good to them that love God." [Romans 8:28.] Could your eyes be opened, you would see your heavenly Father bending over you in love; and could you hear His voice it would be in tones of compassion to you who are prostrate with suffering and affliction. Stand fast in His strength; there is rest for you, the weary.

We must spend the remainder of our strength in laboring for God. There may be but few who will consent to walk with Jesus in His humiliation here upon the earth. It doth not yet appear what we shall be. The world indeed knoweth us not, because it knew Him not. But it is but a short time hence when it will not be difficult to discern between him that serveth God and him that serveth Him not. The especial care of God for His loved jewels, as He makes them up and hides them in the secret of His pavilion, will be seen by those who have despised and hated them, counting them weak and pointing to them as fools. But the righteous will receive the palm branch of victory, while the wicked shall be ashamed and confounded. Those who were the subject of their [derision] will be seen to be connected with the family in heaven. They are crowned conquerors and more than conquerors. Those who have despised the faithful ones will see them walking in their spotless robes with the beams of the Sun of righteousness reflected upon them, not as they once were, a scattered and

feeble company. The isolated ones and the larger numbers are gathered in one company which no man can number.

All classes, all nations and kindreds and people and tongues will stand before the throne of God and the Lamb, with their spotless robes and jeweled crowns. Said the angel, "These are they that have come up through great tribulation, and have washed their robes and made them white, while the lovers of pleasure more than lovers of God, the self-indulgent and disobedient, have lost both worlds. They neither have the things of this life nor the immortal life."

That triumphant throng, with songs of victory and with crowns and harps, have trodden in the fiery furnace of earthly affliction when it was heated and intensely hot. From destitution, from hunger and torture they come, from deep self-denial and bitter disappointments. Look upon them now as conquerors, no longer poor, no longer in sorrow, in affliction and hated of all men for Christ's sake. Behold their heavenly garments, white and shining, richer than any kingly robe. Look by faith upon their jeweled crowns; never did such a diadem deck the brow of any earthly monarch. Listen to their voices as they sing loud hosannas and as they wave the palm branches of victory. Rich music fills heaven as their voices sing forth these words, Worthy, worthy is the Lamb that was slain and rose again forevermore. Salvation unto our God which sitteth upon the throne, and unto the Lamb. And the angelic host, angels and archangels, covering cherub and glorious seraph, echo back the refrain of that joyous, triumphant song, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.

O in that day it will be discovered that the righteous were the wise ones, while the sinful and disobedient were fools in their pride and vanity, in neglecting the things of eternal interest. Shame and everlasting contempt is their portion. Those who have been co-laborers for Christ will then be near the throne of God, girt with purity and the garments of eternal righteousness.

Well, dear Brother, look up by faith now and forever. A better day is coming, precious to the faithful ones. Jesus loves you, even you. I was shown you with head bowed down and mourning as you followed Mary to her last home in this world.

Then I saw the Lord look lovingly upon you. I saw the Life-giver come and your wife and children come forth from their graves clothed with immortal splendor. Look at the things which are unseen. Thy dead shall live again where there shall be death no more. May God bless and encourage your heart, is my prayer.

Your sympathizing sister.

Lt 72, 1878

White, J. S.

Battle Creek, Michigan

September 20, 1878

Dear Husband:

I rested until four o'clock this morning, which is the very best I have done since I left Colorado, with the exception of one night in the sleeping car from Rochester to Detroit. Then we did not get our berths till 11 o'clock. I am of good courage, trusting in God, the Rock that is higher than I.

I send you today an article Willie Cornell copied, intending to have it ready for Brother Farnsworth to take with him, but could not get it ready. I thought if it were read it might suggest some thoughts and deepen the impression you would try to make.

I am not able to attend the camp meeting in this state. At Reno I thought perhaps I could do so, but dare not venture. I am too much worn to do this.

In the light given me of God in Oregon, I was shown that there must be greater care in selecting ministers. This was a solemn matter in the days of the apostles. Much prayer was offered. Men chosen of God did not dare to risk their imperfect judgment, but made the matter a solemn subject of prayer. The minister may be capable of presenting an argument, but not fitted to mold his converts after the divine Pattern because he has not himself felt the necessity of daily communion with God in secret prayer and of living faith and love exercised and characterizing all his works. Lacking these essential qualifications, those who should accept the truth from his lips would follow an inferior standard, and his influence would not be a savor of life unto life. The right example must be given by the ministers of today for the new converts, the essentials of true godliness be impressed upon them every day, and the words and character of the minister make the correct impression on the minds of the young converts. He needs to be Christlike and so closely connected with God that the beauty of holiness will shine forth in his words and deportment. There are too many rushed recklessly into the ministry, unfitted for the work. Their standard is too low. They will never elevate others unless they have a deeper experience. Much prayer should be offered to God for Him to indicate by His Spirit His evangelists. It is not the gift of talk, of words, men want, but the wisdom from God to deal with human minds and the adaptability to build up a church.

I was shown that the father's first duty is at home. A man who has growing children who are inclined to be stubborn and wayward, who need a father's watchful eye, must not deprive his family of his society too much. I saw that Brother Woods of Boston had mistaken his calling. He could do more in earning means to send out a minister unincumbered with an increasing family than to go himself. This is the case with several. And young men may mistake their duty. This is the case with John Tealy [?]. He can do more good in a more limited sphere than in attempting to preach. I write this to help you in decisions you may be called to make. I must send this now.

Mother.

May the Lord help you in your important meeting is my prayer. But I have been shown we are as a people becoming more conformed to the world than to the image of Jesus Christ. The faces of many are toward Egypt rather than toward Canaan. There needs to be heard the voice of command from above, Go forward, not backward to Egypt. There is a fearful backsliding from God. I did want so much to bear my testimony among you, but the Lord will not now suffer me. But I appeal to the people to humble their hearts before God and repent of their lukewarmness, or the dear Savior will spue them out of His mouth.

If they continue to be fruitless trees while making a pretension to godliness, He will pronounce His curse upon them as He did upon the fig tree upon whose branches He found nothing but leaves. There is no excuse for us to be inactive and worldly, no excuse for us to be barren and unfruitful in the knowledge of our Lord and Savior Jesus Christ. The rich promises of God, I have been shown, are abundant. God has given us as a people every spiritual advantage, and He has told us we may have what we will, if we ask Him for it in faith. The rich blessings of heaven will come upon us if we will only believe and will show our faith by our works. Our souls must cry after God. Wrestle with Him as did Jacob in prayer, with all that earnestness and agony that Jacob possessed. We need to come in close connection with heaven and reach the people through God. Self must die, and Jesus, precious Savior, be the tower of our strength. I must close now. God bless you.

Mother.

I have not time to read all this article and see if it is correct. Mary may do that, but I am desirous that you shall get it as soon as possible.

Your wife.