

## Ellen G. White 1879 Letters

Lt 1, 1879

Haskell, S. N.

Denison, Texas

January 27, 1879

Dear Brother Haskell:

Your letters are received. I do not think it can be your duty to go to Europe now. The state of the cause is such that all the help we can get is needed now.

I am now writing upon the great mistakes made in extending our labors where we cannot look after it and having a feverish unrest to create new interests and [leave] the people already raised up to die for want of help. This is the case all over the different states. I tell you there must be more visiting the churches and caring for those already raised up, strengthening the things that are ready to die. While churches everywhere are in such suffering need, one cannot be spared.

I fear there is a mistake in holding the x meetings you are now doing. This should be connected with our camp meetings. We see and feel the wants of the cause everywhere.

We think you should go to California and to Oregon and be at the latter place at their camp meeting season. We see enough work for twenty such men as you to do, and then the field would suffer for want of more laborers. Churches are raised up and left to go down while new fields are being entered. Now these churches are raised up in much cost in labor and in means and then neglected and allowed to ravel out. This is the way matters are going now.

Our American missionaries, I have been shown, have stepped or passed by Old England to labor at much greater disadvantage among those whose language they were not well acquainted with. The work has not been carried forward as evenly as it should have been. While duties are suffering to be done right in our path, we should not reach out and long and sigh for work at a great distance.

I know that discouragement is now upon you, but Jesus lives and He stands at the helm. You must x trust in God; and after you have had a change for a time, say in Colorado, then push on to California and give aid where it is so much needed.

I cannot advise that you leave for Europe now. I am of your mind that the dead languages are of far less consequence than French or German, and good plain English better than them all. You are unable to make much impression in foreign countries because you cannot talk in French or German. You are in danger of concentrating all there is of you upon one thing. This will not do. You must consider the work in its several branches and qualify yourself for seizing hold where you best can.

Elder Andrews' time should be devoted some to Old England, and not confined to the French. I have had considerable light. The strength, ability, and means are needed more at present crisis in our own country than in any other place. The heart of the work must be kept strong and in a vigorous helpful action. Then all branches of the work will have vitality. There must not be too much branching out,

which calls for means, until the great center of the work is free from financial embarrassment. Elder Andrews is in danger of concentrating his mind, his means, and energies upon one branch of the work, and not being sufficiently awake to other important interests.

God would not want you to leave so much work that you have planned, and started the people in upon, to be neglected, to run down, and be harder to bring up than if it had never been started. I know that your influence must be exercised more or less in New England until you have some two or three disciplined to take it and push it forward. Brother Farnsworth and yourself should go to California very soon. Your testimony and influence are needed there. Take time to rest. We shall go to California about the middle of March. We would be glad to see you there. Rest, rest, wholly rest for a few weeks, and you will be all right.

Elder Andrews at the present time is not fit mentally or physically to renew his work in Europe. He must recuperate before he is at all fit to leave America. When he goes he should take a good wife with him to help him. He makes his labor tenfold harder than he needs to because his mind is constructed as it is. He is overconscientious, and he feels terribly over things that ought not to disturb his peace at all. He makes the service in the cause of God fearfully hard when it should be pleasant and joyful.

I am seeking to get out matter that will be a help to our people. I hope you will look at things candidly and not move impulsively or from feeling. Our ministers must be educated and trained to do their work more thoroughly. They should bind off the work, and not leave it to ravel out. And they should look especially after the interests they have created, and not go away and never have any special interests after leaving a church. A great deal of this has been done.

Money is scarce and now is a crisis. Every one now should do his utmost to bring the people up to act their part and relieve the necessities of the cause.

With respect.

Lt 1a, 1879

White, J. E.

Denison, Texas

January 1, 1879

Dear Son Edson:

I wrote you yesterday, and before I was prepared to send the letter, it had to go in that mail or be delayed.

Now, my son, I wrote to you just as I viewed matters, not to hurt you, but to help you. You must know that I have more correct views of these things than yourself. I greatly desire that you should be a man of God and one who can be depended upon. This is what the Lord would have you to be. We are just entering a new year, and I want that you should commence it with humility and with an entire consecration to God. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Timothy 4:15. This was the advice given by Paul to Timothy. He was

exposed to temptation and was inexperienced. Paul saw his dangers and warned him how best to shun the temptations to which he was exposed.

Timothy had chosen a high and sacred calling. He had entered the Christian ministry and had devoted himself to the work of reforming his fellow men. He was commissioned of God, and yet to a great extent he was to be the framer of his own course. His success as a man and as a minister depended in a great degree upon the plan which he should pursue and the course of action he should adopt. In order to guard and counsel him, Paul, just prior to his martyrdom, dictated the two epistles which bear Timothy's name. Here certain principles of action are prescribed and counsel and warnings given which it would be well for you and many others to read carefully. Timothy is enjoined to meditate upon them, give them his serious consideration, and carry them out faithfully, that his profiting might appear to all in his influence and intercourse with men.

Many youth fail from want of due caution and foresight. They calculate upon certain and sure success, but for lack of judicious, careful weighing of matters on all sides, they meet nothing but disappointment and failure. Youth is a season of great ardor, great folly, and great mistakes. It takes years of disappointment and reverses for youth to learn the deceitfulness of the world, so that they will not be flattered with every prospect and will engage in their various employments with the whole heart and strength. The earnestness of youth should be devoted to improvement. Improvement is the order of life progress. This is the will of God, and He has wisely placed old men and young men in the world together, that the young, with fresh zeal and earnestness, may push onward the work of reformation, while the aged shall guide and control it. While the youth are forward for improvement, they also make great mistakes. They rush ahead without due caution, heedless of consequences, and frequently meet with failure and defeat.

It has been in your history, failure and defeat; one speculation after another has presented itself where you thought money could come into your hands faster, and one plan after another has been adopted week by week. You ventured into a little deeper water, taking upon yourself new obligations. But the result has been, instead of finding yourself the possessor of a fortune, you were bankrupt. The loss of means was the smallest part of the difficulty. The confidence of others in your character was shaken.

But why need you have failed? Because you did not profit by advice and counsel of those of experience. Blind judgment excuses this matter, and I fear the lessons that will make you a man of trust, a man of usefulness and of sound judgment, are not yet learned. These failures might be avoided if young men would heed the lesson Paul gave to Timothy, would meditate upon those things which are so closely connected with their success in this life and their happiness in the future life.

God will use you to His glory, if you work earnestly with self out of sight and God's honor in view. Try it, my son, try it. Your mother loves you and wants to save you from trouble.

Mother.

Lt 2, 1879

White, W. C.; White, Mary

Denison, Texas

January 2, 1879

Dear children, Willie and Mary:

On New Year's, we had a New Year's arrival of Sister Davis and Brother King. We were glad to see them indeed.

We would say to you, Make what corrections you deem necessary, but Father and I thought you should not abridge unless the composition would be helped by so doing. That [which] we have received and read is all right we think. We shall have more matter soon for the second testimony, No. 29, to follow immediately No. 28. I expect we make you considerable work, but for all your time, you shall receive your pay. My head has had to stop for a while.

Yesterday we rode ten miles to Sherman and could sing, January is as pleasant as May. We returned after dark ten miles by moonlight. Brother King accompanied us. We started after two from Denison and returned, reaching home about eight o'clock. But today is another cold day, the coldest we have had this winter. We have sudden changes here.

Marian seems to be feeling tolerably well. Appears better than we feared she would. We have just been trying to clothe the destitute. There is plenty of poverty about us, I assure you. We spent fifteen dollars to buy overcoats for the suffering around us.

We are of good health and spirits, but the head requires rest.

Mother.

P.S. In the next box send me some of the very best exchanges. Do send me papers of same length now and then.

Mother.

Lt 3, 1879

Harris, Chapin

Ballardvale, Massachusetts

August 1879

Brother Chapin Harris:

I repair to my tent with aching heart, to relieve my mind by writing you some things which were shown me in the vision given me in Battle Creek at our camp meeting.

I cannot express to you the pain I have felt to see you accompanying Mattie Stratton, sitting by her side and coming to the meetings together, notwithstanding all that has been shown and all the advice given you. I have spoken plainly in regard to these things, but have not mentioned your names. You are in this—keeping her society—disregarding the light which the Lord, who reads the purposes of every heart, has given you. The Lord has shown you that your association with Mattie

was not in any way calculated to help your morals or strengthen your spirituality. You are placing yourself in the way of temptation, and God will leave you to follow the carnal promptings of your own mind.

I have plainly stated that Mattie would not make you a happy wife; she knows nothing of economy. You would both be a financial failure. Your cup of misery would be full. You have made some feeble attempts to break away from her society, but you have soon renewed your attention to her, she sometimes making the advance and you infatuated with her. You have chosen her company and her frivolous, superficial talk to the company of your God-fearing mother, the very best and dearest friend you have upon earth. This was because you were blinded by Satan's delusive suggestions. You have spent hours of the night in her company because you were both infatuated. She professes love for you, but she knows not the pure love of an unpretending heart. Satan has ensnared your soul. I was shown you fascinated, deceived, and Satan exults that one who has scarcely a trait of character that would make a happy wife and a happy home should have an influence to separate you from the mother who loves you with a changeless affection. In the name of the Lord, cease your attentions to Mattie Stratton or marry her—do not scandalize the cause of God.

You may pursue a course to cause your mother the keenest sorrow and apprehension and may separate your sympathies from her who has loved and prayed for you and to whom you owe everything, and for what? A bold, forward girl who has not a pure heart or holy affections. Truly it may be said of you, "Thou hast destroyed thyself." [Hosea 13:9.] Unsanctified affection has been cherished despite warning from your brethren and warnings from the servants of God. You have pursued your own course irrespective of consequences. Your heart has rebelled against your mother because she could not in any way receive Mattie Stratton or sanction the attention you gave her. No modest girl would have done as she has done. No God-fearing son, true to duty and principle, would have continued to persistently pursue the course you have done. The carnal heart has clamored for the victory.

Had you followed the light God has given you at this time, you would stand free in the Lord, honoring your mother, respecting her judgment, and following her counsel, having the highest regard for her happiness, acting the part of a dutiful son. How little do you now appreciate that mother love you once prized so highly. This influence is not divine, but satanic. No greater evidence could be given the world of your sterling worth than your former faithfulness to your mother. This has made you esteemed; this has given you influence. But the world marks the change in your life and deportment, though not as fully as your brethren. It is a rare circumstance in this age of the world where selfishness, love of pleasure, and self-indulgence reign, to see a young man turning from the allurements of the world and with religious principle devote attention and courtesy and respect to his mother. This you did do until Satan's artifices succeeded through Mattie Stratton to insinuate and tell falsehoods which you believed and which had the influence to separate the mother and son. You have made a mistake in being in her presence, in sitting by her side, or showing her the slightest preference after God had spoken and told you she would be the bane of your life. Do you believe this testimony, or do you reject it?

The intimacy formed with Mattie has not had a tendency to bring you nearer the Lord or to sanctify you through the truth. You are risking your eternal interest in the company of this girl. When the light was first given, had you then humbled your heart and acknowledged your wrong and showed

that the word of your godly mother was accepted before the word of an unprincipled girl, you would now have been free. Satan's device would have been broken and you far advanced in knowledge of the truth and knowledge of the will of God. In the place of idling away your time in the company of this unconsecrated girl, you would have been studying your Bible and been active in the service of God. Time has passed into eternity with its burden of record that has been passed in her society. Is this record such that you would never blush to read it? What you might have been and what you might have done had you heeded the voice of warning will be seen when the assembled throng shall gather about the great white throne. O Chapin! could you not consider that you were not your own; that you had been bought with an infinite price? Your time, your strength, your affections belong to God, and you are not at liberty to dispose of them as you please.

Mattie expects to consummate a marriage with you, and you have given her encouragement to expect this by your attentions. But will you choose this piece of perversity as your wife, and will you separate your affections from your mother and the people of God? Your happiness in this life and in the future life is in peril. You have followed her deceptive, foolish entreaties and your own judgment which have not made you a more consistent Christian or a more faithful, dutiful son. I speak that I do know and testify that I have seen. If you will separate yourself from her society, you will find a welcome in Battle Creek to engage in labor or attend school and fit yourself as a laborer in the cause of God. If you keep up your connection with Mattie, you will not be benefited at Battle Creek. If you persist in the course you have pursued, it would be much better for you to marry her, for your course is as directly contrary to God's will as to marry her. Satan accomplishes his purposes all the same. If the atmosphere surrounding her is the most agreeable to you, if she meets your standard for a wife, to stand at the head of your family; if, in your calm judgment, taken in the light given you of God, her example would be worthy of imitation, you might as well marry her as to be in her society and conduct [yourselves] as only man and wife should conduct themselves towards each other. You have about ruined yourself as it is. If through the period of your life you wish to enjoy the society of Mattie as you now appear to enjoy it and be fascinated with it, why not go a step further than you already have and make yourself her lawful protector and have an undisputed right to devote the hours you choose in her company and be charmed with her presence night after night?

Your acts and conversation are offensive to God. The angels of God bear record of your words and your actions. The light has been given you, but you have not heeded it. The course you have pursued is a reproach to the cause of God. Your behavior is unbecoming and unchristian. When you should both be in your beds, you have been in one another's society and in one another's arms nearly the entire night. Have your thoughts been more pure, more holy, more elevated and ennobled? Did you have clearer views of duty—greater love for God and the truth?

Chapin should have been released from every responsibility in the cause of God when he showed no disposition to heed the light given. The rebuke of the church should have been upon him for he has corrupted his ways before God. But there have been those of the church who sympathized with him and encouraged him in his inconsistent, unholy course of action. The Lord reads the secrets of the life, the very thoughts and purposes of the heart. You have both departed far from the right and the only course for you to pursue is to return every step with confession and repentance. While you do not dare to marry, do you know your present attitude is most offensive to God? You give occasion to our enemies to judge our people as being loose in morals, and they should take the most decided move to show they sanction no such conduct.

Lt 3a, 1879

White, J. E.

Denison, Texas

January 6, 1879

Dear Son Edson:

We received your letter in regard to your hymnbook. We are sorry you have taken the steps you have done, but it shall not stand thus. No, no, it must not stand thus.

I am trying to write out matter for Oakland office. I want a copy of all I have written sent immediately.

You will see by the copy we have sent that we are cutting out all we can spare in first volume of Spirit of Prophecy. I have matter I wish to bring in that is new, and I want room for it. Do not feel delicate in regard to writing freely because I have cautioned you. My letters are only between you and me. No other one knows anything of these matters I write to you. Not because I do not have confidence in you, but because I have been shown your dangers and I feel the deepest interest you should make no failure. You cannot be too guarded. I expect Brother Glenn will make a break soon. He will get his back up and resist the efforts made to bring him into line, or he will surrender. I know he is no manager and needs to be guided rather than to lead. He has no help at home which makes it harder for him. I have a testimony for M. Kellogg of St. Helena.

Edson, Lucinda says she sent a Chinese box with a broadcloth sacque in it for me when you left California. What about it? I have not seen said box or sacque. Will you tell me its whereabouts. I would be very grateful for the sacque just now. It is the most tedious cold weather. In our sleeping room we keep [a] fire all day, and at night it freezes so hard I cut the ice out of my wash bowl and pitcher with [a] small hatchet. The house is plastered, but the cold will come in, and it is the most penetrating, keen air I ever experienced. It is all of nine o'clock before we can get the house warm enough to work, for we cannot handle pen and ink. This is the "Sunny South," hot enough to bake eggs in summer upon the ground and so fearfully cold in winter. But many say it is a new thing for Texas and that in a few weeks at most, all cold weather will be gone. We keep very close.

Father is well, cheerful, and happy. Very kind and tender of me and of my comfort. He is very active.

I fear a financial failure at the Pacific Press unless there is most economical managing of the finances. I think Willie White could come in and work matters out straight, but I have before laid this matter before you as higher judgment than mine, so I will not say a word more upon this point.

I hope the Lord will be with you and help you all to have devotion and true faith. I want you, my son, to be entirely what God would have you to be—noble, honorable, unselfish, and holding all your passions under perfect control. God has use for you, my son, if you will follow where His Spirit shall lead. Keep clear of all boarding houses. Shake yourself from financial matters, that should failures come, you will not have to bear the censure of others and destroy your influence forever where you can never regain it. Keep near the shore in all your financial enterprises. You can serve the cause of God. You can be a blessing to it. Many will never appreciate any efforts you may make because of

your former failures, but One does, Edson. One who never errs in estimating a man for all he is worth looks at the heart and weighs motives. Be true to yourself and to your God. Walk humbly, for this is your strength. Hide self in Jesus. He loves you, my son, He loves you and He will be to you a present help in every time of need. If you have time, write out upon Bible subjects short articles. Study your Bible, and you can be qualifying yourself all the time for usefulness and duty.

Mother.

P.S. Have all of Father's letters and mine sent with our names printed on envelopes, for then no one will be likely to take them from the office. EGW.

Lt 4, 1879

White, W. C.; White, Mary

Denison, Texas

January 6, 1879

Dear Mary and Willie:

I received yours, Mary's letter day before yesterday. It is so cold here we can do scarcely anything until near noon. I have never experienced colder weather than this except on our way to Waukon and in returning from there. I have a good fire in [the] fireplace, but our hands are so cold in handling paper, we have to wait a long time before we can write. We had two inches of snow fall last Sabbath, and it does not melt yet. Apples froze in the room where we have had a fire all day. The cold penetrates in the houses. This house is plastered, but it is fearfully cold. How long we shall have it thus, no one can tell.

Perhaps you do not know my plans. We shall have another testimony published before camp meeting, and we wish the most important put in this first testimony. All very personal such as names must be left out. I am now going on my Volume Four, after writing a few more testimonies. Marian is just what we need. She is splendid help, and I do not think she will need to become confused or perplexed. We have prepared and sent on to Pacific Press matter for two Signs of Volume One. They will print my book, revised edition.

I wrote you to send Father's coats weeks ago, but lo none comes. He came to the camp meeting with only one of his best black broadcloth coats that he has had to wear common and for best. He caught and tore it fearfully on the sleeve. A tailor mended it for half a dollar. But it seems strange that neither common nor best coat has come now. Whether they will be put in the box I cannot tell. He has to wear his overcoat in the house all the time, his coat is so thin. He has a common, thick coat we sent for no less than four weeks ago or more. He needs these clothes every day now. Should we be called to attend meetings in any of the meetinghouses, he has no coat decent to wear. I was wonderfully disappointed when I found his best coat was not in his trunk when he came to Kansas.

We need his little scales every day. We have to put on too much postage. This we must get here, as they did not come. We shall not see boxes for three weeks if they come no sooner than the others.



In regard to my cane-seat chairs, do not have them used common. They should not be lounged in by men. Keep them nice. I wish I had one of mine here. My pen is all right. Thank you. I wish I had Night Scenes of the Bible. Is mine there? I want Cummings on the Signs of Christ's Coming. It is a black book, about as large as one of my volumes [of] Spirit of Prophecy.

We both keep well and are busily at work. The last matter I sent will probably give you some trouble. You know Father frequently neglects things too long, then gets it out in a rush. If I could have looked over it carefully, I might have made the corrections better. I want you to have some one read this, last sent, to the professors and teachers, and then have it returned to me or get Mary Smith [to] make a neat copy. I think we can copy it; after striking out the most personal shall put in testimony. You must use your judgment as to how to arrange copy. I think you know what is needed.

Sanctification should not be abridged. I have more to add to it, but none to take from it. We received long letter from Waggoner last night. He thinks Glenn is a poor manager indeed; so do I.

Father weighs two hundred. He is doing well, but the cold pinches him up badly. We have not much opinion of Texas. Brother King came home groaning over the cold north. I wonder what he thinks of the "Sunny South" now.

Write us often. May we all be guided by the Spirit of God just right and make sure work for eternal life.

Mother.

Lt 4a, 1879

Fairfield, Brother; Sprague, Brother

Denison, Texas

January 12, 1879

Dear Brethren Fairfield and Sprague:

Some things were shown me in my last vision which alarmed me in regard to Dr. Kellogg. He carries three men's burdens and works day after day, thus taxing his energies to the utmost. There is a neglect of caretaking and lifting responsibilities on your part. You can both bear heavier burdens if you will, and thus relieve Dr. Kellogg. He has not made one word of complaint to me of either of you. Dr. Kellogg is a Christian gentleman. But while you do not press to the front and tax your memories and show decided thoroughness and caretaking, he is killing himself by overlabor; and unless he has a change speedily, you will have no Dr. Kellogg.

I am a mother of boys; I have a very great interest in you both, and have watched your progress, step by step, with all the solicitude which a mother can have for her sons. I rejoice that you are making efforts to be men in every sense of the term; and yet I must say to you that you are both aiming too low. You are not caretakers. You fail to lift the burdens when and where they need to be lifted; and as the consequence, these burdens fall upon Dr. Kellogg with crushing weight. He has to bear the burden of your neglects and failures.

In a special manner is this applicable to Dr. Fairfield. He is not a man whom Dr. Kellogg can rely upon as a fellow helper. He fails here and again there. A knowledge of these repeated failures keeps Dr. Kellogg in anxious, troubled, perplexed state of mind. He dares not trust many things to you that he would be glad to, because of your lack of thought and caretaking. If I did not think you would be able to change this order of things, I would not write at this time. I know that you can make a decided change for the better. But you must have no divided interest. Your whole soul must be thrown into your work, or you will never be a thorough and efficient man for your responsible position.

You should, Dr. Fairfield, cultivate pleasant, affable manners. You are frequently abrupt and cold and unsympathizing. You need pitying tenderness and true courtesy. You have not realized your defects. But now that they are presented before you, let there be no delay in making a reformation. You are absent minded and do not put thought and patient, persevering thoroughness into what you undertake. These defects will as surely ruin your usefulness as they exist, unless you make a decided change. In the strength of God, you may do this; and Dr. Kellogg may know that in you two, he may realize all the help that you are able to render him.

God has a position of duty for each one of you. He requires you to be not only faithful sentinels, but thorough workmen. Never become uninterested, never careless and inactive; never sleep at your post, and never fail to perform your exact duty in accordance with your position of trust.

There is need of alacrity, promptness, earnest energy, deep interest, and unwavering fidelity. You should learn to spring to the work at the call of duty. How long will be our allotted time to work, we know not. This is a secret with God and, for wise purposes, withheld from us. But what time we have to labor, let us employ it as those who must give an account. Oh, think earnestly, and in view of eternity, how much there is to be done in our world to arouse the minds of the careless, inattentive, and ignorant to become acquainted with the laws of God, and make them feel the necessity, for their own good and God's glory, of obedience to these laws. For transgression brings not only great suffering, but loss of life in this world and immortal life in the next world. You should consider this matter thoroughly, and feel how much the bliss or woe of men and women is dependent upon you. Faithfulness on your part may save many souls, while negligence and carelessness may result in the loss to your fellow creatures of both the present and the future life. You can prevent much misery and much transgression of God's law by your fidelity by being wide awake at your post of duty.

This view of your responsibility should inspire you to labor with disinterested benevolence, feeling the same interest that Dr. Kellogg feels which amounts to an agony in his intense desire for the welfare of his fellow men. He is constantly studying and planning how he may set instrumentalities to work, to open channels for good to humanity, while he shall close the avenues of error and press back the moral darkness that Satan is forcing in upon the children of men. We must arise as one and, in the power and strength of God, open our senses to the demands of the present time.

Brethren, you are two-thirds asleep. Cry to God in faith, that He may pour out His light and His grace through the channels which He has appointed for good to those who are suffering for want of knowledge. While you pray and watch with earnest diligence to suppress wrong and stand guard against dissipation and fashionable errors, lay hold by living faith of the strength which may be yours to bless all your labors. You may gather light, knowledge, and power; and your influence may be diffusive. And it is impossible for you to set the boundaries to the influence for God which you may exert in this institution.

Young men, gather to yourselves responsibilities; for every responsibility you bear will fortify and strengthen you to make renewed efforts and push forward the work successfully. Be faithful in the little duties. Do not soar above the little responsibilities of life. If you are inattentive to these, you will be called by the Judge of all the earth "unprofitable servants."

I entreat you to save Dr. Kellogg. You may do this by faithful attention to your duties. Never forget; it is a sin to forget. God has given man the powers of memory, that he may not forget; and I beg you to task your memories and lift responsibilities. Let the Doctor feel assured that you will see what needs to be done, without his specifying everything. You can see, you can sense your duties as well as to wait for him to see and mark them out for you. Go to God in humility, and plead with Him for wisdom, for grace to overcome your deficiencies and neglect. God will help you; plead His promises. You may have close connection with God; you may at last wear a starry crown. You may win immortal glory through faithful continuance in well-doing.

Ellen G. White.

Lt 5, 1879

King, Brother

July 1879

Dear Brother King:

While riding in the darkness that night when we started for Grand Prairie and lost our way, what I have been shown in reference to individuals in Dallas came, like a flash of lightning, vividly before me. The difficulties in the way of forming a sound, healthy church from the existing material were so forcibly presented to my mind that I decided to return immediately to Denison and make no further effort in Dallas. But I was loath to break a promise made to the people of this city, and for this reason I have made another visit.

On the night referred to, your case, among others, came before me. You have good intentions, but will never make a success as a business man without an entire change in your plans of operation. You are hopeful of making a good income, but at the same time you sadly neglect your business. Put your own personal effort into your work, and you will be worth more than two employed hands. You must act upon regular and well-matured plans.

You are at times energetic; when you set about a thing, applying your mind to it, you can do it. You can apply yourself if you will. But when you are disinclined, you shun the painstaking, the burden in putting forth effort and in showing a personal interest.

It is easy to make grievous miscalculations in these matters. Energetic as you may be occasionally, you will find that the energy and personal attention you then give to your business will not make up for the neglect, and repair the loss incurred for want of that close interest and attention at the proper time. What is not done at the proper time, whether in sacred or secular things, is frequently never done at all or done very imperfectly. There is danger of laboring day after day with no results to correspond with the effort put forth. Many waste life in laboriously doing nothing. There is such a thing as being in a hurry and yet not getting forward. The reason is, too many are occupied with

trifles, or they fail to carry through what they undertake. What the world and the church need is calm, steady, deep-thinking men.

You must act upon regular and well-matured plans. When you do this, working continuously and systematically, doing your work unhurriedly, doing one thing at a time, taking hold yourself by well-directed effort, you will be astonished to see how much business you can get through. No man can make a success unless he cultivates and exercises order and regularity in the business entrusted to his care. Every business paper should have its date and place, then no time will be wasted in looking up scattered and lost papers. A regular account should be kept daily in a comprehensive manner, all outgoes and incomes being accurately recorded. You have made failure because you neglected to do this. You will never make a competent businessman until this defect is remedied. You should know every day your financial standing, and should not trust matters too much to others who have no interest in the truth.

It will be necessary for you to entirely change your course of actions. You have made decided improvements in some respects since you embraced the truth, for this has been to you as an anchor of the soul; while you have been vacillating, the truth has been unchangeable. Yet there are many improvements for you to make before you can be what you must be in order to be saved. You must put yourself to task, you must guard your soul, or Satan will take the advantage of you. You must not follow inclination. You move by impulse; feeling has been your master. You must not pursue this course. You suffer because you do not resist temptation in the beginning. Sin is your own act. No earthly power can compel you to do a wrong action. Your will must consent, your heart must yield, before passion can dominate over reason and iniquity triumph over truth and justice.

You do not show in your business life the reality and genuineness of your religion. Satan says to you, "Do not be overscrupulous in regard to honor or honesty. Look out sharply for your own interest, and do not be whimsical in regard to notions of generosity and honor." Although you should deny yourself, even to want and hunger and death, do not commit a dishonest act. "Blessed is every one that feareth the Lord, that walketh in His ways; for thou shalt eat the labor of thy hands: happy shalt thou be, and it shall be well with thee." [Psalm 128:1, 2.]

Your religious faith must elevate you above every low trick. Industry, faithfulness, a firm adherence to right and trust in God will ensure success. Move slowly, honestly, upon strictly Bible principles, or stop business. No bargain is ever made, no debt is ever paid, in which God is not concerned. He is the all-wise, eternal guardian of justice. You can never exclude God from any matter in which the rights of His people are involved. The hand of God is spread as a shield over all His creatures. No man can wound your rights without smiting that hand; you can wound no man's rights without smiting it. That hand holds the sword of justice. Beware how you deal with men.

The religion of Christ enjoins upon men to carry the pure principles of truth into their daily life, in buying and selling, in the transaction of all business, with as true a sense of religious obligation as that with which they offer to God their supplications. Business must not divert the soul from God. You should by your example demonstrate to the world that the truth of God sanctifies the receiver and produces industry, frugality, and perseverance, while it extirpates avarice, overreaching, and every species of dishonesty. You have not in time past dealt fairly and honorably with your workmen. Just dues have been withheld. The course which you have pursued to serve your own selfish purposes is nothing less than fraud. God cannot prosper you in such a course. The record of

your daily business transactions is registered in heaven, and a much more accurate account is kept there than you keep in your books. You must work from an altogether different standpoint.

When you are embarrassed, and an opportunity is presented to keep yourself from falling, you are still in danger of applying means not justly your own by retaining the wages of those who have worked for you. You should make it a practice to settle promptly with your workmen. By withholding their wages you put them to great inconvenience and cause them anxiety and fears to which they should not be subjected. Circumstances may make it necessary to do this sometimes, but put yourself to any and every inconvenience rather than to commit one wrong against those in your employ; and never be betrayed into withholding from workmen the full value of their services because it may be in your power to do so. The means they earn is not yours. You have their time; give them a full equivalent. Remember the woe pronounced upon all who do this. While you shall pursue a steady, undeviating course of integrity, connecting yourself with men who are connected with God, His hand will be over you for good, and He will open ways that your business may prove a success. But let not one stain, however slight, be attached to your name or to your character. Be right and do right; it will pay. Let your name be free from stain in the heavenly records, and you will at last have the "Well done" spoken to you by the Master. [Matthew 25:21.]

Nothing is worth so much to a young man just starting out in life as a reputation for unbending integrity. Patient continuance in well-doing is necessary for success. Promptness in everything is essential. Moments wasted by employer or employed are like the loss of grains of gold. Piety, health, and success all suffer by this indulgence. Reckoning the day at ten hours of active employment, one hour lost in bed or in indolence daily, makes a loss of six years in sixty.

Every time a young man engages in business and fails, he sinks his reputation; and his honesty is always questioned. There are several reasons why you may become bankrupt. One is, you do not know your own financial standing and trust your business to others when you should look after it yourself. You should not trust your financial matters to scoundrels. This you are in danger of doing. You shift the burden from your own shoulders, and let it drop upon those who fear not God and at heart regard not man. How much means has been obtained from you by fraud, you will never know. You lose because you do not put your own personal labor into your work. You are more of a spectator, telling others what to do, and not attending, yourself, to your own legitimate business.

You need soul-culture and a lively solicitude for the things that never pass away. Your light shining in your business life, exhibiting the power of practical godliness, is worth vastly more to all with whom you come in contact than sermons or creeds. The world will watch and criticize and take knowledge of you in the midst of your temporal affairs, with keenness and severity. What you say in the church is not of half as much consequence as what you do in your daily business. You carry with you an unfixeness of purpose contracted in early life, and you will never become what you might have been and what Providence designed you should be. In your business, everything is hanging at loose ends, and in uncertainty. You are not fitted to stand at the head. If every one agrees with you, you feel that things are moving along nicely. If there is one who discerns that there are faults in your management, and who is frank enough to tell you so, you feel no more harmony with that man and draw away from him.

There is nothing before you but failure and defeat unless some decided business manager shall come in and control matters. There are no bounds to your wants. You hand out means for trifles, not

stinting yourself, but getting, grasping, and withholding means from your workmen because you have the power to do so. "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] Let all connected with you see that you are governed by that divine rule, instinct with wisdom and love, "Whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.] In this way you may do much to exalt the truth by showing its sanctifying influence upon your own life and your own character. You know scarcely anything of denying your inclination. You have many imaginary wants, and your means go readily to supply them; yet you dole out to your workmen as though to beggars the means that has no more right in your pocket than in mine.

There is not that ability in you that you will rise by dint of sheer exertion, working your way up, climbing step by step, systematizing and expanding. You are too hopeful; you see the incomes, but not the outgoes. You think you need a great deal more in the line of conveniences to carry on your business than the business will warrant. All such investments are eating up the capital. You must guard continually that you may not be led astray by the sight of your eyes.

The work is before you, to be an overcomer. You, my brother, have in your short lifetime seen and known enough of the evils of an excited temper to lead you to weigh with care the words you utter. One harsh word calls forth another, just as fire kindles fire, until what was at first a spark bursts out into an uncontrollable flame. You need patience, meekness, and self-control. These are lessons of the highest consequence, which you are inexcusable in not learning. While you should be resolute and unflinching, firm as a rock to principle, you should ever manifest forbearance and love. Rudeness is not essential to energy; neither is a dictatorial spirit. The government of your temper is your own work. In whatever situation you may be placed, you will meet with much that will conflict with your feelings and put your disposition to a severe test. But nothing can injure you if you keep your own spirit pure and true and elevated. The wise King Solomon placed the control of self higher than the victories gained by the most successful heroes. There is a moral dignity and power in being calm in the midst of trouble, patient under provocation. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." [Proverbs 16:32.]

You should be careful whom you trust. Brother Jenson is a man who has the fear of God before him. He is subject to like passions as other men, but he is true and conscientious, and is a faithful worker, a man of sterling integrity. While there is with him a disposition to find fault and be dissatisfied, there is also a disposition to see his faults and confess them. He has said many plain things concerning your affairs that were true, and yet it was not wise to mention them before the hands in your employ. He felt irritated over your loose management of business, and the bad influence exerted by some of the hands. But he is a far safer business manager than yourself. He becomes impatient; speaks from an impetuous temper; and creates enemies by doing this. Brother Jenson saw and felt what Brother King did not see and feel; his soul was grieved and stirred to its depths by the jesting and profanity he had to hear day after day.

Brother King, you have much to learn before you can be successful; and one great lesson is to discern between the sacred and the common. Your feelings in reference to Brother Jenson were too strong; had the same feelings been exercised toward those who were cruel, blasphemers, and dissipated characters, had you expelled them from your employ, you would have been working in the right direction; your burden would have been more in accordance with the mind of Christ. All

such dissipated hands have been serving Satan with all their might. They do not possess honor and integrity, and you will be involved through all such help.

These persons attract the company of evil angels, and you mix up this polluted set with those who have a disposition to be right and to fear God, and you place them under continual temptation. The hearing of the low, vile language and profanity stains your own morals, corrupts you, although you may not be aware of the fact. It leaves its impression upon the minds of all who remain in the atmosphere of this degrading influence. Such a mixture of the precious and the vile is offensive to God, and when your spiritual sensibilities are as tender and keen as they should be, you will not need that I should write these words. There is a moral lack in yourself or you could not endure such an influence and would not consent to place others in such a polluted atmosphere. You are doing an injury to all your employees who are of decent habits and moral integrity. That which may appear to you gain will be a sad loss in the end. You need your heart brought into closer connection with God; then you will be shocked to hear His name taken into polluted lips.

Your sensitiveness in regard to Brother Jenson, while you have tolerated this joking and profanity, is against you. It does not present a good feature in your Christian character. Your workshop should be as pure a place as you can make it. If you are continually connected with God, you will repress with calm determination any spirit of coarse vulgarity, profanity, or even too great an amount of jesting among your workmen, while you remember that these same sinners are the purchase of the blood of Christ, and should be treated as such, and with tender concern for their souls. They should be placed under the very best circumstances to form characters which God can approve. You will be accountable for the influences with which you surround them. You must learn that your best friends are those who tell you the truth. Men may, from selfish motives, fawn upon you and praise you; but they are the worst enemies you can have. You must not regard as your enemy every man who does not meet you with smiles. No one can degrade our character as we degrade it ourselves when we indulge in passion or faultfinding and censure. A petulant man knows not what it is to be happy.

God will help you; you may be a successful overcomer; but you must make thorough work in your own heart through Jesus Christ our Lord. You can, through effort and the discipline of self, achieve precious victories; but you must be earnest, persevering, and continuous in your efforts. If you would make a success in business, you must give it your personal attention, not now and then, but continuously. You must show personal activity yourself. Your time is of value, and it may be used to the very best account to your own profit. If you rely upon Him for grace, He will impart it. You need more devotion to God, more living, active faith; distrust self, but have firm confidence in God. The Lord is proving you; if you are faithful in the things of this life, you will be faithful in the things of the future life. You should set your mark high and be satisfied with no low standard. God will bless all your efforts put forth in His strength.

You must not show weakness and vacillation, for this will never secure respect for your Christian profession. In order to do men good, you must inspire them with confidence in your piety. If you show that you are sincere, earnest, and steadfast; at all times and in all places the same consistent, unshaken follower of Jesus, you will have the confidence of those whom you employ. If you reflect the image of Christ in your workshop as well as in the house of worship, you will have influence; your light will shine forth to the world, and they, by seeing your good works, will glorify your Father which is in heaven. God requires you to make the most of your opportunities and privileges to perfect a

Christian character which will command the respect of unbelievers. You may be instrumental in their salvation; you may win them to Christ. You have ability if sanctified; you can be useful and a blessing to the world.

Many seem to think that when they are converted from error to truth, the work there ends. This is a fatal error. They have just commenced the arduous struggle for holiness and heaven. This struggle must be lifelong and should be prosecuted with that earnest, persevering, untiring energy which the immense interest involved demands. Eternal life is worth every effort which you can put forth.

Dear Brother King, you feel the pressure of care and of perplexity, and instead of arming yourself like a man, you give up to feelings. You should be willing to learn, be a patient learner, and seek to control your feelings. You give up to a reckless, desperate spirit when your path is obstructed. This does not remove difficulties; it does not give you an experience in surmounting obstacles, nor give you victories under temptation, but makes you weak and powerless. You may cultivate traits of character the opposite of those which you have developed. God will help you in the work.

Lt 5a, 1879

White, W. C.

Denison, Texas

January 13, 1879

Dear Willie:

Your letter received tonight telling us testimony will be completed next week. We have waited anxiously to see it and to determine how much matter yet you have not used in Testimony, No. 28. I have matter now that I will send in a short time in regard to ministers' speaking, also in reference to courtesy, also a completion of that already sent for sanitariums. These are all written and partly copied.

If Father had some one who would look after these matters and see that copy was all right and letters could be taken care of and answered in all their particulars, it would be a great help to us and those we write to.

Do not let Father Higly come home before he is well enough to come. He should remain some time longer we think. His wife may urge him, but if he values life and health, he had better remain.

We have had considerable fall of snow. Our carriage has been on runners one week. We have seen everything in the shape of runners going for the last week. Little boxes with huge runners. Ours were only wooden runners. Snow is a rare thing here. We had snow, then rain, then snow and then rain. Could you have seen the trees and every weed and shrub crystalized, it would have delighted you. It was a picture of loveliness. But the shining of the sun a few hours spoiled our lovely picture.

We are both well. Father has been out more or less every day, but he could not go as much as he would like to because of intense cold. I have had to chop the ice from my wash bowl with hatchet.



The calendars are received, and Father left one here and then to the bank, post office, editors, and hardware. He presented one to the hardware man we trade with. He turned around and presented him with a bell worth one dollar and a quarter—a beautiful-sounding bell. All are very courteous to us, and we get articles here as cheap as in the East. The very best prints I pay only six cents a yard.

But enough for Texas for me. The weather has been so cold we have not been able to keep warm with burning half a cord of wood a day in all the four fires, and then we have had to wear water-proof cloaks in the house to be any ways comfortable. This is the “Sunny South.”

But it has been amusing to see how much advantage has been taken of this snow to have a sleigh ride. I think this is a nice quiet place to write. What do you think, have we not done considerable writing while here? We shall be glad to see you, and we hope that we may both meet again soon in this life. I see Father cannot tax his head any length of time.

He is very free from nervousness, is very cheerful and kind, especially to me. I do not know as we ever enjoyed the society of each other as we do now.

Well, children, the Lord is good. I have no exhortation to write to you, for you may take home those that will apply that are written for others’ benefit.

Love to all,

Mother.

P.S. Send me by mail Father’s pants pattern. I have got to make him pants. Mother.

Lt 6, 1879

White, W. C.

Denison, Texas

January 14, 1879

Dear Willie:

If you send a box with testimonies and coats, will you please send some old cheap Bibles to cut up. And send to me a cheap Bible with plain print to use and handle on my table. I do not want to use my nice Bible that I speak from.

Father wants Signs of the Times, written by Cummings. I think I brought it from California. My broadcloth short sack Lucinda says she sent by Edson to Colorado in a box, and Emma says Mary took it in her trunk. Will you please see if it is to be found anywhere. We are anxiously looking for testimonies.

I wrote you a letter last night, but it did not go to office. Will now send this. You will receive both at the same time.

I was glad for the shirts, for Father needs them. It was very poor policy spending time to fix up old shirts for him. Send my wrapper pattern and Father’s pants pattern and my sack pattern. My brown

sack Sister Roth made was cut after this pattern. But don't be particular about it. I can get one cut. The dressmaker cut me a pattern today.

Mother.

Send us one of each of the numbers of the Review for six weeks back. We have them not. Do not be so stingy of Reviews. Send us at least four numbers every week, that if we want to give to any one we can do so.

Father says send his leather boots; send Bibles, old one, coarse print, if you can find them. Pick up Bibles among brethren. He means not the very finest print pocket Bibles, but print that we can read and the printers can read. Father says send us one dozen or more annuals.

Lt 7, 1879

White, W. C.; White, Mary

Denison, Texas

January 16, 1879

Dear children, Willie and Mary:

We received letters from Dr. Kellogg today, also one from Mary. Thank you, my dear children. Write us as often as you can, but I do not blame either of you for not writing when you have so much care and so many burdens.

I write to advise you, children, to be prepared to go at any time on the Pacific coast before going to Europe. They need you. I have feared you might have to go for some time. Now do not go because we advise you, but look at all things candidly and squarely, and then follow the light of heaven. Do not make this a hurried matter. Weigh all things and then decide for yourselves. Ask God to direct you, and He will. The time may not have fully come for you to go to Europe, but the Lord will teach you. Only go to Him in faith, relying upon His promise. We have no duties to make for you, but we have confidence that the Lord will guide you all right. We advise you to have C. Jones go with you and act as foreman of the job office. We hope Jessie will not hinder him. Let each of you inquire of God. He will teach you. He will guide you in judgment. Move in the fear of God.

We are not in this world to please ourselves, but to do the will of our heavenly Father. The time appointed us to work is short. In any way in which we can best serve the cause of God should be our choice. All selfishness should be put out of our hearts, that it shall have no controlling power over us. We hope you will all consider these matters seriously and prayerfully. If you go, trusting in God, and the Lord shall accompany you amid every discouragement, the Lord will be your Helper.

Your brother and yourself should stand side by side, shoulder to shoulder. Father urges you to come. Emma has returned to California. She left the fourteenth.

There is one point that troubles me not a little and that is in reference to our publications. I was shown that both offices are in a fair way of financial embarrassment. Those on the Pacific coast feel the pressure quite close. The Review and Herald will not feel this just at present as much as they will

in the future. They are not now aroused to their true financial standing. They are wading heavily in carrying many financial burdens. They are not inconvenienced by this now, but will be in the near future. There has been a want of foresight and discernment in setting so low prices upon books. Elder Haskell and yourself have thought in setting the prices of your books so low, it would be gain to the office, but you have certainly miscalculated. The decision was unwise. The market will be supplied without a suitable equivalent to the office, and it will have no salvage left to reproduce these books that are called for. The low prices of these books and pamphlets is robbing the office of her vital power to carry forward her work and reproduce publications without embarrassment.

Will you, my son, and Brother Henry Kellogg look over these matters carefully and critically; and if you see you are making a mistake, rectify it before the matter shall go on with greater loss to the office. I counsel you to be guarded, to go over the matter with due deliberation before the waters shall steal upon you and go over your heads. I see difficulties ahead which you cannot discern. I see financial embarrassment as the result of your plans which look to you like success. Pray, my son, pray. My heart is strangely burdened over the prospect ahead. There is certainly wrong calculations somewhere, and some one will be responsible for the result. Hard times is the cry every where.

I believe that Elder Haskell is a man of great usefulness. I have been shown that his connection with God has done everything for him, for the great Teacher has been instructing him; but he is in danger of making that branch of the work where he stands as head a specialty and concentrating his mind on the one work and bringing everything to bear there, and our offices will suffer to make that a growing thing. There is need to pray much that Jesus shall stand at the helm. As long as Elder Haskell shall move wholly in God, he will be helped of God in a special manner. If he weaves himself in any place, then defects will appear.

Nothing can be done in Texas, for the people have no money to do with and no proper laborers to take care of the work after it is done. I hope that you will all be careful of the outlay of means. It comes hard.

I sent a testimony to sanitarium and college. Is it received and what is the result? Love to all the family.

Mother.

P.S. Will you tell me, Willie, how much matter you have on hand for next testimony? What appropriate articles to lead out on? I have very important matter for ministers and article on True Courtesy not sent. Write all particulars at once.

Lt 8, 1879

White, W. C.

Denison, Texas

January 19, 1879

Dear Willie:

We received portfolio for Father. I think it very nice, so does he. But the purpose I want mine for I would prefer to have it more like the old-fashioned ones, flat, that I can put in lots of manuscripts and lie flat in my trunk; but you need not be to any extra expense on that matter to get one upon purpose for me. I should want one larger than Father's if I had one.

We received [a] long letter from Dr. Kellogg today. Yours, also sample of paper for Bahler's book. It does seem a long, long time in getting my book. Write me at once how much matter is left and what articles. I want second book to come off at once, for the people need it. I have an article on Courtesy, an appeal to ministers, and some other articles. The most of that for college and sanitarium may go in the next book, withholding that which would lessen the confidence of the people in the men at college. But there is valuable matter that should in no case be lost.

I feel sorry the debts are so heavy upon our institutions. You must have more faith in God. I think a prayer meeting once a week to present the petitions to God for Him to help would be heard in heaven, but as things come to my mind, I see some things to feel badly over. There has been stepping in too deep improvements in printing house and in sanitarium and tabernacle. Just now all these improvements must be made, but not on borrowed [money]. These things have cost terribly, when less expensive arrangements would have shown economy and saved the reputation of our institutions. But there is a vein of pride that is running through all these things that is not pleasing to God. We needed a college, and it was in the providence of God that we should have one. We have not laid out too much in [the] college. We needed [a] sanitarium, and this was moving in the providence of God. But with the finances as they were, several thousand should have been saved in the mere matter of building, even if the show was not so great or pleasing. It will not answer to grow too fast and stretch clear beyond the measure of means, but make haste slowly and have less interest to pay. And it will not answer to let pride of heart control matters as it certainly is doing. We all need to have greater humility, or God will move the candlestick out of its place.

Our foreign missions must not be hampered. They must necessarily be crippled by this branching out in pride and extras when there is but little salvage or none at all to work upon. But I feel that courage should not fail. If we will humble our souls before God, He will not forsake us now. You will have to go to the Pacific coast for six months or one year. I think I had written this before I received letters from them that they had decided to send for you. I know it is a hard place to put you in, but if the light shines that way, go, my son, in the fear of God. Go, leaning heavily upon the arm of the infinite One. If He pleases to work through you, be a willing instrument, saying, Not my will, but Thine, O God, be done. In regard to Mary's going with you, you must settle that as shall suit you both. I think she should go.

Night before last, my heart yearned for my children. Oh, such a desire to see them. I seldom have had such feelings. I could have cried heartily, but knew this would do no good. We have scarcely any society here, and I did want to speak to those who had a living interest in the progress of God's cause.

Well, Willie and Mary, bend your necks to the yoke and your shoulders to the burdens. God will be your helper if you trust in Him. But children, self-confidence is so easy to come in and a little self-importance steal in. You both have been very free from this, and it will do well for you to continue to guard this point most thoroughly. God bless you, our dear children and helpers in the truth. My love is deep and earnest and fervent for you because of your good works.

Mother.

P.S. The testimony for Oakland has recently come from them in response to a letter I sent to have it come. All was not sent.

Lt 8a, 1879

White, J. E.; White, Emma

Denison, Texas

January 20, 1879

Dear Children, Edson and Emma:

We have had considerable snow for Texas. But all seem to enjoy it. I have just received a letter from you. I feel to praise God for any tokens of good for us and for you, my dear children. I know that all who are saved in the kingdom of God will have battles to fight against Satan; and I know that he will work every device to secure you to himself, for through you he could afflict us and weaken our courage and bring a burden of care upon us. But I am glad for every letter that we receive expressing your feelings of determination to press on and fight the good fight of faith. You say you love Jesus and mean to devote your lives to His service. Precious resolution!

The more you preserve your Christian integrity to know and understand for yourself the way of life and salvation, the less of the worldly mold will be upon you. The more you know of Jesus, the more you will desire to know, and the more ignorant you will feel that you are in regard to things of eternal interest. We want the right spirit, the teachable spirit, willing to learn in Christ's school the lessons of humility and meekness. "Learn of Me," said the heavenly Teacher, "for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light." Matthew 11:29, 30.

It is when we seek to carry our own burdens and when we manufacture a yoke for our own necks that the yoke is grievous and the burden becomes heavy. We want Christ's meekness; then little things will not irritate us.

We may have zeal in working, but this is not all that we need. We want true Christian sympathy. We want self and our will submerged in the will of Christ. We want an eye single to the glory of God. We want to be continually anxious and working for the honor and glory of God. The soundness of our principles will be tested, and the strength of our loyalty will be proved.

I wish all could see as I have seen the sharp, keen, persevering workings of Satan to tempt and to deceive. His vigilance never relaxes. He has ready access to souls because they are not attentive to heed the warnings God has given them. Counsels and reproofs are found in the Word of God, and it is as the voice of God directly speaking to them—yes, to you, my children—that they shall not be ensnared. Dear children, heed these warnings. Be not careless and inattentive.

The great indifference of hundreds makes them walk into Satan's snare when, if watchful and guarded, they might escape. So many invite the enemy to tempt them. They walk so carelessly that

they become an easy prey. They throw wide open the citadel of the soul and invite his entrance, place themselves in circumstances where they will be entrapped.

There is something wonderful in the history of our people. They are increasing rapidly in members. Converts to the faith in a single year are not few, but many. They are blessed with spiritual and temporal prosperity. Will it lift them up? Will it make them thankful, zealous, and more earnest and vigilant? Is not lukewarmness becoming more and more apparent? Is there not marked evidence of careless indifference, of want of spiritual power? Is there not a backsliding from health reform? I feel alarmed for our people; such is the disposition to mingle with worldly men and expect power from them that is not pleasing to God. While we are not to be secluded and consider that our work is to colonize and bind up large interests in one or two places to the neglect of the fields spreading out before us, we are to remain just the people God designed we should be, gathering the divine rays of light from the Son of righteousness, and diffusing these rays amid the moral darkness that covers the earth.

Lt 9, 1879

White, W. C.

Denison, Texas

January 22, 1879

Dear Willie:

Why not take Mary with you to California, cheap fare, and you both work together? It would be far easier for you both, and let Lucinda be relieved from the strain upon her. She is getting worn. She can spend one year or a few months at least away from the work and go back to it fresh again. We shall need her help in California and to travel with me next camp meeting season. She can be a great help to me.

You can both visit us and then go on your way to California. Think of this. Mary is needed there much to help you, I think. Study over this matter. Pray over it and decide accordingly. I think next fall, from the light that I have had, you both should commence your efforts in Old England. But you will read this written to Elder A. and understand more and more clearly in regard to matters.

I sent you a little sample of gray water-proof. I want one yard if it can be matched; if not, all right.

Mother.

Lt 10, 1879

Andrews, J. N.

Denison, Texas

January 22, 1879

Dear Brother Andrews:

I wrote very hurriedly in my last, and I feel very anxious that you should receive all the benefit the Lord would have you have, and be comforted and encouraged, all that it is your privilege to be. You need to rest your spirit in God. Seek for repose of mind. All prayer is not enough. There is great need of resting in God, showing confidence in His Word by calmly trusting in His love. Repentance is not saving faith, but is necessary to it. Repentance must go before saving faith. In resting calmly upon the promises of God, sweet peace will fill your soul. Peace will spring up in the heart that is trusting in Jesus.

You, my dear brother, really wish to know the path of peace, but you miss it in not maintaining your confidence in God and saying "Thou art mine" with that perfect trust a child reposes in the promise of a tender, loving parent.

Christians see Christ with different degrees of faith. To one He is of lovely form, clear, full, and distinct. Like Stephen he cries, "I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:56. To another He is visible, but involved in a dim cloud. Firm of heart, that believer cries, "I know whom I have believed." 2 Timothy 1:12. Gathering up his confidence, he is determined to trust. The Lord is ready to do for us great things, but we are to learn the lesson of trust and confidence.

Your path, my dear brother, seems beset with difficulties and perplexities. One sorrow after another sweeps over your soul, but you must trust and believe that your heavenly Father doth not willingly afflict or grieve the children of men. The Christian who loves his heavenly Father may not discern, by outward providence or visible signs, any heavenly favor above that given those with little or no consecration. Often he is sorely afflicted, distressed, perplexed, and hedged in on every side. Appearances seem to be against him. John understood the situation when he exclaimed, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

Joseph was virtuous and his character was marked for true goodness and strength of purpose, yet he was maligned, persecuted, and dealt with as a criminal. But God had signal victories for Joseph, even as he appeared to suffer because of his rightdoing.

Daniel was cast into the lions' den because of his firm adherence to principle and his loyalty to God. But he triumphed in the end and God was glorified through His servant whom He permitted to be humbled.

Job was stripped of his earthly treasures, bereaved of his children, and made a spectacle of loathing to his friends, but in God's time He showed He had not forsaken His servant. He lifted him up and showed him more favor than He had done at any previous time.

Jeremiah, for his faithful integrity, was cast into a pit, but God wrought to have him brought up out of the pit and his cause find favor with princes. A true and faithful Stephen was stoned to death by the enemies of Christ. Surely it did not appear that God was strengthening His cause in the earth by thus permitting wicked men to triumph. But from this very circumstance, Paul was converted to the faith, and through his word thousands were brought to the light of the gospel.

A precious, affectionate John was an exile on the lonely isle of Patmos. But here Jesus met with him and revealed to him events to transpire in the last days, which are as a bright light shining upon the future, stretching over the ages to the coming of Christ, and making known the counsel of the Lord for future ages. The attractive glories of the heavenly home were made known to him. He was permitted to look upon the throne of God and to behold the white-robed redeemed ones who had come out of great tribulation and washed their robes and made them white in the blood of the Lamb. He heard the lofty song of angels and the victorious songs of triumph from those who had overcome by the blood of the Lamb and the word of their testimony.

Brother Andrews, I have no tears to shed over the grave of my dear Henry. He died in the Lord. "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation 14:13.

Anxiety and care have been your portion for some length of time. Your nervous system must have time to rally, and you must not become too anxious to resume your labors. Should you spend some weeks at our sanitarium, it would be a benefit to you if you would rest and not be uneasy and feel condemnation if you are not in actual service. You must have care for the body. As you now are in poor health, it would be presumptuous to return to Europe. You must have a change. When you do return, would it not be a benefit to you to spend some time in Old England?

The work is the Lord's, and He will not suffer His work to come to naught. The people in Europe are not prepared for any wide or large work. They have not been educated to feel that they must cooperate. It is always best to let the work grow up with the interest and efforts of the people and they be educated to identify their interest with its very rise and advancement. In the present state of things, they are not prepared for a printing house. Should the printing house be established in Switzerland, the work would have to be sustained almost wholly outside of the people in Switzerland. It would not come up right in this way. It would not be half as well for the people. They must learn to lift the burden now. You would have to push the work at every advance step. You would have to meet and combat the prejudice and notions and peculiar ideas of our Switzerland brethren. They have not had that labor which they must have to educate their ideas. They are not now ready for the printing establishment to be located in their midst. They must have greater breadth and compass before this can be done.

The work will have to be carried forward in a limited manner until the people shall grow out of their peculiar, restricted ideas and stereotyped notions and views. You must not be crushed with disappointments in lifting burdens yourself which others must be taught to carry and not look on as spectators ready to find fault if you did not meet their ideas and follow their plans.

Lt 11, 1879

Children

Denison, Texas

January 26, 1879

Dear Children:



I read Mary's letter this morning. I would say, when you come, bring Father's drudatay [?] pants. He has a thick coat there that came in a box. Bring also the frock coat. It is exactly what he needs in California. He has enough old thick pants here. Bring my brown ribbed dress. It is short dress, thick. Will be of service to me in the mountains. Bring or send what corsets I have that have not been worn out; skirt supporters. I have a loose dress, stone colored. I shall want it in the mountains; also one linen dress or two.

I expected Night Scenes to come from California, but none came. Look in my bureau drawers and in my bookcases at office and find it if you can. We want envelopes, large and small, Review and Herald, pencil heads if you have them, the best kind. I shall prize my portfolio in traveling very much. It will be so convenient a place for everything, and everything in its place.

Edith is in the very best place she can be in. I am glad she is with you in Battle Creek. She would die if she were in Salem. Tell her to be content and trust in her kind heavenly Father. He will shield her.

Bring me yarn to darn stockings, dark blue and white and light blue or gray.

We are now about to start out to go ten miles to Cherry Creek and speak today in two places five miles apart. No believers in either place.

Love to all the household.

Mother.

There is a little roll of cloth like this sample. If you find it, send it by mail or bring it. If you can get a new piece of the same, do so.

Lt 12, 1879

White, W. C.; White, Mary

Denison, Texas

February 11, 1879

Dear children, Willie and Mary:

We received your letter, Willie, in reference to your going to Oakland. I know that you are needed there; and then if you are there, I fear that it will lift responsibilities and burdens from the very ones who need to bear them and to learn a lesson in this respect highly essential.

I have written today to Brother Waggoner and to Edson. I inquired of Brother Waggoner if there had been a plain statement written to Willie White of what was wanted of him, and if there had been a decided expression made in letter to Willie White that they did want him, or if this expression had been sent to me alone. I told them it was your choice to remain in Oakland and to attend commercial college, but if you were really needed there, you would go. I asked if they could not get along without you. If they could do so to not call you to Oakland.

I desire that you leave all business, and if you do not go to Oakland, to go to school at once. Do not delay at all. I am anxious that you should learn to become a ready scribe. You need education in penmanship.

My very dear children, I have no doubt but that you must go to Europe soon, and I want you should be learning of the heavenly Teacher and learn all that you can in the sciences. I am confident England will be the field at first for you to both labor in. This will be attended with far less difficulty than in Switzerland. The truth will find more ready access to the people in England than in Switzerland. There is in the truth, present truth, an inherent power and tendency to win its way into the minds of those who are honest, and such will embrace the truth. The man with truth on his side should never allow himself to doubt that he shall be able to obtain a reception for it among those who will hear it presented to them fairly and clearly. With proper evidence, they cannot in England withhold their belief. Falsehood and prejudice may exist, yet the truth will prevail amid the moral darkness. "Ye are," says Christ, "the light of the world." [Matthew 5:14.] Whoever considers the truth, if it be even to find arguments against it, the bright beams of truth will like sharp arrows penetrate their armor. And those who will open their eyes, the bright beams of truth will shine about them.

The Gospel dreads nothing so much as being covered or hid under a bushel. Let it be agitated; let it be brought in contact with minds. Though it may be everywhere spoken against, it will prevail. Every controversy it provokes, every slander that is breathed against it, the craft of deceptive shepherds, the jealousy of the rulers, will be instrumentalities to awaken an interest and arouse the minds of men to investigation.

Children, connect with God, and you will receive from Him the bright beams of light to be reflected upon others. I know that a solemn and important work is before us, and we must perseveringly engage in it heart and soul, might, mind, and strength.

We have been out Sundays from five to fifteen miles to speak in schoolhouses and the same used for meetinghouses. We had freedom in speaking to the people in the Shilo house. Invitations came in for us to hold meetings in another locality in their neighborhood, five miles from Shilo, at Cherry Mound. We gave out appointments and the next Sunday found a schoolhouse well filled, and many who could find no room within stood about windows and doors. We felt the refreshing Spirit of God as we tried to water others. The people listened with the greatest interest. We then distributed our reading matter which they grasped eagerly, and many were disappointed because we could not supply them. We promised them more the next Sunday.

Invitations came for us to hold meetings five miles farther to the Hebron schoolhouses. We gave out two appointments for both Cherry Mound and Hebron. We met in both places the following Sunday more than could find entrance into the house. We had much freedom in speaking to the people, and the tearful eyes of many of the listeners testified of their interest. We then scattered our publications, but could not supply all. There were more people than we expected.

During the week, one gentleman from Cherry Mound came to the house where we were making our home and inquired for publications. Said he was so anxious to get the health journal and wanted to know where he could find it. We furnished him several and other tracts. He held them in his hand with tears. He said, "I prize this very much; to me it is a treasure."

Last Sunday, we spoke by special invitation to Virginia Point. A large house was filled. It was enough to stir the soul to see as we approached the place of meeting, which every way you might look, men, women, and youth coming over the plains from every direction on horseback, on foot, in wagons, to hear the words of truth. I had great freedom in speaking to the people, and then we distributed the publications which they grasped eagerly. Your father spoke in the afternoon to Hebron schoolhouse. We intend to have a tent and let them have an opportunity to hear all who will come. This is an intelligent class of people. We are gratified in speaking to them.

Last Sabbath we had meeting in Brother Bahler's new house. Quite a number of neighbors were present while I spoke one hour with much freedom.

This must now go in the mail. No more time to write.

Mother.

Lt 13, 1879

White, W. C.; White, Mary

Denison, Texas

February 11, 1879

Dear Children:

I sent my letter so hastily that I fear I have not written the very things I should have written. Elder Kilgore's Robert and Scott are here packing books, talking, and this confuses me.

I have just read your letter carefully. Willie Cornell read us his shorthand report. As soon as your letter reached us we telegraphed to you to come to Texas, and we expected you and were much disappointed that you did not come. We thought the matter of your going to California was all settled, but you look at matters right, I think, and so does Father. They have in all their letters to us expressed great desire for you to come to California. We have prayed that the Lord would direct. I believe He will guide you in judgment, for I have confidence that you are among those who are doing the will of God; and if you cling to the Lord with all your powers, He will cling to you. He will sustain you and will be to you a present help in every time of need.

I do think, Willie, as matters now stand, that you should go to school. I should not leave for California, for you will have to go to Europe soon. I do think, Willie, that Elder Andrews has not had the very best temperament to labor in a new field. He looks at everything in such an intensified light that it fairly blinds him and the people. He is wearing himself out with too much friction. The influence of such a temperament is not the most happy and agreeable. Such a temperament would make a more telling impression upon the people of England for several reasons. One reason is, he can speak English, and not be liable to mistake in language. He will dare venture swinging out into the work without being crippled because of imperfection of language. Again, his highly strung organization cannot be appreciated in Switzerland as it would be in England. Had Elder Andrews devoted a portion of his time in Old England, he would have seen more fruits of his labor. The truth should be printed before long in England; and when the best place is selected in Switzerland and the people are prepared to co-operate with those who shall help them, the publishing house will be

established there. But England should not be passed over, as it has been. It is a sad neglect. Missionaries should have felt the burden. God is displeased with this neglect to send the living preacher to England.

Willie, God has not designed that you should be a jobman, here and there, doing this and that. You must cultivate your speaking talent and also your understanding of the Scriptures. You have talent in this direction. The experience you have been gaining is all an advantage, but there is a higher position for you: to speak the truth as well as to be a business agent. May the Lord guide you, my dear son, and impress your heart with the very work He would have you to do. I look upon you two as missionaries for God. I feel very closely united to you, my dear children, with stronger and higher ties than any earthly relationship. Do not aim low, but high. God will use those who are willing to bear burdens. Keep humble and lowly, and God will make your path plain before your face.

Oh, there are so many whom God would have used to do His work who have been diverted—seduced by ambition, indolence, unbelief, or self-indulgence—from the higher walks of piety. Others are too timid to venture. They are not rebellious, and they have a strong desire to gain the conqueror's crown; but they do not venture to lift the cross. These will fail where they might win.

I know you will both do your duty if you know it. Events belong to God, and it is not best to have too great anxiety for anything beyond the doing of duty when you have a knowledge of it. You will become abler and more efficient by every encounter with difficulties and every blast of adversity—for these are God's chosen instruments, His methods of discipline and His own appointed conditions of success and victory. Those who make careful provision for self-indulgence and to shun toils and trials will never be happy, never make a success in life. They wait for conditions which neither heaven nor earth will grant, and they will achieve no great results. They will never have strength or will or power of endurance.

We need never inquire what Christ demands of us in return for His blood which He has shed, and for the mansions which He has prepared for us. We know that He will accept of nothing less than the entire heart.

Lt 13a, 1879

White, J. E.; White, Emma

Denison, Texas

February 11, 1879

Dear Children, Edson and Emma:

We were relieved to learn that Emma arrived in Oakland safely. We often think of you dear children. Will you, Edson, on the receipt of our letters, read them carefully? When we desire information on a point, note it and answer fully. Do not pass over one point; then we shall have no need to refer to it again.

I see by your last letter that you may have some perplexities and may be in danger of becoming impatient, or allowing strong feelings to come in and affect your course of action. This is natural, and you will need to possess strong self-control, or you will, by word or action, express your feelings.

Many things may occur that do not harmonize with your feelings, but be guarded. See how closely you can come to your brethren, and harmonize with them. You may be the one who errs in judgment. Closely criticize yourself, and do nothing rashly. Allow no unhappy discord, for it will not pay. Do nothing and say nothing that will mar and wound another, or that will carry the impression that you are cool and unsympathetic. Every person has his own trials and may feel depressed.

Do not want in Christian courtesy. Satan is seeking to obtain advantage by his temptations over souls. Let nothing that you may do or say prove a temptation or discouragement to any soul. Remember he is the purchase of the blood of Christ. Every soul is precious. Only as you look to the cross of Calvary can you place a right estimate upon the soul. How sad a thing it would be to have anything you may do or say balance a soul in the wrong direction. You are bound by cords of obligation to God and to your fellow man; you cannot break these cords and free yourself from these obligations. These claims of God and of humanity are too often neglected or broken.

A Christian life will be revealed by Christian thoughts, Christian words, and Christian deportment. In Christ there is a divine completeness of character. In Christ we will work the works of Christ. We shall in Christ sense our binding, far-reaching obligations to God and to our fellow man. His life is not his own. "Ye are bought with a price," even the precious blood of the Son of God. [1 Corinthians 6:20.] There are many cords which unite us to our fellow men, to humanity, and to God, and this relationship is solemn with its weight of responsibility. It is no light and easy matter to live so as to meet the mind of God. The life of Christ must be put into our life.

Be kindly affectioned one toward another. Seek to help, to strengthen, to bless those with whom you are associated. The Lord will be merciful to those who are merciful. The Lord will be tender and pitiful to those who exercise tenderness and compassion and pity for others. We must realize that we are in Christ's school, not to learn how we may esteem ourselves, how we shall conduct ourselves so as to receive honor of men, but how we may cherish the meekness of Christ. Self and selfishness will be ever striving for the mastery. It is a fight, my children, we must have with ourselves, that self shall not have the victory. Through Christ you may triumph; through Christ you may conquer.

You cannot tell how anxious I am that you shall grow in grace and in the knowledge of the truth, that you shall be a man in the fullest acceptance of the term; a man of piety and of integrity, a strong man in battling for the right, having a strong, deep, and living experience, that you may be a blessing to others. We may have a knowledge of the divine will. We may reach a high standard, climbing, ever climbing the ladder of progress, reaching forward that we may attain to perfection in Christian character.

God bless you both, is my daily prayer. If you only fight the good fight of faith, you will come off more than conquerors through Him that hath loved you.

Mother.

Lt 14, 1879

White, J. E.; White, Emma

Denison, Texas

February 16, 1879

Dear children, Edson and Emma:

We came to Dallas last Friday. Sabbath, Father and Mother McDearmon came down. We were very glad to meet them. They have sold out and must vacate the first of March. We found that all their minds had been exercised to go to Colorado. Joseph wants to go if Father will give him work. We think the way is now open for them to test Colorado; and if they go with a team of their own, it will not cost much. This would divert Brother McDearmon's mind, and he as well as the whole family will be benefited by the journey. After Emma left, her father just sank right down, and they thought he was running down surely and would never get up again, but he is better and looks quite well for him.

The family's going with thirty others will make it very pleasant for all of them. Father McDearmon can trade clay banks for a good mule team by paying a little boot. He has a good wagon. We shall have no less than two good stoves, if not three in the company, and several tents. I think we shall have them come at once to Denison, rent a house or live in a tent for a few weeks, three or four, and be preparing for their journey with the company.

We have purchased us a team that Father thinks as much of as he did of Jim and Jack. They are three and four years old, kind and perfectly manageable, no bad tricks, never scared at anything, large dark sorrels. Paid two hundred dollars for the span. The owner had been offered for the four-year-old one hundred fifty and refused it, but he had payments to make and must have money or lose a valuable place. We are perfectly satisfied with the horses. Shall have them take us in our carriage to Colorado. They are fast walkers and splendid travelers and real pets. We have a good carriage covered with oil cloth and the oil cloth lined; thus you see we are well fixed.

Dear children, I am sorry that there is no better harmony in the office. I think Willie would be very foolish to go to California the way things are now. I think there is constant suspicion of you. Could you both have linked together as brothers, when God would have had you, everything would be now on a different basis at the Pacific office of publication; but as God's will was not done in the matter, Satan has taken advantage of the circumstances, and everything has been out of joint. Your past errors have so impressed the people, they are afraid of you. And there are those who are jealous, suspicious, envious, who will make mischief with their tongues. Their work is to throw dust.

Father and I have thought it might be best to remove all of the White family from Oakland and let those who desire run the matters their way until God shall let their folly be so apparent as it was in Battle Creek. They may have to go through the same experience. Would you like to attend school for a time in B.C. and be fitting yourself as a public speaker? You have desired to leave, but have listened to my earnest protest. Perhaps the time has come now for this to take place. There are those who will not be pleased with your best endeavor.

I knew that you have made many mistakes and may not have seen them all, but I know that you can be of great help to the office on the Pacific coast if you will be cautious. But there is constant suspicion and disaffection. Perhaps you have worked things too much under your control and have not manifested the best of policy in contacting Brother Glenn's sphere of labor. You know I have written you again and again to keep back. I wish you would confine your labors to the counting room

and no further. You are not a financier. Your failures in this respect have been as marked as those of Brother Glenn's. Therefore, you should be very cautious how you take upon yourself responsibilities. You should show great modesty in spreading yourself in the office and should not have gathered matters under your special control. Brother Glenn is older than you, and you should have shown great deference to his judgment. But as testimonies or cautions and reproofs do not seem to have much of any weight with some in the office, as jealousy is existing that the White family are the controlling element as near as I can learn, let the White element work out, step aside, and let others roll the car onward.

Will you come to Battle Creek and enter the college there and fit yourself to teach the truth? This must be your work if you are humble and consecrated; and when we hear so many Macedonian calls, Come over and help us, we feel that our children should be engaged in the work of teaching the truth to others. In winter we can go to some warm climate where work is to be done. Let California get hungry for the help they have despised and criticized so unmercifully.

Dear children, complaints come in regard to the helpers that you took with you to California. Sister Holt is pronounced useless, also Ferber Wilch. I know not of any others. Will you tell me how this matter stands. If Sister Holt is not of any advantage, I will pay her passage back from my own pocket. Write freely, is this murmuring and complaint justifiable? Have they reason for their complaints? Answer immediately.

We now pack to go with Brother and Sister McDearmon to their home. They leave this moment. Came from meeting.

With much love,

Mother.

P.S. The more I think of McLarey, the more sure I am you will have to let him go. He has been deeply stained with Mormonism, and there are many things that looked like deception in his course of action. His sons are no credit to the office. There are decided failures here and leaks of a serious character, but I cannot say what in. I saw this man was not connected with God, and his children and himself were great drawbacks in every way, except in their personal labor.

I wish to caution you and Emma in reference to financial management. Emma may do well in the boarding house, but you must be cautious in your purchases. You are watched more guardedly. I would favor your remaining if you would put the armor of righteousness on and not be too ardent and hopeful, making plans and suggesting improvements. Retrenchment is the great study now. Do not be self-gratifying, but self-denying. There is positive necessity of this if you outlive the influence of your errors in the past.

Brother Glenn would never have thought of leaving the office had it not been for the position you were taking in it. Now I beg of you to so conduct yourself that Glenn will not feel that he must leave. Counsel together, be careful how you move, and if you desire to leave, we will do all we can to help you. But never forget your failings; guard against them. There are letters we hope for us in Denison. We are in a hurry to get back.

My dear children, live near to God. Trust in Him, be hopeful and yet humble and prudent and wise.

Mother.

Lt 15, 1879

White, W. C.; White, Mary

Denison, Texas

February 20, 1879

Dear children, Willie and Mary:

We are both well and trying to do what we can in answering correspondence and writing general matter. Will you please return the subject on sanctification as soon as possible. I shall want all the matter left over from No. 28 [to] go into No. 29. I have important matter which I will send you as soon as completed.

Will you please send Father's overcoat pattern, also his sack coat pattern which Ovenberg made his alpaca coat from. I must get him up something cheap. I have alpaca, also thought of getting waterproof for overcoat. What did Father do with his light-colored overcoat which he had in the mountains? He will spoil his best overcoat unless I can get one for him to wear common. His old overcoat he has ruined as far as looks are concerned. I would like to have the children's Gabriel dress pattern sent, also the length of their skirts and the size of their waists. Send this by mail the first opportunity. I can get very nice gingham for them for eight cents per yard. Will bring them some clothing when I come, but say nothing to them in reference to the matter. I want to surprise them with a little something when I come. Will you please send statement of all the matter for testimony on hand, not printed.

What do you think in regard to the necessity of our hastening on to Battle Creek? Are matters there in need of us? Please state. We designed to travel two weeks with caravan, then go to your Uncle John's. Spend one week with him and be at B.C. the last of April. These were our plans. What do you think of them? Had we ought to be East sooner than the last of April? Received letter from Aunt Mary. I shall be glad to meet my family once more. I hope dear Edith will not be disheartened. She must put her trust in God.

I hope you, my dear children, will have wisdom to move discreetly. I do not think it best for you to go to California. Bend all your energies toward preparation for to start for Europe this fall. We feel that there is much work to be done even here in Texas, but no one to do it. It is the most destitute field for help I know of anywhere. Are there not some young men who are fit for this field? Corliss has been sent for, and Morrison, but it needs a stronger force than even these, for there must be much labor to organize and discipline churches and not leave them to go to destruction after we have torn away their previous foundation. I see that here has been a great neglect of our preachers in doing their work up thoroughly and then frequently visiting and disciplining the churches raised up.

Willie, your heart would ache to look upon this vast field in Texas with only one preacher and calls coming in from every direction for help. I tell you that God could use hundreds of young men if they would only give themselves to the work to labor humbly in God. Oh, I do feel that we should appoint one day in a month for fasting and prayer for the Lord of the harvest to raise up men who shall go



into the field and sow the seeds of truth. What can be done? My soul is stirred to its very depths. So many are in darkness, yet longing for light. They are not satisfied with their present condition. They are pleading for preachers to come. They hear the Word gladly, but the moral darkness is so great one or two discourses are shedding merely a glimmer of light. There are needed not only ministers, but those who can act as missionaries—men and women of good understanding, of moral worth with moral backbone, who can circulate around among the people and shed light, precious light everywhere. Oh, where are those who can work unselfishly for the Master? My heart is afflicted over the condition of the world, and we have so few missionaries to shed light. May the Lord help us. I have in speaking of a fast merely suggested the matter. Please consider it.

Will you, Mary, settle my indebtedness to the National Association? Sister Sisley sent me a letter specifying my indebtedness. Settle the matter and charge to me. I have shoes for the children, May and Addie, and all the material for summer dresses and aprons needed.

Mother.

Lt 16, 1879

Matteson, Brother

Denison, Texas

February 21, 1879

Dear Brother Matteson:

We feel very grateful to God as we read of your success. We hope and pray that the way may be opened before you and that many souls may be brought to the knowledge of the truth.

My spirit is stirred within me as I see so many cities and villages in darkness, superstition, and ignorance, and no one to teach them the truth. I can scarcely restrain myself from crying aloud, Where are the missionaries to bear the truth to these ignorant ones? Where are the men and women who will be self-denying, self-sacrificing, to save souls? Alas are there not very many like the doomed fig tree that bore no fruit, mere cumberers of the ground? They seem to think that to profess Christ constitutes the sum of Christianity. Many live in a dead hope of something coming to help them on to a better platform, but they do not grow an inch. These dishonor the religion of the Bible by lowering the standard to their own attainments. They do not prepare themselves to meet hardships and the assaults of Satan, and to fight with principalities and powers. They do not see that there is a constant warfare against the flesh, against the inclinations, vanity, and pride of their own hearts. They do not experience the crucifixion of self.

Oh, for the Spirit of the Master! How His children need it that they may put on the whole armor of righteousness and go forth to labor, denying self and suffering for Christ's sake.

I often think of you in your distant field of labor, and I think of your children so far separated from you. I think it would be well for them to be with their parents. But it is no small work to train up children for the heavenly courts. It requires patient, protracted, incessant effort. Sister Matteson has had much burden upon her, and has failed to give her children all that tender, motherly affection which they needed, and which would bind the heart of the children to the parent. There has been

too much anxiety to save in worldly things, too close, rigid economy practiced to let the softening influence of love pervade her heart in her domestic life. Stern justice has shut out the twin-sister love, which should ever stand by the side of justice.

Sister Matteson should open her heart to the genial, glad rays of the Sun of righteousness, and ever bear in mind that God is love. The attribute of love she should receive into her heart and have it interwoven with all her motherly duties. Then home will be a sunny place to her children. If she again assumes the care of her children, she must change her attitude toward them. While she is strict, she must be patient and tender. She must not be so involved in care as to neglect faith and piety and tenderness and love. She must encourage and discipline herself to have a gentle, winning, loving spirit, which will have a transforming power upon the children and make the home a Bethel, the hearth holy, consecrated.

Just such a spirit as our dear sister needs among her children in her home, she needs in her connection with the church. The sweet, melting love of a compassionate Savior should be cultivated in her heart and soften the rugged features of her character so that she can feed the lambs of Christ. She should study to make the religious life pleasant and attractive. She should not have her whole soul absorbed in stern, homely duties, for as children have been brought into the world, it is the duty of parents to educate, discipline, and train them, making this life as pleasant for them as possible, and showing a disposition to make them peaceful and happy. Parents should endeavor to keep the soil of the heart mellow with love and affection, thus preparing it for the seed of truth, and they should preoccupy the soil by paring it for the seed of truth, and they should preoccupy the soil [by] sowing good seed, otherwise it will be impoverished and corrupted with noxious weeds.

It is a very nice thing to deal with minds. It will require careful study to know how to deal with the tender, impressible minds of children. Too great severity makes them hard and coarse and unfeeling, while a neglect of discipline is like leaving a field untilled; it is speedily covered with weeds, thistles, and briars. The impressible, expanding minds of children are thirsting for knowledge.

Parents should make it a point to keep their own minds informed, that they may impart knowledge to their children, thus providing their minds with proper food, leaving no place for hunger after debasing pleasure and indulgences. Good, sound instruction is the only preventive of evil communication which corrupts good manners.

You may choose, if you will, whether your children's minds will be occupied with pure elevated thoughts or with vicious sentiments. You cannot keep those active minds unoccupied, neither can you [keep them] away from evil. Only the inculcation of right principles in correct knowledge will exclude the elements of evil. But remember the Lord gives to the earth not only clouds and rain, but the beautiful, smiling sunshine which causes the seeds sown to spring up, the green foliage and buds and flowers to appear. Just so, dear parents, should be your work in your family and in the vineyard of the Lord. You need to give not only restrictions and reproofs and correction, but encouragement, the pleasant sunshine of kind words—cheerful, joyful, happy [words]—in your homes and in the church. You need to keep your souls in patience, waiting, hoping, and praying. You will reap if you faint not. You will always not see immediate results, but keep working in faith, quietly waiting for the salvation of God. You should be full of Bible truth, Bible stories, and interesting parables, your own heart softened [and] subdued with its pure morals and fascinating incidents; and as you teach your children, they will catch the inspiration you feel. Like the body, the mind derives its health and

strength from the food which it receives. The mind becomes pure, and broad, and elevated when the thoughts and conversation are of that character. Yet it is too often debased, darkened, and soured with fretfulness, censure, and dwelling upon the things of the world instead of being elevated and attracted by heavenly subjects.

Our children may be made noble, elevated, pure, and refined if they have the proper Bible instruction. We want more sunshiny parents and more sunshiny Christians. Oh, what a revelation will be made in the great day of accounts when the judgment shall sit and the books be opened! We are too much shut up to ourselves. The kindly, encouraging word is withheld. The smile which costs us nothing is not given to the children, to the destitute, the oppressed and discouraged. There are some members in the families who need more discipline, kindly training, and patient labor than others. Their stamp of character was given them as their legacy, and they need pity, sympathy, and love from those who have transmitted to them their hereditary tendencies. By patient, persevering labor given in kindly sympathy and love, these wayward ones or apparently perverse ones or dull ones may be fitted to do a good work for the Master. Such ones may possess undeveloped powers which will be aroused after a time, and they may fill a place far in advance of those from whom you expected very much.

It is bad business to let a discouraging blight rest upon the lives of these peculiar-tempered children because they are so.

The same principle should be carried out not only in the family, but in the church. The great day will reveal that those who have been earnest and persevering in helping these unpromising cases, so generally neglected and shunned, have as the result many stars in their crown of rejoicing. These very ones who seemed so defective had qualities that needed to be developed by patient love and untiring effort. Such persons have often made the most successful laborers in missionary fields. They knew how to help the very ones who like themselves needed help. Was the effort lost upon these apparently one-sided characters? Oh, no, when the right chord was touched, the response came. What a work for the laborer! What a reward will be his! How does God look upon it? We shall know when we shall see as we are seen and know as we are known, for eternity alone can reveal the amount of good accomplished. Who then will shrink from the unpleasant duties; where can the labor be better expended? Let all parents, teachers, and ministers feel that it is a solemn duty enjoined upon them by the Lord to be light-bearers, light-givers, holding forth the Word of life with persevering fidelity, sowing beside all waters.

Christians are the light of the world. They should let their light shine in their own homes, and "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16.

We want our taper to illuminate our own home, brightening the path which our children shall travel, and then it will extend its rays beyond our dwellings, to be a bright and shining light to the world.

Dear Bro. and Sr. Matteson, God will help you every hour, while you trust in Him. He loves you, He loves your children. One is not, but you should shed no tears for her who sleeps in Jesus. You may weep for the living.

We are deeply interested for you and yours. Do not labor beyond your strength and thus incapacitate yourself for doing the work so essential to be done. Labor moderately. You pray too long, you talk too long, for your physical strength. You should labor intelligently, in accordance with the laws of life and health. Be temperate in all things. God does not require you to overwork. Be cautious.

I have been shown the great need of help all over Europe, and God sees their want. He will work, He will move upon men to give themselves to His cause unreservedly. But meanwhile, do what you can without exhausting your energies. And in the end you will find you have accomplished very much more than if you had used your strength imprudently until your vigor were gone, and you were spiritless, nervous, and irritable. Attempt no more work than you can do well, and preserve calmness, patience, and cheerfulness of mind. When you overdo, a great share of your influence is lost entirely. You become sharp where you should be kind and patient. You give hasty answers where you should give thought and consideration.

In preaching, your subjects are not always well chosen, nor treated with the most wisdom. God wants you to do less work and then you can do it more perfectly. As a general rule, a man whose physical system is exhausted with overlabor will not show forth the graces of meekness and patience. If you would glorify the Master in your body and your spirit which are His, you must pay proper attention to the laws of health. God has given you a place in His vineyard. He cannot be glorified in your working so vigorously as to unfit yourself to labor at all. You must work prudently and in the grace of God, and He will be to you a present help in every time of need.

God can do more for the conviction of the people in one moment than you can do in a lifetime. Just hang upon the arm of Omnipotence, and have that faith which works by love and purifies the heart. Be constantly learning of Jesus, constantly increasing in faith and growing in grace and knowledge of the truth. We are doing a great work, and the Lord is our Helper. The Lord is our Shield. He will not leave nor forsake us. Angels of God are engaged in this work of proclaiming the message of warning for the world. Of ourselves we can do nothing. We are as weak as water without the Spirit of the Lord. Our strength is in hiding in Jesus. Let Christ appear as the One altogether lovely and the Chief among ten thousand.

Again, I exhort you to take good care of the habitation which God has given you. Let not sin reign in your mortal body, and do not waste physical powers God has given you, but cherish your strength, putting your whole trust in a perfect Savior. He wants you to be victorious and wear a jeweled crown at last. Heaven, sweet heaven, is the saint's eternal home. We shall rest by and by. Let us then so use our powers as not abusing them, that God may increase and sanctify them and make them of the highest service. May the Lord come very near you both, my dear brother and sister, and give you a strong influence to beat down error and superstition and the works of Satan. We may ask of God great things, and He will give them us. We shall be strong in His strength. You will receive opposition from the clergy as you live up to and present to others the high standard of the religion of the Bible; contempt and jeering, slander and falsehood will follow you. Your motives, your words, your actions will be misunderstood and misrepresented and contemned. But if you pursue the work irrespective of the abuse given you, if you do right, if you are kind and patient, humble in spirit, happy in God, you will have influence. You will receive the sympathy of all those who are honest and reasonable.

Hold forth the Word of life; the tempest of opposition will spend itself by its own fury and will subside. The clamor will die away. You will be counted odd, overstrict, bigoted. But the people are perishing for knowledge and the harmony of truth will be seen and will be felt and will be obeyed by the honest and God fearing. The children of God will work out their own salvation with fear and trembling, carrying forward the work of God in their own lives and experience, silently and unconsciously to themselves, undermining the foundations of false religion and philosophy. The persecutor and scorner will be put to shame. God will bless the efforts made in His fear..

Lt 17, 1879

Tay, Brother

Denison, Texas

February 27, 1879

Dear Brother Tay:

I have felt urged to write you. For some time your case has troubled me very much. I was shown in my last testimony that you have a great work to do for yourself. You do not understand your own heart and you do not see yourself as you are. You want to be right, but you make many mistakes. I was shown the attitude you have maintained in your family, especially toward Mittie Severns, has been censurable and decidedly unchristian. Your assuming to dictate and control in the manner you have has been unchristian. You have taken upon your responsibility to dictate and have been overbearing. It would not be her duty to ever place herself where there is any possibility of the repetition of the same course of treatment.

You will not be clear before God till you humbly confess the unchristian course you have pursued toward Brother Papworth. Your course in that matter was decidedly unchristian; and more than that, it was ungentlemanly. You are headstrong; you are stubborn and unyielding. You have your ideas in regard to a person you think not just right, and then you are blind to their virtues. You persecute them relentlessly. You watch them with jealousy. You are determined to make it that your judgment is correct and they wrong. You concentrate your mind on the point. You magnify their words and their actions. You color everything they may say and do, and you persecute them in every way you can and justify yourself that you are doing your duty. This you have done in the case of Mittie and Papworth. Should Mittie become again a member of your family, she could not be happy. You would not feel at rest or happy unless you dictated [to] her, were conscience for her, making duties for her, and restricting her to your ideas. She and you would have unhappy differences because she could not follow your judgment and would rise up against your arbitrary requirements. After the reproof given you, you made some changes, but you have not been transformed. You are narrow, not broad and elevated. Were you this, you would look upon your past course as despicable.

Your wife has been an unhappy sufferer in consequence of the superiority of your bearing and your overbearing, dictatorial spirit. All this is an offense to God. When have [you] decided to make the change God requires? When will you turn your eyes from others' supposed failures to see yourself as God sees you? You are possessing a haughty, self-confident spirit, having a much better opinion of yourself than others can have of you. You need to learn of Jesus who was meek and lowly of heart,

that you may find rest to your soul. The characters of others would not appear as faulty as they now do. You would see that a great work is before you to care for the plot of ground before your own door. Weed the garden of your heart and [do] not be so burdened over the supposed wrongs of others. Unless there is a thorough change in you, you will never see the kingdom of heaven. You would, if there, desire to reform the angels of heaven and make some improvement among the heavenly host. This spirit possessed by you will never find access to heaven.

Your wife and her sister have suffered long years by this cruel, oppressive spirit. It is self and self-confidence and a disposition to control that have brought unhappiness and corroding, cankering care and heartache upon two of the best of women. You have felt that you must teach them when you needed that one should teach you. This same spirit you exercise in your home is carried into the church. If you fancy that one does not regard you as highly as you wish to be esteemed, you will tear them down through persevering effort. If they stand in opposition to your plans, or ideas, then you will be on their track as a persecutor. All this must be put away from you. You have exercised this spirit during your lifetime. It has grown with your growth and strengthened with your strength, and at your age it will be most difficult for you [to] overcome and become a child of God in spirit as well as in name.

Watchfulness and prayer will be necessary. Your spirit must be changed, softened, refined, and elevated. Get above and away from yourself and esteem others better than yourself; then there will be more peace, love, and happiness in your house. The more that you have in your family, the more unhappy you will be, for there is more to call out these miserable traits of character which exist with you. You are in very many respects deficient in good judgment and keen foresight. You follow impressions frequently that are the result of your own self-confidence and self-esteem. I dare not withhold this from you, for I know you will be weighed in the balances and found wanting without a decided change of your character. You need a reconversion. To be a Christian is to be Christlike. However much you love the truth, you are not sanctified by it, and you need to be melted over and become purified from the dross of self-love, self-confidence, and self-esteem.

I call upon you in the name of Jesus Christ to reform. Your soul is in peril and others are in peril because of your deficiencies in Christian character. You need to awake to yourself. You need to be alarmed in regard to yourself. Turn your whole heart to the work of criticizing your motives, take on the burden of yourself. Have pity upon your own soul and the souls of those connected with you, and work for your life, for there is more work and greater than you have supposed to be done for you. You need the sweet spirit of Jesus. You need the power of true religion. You need to be a thoroughly converted man. Can you not see you have reason to be very jealous of yourself? Can you not see your judgment and plans, as far as financial business is concerned, have not been a success? Turn your critical eye upon your life failures, and when tempted to criticize others, see your own errors and mistakes and be silent.

God looks from heaven upon your course with displeasure. You are feeling yourself to be rich and increased with goods and having need of nothing when you are wretched and blind and poor and miserable and naked. But the true Witness graciously invites you to buy now before it shall be too late—gold that you may be rich, eyesalve that you may see, and white raiment, pure and faultless character, that you may be clothed and that the shame of your nakedness do not appear. For the day of God will present every man's case as it is. Those who have not cherished the graces of the

Spirit of Christ, but [have] been preoccupied and elevated in self-will, have a fearful awakening. I dare not withhold this matter from you.

You have unchristian feelings towards my son Edson White. Were he as faulty as yourself at the present time, I would not rest, but would go to him and plead in his behalf before God until he should see and sense his true condition. I have been fully aware of the errors of my son, but he has been making most earnest efforts in the strength of the Mighty One to reform. He may still have many things to overcome. Because he is my son, I have had but little to say in regard to the unjust feelings against him from you and others. But now I shall take my stand. I shall sustain my own child as well as strangers probably. I know more in regard to the standing of my children before God than you or those who are so fearful that Edson White shall gain the confidence of the people in California.

If God's cause is imperiled by Edson White, it is much more so by those who have such feelings as you and others have had. I have no sympathy for this spirit because it is satanic. I have kept silent, knowing that God would not let Edson faint and fall under the spirit you and others have had. The unreasonable prejudice, the emotion and exercises of your mind, had they been for your own soul, it would be as God would have it and much safer for you and others.

Lt 18, 1879

White, W. C.; White, Mary

Denison, Texas

February 25, 1879

Dear children, Willie and Mary:

I send the enclosed to you that you may be sure to send it to the right place, to Bro. Matteson. You may read it if you please to do so.

Father has gone to Sherman today.

The tent came from Chicago this morning. Shall pitch it at Virginia Point this week to commence meetings next Sunday. Father and I will speak perhaps a few evenings after Sunday. Shall then hasten to Dallas, leaving Brother Daniells and Scott Kilgore to continue the meetings at Virginia Point while we hold some meetings with the large tent in Dallas. Shall then bring large tent to Denison and make this the important point at present for meetings. We shall be in Battle Creek by the first of April.

Weather is getting rather warm. Much wind. Have either northern or southern. It is very dry. We would welcome rain. Ground needs it very much.

We think it is not best to spend the time to go over the road through Indian territory by private conveyance. A little water treatment would be of great benefit to us both at this season of the year. Not that we are sick, but we have plenty of flesh that will bear considerable washing. I have some

clothing for our children; purchased nothing for them of summer garments. Marian will return with us. She says that she was just on the breaking point when she came here, not in these words, but this, "This was coming on before I left Battle Creek." She seems better, healthier, but frail. As we do not go to California, it would not be prudent for her to go. She is a precious child, and we love her society.

You must not take too seriously what Father writes, but you do just right in leaving out thrust and censures and hard hits. You must do this. He will not be offended. He is in a good state of mind, willing to be counseled and advised. He is not so determined and set to carry out his ideas. We have had as pleasant and harmonious a winter as we have ever enjoyed in our lives. We feel like walking humbly and carefully before God. We are not perfect. We may err and do and say things that may not be all right, but we hope no one will be injured in any way by our sayings or doings. We are trying to humbly follow in the footprints of our dear Savior. We need His Spirit and His grace every hour, or we shall make blunders and shall do harm.

I hope you will, dear children, know your duty without being obliged to follow others' minds and others' directions. Advice and counsel are valuable, but it is important that you know your duty for yourselves, and you will know it, if you come humbly to God in the name of Jesus.

I tell you, children, the dear Savior will never leave a humble, trusting soul to go astray if he asks Him for guidance in faith. Jesus will teach you and lead you and bless you. You will have a knowledge of His will, for He has promised it.

Will you please have the South room in the office made ready for us—one good bed in it and stone stove. I shall feel at home there, perfectly at home. We shall remain only a few weeks. Shall then return to Colorado unless the Lord indicates our duty in another direction. I am so glad you did not go to California.

The Lord bless you, my children. Love to the household.

Mother.

Lt 19, 1879

White, J. E.

Denison, Texas

March 22, 1879

Dear Son Edson:

I am not sorry that you express in your letter a determination not to be driven from your post of duty by opposition, censure, or prejudice. You will do well to cultivate steadiness of purpose and unwearied perseverance. This will become habit if continued, and you will not fail to realize the beneficial influence during your lifetime.

It is related of the celebrated conqueror, Timur the Tartar, that upon an occasion of adverse fortune he was compelled to secret himself from his pursuers in a ruined building. While in this condition, as



he was ruminating upon his ill fortune, he spied an ant sedulously engaged in efforts to carry a kernel of grain larger than itself up a high wall. For a long time its efforts were unavailing. Still, at every defeat, would it renew its exertions with unabated energy and perseverance. Sixty-nine times did it assay to perform this feat, and as often failed. But the seventieth time, the industrious insect succeeded in gaining the top of the wall with its prize. "The sight" said the conqueror, "gave me courage at the moment, and I have never forgotten the lesson it conveyed." Edson, let the example of the persevering ant teach you a lesson of patience and perseverance. Without perseverance you may undertake a thousand projects and make a success of none. Bend all the energies of your mind to the branch of the work in which you are engaged. Let nothing induce you to turn aside.

"A young man who had wasted his patrimony by profligacy, whilst standing one day on the brow of a precipice from which he had determined to throw himself, formed the sudden resolution to regain what he had lost. The purpose thus formed was kept; and though he began by shoveling a load of coal into a cellar, for which he received only twelve and a half cents, yet he proceeded from one step to another till he more than recovered his lost possessions and died worth sixty thousand pounds sterling."

We are not so anxious that you should become rich as that you should form correct habits. Faithfulness and steadfastness of purpose are traits of character which all young men should cultivate. Let a young man earn the reputation of faithfulness in the performance of all the duties entrusted to him, and he will secure the confidence of all connected with him; but let his interest be diverted, let him become careless and unreliable, and soon all confidence in him is destroyed. If you have business to transact for others, do it with faithfulness as if it were your own; and more especially, if others have had sufficient confidence in you to entrust you with grave responsibilities. You may every day gain an experience that is of the greatest value to you. I want you to make life a success. Seek counsel of men of experience, and be willing to learn of them. But above all seek counsel of God. You will then move cautiously and with good judgment. Do not be occupied by too many objects or enterprises. Such a course is almost certain to bring failure. May the Lord be your guide is my daily prayer. Move in the fear of God, and you will increase in wisdom as greater responsibilities are placed upon you.

Your father and I have felt desirous that Edson and Emma should be with us this summer in the mountains and that Willie and Mary should also join us. This would certainly be most gratifying to your parents, and you could be a great help to us. But the question arises, Would this be duty? If the Lord sanctions, all is well; with His blessing resting upon such a reunion, it would be to us one of the greatest privileges. But if the Lord does not guide you to take this course, in no case follow human judgment, for your journey would prove a failure. I dare not act selfishly because this union of our family would be pleasant and agreeable and urge you to come, leaving a position of trust where you are. No, my children. Go to God for your duty. Follow the leadings of His Spirit. I know you could help us much and wish it could be right for you to be with us, and yet I am inclined to think the Lord does not will this. I look forward to the coming of Christ, when, if we are faithful, we shall be united no more to be separated.

Mother.

Lt 20a, 1879

White, W. C.; White, Mary

Johnson Ranch, Indian Nation

May 3, 1879

Dear Children, Willie and Mary:

When I wrote you last we were encamped two miles out of Denison, waiting for decrease of water to cross the ferry. After being held until April 30, we decided to take another ferry, making us some ten miles more travel.

We have eight covered wagons beside our two-seated spring wagon. Our party is composed of twenty-one, taking in men, women, and children. We have three tents along, two cookstoves, one sheet iron camp stove. Our family is composed of eleven, including Elder Corliss and Dr. Hardin, a fine man of excellent spirit. He ought to be connected with our sanitarium. We enjoy his society. He is cheerful and refined. His company is a great acquisition to our party. Then there are Brother Bears and his daughter Nettie Cole who has been living with Brother McDearmon's family; two boys from Kansas whom we provide with food and they take mutual interest in doing the work, driving team, and taking care of stock.

We crossed Red River upon a poor ferry boat, managed by working the way with poles. Wednesday noon we were a happy party to have Red River between us and Texas. We spread our oil cloth on the ground, and all sat down to our low table and took refreshments. I was too much exhausted to enjoy the journey or the food.

We camped on the open prairie. Before the tent was trenched, the beds were made on the ground and on the bedstead. When the storm struck us we were found unprepared, and in ten minutes there were several inches of water in the tent. We got up the two girls and placed bed and bedding on our own bedstead, and such a mess as we were in. After a time we decided, all four of us—Marian, Adelia Cole, Ette Bears, and myself—to sleep crossways on the bed and Father lodge with the doctor in the wagon, Corliss in our carriage. Thus we returned to rest. Next day all were sick with colds and bowel complaints. I was an exception, but was sick with weariness.

The next night we lodged in the same way. I slept about one hour. We pressed on Friday and camped early on this spot, Johnson Ranch. We were prepared for the Sabbath, for we had ample time to buy eggs, butter, and milk for the Sabbath. I washed out thirteen towels while Marian prepared the food for Sabbath. This journey is doing her good. She is getting into domestic labor nicely. If we only had a cook we would do excellently. Marian does well, but I dare not rest the burden upon her because she is willing. If Mary White could be here to thrash around and cook and enjoy the journey, then I should enjoy it much better, but anxiety for Marian and fears that she is doing too much make me labor too hard, and in my worn state I feel every tax.

I wish Mary would join us at Emporia; and if she cannot come, have someone come who can help us in the cooking line. Cannot Willie and Mary take the trip from Emporia with us? If not, I shall be obliged to leave the train. I cannot go farther weak-handed as we are. We ought not to have this care. I had rather attend twenty camp meetings with all their wear, knowing I was doing good to souls, than to be here traveling through the country. The scenery is beautiful, the changes and

variety enjoyable; but I have so many fears that I am not in the line of my duty. Oh, when will this fearful perplexity end? I am getting rested some, but I still feel very tired. Today, Sabbath, I spoke one hour to our small congregation under the tent. I had special freedom in speaking from these words: "I am the Vine, my Father is the Husbandman," etc. [John 15:1.]

We have to be very well armed in passing through the Indian territory. We have our wagons brought up in a circle, then our horses are placed within the circle. We have two men to watch. They are relieved every two hours. They carry their guns upon their shoulders. We have less fears from Indians than from white men who employ the Indians to make a stampede among the horses and mules and ponies. A messenger was sent forty miles on our sorrel pony to send a dispatch that we could not get to Emporia in season. The prayer over for the close of the Sabbath, our messenger rides into camp with letters, one from Willie, one from Elder Andrews, and one from Sister Wilbur.

There are plenty of tarantulas here. The doctor has just bottled two immense fellows that look frightful.

I do not think Eliza Burman [Burnham?] can take the place of Lucinda; anyway her very appearance is objectionable. She is a defiant person to get along with. She is capable, but oh, dear, I do not know what to do for help. My soul is sick and faint and discouraged. I tell you, Willie, I shall never, never consent to go to any place with Father alone again. It is the last time. I know not what is before me. God hangs a mist over my eyes.

Dear children, may God bless you, is my prayer. Love to our children, Edith Donaldson, Addie, and May, and all dear friends.

Mother.

Lt 21, 1879

Bourdeau, Brother and Sister

Camp Ground, Dunlap, Iowa

June 28, 1879

Dear Brother and Sister Bourdeau:

We received your letter last night. I read it to my husband this morning. I have decided to write you and then submit it to him to approve or disapprove.

Your case was opened before me in vision and the course you pursued in Europe from first to last, and I tell you it was a sad picture—your independence, your strong feelings, your lack of self-control, your continual talk in regard to yourself and your troubles. And you are so constituted that you cannot have trouble and bear it yourself. You have not self-control to be perplexed without talking it, concentrating your mind upon it, and magnifying little matters to large things. The only hope of your wife's recovery is separation from you, as much as possible, that your peculiarities will not make scars or wounds upon her spirits or for you to be situated as pleasantly as possible, you laboring not very hard, but taking time to rest your mind and speaking organs.

Do what you can and not overdo. Be guarded, keep your mind free in the love of God. I cannot feel that you should in consideration of the past go back to Europe. Your mind while there much of the time was overstrained by your dwelling upon matters that the enemy magnified before you into terrible, fearful proportions. It will take time for your mind to become what God would have it and you find rest under the yoke Christ lays upon you. You have put a yoke upon your own neck, grievous to be borne. Jesus lays no such yoke upon us. We get into hard places and make the yoke for our necks grievous and the burdens exceedingly heavy to carry because we want our own will and our own ways and do not submit to God's will and way; especially is this true of yourself. Lay off this burden of Europe until your brethren shall feel the burden. Let your mind be at rest. You are doing well where you are. You need [not] to make any arrangements for permanent location at any point. But your brethren will take you in their hearts and love you and do for you if you will let them.

Do what you can as God opens the way. Do not be always stretching your mind ahead for some time to come, but labor as God clears your way and be at peace and rest in Him. What you want is rest now in Jesus. If you could see the condition you were in while in Europe you would know that you are not ready yet to go there again. Your wife was a constant sufferer. Your returning to Europe will not change the condition of the climate in its effect upon Patience. Probably the climate is against her. Then it is important to get her away. I cannot see how you dare run the risk again of placing your family in Europe after what you have experienced. I think the present opportunity favorable indeed for the return of your daughter.

As to your goods, you cannot have a very large amount. Could not you dispose of these things among your brethren and thus save transportation? If you can do this, is it not best to do it? Would you not risk your wife's health and her life by returning to Europe? I fear you would, and it is a little surprising to me that you would dare to do it with your experience in the past, and you knowing she has not fully recovered from her difficulty. Let Sister Bourdeau have the very best opportunities and privileges she can to have peace and quiet and her mind not be continually agitated by your talk and your feelings, and I know she will do well enough. You are more to blame for her present condition of health than anything and everything else put together. Now I do not write this to grieve you, but because it is the truth, and it is essential you should understand it. And may the Lord so impress your mind as He has mine that you will make decided reforms, for your happiness and the health and happiness of your wife depend upon your course of action.

I do not wish you to think that we consider your case hopeless and you useless, not at all. You are a man that cannot bear difficulties and affliction as well as some. You lose your patience and self-control. You would not make a good and effectual missionary unless your surroundings were favorable. I know whereof I speak. You do not, my dear brother, see things I am well aware just as they are. Your surroundings must be favorable. You have encouragement from friends, and be surrounded by friends until your mind shall regain its healthy tone. It will take more than a few months to do this. And yet you may be at work, trusting in God and not taking your life in your own hands, but giving that life to Jesus; let Him take care of you and your case, caring so much for yourself; rest in the love of God, hide yourself in Jesus, your life hid with Christ in God.

Talk less of yourself and of your children and talk less of your trials, but talk of Jesus, of the truth, of heaven. Do not be overanxious in regard to Patience. God can care for her in Europe as well as you

could. Oh, for that faith and trust and repose in God. These are the lessons you have to learn—calmness and cease worrying and give God a chance to work for you.

I think you should avail yourselves of this opportunity to get Patience to you. If you fail, then let Sister Ings have a care for her till another opportunity presents. The sooner she comes to you the better, if her health is not good. May the Lord deal tenderly with you and your child, is my prayer.

In much love.

Lt 22, 1879

White, Edson

Camp ground, Dunlap, Iowa

July 1, 1879

Dear Son Edson:

We received your letter and think you are mistaken in your ideas. We assure you, my son, my heart is not estranged from you. It is true, I have spoken my convictions by letter. If my fears were not warrantable I am glad, but to have the least change in my feelings or to have less confidence in you is not so. My confidence in you had increased.

It is true I have not written you of late, but I made up my mind that if my letters were not worth answering, they were not worth receiving. Your time cannot be more precious than mine, and therefore I have not written. But you should know the letters written to Brother Tay show how I regard your case.

Father, I am sure, has confidence in you. We often hear him speak of you and Emma with pleasure, in high terms. He shows your pictures, and he calls you two his canaries. He prays for you at the family altar very tenderly and earnestly; and if you think your mother has forgotten you or is estranged in her feelings from you, you are greatly mistaken. You are both very near and dear to me.

I have been passing through trials of a very trying, perplexing character, not from one source or from two, but from different sources and from different causes. I have been in a fearfully worn condition. Such prostration I never realized before unless cut down with violent sickness. I was worn when I reached Kansas; then in my prostrated condition I took a severe cold, but went to the Missouri meeting. I had then to be cared for. I received water treatment, found a little relief, and spoke twice only during the meeting, and then in great feebleness. After the meeting closed I returned to Battle Creek and was able to sit up but a few hours each day, but spoke with great feebleness twice.

The physician at sanitarium and your father pled with me not to go to the meeting at Madison, but I felt that sick as I was I would venture if I were taken on a bed. Satan will work every device to hinder our efforts to discharge our duty. If I did my part, I believe the Lord would be true to His promise and strengthen me. Mary and Willie accompanied us. I endured the journey better than I expected.

Sabbath I was very feeble. After speaking to the people I was so wearied I came near fainting. The people said they had never seen me look so wretched before. I lost fifteen pounds of flesh in three weeks. Sunday I entreated the Lord to give me strength to bear my testimony to the people, and I believed. I went upon the stand in great weakness, talked one hour and a half, and left the stand much stronger than I went upon it, and kept all the strength that was given me on that occasion.

I went to the Minnesota meeting and labored from Friday morning till Wednesday morning, speaking twice each day. Unfortunately I took another cold which was very severe upon my throat and lungs. I had not recovered from my first cold. But I labored in Dunlap, speaking twice each day under difficulties of throat and lungs. Sunday had great freedom, but my throat and lungs were much troubled. I felt somewhat discouraged Sunday night, but still grasped the unfailing promise of God. I thought Sunday night my work was done for that meeting. But an important meeting was held Monday forenoon. I spoke once upon health reform, (showing why we did not now wear the reform dress).

As I was about to sit down Elder Butler desired me to speak in reference to education and our college. I spoke one hour upon that. As I sat down he said, "I was hoping you would say a few words and call them forward." I arose again and spoke one hour more upon Noah's time and ours. My voice grew clearer and more free. We called the people forward and had a most wonderful meeting, the best of the series. I then engaged in earnest prayer for the backsliders and sinners. God gave me great power in prayer. I fastened my faith upon the promises of God and would not let go. Peace, consolation, and strength came to me, and I was very happy in the Lord.

Today, Tuesday, I have been very tired, but I am encouraged and more convinced beyond a doubt that God will sustain me in attending the camp meetings and bearing my testimony that no other one can bear and which the people need so much. I must not walk by feeling, but by faith.

I have just received an appeal from the most influential men of Dunlap—bankers, ministers, and merchants—to repeat my discourse given Sunday under the tent, on temperance, in the Congregational church. We are now unsettled what to do. We are urged to go to Dakota and have a camp meeting before going to Colorado. But we see so much to do we know not which way to turn. If Brother Haskell will remain in California, we will attend the camp meetings in New England and also in the West Nebraska. This is a hard struggle for us to give up our cherished plans of writing this summer, but I know the people need our testimony. I also know Elder Haskell should remain a while in California.

Father is in the best condition to labor I have known him to be for years. His spirit is free and his testimony is valuable. I therefore feel that we can do good to the people of God now. They need my testimony and his. This will change all our arrangements. I wish Sister Hall could be with us, but I know her mind in regard to traveling in camp meetings. Her help would be a great blessing to us. We hoped to have her join us in Colorado and work with us. The change in our arrangements may throw her into confusion. We know not now what to do and what move we shall make next, where we will spend the winter. It will probably be in Colorado. We see no light in going to California in their present condition.

Will you write to us at Battle Creek? We will be glad to hear from you and Emma. Much love to all friends.

Mother.

Lt 22a, 1879

Walling, Addie; Walling, May

Sioux Falls, South Dakota

July 14, 1879

Dear Children Addie and May [Walling]:

Our camp meeting has been good. One hundred and fifty Sabbathkeepers camped on the ground. It is a beautiful encampment upon an island. The falls is within a few feet of the camp ground and the fall of water is rather too distinctly heard. This is a place of resort for excursionists and picnic parties. There are seventeen acres in the island. The island and water power were sold for forty thousand dollars.

We have had no rain during this meeting, but it is excessively hot. We are encamped in a grove belted with underbrush, which makes it impossible to get much air. It has seemed as though we should dissolve. I have this day, Monday, done scarcely anything. I must now go upon the stand to speak. Yesterday, Sunday, I spoke to the crowd for one hour and a half. The people listened with great attention, although there was scarcely a breath of air stirring. My clothing was wet through. We are anxious to get to Colorado where it is cooler. We take the stage tomorrow, ride twenty-five miles, then take the cars and ride sixty-five miles, then change and ride seventy-five miles; then stop over, and next day ride twenty-five miles to Omaha.

July 15

Yesterday about seven o'clock a sad accident occurred. A young man was drowned. He went in swimming with several others. Sudden he threw up his hands and called for help. He sank, rose again to the surface, and called for help. He did this the third time, then sank for the last time. His companions thought he was deceiving them in fun and made no effort to save him until they saw he did not again come to the surface, then they tried to find him. After two hours he was found, and it was stated his pulse could be felt; but many people crowded close about him in the building where he was. It was one of the most intensely hot days; scarcely a breath of vitality in the air. The young man is dead, but we think he might have been saved had the crowd kept away and had they worked over him hours longer. Here you can see, dear children, how important it is that we have our peace made with God and that we seek to perfect Christian character, that we may, if death comes suddenly, not be found unready.

Early this morning we took a carriage for Beloit. We rode twenty-one miles. It rained the first part of the journey and was very cool all the way. The change from yesterday was very great. The heat was almost melting us; even the ministers laid off their coats and some their vests in order to keep any way comfortable. We were disappointed to learn that there had been a washout and we would be delayed. We are now seated in a parlor chamber of a hotel and tracing these lines. I feel anxious to know where you are and what you are doing.

We want you to learn to be useful wherever you are. You may both be a blessing. We do not propose to give you merely a book knowledge, but an education in the common duties of life. I want you both to accustom yourselves to work, and by practice learn to do things handily. Practice will give you an aptness in household labor. Unless you accustom yourselves to work, you will ever be slow and without tact. You know how much we all think of Mrs. Hull. The reason is, she is always helpful and understands how to make herself useful. She began to work when she was much younger than you. She worked because she felt that it was her duty to work, and that idleness was displeasing to God. She is able now to fill in any and every position, and everyone thinks she is a treasure. I want you to learn to work, both of you, that you may become independent in taking care of yourselves.

No one is pleased to have girls in the family who cannot see the commonest duties in practical life. A day or two of such persons is all any family wants. We all have to work for what we have, and I should do you a great wrong should I allow you merely to attend school and pay from my own purse your tuition and you feel that no burdens must rest upon you. You will become careless and inefficient and a burden.

In the first place, your room demands your attention without your being reminded of it. You are both old enough to discipline yourselves to care and thoughtfulness, to educate yourselves to habits of neatness and order. Correct at once any habits of slackness, and discipline yourselves to make neat and thorough housekeepers that you may one day, if necessary, keep your father's house. And I shall expect you to learn all that you can every day in becoming useful and helpful, that you will pay back the care we have given you.

You are very apt to have a zeal in doing new things, but the common duties of life wherein you can help the most have no attraction for you, and you become weary of the task. You do not have stick-to-itiveness. You soon get tired of a thing. Now if I see and hear that you are averse to doing those things you can and should do, and you neglect even your own room and leave it in disorder, neglect your own clothes and do not mend them, I shall take you both from school and place you under a teacher to educate you to do these things.

You are both old enough to learn to do much of your own sewing. I had to pay out six dollars for the mere item of making your summer clothing. Now I do not think it is my duty to do this much longer. You have time which you can and should improve in becoming apt and thorough in household duties. No one wishes to teach girls how to work while they are filled with discontent and dissatisfaction, as though something were required of them they ought not to do. When do you expect to learn to sew and to cook, to place things in order, to tidy up a room, to do it with thoroughness and neatness? You are old enough to learn how to do, in order to be useful.

We must soon throw you on your own resources, for your own good, because just as long as we pay your tuition and clothe and feed you, you take it as a matter of natural consequence that we always shall do just as we have done. Now the very love we have for your future happiness, and your future usefulness, will not allow us to let you come up disinclined to work. You should work according to your years and strength, work in any capacity, washing dishes, sweeping, picking up, mending, repairing, and making your own clothes.



I want you to consider what I write to you, for if you do not show any interest to learn how to work wherever you are situated, then I must place you in families where you will have to labor for your support. Whenever you neglect to do the work you can and should do, you should be kept from school until the work is done.

Addie, you must not indulge in scolding May, not once. Your mother made the life of your father very unhappy by this scolding and it resulted in breaking up the family. You profess to be a child of God. Be very careful that you do not, by your conduct, show that you are the child of the wicked one. Christ's followers should be patient, meek, forbearing, humble, and courteous.

I have noticed one thing that is very wrong in you both. I have seen Sister Lockwood and others who showed you some attention, saying, "Good morning," and you would not return the kindly attention, but never look up or answer one word, and pass along without answering. Do you realize how impolite this is? If you wish to be loved, you must be courteous. If one says, "Good morning," look up with a pleasant smile and say, "Good morning!" If one notices you and speaks with you, return some answer.

In much love.

My dear little girls, I want you to be good and true. I want you to be kind, cheerful, and happy. Be more anxious and earnest to be pure in heart and truthful in your words and actions than to be flattered for your appearance. It is the true goodness, the moral worth, that makes noble men and women. Your Aunt Ellen has not written thus plainly because she has no love for you. It pains me to write thus, but I do it for your good. I know that you will have to meet the stern realities of life, and I want you to be prepared for them. As yet you know nothing of hardships and cares, but you may know these. Although I may try to shield you, I may not be able to do so. We have given you a religious education, and we want you to love and fear God.

I have my fears, Addie, that you do not realize what it is to be a child of God. There are little crosses to bear, self-denial to practice. I want you both to love to read your Bibles, and do not forget to pray. The Lord loves to have children pray to Him, and the dear Saviour will hear that prayer that is offered in sincerity. A young soldier of the cross of Christ will have temptations, but he must be prepared to resist them. You must not feel that your life is to be spent in pleasing yourself. Our dear Saviour lived not to please Himself, and His followers must be self-denying. And they must try to make others happy. Religion is to give shape to your character, to make you mild, kind, and considerate of others. You must not have the name of being a lamb of the fold of Christ unless you seek to be, in your words and actions, all that you profess.

You may be overcome and may do wrong sometimes, but this should not discourage you. Jesus pities us and loves us even if we do make mistakes and do wrong. He does not leave us to perish, but He pleads with His Father in our behalf; and if we feel sorry for the wrongs we have done and ask Jesus to forgive us, He will do it. Every one of us, even little children, may have a rich experience in the knowledge of God's will and ways. Children cannot have the experience that older persons may have, but children may have a child's experience in overcoming, as well as those who are older.

I want you to be very fearful lest you shall grieve the Spirit of God. You must seek to please others. Addie must not choose her own way and be unwilling to receive counsel and reproof. Addie must

overcome her set and determined disposition. She must be yielding, and not persistent to carry out her will and her purposes. I have seen this inclination to tease and urge and reason and talk to carry out her plans which were not thought, by those who were more experienced, to be wise. I think Addie can do a good work in overcoming on this point and yield her own plans and ways without arguing about it. This trait of character, unless corrected, will make Addie great trouble and be very troublesome to those around her. Addie will need to guard against getting into a passion and showing temper if her way is crossed. Addie, you fret at others a great deal. This is displeasing to God. You grieve the angels of God when you do this. You want to be meek and patient, like your dear Saviour, or you cannot be His child and be with the holy ones in His kingdom.

May must not be careless and depend upon Addie to do those things for her she should do for herself. She must be thoughtful and tender and kind. I must close. The team takes us to Swan Lake. The cars will not run till next Monday.

Write to me and tell me just what you think of my letter and what you propose to do in reference to it.

Aunt Ellen.

Lt 23, 1879

White, J. E.; White, Emma

White's Ranch, Colorado

August 5, 1879

Dear children, Edson and Emma:

We are now living for the time being on the Froget place. There is a very good house of three rooms. The surroundings are much more pleasant than at the old place at the mill.

We found Bro. McDearmon and family occupying two rooms in a chamber. Brother Olmstead occupied the lower part of the house. It was located in a low spot where all the drains [were] to conduct the refuse from the buildings, taverns, and stores on the main street. We encouraged them to come to the mountains. They could have the use of the Froget house and pay nothing. They are here. We are all living together. We can come and go when we please, and our goods are safe, for some one will be at home. They all like the mountain much better than Boulder City.

The church at Boulder was organized last Sabbath. Twenty-seven united with the church. About ten more, it is expected, will unite. We had hard labor in Boulder. I spoke twice under the tent and three times to our people especially. I had a very pointed testimony to bear to Brother Olmstead and Brother Cornell. If these men had moved with wisdom, seeking to honor and glorify God, had their lives been unselfish, had their works corresponded with their faith, there would have been a church with a healthy influence in Boulder. Oh, what an account these men, professing to be children of God and yet showing the Satan side of their characters, will have to give! Retarding the work of God is a fearful matter. The record of these men who profess righteousness and do not exemplify the life of Christ in their words and acts will be such that they will never want to meet in the judgment. The "well done, good and faithful servant" [Matthew 25:23] will be spoken only to those who have been

faithful and unselfish, being good and doing good. We have had a hard battle, and there is a more favorable appearance. There are openings for the truth every where, but Elder Cornell has no courage to labor (I suppose in consequence of his past life) and has no burden for souls. I told him the reason he has not been connected with God. He does not love to search the Scriptures; he does not love the hour of meditation and of prayer; and therefore it is impossible for him to have spiritual strength.

Angeline Cornell will prefer papers or fictitious story books to the Bible. The story books fascinate and create a disrelish for the reading of the Scriptures. Thus the mind becomes fanciful and narrows down to the things with which it is occupied.

My testimony was especially to them upon this point. I could write many interesting things, but I am limited for time. All are talking around me, and it disturbs me some.

Dear children, I beg of you to be very careful of your deportment. Never, never feel that you may release your diligence to watch unto prayer.

Edson, you wrote to me last expressing some things that have troubled me. My son, you must not trust to your own strength or have too good an opinion of your own attainments, for I have continual fears lest Emma and you both will become careless and neglectful of your duty, that self-indulgence will deprive you of the precious blessings that are only realized by the self-sacrificing, humble, meek, and lowly ones. You need to cultivate the graces of the Spirit of God. You have had great light, great privileges, and you will be responsible for all this amount of light. A voice has been speaking to you both from heaven for years, reproofing, warning, and encouraging. Have you felt as you should the importance of cherishing every ray of light that has shone upon your pathway?

Emma, I was shown that your time is not always the best employed. You dwarf your mind in reading books that cannot improve the mind. The Bible you should make your study. You can do a great deal more good than you now do for the Master if you were only a thorough, self-sacrificing, devoted Christian.

Not one of us can live to please and gratify self and yet have the approval of our Redeemer, who lived not to please Himself, but to do others good. Our daily record is going up to heaven. What shall that record be, our own course will determine. There [are] but few real missionaries for God in our world, but few who will work the works of Christ, but few who will love their neighbor as themselves, but few who will serve God with their undivided affection, and but few who will win the eternal weight of glory. According to the light received will be condemnation of every individual.

God is speaking to us through His Word, pointing out the path of faith and righteousness as the only path to glory. All who have the Spirit of Christ will place high value upon the Scriptures, for they are the oracles of God. They are as actually a divine communication, saying, "This is the way, walk ye in it," (Isaiah 30:21), as though its words came to us from Isaiah, syllabled and in an audible voice. Oh, if people only believed this, what awe, what reverence, what prostration of soul would attend their searching of the Scriptures which show the way to eternal life! The Scriptures are the Word of the living God to man, a message from heaven. Every true child of God will love to peruse it, to study it. And if they read it prayerfully, in humility, yet with hope and faith and confidence, it will be a lamp to their feet, a light to their path, and they will not walk in darkness. The more they search for

knowledge, the clearer will truth shine; and yet they may never quit their searching, for there is an infinity still of knowledge of light and truth. God would have you both diligent students of His Word.

I have been shown that Edson will search the Scriptures to a limited degree, and his light and knowledge and ability to understand the Word of God will be limited to his researches and his prayer in humility and faith for a knowledge of the truth revealed in God's Word. Light is sown for the righteous and truth for the upright in heart. There may be one hundred able men in the Scriptures where there is one now. But few hunger and thirst for divine knowledge revealed in the Bible, and the result is inefficiency and weakness as far as spirituality is concerned. God will not work by miracles to solve the mysteries of His Word to the lazy, careless, inattentive student. If you, my son, want to be a strong man in the understanding of the Word, search the Scriptures with a humble, prayerful heart.

Emma should read her Bible more and story books less. In reading fascinating story books, she loses all relish for the Scriptures. God has been speaking to His people in the testimonies of His Spirit, in the Spirit of prophecy, to lead the minds of His people to the Bible teaching, and these lie upon the shelf, neglected, unread, and unheeded.

Edson, I want you to keep one fact before you; that through your neglect to work constantly, earnestly, and perseveringly to perfect Christian character, you have, through the temptations of Satan, become wayward and your energies crippled, your capacities contracted, your desires worldly and selfish. Your "soul now might be as a watered garden whose waters fail not." [Isaiah 58:11.] Your own soul refreshed, you would be constantly refreshing others, Christ in you a well of water springing up into everlasting life. The souls you win to Christ will be heirs of immortal life, thus the life of Christ in you will be manifested to others, charming, winning, and gathering them to Christ. Heaven is worth a lifelong, persevering, and untiring effort. Those only who prize it as the pearl of great price and will sell all to obtain the precious treasure will come into possession of it.

Christ has made an infinite sacrifice for man, and man for whom so great a sacrifice has been made that he might have eternal life is now called upon to make sacrifices on his own account and in his own behalf.

Edson, very many professing to be followers of Christ are lovers of pleasures more than lovers of God. We hope that your influence will be such as will not lower the standard of Christianity. All know that my position is a responsible one, constantly teaching, reproofing others of faults, and seeking to impress souls with the solemnity of the time in which we live and the importance of eternal life. And if my own children are careless and constantly lukewarm, without religious zeal or fervor, they counteract the influence that God would have me exert. Souls will be lost through heedlessness and lack of devotion and piety.

I leave these lines with you, having a burdened soul that you both need this. You forget so easily and slide away from God so naturally that you need to live hourly, daily lives of watchfulness and prayer.

Mother.

Lt 26, 1879

[Morrison?], Charlie and Emma

Carthage, New York

September 12, 1879

An Example of Personal Labor by Correspondence

Dear Charlie and Emma [Morrison?]:

Since parting with you I have not had you off my mind but a few moments. I have felt anxious for you both. While you remain in an attitude of neglect and resistance of the Spirit of God, and do not answer the purposes of God in your existence, neither of you would wish to close your lives. Satan's delusive power makes the sins of carelessness and indifference in regard to eternal things appear harmless. Many mean to be Christians sometime, but do not want to make the start just yet, and be at the care and labor of changing their present condition and commencing a life of reform. Careless inattention to the claims of God is criminal. Not only are you losing much yourselves in giving to the enemy the very best part of your lives, but you are bringing your children up in the neglect of eternal things. They have your example all on the wrong side. Your neglect is robbing them of the very knowledge which God makes it your duty to give them that they may learn to love, reverence, and obey the requirements of God. These are grave considerations.

Your little ones are quick and observing in the presence of older persons. You are molding their minds to think as you think, to act as you act, not to bow the knee to the Sovereign of the universe because you do not do so. It is bad enough and fearful enough to contemplate the loss of your own souls unless you surrender to God, to contemplate that you are not entering in at the door of salvation yourselves; but it is more terrible to think that you bar the way to the entrance of your children. You will neglect to teach them that the fear of the Lord is the beginning of wisdom. Forget for once all about your dignity and social position, and start out before your children as learners in the school of Christ. Tell them frankly, Charlie, that you have made a mistake in neglecting to acknowledge yourself as a child of God. Tell them that you want that as a family you should now commence to live for God; and then read and pray with your children.

If you can say no more than these words, "God, be merciful to me a sinner" [Luke 18:13], if you will thus identify yourselves with sincerity as on the side of Christ, although it may be humiliating to yourselves, the light and love of God will come into your hearts. Rays of light will shine from the throne of God, and there will be music in your souls. And in being learners yourselves, you will be teachers of your children and will be leading them along. You will find the little children will be apt learners, for they have clear minds and can recognize the truth and purity of the Scriptures. Their quaint thoughts will burst forth now and then like buds in the springtime, fresh and original.

God loves the innocent children. If Jesus and heavenly things are connected with and woven into their feelings and fancies, they will receive upon the tablets of the heart the lessons of heaven and eternity. No man can receive the kingdom of heaven except it be with the spirit of a little child.

Do not, I entreat of you, be hindered by Satan's suggestions. He will tell you you have no feeling. Why should you expect feeling when you have not, on your part, taken the steps required to fulfil the conditions? Jesus is saying, "Give Me thine heart." [Proverbs 23:26.] Have you done this? Jesus has purchased you by an infinite price. You are not your own. Your powers are not your own. You belong to God. You are His property, "therefore glorify God in your body and spirit which are God's."

[1 Corinthians 6:20.] You help and strengthen each other in your impenitence. Now both move together. Cease to be careless, cease to be indifferent.

Said Jesus, "Ye either gather with Me or ye scatter abroad." [Matthew 12:30.] Your careless inattention gives example for others to do as you do. Be kind, be cheerful—not light, vain, trifling, giddy and without serious reflection. You will be called to render an account for the good you might have done and did not do because you did not avail yourselves of the privilege of connecting with God and having His wisdom and His grace to qualify you to live an earnest Christian life, that your influence would lead others to Jesus.

You are responsible for the obligations resting upon you to have the whole weight of your influence be of that character to be a blessing to others. You belong to God. Your Redeemer has just claims upon you to your supreme affections and the persevering, faithful service of your lifetime. God has a right to use you in your physical, mental, and moral powers, to the extent of your ability, for His own honor and for His own glory. You should not question what labor or crosses may be imposed upon you. You are His, bought with a price, and you receive from His hands all the bounties and blessings you enjoy. Having been objects of God's especial love, evidenced by the sacrifice Jesus has made for you in redeeming you by human agony and blood, He says to you, the subjects of His grace, "Go, labor today in My vineyard." [Matthew 21:28.]

No selfish consideration is to be urged. No worldly love of pleasure, no earthly ambition, no plea or purpose should prevent willing and cheerful compliance with the will of God. You should yield unquestioned obedience.

You can have rest and peace only as you find it in Jesus. The world, its maxims, and its customs are the parents of unnumbered sufferings. Many suffer with ungratified wishes. They bind burdens on themselves—their ungratified desires. With the condemnation of conscience—not having harmony with God, and with an apprehension of His displeasure and wrath—their existence is a matter of continual anxiety. There is a dearth of heavenly consolation in suffering. They are fearful of punishment. There is a fearful foreboding of the future. And yet they are impenitent, unrepenting, unholy to the last. Is this to be your state? God forbid.

You draw away, Emma, from God, when He seeks to draw you to Himself. See the wicked, one after another, right among your very acquaintances, dying as they have lived—without repentance, without hope, without God. The dark future is not illuminated with one ray of light. Although many may have prospered in the world in securing riches and have more than heart can wish, yet this apparent prosperity does not avert the retributive justice of God. Though pride compasseth them as a chain, yet their feet have stumbled upon the dark mountains of unbelief. Their feet were indeed set in slippery places, and they perish while the wrath of God is kindled against them. "How are they brought into desolation in a moment?" The mandate goes forth, "He shall remain filthy forever."

A ransom has been given for souls, a sacrifice that was infinite—a Monarch dying for rebellious subjects, that they may escape from sin, corruption, and misery. They may all receive pardon, purity, and heaven through the great condescension of the Son of God. But if this priceless Sacrifice is looked upon indifferently and with lightness, with jest, with sneers, what will be the punishment of this class? It was offered them, the gift of eternal life, but they turned from it with mocking indifference.

Dear friends, the purchase of the blood of Christ, make no delay. Come to Him, Emma, while you have your reason. Come while Mercy's sweet voice invites you. Come while the Spirit and the Bride saith Come, and he that heareth saith Come, and whosoever will, let him come and partake of the waters of salvation freely. In coming, in the very act, you are saying to others, Come.

Lt 27, 1879

Cornell, Brother and Sister

Camp ground, Lyons, Michigan

September 25, 1879

Dear Brother and Sister Cornell:

I have received no response to my letters to you. I know that there is work enough to be done, but I also know that that work cannot be done aright unless you are connected with God. You need to closely examine yourselves whether you be in the love of God. Your jealousy, your envy, must be put away. Your relatives when they came from Texas with their version of things in accordance with the selfishness of their hearts, you were affected. Impressions were made, and when we came and took hold to help the church, we had none of your help. I bore a testimony for you and others. You made no response, but from the letters we have received from you, we knew that you and your wife are in no condition spiritually to labor for the salvation of others till you know how your souls stand before God.

I feel a responsibility in your case. The mold that you would give the work in a new place made me afraid to have you commence in Denver. The first work with you is for yourselves. If this work is not entered upon by you two selves, unless the Spirit of Christ is working in your hearts and you are having a daily consecration to God and are sanctified with the truth you preach to others, you need a work of conversion, both of you. You have been tempted by the devil, and selfishness is natural to you both. I implore you to not enter upon work in any place till you know that your will and way are surrendered to God. Tarry ye in Jerusalem till ye be endowed with power from on high. Where Sister Cornell first became weak years ago was she did not accept the light given her of God and act upon it. She followed her ways, and Satan led her into his satanic delusion. Where you became weak, Elder Cornell, and subject to Satan's temptations was in neglecting to follow the light given you of God. You professedly received it, but did not reform. Now the work is before you. You withdrew yourself. You did not lay hold with us as though the work were of God and you had an interest in it. Jealousy and envy and evil surmising kept you from good.

I have not a particle of confidence in your labor because you have a knowledge of the theory of truth. But if you feel humble and sense your own weakness and live, both of you, lives of continual repentance before God, you will be strengthened with power from God to overcome self which needs a daily death. Unless you have the transforming power of God upon your own heart and you overcome your peevishness, fretfulness, and jealousy, you might just as well labor with your hands; and a great deal better, God will not accept your labors, and you will mar and wound the cause you profess to be serving.

I deeply regret that James and his family are in Boulder City with their present spirit and experience. They will be a load stone to the church. Why did not you come up when Elder Corliss was laboring in Boulder City? You kept back. You did not co-operate and left him to go forward alone, and then you complain of being left out and of having no voice in matters of the church. You could have had a voice if you were not acting like a petted, spoiled child as you have done again and again in your life. Had you felt as much interest for the souls of men and women and the prosperity of the churches [as] you felt for your own self, you would have pursued an entirely different course. Your labors cannot be effectual unless you put away this miserable unchristian spirit. Angeline, you cannot have the Spirit of God while your reading is of the character it is. Not a word have you responded to my letters. Had you any sense of the wrong course you were pursuing in your influence in this respect, the injury done to your mind in reading, you would have responded x to die and Christ to rule in your mortal body.

I wish I could help you to see these things as I see them in the light of God until you make God your strength and have the sanctifying influence of His grace. You should not labor anywhere. Your jealousy is offensive to God.

Now, my dear brother and sister, I have a deep interest for you, but I should perjure my own soul should I cease to warn you. You need to be converted. Will you, O will you come and perseveringly remain where God can own and bless you, or will you bolster up yourselves, become ensnared, and perish? Look well to your own spirit, humble yourselves under the mighty hand of God, and He will lift you up. You will gain nothing by lifting up yourself. Your deportment, your private and public influence, must be such that you will be living epistles known and read of all men. Angels will then minister unto you. Angeline can be a co-laborer with God. Her heart imbued with His Spirit, her ... [remainder missing.]

Lt 28, 1879

Walling, Mr.

Battle Creek, Michigan

October 26, 1879

Mr. Walling

Dear Nephew:

I received your letter stating that you had written to Willie in reference to your children. No letter has come, and we are paying their board as we have done. We have been very much cramped for means. We are in debt to the office of publication three thousand dollars. We were disappointed in selling property we hoped to sell. Now is it just or right for you to leave the support of your children upon us? We get them boarded and pay the board ourselves, and that is the only way. No one will board and care for two children for less than four dollars per week. This we have paid. But we do not feel that we can pay their school bills longer.

Only upon one condition can I care for your children, and that is that you give me a legal writing that I may have the charge of them until they are eighteen. If you will not do this, I will not longer be



responsible for your children. If you will do this, I will do as I have done, care for them as if they were my own. I love the children, but there is a consistency in all things. They need shoes for winter, hats, and clothing. Our credit is good; we can get these things for them on credit, but cannot consent to do this unless you shall give us a writing in regard to the children. We shall spend our winter, a portion of it, here. The children need care and education for some years to come. They have been learning well, but I have not sent them the last term of school.

I wish to hear from you at once, for I have a chance next month to send the children, accompanied by a reliable person. We can send them to some of our friends at Boulder City. They both feel very bad about leaving me. They want I should continue to care for them, and they cling to me as children to their mother.

My request is reasonable, just, and right. I will be responsible for all their expense of schooling, food, and clothing, if I can have the charge of them till they are eighteen. If I cannot have this, I cannot be responsible. The children are well. In haste.

I thought this letter was sent; by mistake it was not. If you will comply with my request, I will give the children a thorough education, but no one will take charge of them without pay from us when due.

Lt 29, 1879

White, J. E.

November 10, 1879

[First part missing.] ... My heart yearns for my children. I have only two. And, when it has appeared that we might have to part with our Willie, it has seemed that we could not bear the thought of not having one child to whom we could look, who would be a comfort to us while we are growing worn and old and gray. But I suppose words will do no good. If they would, we should have seen some result of our labors on these points before now. We have hope that God in mercy will let the scales fall from your eyes, and that you may see that your heart has not been reconciled to God, and His will has not been done in you. I know that you are not right with God. Our prayers follow you continually.

God seeks our real happiness. If anything lies in the way of this, He sees it must first be removed. He will thwart our purposes and disappoint our expectations and bring us through disappointments and trials to reveal to us ourselves as we are. In physical infirmities, a physician who understands his business gets at the cause of the difficulty and however painful the process removes the hindrances to health and the enjoyment of life. Sin is the cause of all our woes. If we would have true peace and happiness of mind, sin must be removed. But when the mind is blinded to sin, when its nature is not understood, how shall it be removed? If the mind refuses to open to conviction and builds itself up in self-justification, what can be done to let heaven's light into the darkened chambers of the mind? How can those who do not sense sin and do not realize the deficiencies in their character feel the consequences of their course sufficiently to make thorough work for repentance? Oh, this fatal deception upon minds! It will shut the gates of heaven against many. I see many self-deceived. They mistake their true character and their relation to God. They encourage false hopes which paralyze exertion and delude the soul. Oh, may it not be to their ruin!

No one can afford to go on in self-deception, for eternal interests are here involved. Oh, how many that I know, for their cases have been shown me, who are similar to yourself, who look upon sin as a little thing when viewed from the standpoint of men. Many take counsel of their own wishes and desires and follow their inclinations and finally conclude that sin is not so very offensive, not so terrible and dreadful in the sight of God. Sin that may appear little, that may be termed little by the blunted conscience, is so grievous a thing in the sight of God that nothing but the blood of God's own Son could wash it away. This fact places the true estimate upon sin. God will never tarnish His glory to come to our ideas and views. We shall certainly have to come to His. Just in proportion to the excellence of God is the heinous character of sin. Oh, what a state the world is in. My son, my dear son, do not be discouraged; and do not cherish a spirit of fault-finding. Forever cease to find fault with and censure others. Look to your own heart and discern hidden sins and confess them and let God heal them.

Jacob was afflicted because he had made a mistake in his life. He was cast down to the very depths. Alone, weary, dispirited, tortured by the recollections of his past errors, and overwhelmed with apprehensions for the future, he laid him down to rest, his head pillowed upon a stone. Had Jacob's conscience been clear, his heart would have been strong in God. But he knew his present perplexities; his fears and trials were in consequence of his sins. This reflection is what embittered his life. Jacob was repentant, yet he did not feel easy under the wrong he had done. Through tribulation and through physical and mental suffering he could only have hope to find his way again to the favor of God. He lay down in sadness, with a heavy heart, repenting and yet fearing. He expected that new trials would meet him on the morrow as he pursued his weary way.

There was no friend nigh to speak a comforting word to Jacob, no one to tell him he had in his sincere repentance done what he could. But God's eye was upon His servant. He sent His angels to reveal to him a ladder of brightness reaching from the earth to the highest heavens, and angels of God ascending and descending upon this glorious ladder, which showed Jacob the connection and intercourse constantly going on between the two worlds. When Jacob awoke his difficulties had not vanished entirely, but he had such confidence in God that he was comforted. In humble gratitude of heart he adores his Saviour and especially honors even his stony pillow.

Oh, the wonderful condescension of God! He is ever ready to meet us, even in our infirmities, and to encourage us by His presence when we have done all on our part to make an entire surrender to Him. Heaven is open to man. God will be entreated to do these things for us. The future may seem dark before you, but God lives. Make Him your sure Friend. Do not let a murmuring thought escape your lips, except it be against yourself. Let not a breath of censure be given to any one. Be willing to make your way up slowly, Edson. It has been because of your impetuosity that you have failed over and over again.

Oh, my son, place yourself in connection with heaven. Break down every barrier and let the Saviour into your heart. Let self die. Surrender your will and die to self now, just now, and leave God to make your way for you. It is a blessed thing to be in sympathy with heaven, to be awake to catch the first tones that come from your heavenly Father. Time is very short. Get ready while probation lingers. I want you and Emma to slight not the warnings I give you. I have followed you both with entreaties, faithful reproof, and warnings. Have you heeded them? Or have you chosen your own course? The

angels are always happy, not merely because all their surroundings are cheerful and glorious, but because they have a spirit in sympathy with God.

God is just as willing to bestow His blessings upon you, Edson, if you comply with the conditions He has given in His Word, as He was to bless His faithful ones in all ages of the world.

Remember, a blessing was promised Naaman if he would perform a humble duty, but he refused at first because he saw humility in the requirement. But he afterwards repented of his indignant refusal to comply with the prophet's directions, and as the result gained a healthful, happy life. Had he refused utterly he would have lost a rich and holy blessing. Edson, you may be inclined to think lightly of the present opportunities and reach so high, so far above yourself that you may fail to realize anything.

Angels weep over the infatuation of men, and it will be the turn of the deceived to weep by and by over their own insane actions when they find themselves gone too far to retrace their steps. They strengthened propensities which they ought to have subdued, and these tendencies to evil have finally bound them and made them captives. Now, Edson, now begin as never before to live for God, having His glory in view. He alone can help you and He alone can strengthen and bless you. Yield your independence, poor erring sinner, before God. Meekly bring all your burdens to the feet of Jesus and leave them there. Do your very best in California in any position. Do not come to Battle Creek. Make a success in California, I entreat of you. If you do not set type, take hold of some work; but I advise you to take any position assigned you and show your ability by care, thoroughness, and stick-to-itiveness.

Love,

Mother.

Please send my bright green wrap, not the dark green; send red merino dress with pleats.

Lt 31, 1879

Mt. Pleasant Church

Greenville, Michigan

September 1879

To the Mt. Pleasant Church:

God calls upon the church in Mount Pleasant to begin to work. It should be an individual work, every one working over against his own house. There is a lack of fixed principle of action. There is an occasional blazing up of feeling like a blazing meteor, but its brilliancy is short-lived. It goes out and darkness is left in its track.

As Christians, we shall fail to accomplish the purposes of God unless it is our firm purpose to do good, to live to bless others with our influence. Consider how many precious hours of probation have been wasted, and how many talents buried which should have been put out to the exchangers that when the Master comes He might receive His own with usury.

There is a world of sin and ignorance around us, and to every one is given a mission to lead to the light souls that are in darkness, error, and sin.

God calls for earnest, devoted labor. Exertion must be made to live in the light and then to let that light shine to others. The true way for those who complain of leanness and darkness and despondency to help themselves is to go to work to help others. Their highest glory should be labor in the vineyard of the Lord. This work the humblest servant can do, and in the consciousness of doing right will be his reward. All are not required to labor by much talking and battling others continually upon the subjects of our faith. The labor ever acceptable to God is to consistently live out our faith.

There are many particulars I have not entered into, for I have not time or strength to write further.

I stop here for I am sick and must suffer for thus taxing my brain. Will finish individual cases when I have strength so to do.

In love.

Lt 32, 1879

Daniells, A. G.

Swan Lake, Dakota (Territory)

July 17, 1879

Dear Brother and Sister [A. G.] Daniells:

I have thought of writing you several times, but have wanted to write you quite at length, therefore have kept hoping for a more favorable opportunity; but it does not come, so I will write only a few lines to let you know I have not forgotten you.

It seemed to be duty to attend the first camp meeting held in Dakota. The conference has been organized, and we hope good has been accomplished. Last Tuesday we rode in a hired carriage twenty-one miles to meet the cars at Beloit, Iowa. When we learned that there had been a bad slide, and we could not take the cars before one or two days—and it may be a week before we can go on our way to Colorado—we hired a man to take his team and bring us twenty-eight miles to Sister Anner's, where we are at the present time.

I have whole chapters I could write you if I only had time, but this is impossible. Since we parted from you we have attended six camp meetings and labored one week very hard at State Center. We have been seeking the Lord while engaged in labor, and we have had evidences of His love and presence. Next week we hope to go on our way to Colorado, if the Lord will. We intend to be present at the eastern camp meetings after a short stay in Colorado.

We feel anxious to learn how you bear the heat in Texas. We have had some anxiety for you both, but we hope if this is the field of your labor you will be sustained and of good courage. We would be much pleased to hear directly from you. If I could see you, I would be pleased to have a long talk with you upon many things. Be assured of one point: I am not favorably impressed with Texas.

Especially am I disgusted in reading the report in the Dallas and Denison papers of the "Ridiculous Raid" made upon us. It shows the material which composes a great part of Texas. I have no faith that it was our duty to go there when we did. It looks to me as though our time was lost.

As I now view the matter, I have no faith in my husband's buying horses and mules; no faith in his trying to get the families he was interested in out of Texas. This is not his work; neither is it mine. Our time and minds should be wholly devoted to our specific work. My husband is not the same man he was in Texas. He is more gentle, subdued, courteous, and kind. I do not look back upon our visit in Texas with pleasure, but with grief. It is a very sad chapter in my experience. But I am willing that those who love the southern element and see their courtesy shall enjoy it. I have no desire to know anything more of southern chivalry or courtesy than I do now. I believe we can do tenfold more good in other fields in the same time and with the same labor. We have spoken in the Review, for the flourishing accounts of sunny Texas have unsettled many, and they are disposed to go to Texas. I tell them, Remain where you are. These ridiculous, unfair statements in the papers show the spirits you have to handle. We shall make a fair statement in regard to Texas to every one whom we see and discourage our northern people from going there. We would not discourage those who can labor there from doing so.

We would be glad to learn how Scott Kilgore succeeds. Please write us especially in regard to Arthur and Mary. How do you both prosper? I love you both and earnestly desire to see you.

Our daughter Mary is with us now. She is a precious child and relieves me of a great deal of burden. I hope you will not have a very unfavorable impression of my husband. He was surfeited while in Texas with the cares of business which he should never have had.

Dear children, God is good. I have had precious tokens of His love since I parted from you. I love Jesus. I love the precious cause of truth. My husband is humbly seeking the Lord. We hope to find His rich blessing together and receive the holy unction to fit us for the great and solemn work before us. I want to labor in cheerfulness while I shall have a full sense of the solemnity of the time in which we are living. God bless you is the wish and prayer of my heart.

In much love.

Direct your letters to Boulder City, Colorado.

Lt 33, 1879

Johnson, Brother

1879

[Brother Johnson]:

Brother Johnson, you were shown me as no strength or benefit to the church. You are most thoroughly deceived in yourself. You have a stubborn, rebellious spirit. You have been no strength to the church, but only a clog. You have a disposition to dictate and control matters, and if you cannot do this you are almost sure to be sullen and uncongenial. This is a sad thing. God is not pleased with such soldiers: they would be discharged from an earthly army in disgrace. Jesus is ashamed of you. You are whole. You feel rich and increased with goods and have need of nothing, when you are

miserable, poor, blind, and naked. "I counsel thee," says the True Witness, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; ... and anoint thine eyes with eyesalve, that thou mayest see." Revelation 3:18.

Oh, how blind you have been, how unworthy the name of Christian! Your spirit is not in harmony with the Spirit of Christ. You think too much of yourself. You are spiritually blind. The feelings you cherish in reference to the faithful sisters of the church are more satanic than divine. You have united with some others in cherishing feelings that were all wrong. If you only had as much piety, perseverance, earnestness, and steadfast energy as has been manifested by these humble, devoted women who have the benefit of your sneers, you would have been in a far better condition spiritually. But such feelings as you have had are displeasing to God and those who have united with you.

Brother and Sister Buzzell have taken the same stand. They have had the same feelings. Would you wish all your remarks, as well as your feelings in regard to these sisters, registered in the book of heaven? It is a shame that men who have been as long in the truth as you have been are not qualified to stand in the church and build up the cause of God by faithful, earnest labor. But should you or Brother B. attempt to take any responsible position in the church, it would not prosper, for you are neither of you right with God. The converting power of God must come to your own hearts and sanctify your own lives and refine and purify your own characters before you will be a help to the cause of God in any place. You are both far from God. Self and self-esteem are standing directly in the way of your advancement, and you will not make progress until you have a sense of your own defects of character.

You are not in sympathy with the great Head of the church. The church in South Lancaster has had the misfortune to have a large share of unconsecrated, talkative, envious, jealous members to discourage any effort which some are anxious to make to advance the prosperity of the church. This contemptible picking, faultfinding, seeking spot and stain, ridiculing, gainsaying, that you with some others have indulged in, has grieved the Spirit of God and separated you from God.

It is not always men who are best adapted to the successful management of a church. If faithful women have more deep piety and true devotion than men, they could indeed by their prayers and their labors do more than men who are unconsecrated in heart and in life.

You and others have seen the church struggling under the heaviest difficulties. Brother Stratton has from the first stood as a soul-trying case of hindrance to the church, and then other cases of difficulty have been continually arising. C. H. H. has been a very trying burden to the church. God's frown has been upon him and upon M. B. S. Both have been an offense to God, and His frown has been upon those who have sympathized with them and reflected upon the mother of Chapin. There are other cases I cannot mention now, which have brought the displeasure of God upon the church.

It was your privilege to be right and to stand for the right. Had you done this your soul would now be like a watered garden whose waters fail not, yourself constantly refreshed with a new and living experience, and you would be refreshing others. But your soul is as destitute of the grace and love of God as the hills of Gilboa. God calls upon you to be zealous and repent of your lukewarmness, your inconsistencies, your overbearing, dictatorial spirit, which is as unlike the Spirit of Christ as it is possible to be.

It is just such material as you, who help compose our churches, that make these churches weak and full of disease. Make diligent work to save your own soul. You have become so weak, petting your own notions, so strong in self-confidence, so easily swayed from the right to the wrong side, that the South Lancaster church would be much better if they were not burdened with your unconsecrated, perverse spirit. But this need not be so one day longer if you will only have your way and your will in obedience to the way and will of God. Oh, my soul is in anguish day and night, as I see the weakness of our churches in consequence of men who want to rule by their own spirit. Unholy and unsanctified tempers control them, and they are so deceived they flatter themselves they are the only ones really right.

Your feelings in regard to Brother Robinson have been in harmony with some others. An unsanctified sentiment and union has prevailed and had a deleterious influence upon others. Because Elder R. has not that self-sufficient pomposity that some men have who profess to be ministers of Christ, you and others run over him in the place of feeling a spirit of kindness and noble generosity to help him, to sustain him. God's will is holy, just, and good, and when we do His will we shall succeed. Oh, the will of man, the ways of man that are brought in contrary to the will and ways of God!

"Examine yourselves whether ye be in the faith; prove your own selves." 2 Corinthians 13:1. Inquire into the character of your thoughts, tempers, purposes, words, and deeds. Compare your course of action in your daily life with the great mirror, the law of God, and see wherein your life, in words, in thoughts, in deeds, does not harmonize with God's moral standard of right. Are you satisfied that you are an example of gospel holiness? Do the visible points of righteousness indicate before your brethren and the world that you have the truth and the Spirit of Christ abiding in you, or not? If you have, you will be a bright and shining light. You need to give yourself a more careful, thorough, and impartial examination of your heart and life, praying with the sincerity of your soul for the Lord to discover to you your defects, that you may not be deceived with the deceitfulness of sin.

When you see a defect go to work to remedy it. Seek the grace of God to destroy whatever is wrong in you, to supply whatever you lack. Your experience must change. Many things need to be repressed and many things in your character strengthened and watered, especially those things that are pure, lovely, and of good report.

If you do not examine yourself searchingly in the light reflected from the cross of Christ revealed in His Word, self-love will prompt you to have a much better opinion of yourself than is either just, true, or safe. "The heart is deceitful above all things, and desperately wicked." Jeremiah 17:9. "He that trusteth in his own heart is a fool." Proverbs 28:26. And yet we are naturally inclined to this trust in the goodness of our desperately wicked hearts.

The Lord calls upon you to be converted. You need to see your spiritual necessities. Your feelings that you have cherished towards Elder Haskell are wrong. Write and speak bitter things against yourself, but "Touch not Mine anointed, and do My prophets no harm." 1 Chronicles 16:22. God's hand encircles His servants as a buckler, and the hand that would wound His servant strikes the hand that encircles him, and that hand bears the sword of justice. Far better be upon your knees before God, pleading for Him to sustain His servant to fight the battles of the Lord successfully, to give him courage and light and a clear conception of His will. In your murmuring and hatred against the man, you have not realized you were murmuring against the Master, whose servant he is.

I tell you in the fear of God, you do not know yourself. I have respect for your soul. Christ has died for you, but you are surely destroying yourself. I want you to swell the song of triumph and victory in the city of God, that Christ shall not have died for you in vain. Be not like boasting Peter, although warned faithfully of his defection of character. Self-confident and presumptuous, he affirmed a constancy superior to that of the other disciples and expressed his willingness and readiness to follow his Master to prison and to death. The storm of opposition soon came like a sweeping tempest upon the devoted heads of Christ's followers. How did they stand the test? They all forsook Him and fled, and he who had been earnest, forward, and loud in his fidelity and love, denied his Lord repeatedly when He stood condemned, in humiliation wearing the shameful crown of thorns in the judgment hall. It was just at this time he could have shown his bravery and his fidelity.

You would do the same, with the spirit you now have. You have been swerved this way and that way in your religious experience. You are unreliable because [you are] self-trusting and self-confident. You have an experience marred and blotted with sad defects. Your soul is only safe when you distrust self and trust only in the wisdom of God. You know not what manner of spirit you are of. You need to be thoroughly converted. You are a stumbling block to outsiders, no honor to the cause of God, no strength or honor to the church, fretful, exacting, overbearing, dictatorial. All these things are a reproach to the cause of God.

You want to be pure in heart and life. Let no unholy thoughts or actions be cherished. You have made in this matter serious mistakes that have made you a fearfully weak man, and let me tell you, you have all that you can do to save your own soul by your own righteousness. Bind your soul to the eternal Rock; it is your only safety.

Your life in the past has been no honor or strength to the cause of God, or to the church. Will it, must it, be so till the close of time, and you be found not having the wedding garment on? Your self-righteousness must be laid aside and you must put on the righteousness of Christ. I tell you, cease your unjust complaints of Elder Haskell. Weed diligently your own plot of ground and let the gardens of others alone. The work is between God and your own soul: do not delay.

This message from God is sent to you in love. Will you receive it? Will you be saved from yourself? Forever stop finding fault with others, for this is an offense to God; but get your own perverse heart right by humiliation, contrition, and penitence before God: this is your work. Be careful and make straight paths for your feet lest the lame be turned out of the way. Now is your time. Now is your day of opportunity and privilege. Time is closing—you are unready. Make haste in this thy day, lest the knell of irrevocable doom shall sound. "Now they are hid from thine eyes." Luke 19:42.

Lt 36, 1879

Children

Stone Wall, Indian Territory

May 4, 1879

Dear Children:



We have reached thus far on our journey to Colorado. We have traveled four days. Rested yesterday. Spoke under our tent to our party of thirty-one. Was very free in speaking. Today we picked nearly one quarter of strawberries. I have just gathered a large bundle of greens to cook for our breakfast. We are writing in our carriage. While Father is buying water buckets and cornmeal, I am writing.

Father rides horseback a considerable part of the time. He is enjoying the journey much. We have eight covered wagons, one two-seated spring wagon. All but two span of mules belong to Father. Thirty-one passengers in the party. I wish Lucinda were here. We need her much, but we wait patiently until God shall send us appropriate help. We see the need of this and feel it more and more. We are crippled and distressed for want of the help we have hitherto had. I have been deprived of the very help I ought to have in Sister Hall and in Sister Ings.

We are in sight of a meetinghouse. We are now being urged to speak in the Indian Territory. We shall ride out, camp, and then return and meet with the people. We will thus work our way along, preaching as we go. I will finish this tomorrow morning.

May 5

Last night I spoke to one hundred people assembled in a respectable meetinghouse. We find here an excellent class of people. There were half-breed Indians and intelligent whites. I had great freedom in presenting before them the love of God evidenced to man in the gift of His Son. All listened with the deepest interest. The Baptist minister arose and said he had heard the gospel that night and he hoped all would heed the words spoken. He then introduced me to his wife and daughter. His wife greeted me heartily with a kiss. I was introduced to the best of the people. Father spoke a short time. We hope the words spoken will not be in vain. We returned to camp, one mile and a half, well pleased with the success of our meeting. They are urgent for more meetings, but we must press on and cross Canadian River before it shall be swollen with heavy rains.

I hope we shall find Mary and you at Emporia, prepared to go to Colorado with us. You will both need the change and we need you. At all events, send us a good cook to take care of us, one who can be as a general. I have second-hand help, but cannot get one to lead. Mary Ann [Marian] is cook, and she has the help of the doctor and Corliss, but our family number eleven so you see we must have a cook. We shall hope and pray for help. We should enjoy this campaign if we had a good, strong woman to do woman's work. I am worn and weary and do too much and have too great care all the time; just so with Mary Ann. The journey will be enjoyed if we are not all the time overworked.

The scenery is beautiful; this country just glorious; flowers in abundance of every variety. Mary Ann [Marian] is delighted; but breakfast is ready. I must go.

Mother.

Lt 37, 1879

Cornell, Brother and Sister

1879

Dear Brother and Sister Cornell:

I received your letter to us and read it with surprise. I know that you are mistaken in regard to Elder Corliss's feelings. Satan has tempted you with jealousy. Elder Corliss has not said anything to us to injure your influence; nothing but words of sympathy and kindness and love has been spoken of you. He has deplored your feelings of discouragement and wished me to encourage you to take hold of the work with interest and hope, for there is work to do everywhere.

You are certainly deceived by the devil in your feelings. You state that there would have been no trouble in Texas or on the way had it not been for Elder Corliss. What you mean or what James Cornell and family mean by making such assertions, I cannot determine, for there is not the slightest truth in it. I know what I am writing. The want of consecration, of self-denial, of piety to God is the only trouble with you. The charges you and Brother James and his family have made against Elder Corliss are grave, if there is any truth in them. If not, you are placing yourself in Satan's power by your insinuations, your envy, and jealousy.

I have had only the deepest interest for you that you would make a success in your work and in your life of overcoming. I feel sad, for I see by your letter you are placing yourself upon the enemy's ground. You should be earnest and zealous to connect with God, to educate and train yourselves to love prayer, for the prayer of faith and watching there unto will give you special confidence in God and fortify and strengthen you for conflicts and trial. God is your strength. You have heretofore in your life depended much upon the praise of men. You have been stimulated by the approval of others. God would have you realize now that a curse only will rest upon those who trust in man and make flesh their arm. The work that God gives us to do must be done with fidelity.

You say you have not had a fair chance for your life. What kind of a statement is this? Has there been a man or minister in our ranks that has had so great a chance as yourself? That has been so often recreant to duty, and whose influence has been so detrimental to the cause of God? I like not your language. God has been speaking to you in warnings and reproof the last twenty years. How have you treated these warnings? How have you improved your probationary time? You are at your old work, petting and sympathizing with yourself, all because you are not a bold soldier of Jesus Christ.

Your own course makes you a weak man. If you listen to gossip and talebearing, and let this affect your department, you will be worthless anywhere. There are gossips in Battle Creek, gossips in Boulder, and gossips everywhere you may go. If your own soul is leaning upon God, if you are drawing strength and nourishment from Him, all the gossips in the world will not change your course one hair.

God has been merciful to you, very merciful to you both. Now instead of letting envy and jealousy be harbored in your soul, empty it speedily of all such rubbish, and give place to meekness, gentleness, patience, kindness, and love. Until you do this, trouble only will follow you.

You have been unwise in Boulder in your magic lantern business. It has hurt you more than any speech made against you. You have not only injured yourself but us, by saying we sanctioned it. There is so little devotion and spirituality with you, your heart is naturally so perverse, that it is not safe for you to engage in any such speculation, for you wean your soul from God and absorb your

mind and interest in matters of minor consequence, and the result is barrenness of soul and separation from God. The cause of truth has been reproached in Boulder by your course of action.

You do not have power to withstand temptation. Instead of your talking and James' talking in regard to the course others have pursued, let your souls be drawing near to God in penitence and humiliation lest you lose the boon of eternal life. James does not see himself; he is deceived in himself; he is self-conceited, stubborn, and extremely selfish, and needs the converting power of God upon his heart or he will never see the kingdom of heaven. His life has been like the barren fig tree, destitute of fruit, self-important, self-deceived.

Angeline is not devotional. Her reading hurts her. She is not advancing and making the efforts essential to redeem the past. She may do this. She may grow in grace and in spiritual strength. She may exert a good influence. She may do good to others.

You are both too dependent upon the approbation of others. It keeps you in bondage. You want to put your trust in God. You want to work away from selfishness. You want to have all your acts wrought in God, working with an eye single to the glory of God. Hang your helpless souls upon Him. Your standing aloof from meetings, taking no part in them, and remaining away, shows that you are not right with God. Something is wrong. You need closely to investigate your motives and feelings, comparing them with the Word of God, and to cleanse the soul temple from envy and mistrust and selfishness. You both have feelings similar to those of Cain. It is dangerous. It will ruin you unless you make earnest efforts to work away from this spirit.

In regard to James [Cornell] and family and the feelings of Brother McDearmon and some others in Texas—which led to charging Brother Corliss with making trouble—the charges are not true. I know all about it. I do not think Elder Corliss perfect by any means. He is impetuous and has many faults. Yet I will give no quarter to the complaints James and family and others have made. They have had no ground for this, only what has originated in their own imagination. Brother Corliss was, I think, the only one who really looked out for our interest on the road from Texas. I have no complaints to make of Farnsworth or of Brother Moore or Jimmy. They had their burdens; so had James Cornell. He was sick and needed the best of care to endure the journey. But that John Corliss was severe, selfish, or mischief-making on the way, I deny. James and family have done considerable mischief in their talk.

I am sorry your mind has been abused. I will not give any quarter to these statements, for they result from selfish hurts, envious feelings, and unhappy jealousy. All this satanic spirit, similar to that which Olmstead has manifested, I will not encourage. He would not hesitate to create disaffection if he could build up himself.

I have a word of caution to give you: Be careful what spirit you cherish. Be careful how you encourage James Cornell and family in their selfish, unconsecrated spirit which they have possessed for years. There must be a most thorough reformation in the parents and children or none of them will enter the kingdom of heaven. I know whereof I speak. I testify the things I do know.

If you feel the burden of the work of God, you must pursue a different course than you have done and must labor disinterestedly. You are working for eternity, and may God help you to labor with His Spirit. It is no time now to harbor jealousy and distrust and envy. Empty the soul of all this

contemptible rubbish. Get away from yourself, looking continually unto Jesus, the Author and Finisher of your faith. It is no time now to be petulant, factious and independent, or to be discouraged and stubborn. God is dealing with us. We must be careful, for we are treading on holy ground. Satan and his angels are persevering and earnest in their efforts. We must work, believe, and pray for eternal life. James Cornell is in great peril of losing not only his life in this world, but the life which is to come, all through his own folly and stubbornness. Let not your words and your actions strengthen one another in your folly.

Your work, Brother and Sister Cornell, is to fear God and work righteousness. Cleanse the soul temple of its defilement; lay hold on eternal life. You will make yourself weak by pursuing the course you do, and you alone can make yourself weak. Your soul connected with God will have strength and fortitude which nothing can shake. Show by your works that you have the cause of God at heart. Labor here or there or anywhere in humbleness, in meekness, in lowliness of mind. If God blesses, you are blessed; if He curses, you are cursed.

Sister Angeline should discipline her heart and mind. Let her work for the Master, and the reward she will have daily will repay her a thousandfold. She needs to sacrifice her idol of reading. Her indulging in this passion of reading is dwarfing her mind and unfitting her for the practical duties of religious and domestic life. Her influence in this respect is very bad upon others, especially the youth. How can the Lord bless Angie when her mind is thus perverted to a wrong use, her time worse than wasted, opportunities and privileges neglected for selfish gratification? Her Bible is neglected. I tell you, these things make you weak; these things rob you of spirituality; these things will prove your eternal ruin, unless you reform at once. It is not safe to venture another step in the direction you are now traveling. Story reading must be abandoned. If you are connected with God, your deportment among your brethren, your Christian zeal, your love for souls, will give you power with the people and influence that no one can counteract.

I feel your danger, I sense your peril; I want you to win the immortal life, and I plead with you to make haste, turning your footsteps in the path of holiness, the high pathway cast up for the ransomed of the Lord to walk in. We want that you should feel the necessity of disciplining your minds, of perfecting Christian character. There is work enough to be done if you were humble enough and consecrated enough to do it; but you are not. God will help those who help themselves. God will let His power rest upon you if you will come where He can work for you. You have had the Spirit of God as you have tried to speak in Boulder when you came to Him for help, putting away your hateful feelings. God will work for you still. He will not forsake a penitent, humble soul who comes to Him. Let him take hold of My strength and make peace with Me, and he shall make peace with Me.

Do not, I beseech of you, appeal to your own sympathy, neither be discouraged, although the way may seem to be very dark.

I was sorry to have you plead in your own behalf for your writings, considering the burden, the anxiety, the sorrow you have been to the people of God. Many souls have been lost through your course of wrong, while you were professing to be a representative of Jesus Christ. I have heard this matter talked of, and I think all that the conference are waiting for is to see that your influence and course in the future, your usefulness as a minister, will warrant their doing something for you. If you do not show steadfastness of purpose and show that your course is such as to warrant the

confidence of the conference, I think their feelings and decision will be that the harm you have done the cause of God is far greater than the good, and that God would not be pleased with your efforts in books or any other way. If you show that you can be trusted, if you can exert a good influence, you will have more mercy shown you. This is simple justice. You will have benevolence and compassion and love shown you in regard to your writings. That you deserve one cent, I cannot admit, for I know the result of your past course.

You have a straightforward course to pursue, in poverty or in prosperity. Trust in God, and cease to plead your own cause, cease to sympathize with yourself. Criticize yourself severely and then look to God for pardon, and walk in humility, showing a thorough reformation in your life. Eternal life—what a boon! Strive for it, and God will help your efforts.

In love.

Please read carefully. Copy if you choose, and send me the original.

[Note in response:] Read several times and now returned by request, with many thanks. M.E.C.

Lt 38, 1879

Cornell, James

Texas

January 16, 1879

Brother James Cornell:

I'm seeing you. There have been brought fresh to my mind some things shown me in regard to you in my last vision. I must write this out now and hand it to you at the right time. I was shown that your married life has not been happy for either of you. There has been blame on both sides, but your own selfish temperament has lain at the foundation of very much of the unhappiness of your lives.

You have known what poverty is, and you have known what prosperity and plenty are. God has placed you in different circumstances and with different surroundings to develop what there is in your character. But your self-esteem and self-sufficiency have so blinded your eyes you could not discern your faults. Your self-importance and arbitrary exactions were hard to bear. Your wife was not altogether what you would have her to be, and her defects were magnified continually until she lost courage and she would reflect back your censures with interest.

I was shown you have but little knowledge of the grace of God and the humility of Christ. It is all self, self, self. Your word is not to be questioned. Your arbitrary authority is so unreasonable, so blind, and so inconsistent and out of place. This you do not see and do not sense. Yourself is the center of attraction, yourself the subject of thought. Your orders, consistent or inconsistent, are law, until the characters of your children are warped. They have failed to gain the experience they might have had, and the self-reliance they should now possess they are destitute of. They will never fully overcome the stamp of character you have given them.

The hardest lesson you have yet to learn is to know yourself, to become acquainted with yourself, and to see and sense your defects of character—egotistical with an India-rubber conscience. You have passed your life, and now at your age habits have become fixed; your heart and soul are poisoned with selfishness. You are not a Christian, although you think you are. A Christian is Christlike. Our Redeemer was self-denying, self-sacrificing. For our sakes He became poor, that we through His poverty might be made rich.

What have you denied yourself of for Christ's sake? Where have been your meekness and lowliness of heart? Where has been the evidence of a change of the selfish thoughts, feelings, and motives? Where has been the time when you have obeyed the injunction of the apostle: "In honor preferring one another." "Let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others"? [Romans 12:10; Philippians 2:3.]

You have not answered the purpose of God in your existence. God has not been honored by your life. Your own inclination has controlled you, rather than duty and principle. Stubbornly set to carry out your own will and your headstrong purposes from your youth, you have grown up with habits of selfishness that are offensive to God. You do not get your mind away from and above yourself. You are the principal man in your estimation.

I was shown you are your own idol. You cannot love God supremely while you worship yourself. It is so great a pity that a man of your age has not been overcoming himself and softening and subduing his natural heart by the grace of God.

Lt 39, 1879

NA [Regarding Elder Cornell and James Cornell]

1879

[First part missing.] ... He in this developed the true traits of his character. The whole train of circumstances was presented before me, the true state of the cause at the time we visited Boulder, the influence of our testimony upon hearts that brought, in some cases, to a decision. Elder Cornell injured his influence very seriously in Colorado by his injudicious movements. Had he connected with God he would have wrought patiently in the meekness of the Pattern, and through his consecrated labors, more would have embraced the truth.

But Elder Cornell has not given credit to the labors of others. Colorado has been abused. The influence of Brother Olmstead has been a reproach to the cause of truth. His scheming and dishonesty in deal make his influence a curse rather than a blessing. We felt such interest in the cause and work in Colorado that we had Elder Corliss go there to work. We thought he could help you, and if Elder Cornell had united his interest with Elder Corliss unselfishly, a much greater work might have been done. As we saw ourselves the course Elder Cornell was pursuing, we had no courage for him to go to Denver. We advised Corliss to go there, but did not dare to have them go together because of the attitude of Brother Cornell.

In my last vision I was shown the spirit and influence which James Cornell and family brought into Boulder. They had better have remained where they were in Texas than to have entered Boulder as they did. The things which took place in Texas were unfortunate, but there was nothing connected

with James' sickness and my husband's effort but that was straightforward. Brother McDearmon manifested a self-willed, selfish, passionate spirit. He does not and has not seen himself. He could not appreciate my husband's position. The feelings gotten up in Texas and brought away by parties from Texas were inconsistent and all wrong. James Cornell's feelings and those of his family were cruel. The feelings of Brother McDearmon in reference to John Corliss were wrong. He imagined many things that had no foundation.

Elder Corliss was the only man who had interest in and care for our interest on the journey across the plains. Because he had this care, he was misjudged and despised. Had it not been for him, we should have been placed in a pitiful position. But Will Cornell and his family manifested such marked selfishness on the route that we became disgusted. Our efforts to help others out of Texas were all wrong. They had better got away some other way or died there; the cause of God would have suffered less injury than it has done and than it will suffer by their influence.

I was shown the feelings that existed after they came to Colorado. The stories reported were not true. Selfishness and imagination were the foundation of the difficulties. When the family, relatives of Cornells, met, there was a mutual relation of grievances, and the eager drinking down of this envy and jealousy from James Cornell and family developed that dependence could not be placed in Merritt or Angeline, in James, his son Willie, or in any member of the family. They are all wrong together, and the church will have trouble. The unconsecrated actions on the route showed that Will Cornell and his sisters were not in possession of experimental godliness. They are not in a position to withstand temptation.

Brother Olmstead had his own plans and purposes. He did not favor Brother Corliss' coming to Colorado. He sought to prejudice Merritt Cornell against Brother Corliss. Then, after Brother Corliss came, he tried to prejudice him against Cornell. This was a contemptible business.

Lt 40, 1879

Loughborough, J. N.

1879

J. N. Loughborough:

[First page missing.] ... Now I wish to introduce another subject. It is in regard to your work in Europe. You are now in a new field, and it will be important for you to keep close to Jesus Christ, or you will make some sad errors. You have defects of character which will become stronger if not depressed. You need special grace, for I am of the same mind I have been. You are not in possession of those qualities which will make you a successful missionary where you are not known. You want to see the work of God prospering in your hands, and you have an earnest desire to have the praise of doing a good work. But be careful. You feel that you must embrace everything, that you must have the credit of leading out in everything, and must keep everything under your jurisdiction.

I knew that you never should have gone to Europe alone, for this reason: you devote much time to little particulars, and the work that you can do which others cannot do you neglect. You are so very particular to have everything done in a certain way, and are so determined in the matter, that it is next to impossible for anyone to work with you. If help should be sent to England, you would keep

them doing unimportant things in the place of taking them into your heart and teaching them to be useful, so that you could go out in broader fields. There is much of self in this.

Help will have to come to Europe, for you have not, in all respects, the qualifications for a missionary. You are too narrow. You will consider it a large work to send out papers and devote time to minor things in financial matters. While you are doing this you are preaching, but your preaching is dry and has but little grace because your own soul is not drinking of the water of life. The only way you can have success is to draw daily from the wells of salvation. Jesus in you, the hope of glory, will break down the cold, formal barriers that will be found in Europe.

You feel anxious about your personal appearance—in brushing your clothes and arranging your hair and having everything faultless so far as outward appearance is concerned—while your soul is frequently snarled up and dusty and spotted. You need to seek God in prayer with penitence that His grace shall come into your heart before you come before the people. Your discourses are not to be found fault with, but the people are not fed. They are without the love of Jesus. Now if some of your exactness and criticism were exercised upon your own soul, and you felt that your own spirit must be softened and subdued, that you must have the love of Jesus in your heart, and if you devoted more time to prayer, angels of God would be round about you. Angels of God would help you and break down the barriers which hedge up your way.

\*\*\*\*\*

When the darkness of unbelief is so dense and far-reaching, the revealing of God's glory, the Shekinah of His presence will scatter the darkness. We must work in Jesus. His grace must be sought for, cherished, and exemplified in our lives.

The people are pouring in. We seem to be barricaded with vehicles of every description. Elder Haskell had a good congregation this morning, and the Lord gave him freedom in speaking. This afternoon there were about one thousand who listened with the greatest attention. I spoke one hour and three quarters upon Christian temperance. I felt deeply that the subject of reform is what the people want at this time of self-gratification and indulgence of appetite. Many pressed their way to the stand and thanked me. They said they had received more light than in any temperance discourse they had ever heard.

Our brethren and sisters are feasting. They have had a hard time to maintain the truth amid the hardest opposition. The people now assume a different attitude. They see that God is with this people. God has rolled away their reproach. Outsiders say all the country around about is stirred. The wonderful meetings are the theme of conversation everywhere in surrounding towns. Those who had heretofore looked down upon Sabbathkeepers and held them in derision, have changed their attitude. They see that this people have reasons for their faith. The Lord spoke through the weak instrument this afternoon, and I praise His holy name for it.

The crowd has dispersed mostly. Elder Haskell is talking to the people upon missionary work. God is giving him access to the hearts of His people. Oh, that we may see in greater power the workings of the Lord in our midst!

Last night I dreamed that you were preparing for meeting. You were brushing your clothes with great zeal. You were saying sharp things to your wife, and all the while, you were very exact in your



outward appearance. But I waited and looked to see you bowed in earnest prayer before God, and did not see it. You looked over discourses you had learned by heart, and you repeated these to the people, and there seemed to be none of the melting Spirit of God to urge home the truth to the hearts of the people. I awoke troubled and perplexed. I said, I will write to Elder Loughborough what I have been shown of his dangers.

You well know I did not encourage your going to Europe, and for the reason that you were not qualified or fitted for the work that must be done in opening a missionary field in Europe. You have defects of character that would become stronger if not depressed and overcome. This work of obtaining the victory is no small work. The special grace of Christ alone is sufficient, and when you rely upon your own efforts you will see but very little done.

My brother, in order to be a successful missionary you must understand yourself and must rely wholly upon Jesus as your helper. You want to see souls coming to the truth and the work of God prospering in your hands, but you will never see this unless you consecrate yourself more entirely to God and cleanse the soul temple of everything that mars and stains and defiles it. Then you are prepared for the dews of heaven to refresh your own soul. You want the praise of doing a good work, but if you have this you must labor unselfishly and must work with the glory of God in view. You need the grace of Christ.

As a part of your religious duty, you should cultivate an amiable disposition. You indulge in words and criticism in regard to little matters. These lead to a violation of the gospel precepts which enjoin upon every follower of Christ, as his sacred duty, to be kind and courteous, and to cultivate love, peace, and good will. You and your wife should cultivate Christian courtesy, simplicity, openheartedness and frankness toward each other and toward every soul brought within the sphere of your influence.

You will, I fear, make a similar mistake to that you made in California, if you seek to gather everything into your arms and to put your stamp and mold upon everything in connection with your missionary work. This great work has its different departments. While you do one branch of the work, you cannot possibly do all; and while some others will have to connect with you in the work, be careful not to feel that you must have every part of it under your immediate supervision and control, for then you will give others no room to obtain an experience. You will be head and brains and mind and judgment. This you acted out in California, and because of this, we have not the right kind of workers educated to take hold of the work and bear responsibilities.

Do not make a similar mistake in Europe. Let others develop. Give them a chance to work. Censure them not. Shut them not away from your confidence as though you were the only man that had an interest in the work and in the labor, and were taught of God how to conduct the work. Open your heart and have confidence in your brethren. Selfishness is cherished. Empty it out of the soul, that its polluting influence shall not leave its dark spot on your mission work.

Who will be sent to help you we cannot say, but I will say that whoever may labor in connection with you, they will have severe trials to bear, for they will feel the want of that confidence and sympathy they have a right to expect of you. You will let coldness, formality, and reserve be too distinctly seen and felt. This will hurt them, but you will hurt yourself far more. You have, I have been shown, neglected large responsibilities, while you bring your mind to embrace small matters which others

could and should do equally as well as yourself. But the loss of a few pennies in any enterprise seems to you so large and would grieve you so sorely, that you feel that you must have everything under your inspection; therefore much good and great work is neglected for things of minor consequence. You should have been engaged in broader plans and the execution of them, keenly observant of any talent or influence that you could obtain to bring into service.

Now, brother, do not let this management be repeated in Europe. If help comes to you in England, make the most of it. Educate still others to do the work, not through your eyes and judgment and through your inventive faculty, but in using their own powers. By practice they will become skilful workers, and you will be free to go out into new fields.

Seek to widen out. Let your preaching be with power and spirit—not the repetition of old discourses, but let fresh, new manna be given to the hungry sheep. You must draw daily from the living fountain of the waters of life. Jesus is waiting for you to ask, that He may bestow rich blessings upon you. You take far greater pains with your external appearance than with the preparation of the soul. Let not your soul become marked, dusted, and spotted with fretfulness and with censuring, but open your heart to the bright beams of righteousness. You need to seek the Lord by earnest prayer. The soul preparation is what we all need, before we can have power with the people.

You want the angels of God to work with your efforts and break down every barrier that would hedge up your way. It is the purpose of God that you shall be a free man. But you can forfeit your freedom by circumscribing the course of others and taking away their freedom of action. You are in danger of losing tender compassion and faith. There is no kingdom of God for you unless you exercise tender compassion and forgiveness toward others. God is love. “This is My commandment, That ye love one another, as I have loved you.” John 15:12. With the measure wherewith grace is melted to us, so must we mete to others that we may not offend God.

What you need is more of Jesus and less of self. The soul temple needs dusting. Your habits are not right. Your words and your spirits are impatient. You need to learn in the school of Christ. Your habits—in tone of voice, in manner, in language, and in movements at home—must be altered. Self appears altogether too much and Jesus and His sympathy and His love too little.

You will be inclined to assimilate the habits of the people in England, and to think this will give you more influence. You wrote that you were trying to become as English as possible, that the prejudice against Americans may not stand in the way of presenting the truth. But if you possess kindness and tenderness of soul for every one around you, if you esteem others better than yourself—if you just pattern after Jesus—you will have an influence. If you attempt—in dress, in the ordering of your house, in your manners—to be English, you will have a very little influence. Act out the American. No one expects you to act an Englishman. No one will respect you any more for adopting English speech, English hours, English customs. Just carry all the Americanism you can into your England Mission, and let England see you are not at all ashamed to stand under the stars and stripes.

You have discourses all framed. Throw every one of them away and then set your own heart in order. Let the door of the soul be thrown open, not to let England in, but to welcome the Lord Jesus, that the Sun of righteousness may pervade your soul. I know, my brother, your dangers. I know that Annie and yourself need the meekness and lowliness of Christ, that you may not be shut up to yourselves, but will do your missionary work in the spirit of the meek and lowly Jesus.

Oh, I feel sorry that you are alone. It never should be, for I would not in any case have your mold placed upon the work in Europe. My soul says, God forbid. Your narrow, penurious spirit I fear will not be repressed. I fear you will not develop, and fear you will narrow yourself to just a small work, and be afraid a few cents will not be treasured if others are entrusted with the work, and you will neglect precious souls for whom Christ has died.

There is a large field of labor. You can work if you are only humble. Think less of how you appear in the sight of mortal man and more—a great deal more—of how you appear in the sight of a heart-searching God. He wants you to cultivate kindness, courtesy, and love in the home circle. Elder Loughborough, repress your criticism of every soul but yourself. Then examine yourself, whether you be in the faith. Know whether Christ is indeed ruling in your heart. Somehow your case forces itself upon me today, and I must warn you not to act like English people, not like yourself, even, but like Jesus. Represent Jesus. Love the poorest, the weakest, the humblest, for they are Christ's property, just as precious in His sight as you are to Him. Oh, how much we all need a daily conversion to God.

I am in earnest. Elder Andrews should not have gone to Switzerland and remained there alone. You could have been a help to Elder Andrews and he could have helped you. But both of you want to be head, both want to place your own mold upon the work. God grant that you may place the image of Jesus on the work. If you do this you will be raising up missionaries who will, if you have wisdom, be instructed and educated to aid and carry forward the work. But neither you nor Elder Andrews is wise in this direction. You do not make use of talents right within your reach; you are not enlisting into the service men who will scatter far and wide an influence for God.

Rise early in the morning, and devote precious hours to searching your hearts and to prayer. I see great dangers ahead. You cannot accomplish much unless you pray much. Jesus is your helper. Time is short. Do not waste hours in self-pleasing, but do all that you can in the [love] of Jesus. Carry out simplicity in dress and in manners. Do not ape English gentility. Annie can exert an influence in coming close to those whom she can help. She can be kind and sympathetic, loving as Christ loved. There are conscientious lambs of the flock that need to be fed with milk.

Carry out every ray of light God has given you in regard to simplicity of dress and kindliness of manners. We must eat, we must drink, and we must be clothed, but let these matters have only their due attention. They are very apt to attain altogether too much importance while the soul culture is made secondary.

I have been telling the people today that no woman has a right to put a stitch of ornament on any article of dress or furnishing, or provide one superfluity in food. Because she belongs to God, her time and talents belong to God. While engaged in these things she can be doing work for the Master and, by intellectual culture, can be fitting herself for religious duties. Then women will come nearer to the Saviour's requirements. I have tried to impress upon all present their individual obligation. I impress it upon you both, that you may, by your life and course of action, impress it upon others.

If you have success in your mission, you must put "I" out of sight and live with an eye single to the glory of God. You are now in England. Seek to make yourself the right man by abiding in Jesus Christ. Do not be every preparing to work, but branch out and work, and wheel in all the talent and help you can get. There will be talent. There is precious talent. Avail yourselves of it. He is a wise general who will teach others to do. You both have a work to do for yourselves. You want in you the living

springs of benevolence, faith, hope, and courage to push the work against seeming impossibilities. Jesus went about doing good. You are both too selfishly inclined to keep things within yourselves. Let not yourselves become a center. Reach out. Embrace others. Be open, confiding, generous, unselfish. Do not narrow down the work. Oh, put on Christ, put Him on by living faith!

If I did not know you both I would not write as I do, but I anticipate that there will be no great work done, because you do not work right. You do not know how to make the most of every privilege and every talent. You would rather do all yourselves than have others do the work and have their share of the credit. Oh, how can the Lord do much with us when we strive so feebly to represent Jesus? I know you will not be successful unless you know your weakness and lay hold on the strength of Jesus. You want your hearts to be not moral icebergs, but sympathetic, kindly, looking away from self, working out of self, having the good of souls constantly in view. Encourage Christian association and confidence. If Jesus is in you a well of water springing up into everlasting life, you will refresh all around you. Never by your coldness repel; never by your indifference lead others to think you cold and unloving. Jesus loved the weakest, the humblest. The ignorant are to be informed, the weak strengthened. I beg of you not to lose sight of the work.

But now is my time to speak. The last hymn is now being sung. God bless you both, for you are dear to Christ, and dear to me, His humble servant.

Lt 41, 1879

Children

Denison, Texas

January 29, 1879

Dear Children:

It is quite a sacrifice to me to give up seeing you. I had become very anxious to meet you again, but we were astonished to learn how much such a trip would cost. We feared that you would think we must see you at all hazards. Now there is nothing so very pressing, but at the same time it would be a great pleasure to meet with our dear children. You can reckon up the cost for yourselves and see how much means it must cost—seventy-one dollars (\$71) from Denison to San Francisco. Just the cost from Battle Creek here I cannot tell. You may be assured it is a denial to us both to miss seeing you and consulting upon different matters. But letters can do this.

Father had a telegram ready to send when I carefully suggested the cost. He was so elated with the possibility of your coming, he had not once considered this. Father has all confidence in you, whatever he may write to the contrary.

We received Testimony No. 28 yesterday. We have enough matter written to issue another at once. What is best to do about it? One subject is upon courtesy, one on health of ministers—in regard to their manner of speaking—another in regard to leaving a place with the work half finished, and the most important of all is in reference to vowing or pledging and not feeling responsible to meet these pledges. With what you have on hand, there is abundance for this purpose. Some things I desire to have out at once.

Sanctification should be set and clean proofs sent to me. It will, with some additions, make a nice pamphlet by itself. The other subjects all must go in Testimony No. 29. Your father does not write much now. It seems to make him nervous. But he is very active all the time.

Last Monday we went about fifteen miles to consummate a trade for mules and new milch cow. In a few days we shall have abundance of milk. We have paid ten cents per quart for milk that tastes of cotton seed and is not good at all.

It was so hot Monday we spread umbrella and put a heavy, lined cape over that. The sun pelted down so hot. It is rainy today, which will start the grass. Family gardens are made all around us. We have had no occasion for fire for several days.

I think the way is prepared for Willie and Mary's help, for you should both stand together in any place. I have written much to California right to the point. What do you think of our taking time to go by private conveyance in a company to Colorado? Think we could spare the time? We will have teams and a company of about twenty.

Mother.

Lt 42, 1879

White, J. E.

Battle Creek, Michigan

November 21, 1879

Dear Son Edson:

I have just read your letter. You write intelligently in reference to the course to be pursued in the office of publication on the Pacific coast, and had I confidence that your present state of feelings would be lasting, I should breathe more freely. But your impressions and convictions of the Spirit of God have hitherto been like the morning dew before the sun. The work has not gone to the depths of the soul, making a radical change. Warnings and counsel have followed you at every point. The trouble is, Edson, you will not be managed.

You are continually devising and executing plans. You have managed the council in a great degree, and you have a faculty of clothing your propositions with such a dress that others are inclined to view things in the light in which you view them. They do not look upon matters deeply and carefully, in that sensible, practical light in which they should. You are ardent and you take a very hopeful view of matters. You think everything is coming out all clear and you have frequently, to gain your purpose and get consent to your plans, kept back a part of the truth which, if known, would bring out a different decision. When your plans are adopted, frequently the council is in blindness as to what they are doing, and matters come out in every way differently from what was expected. Satan places his magnifying glasses before your imagination, and then you move with exaggerated expectations, and failure and loss are the sure result. You have managed too much. You seem to have a frenzy to manage means, and were half your zeal to spend means manifested to economize and retrench and save, there would be a very different condition of things in the office.

Your having no horror of debt is bad for you, bad for the office. I do not think that the true state of the financial standing of the office should be known, for it will be its ruin if it is. Your only course is to make no rash moves. As you say, do the best you can, and wait and see what the Lord will do in the case. I cannot now say decidedly whether the Lord will give you another trial in connection with the office. I dare not by word or thought let my motherly feelings gain the least advantage to run the least risk of imperiling the office. It is safe to look to God and to trust in Him, to show great diligence in regard to time and earnestness and perseverance to do anything. You have taken your case in your own hands and told what you would do and what you would not do.

You have lessons that you must learn if you would be an heir of heaven. Your case is not hopeless. There are provisions made for you if you will comply with the conditions laid down in the Word of God. But you are headstrong. You will lead, but not be led. To overcome self is a battle that is before you which will require constant grace from God.

How matters will come out in the office eventually I know not. One thing I do know, that Satan is waiting to take every advantage of the circumstances as they exist at the present time, to make capital out of it over which he will exult and God's people be discouraged. In your own behalf I do not wish you to be deceived. Our time here is short at best, and we want every move we shall make to tell in the strengthening and the advancement of the cause of God. You have not been true to yourself or true to the interests of the cause of God, because you have not battled with your own peculiar temperament which has all your life kept you under a yoke, a galling yoke, and neutralized all the good you would do.

I want you this time, if possible, to see your mistakes, your defects, and make most earnest reformation. Let your cry be to God, Convert my inmost soul. Plead with God for the transforming power of His grace. Hold fast to your Saviour as did Jacob, until God shall not only reveal to you yourself, but shall reveal to you Himself, and you shall see in Jesus a strength and support, a brightness and power you have never sensed and realized. Your soul's salvation is in great peril, and now do not, I plead with you, deceive your own soul. If your faith perseveringly grasps the promises, you will prevail. This is the victory that overcometh the world, even our faith.

As long as you are true to yourself, no adverse power of earth or hell will be able to destroy your peace or interrupt your communion with God. If you fear God, you need not walk in uncertainty. If you please Him, you will secure everything which your soul requires. The language of an eminent Christian was, "There is nothing in the universe I fear, but that I shall not know all my duty, or shall fail to do it."

Let these words be your motto: Stand up for Jesus, though it may require any sacrifice, any self-denial. Stand up for Jesus; anywhere, anywhere, stand up for Jesus. Do all your work as though you could see through the veil and God's eye were directed full upon you, taking cognizance of every action. He hath purchased you with His own blood; and when you need His help, call upon Him, and you will have it. It is then Jesus will stand up for you. Let your short, uncertain life be a continual preparation for the future immortal life. Temptation is allowed to come upon us to discover the character we possess and to improve our defects. There are continual solicitations to sin which are disguised to deceive and allure the soul to ruin. Satan will transform himself into an angel of light, and he is constantly plotting to rob God of His glory in the destruction of souls. I beseech of you for your soul's sake to resist the devil that he may flee from you.

Hang your helpless soul on God. Follow the light given you of heaven. Give up your selfishness, your self-assurance. Solicitations to evil will meet us on every hand, and a thousand voices will beat on us to follow to our ruin.

I do not think Frank Belden and you should be associated together. You are too much alike. You hurt one another. Frank, poor boy, might have been a smart, capable young man, having a power of influence for God. But he is a spendthrift. He has no moral power to resist evil. He is not in favor with God. He might make a useful hand in the office but he will not see himself and reform.

Mother.

Lt 43, 1879

White, W. C.

1879

Dear Willie:

We see no other way but that you must come to Colorado at once. Your presence must be here if we go to the camp meetings. We have done what we could. Now you can come in to good advantage. Do not delay coming. See Olmstead at once. He has not left things in right shape. Great perplexities have come upon us through him. Father is fearing constantly a second summons. This must not be. May is well. We shall leave Colorado as soon as we can see you, if not before.

Mother.

Lt 44, 1879

Glenn, W. N.

1879

Dear Brother [W. N.] Glenn:

I feel deeply in regard to the office at Oakland. While in Oregon some things were shown me in the night season upon two different occasions. I was shown that the dreams given were of God, but they were not carried out by all. No one man should have the control of matters there in the office unless that one were fully qualified. There are a large amount of means sunk in the office by paying higher wages for labor than are at all necessary. Brother Glenn makes a failure here. At the wages now given to the hands, the office would soon eat up itself. There is a gathering together of hands—more than are required for the work.

Brother Glenn, you may not realize this that I am about to write, but as it has been presented before me I will not withhold it. You are not a financier. You fail to counsel because you feel that you can discern all the liabilities and the consequences better than any other one. This is a mistake. In employing and discharging hands you make a great mistake. In working nights you unfit yourself for clear and undimmed intellect through the day so that you have not the healthful vigor of mind to plan and execute. Your powers are enfeebled by night work. With proper management there might be but very little night work. Your gas bills are enormous. These outgoes are not realized.

Those who are employed are paid too high wages, and your night work unfits you to see through the day that they work to the best advantage. To have less help and let the work drive your hands would be better economy and better for your hands. To have too many hands has a demoralizing influence upon those at work, and again it takes a very large income to pay them. As it is, it would be better for the office were there no job work done. But if the job work were managed upon a close, economical plan, it would be a financial success. You get in a drive and employ hands, but when the drive is over they are still retained at high pay, when not positively necessary. You seem to have no faculty to say, "You are no longer needed."

Brother Glenn, your night work is disqualifying you to think and act with quickness and with sound judgment. You should take your full amount of sleep and bring matters in a shape where you can do this.

Lt 45, 1879

Donaldson, Edith

Denison, Texas

March 22, 1879

Dear Sister Edith [Donaldson]:

I write you a few lines this morning, although I am in poor condition to write to anyone. I took cold on our three-day journey from Dallas and am suffering in consequence. We held quite a number of meetings in Dallas, but could not remain long, as would appear best, on account of the promise to speak to the people in Denison. We left Dallas last Wednesday morning with two heavy wagons, loaded, two two-seated wagons called "hacks," and our phaeton, Brother McDearmon and family and goods. We were moving on to Denison. We had our large family tent and pitched it and for two nights occupied it. Fifteen composed our caravan; Elder Kilgore and his brother Scott, Brother and Sister McDearmon—their two children, Hattie and Joseph—their niece Nettie Cole, and grandson Homer Salisbury, Brother Moore and his son Willie, Brother and Sister [A. G.] Daniells, Sister Davis, Brother and Sister White. We found that Brother and Sister McDearmon and family endured the journey much better than they feared. They will go through with the company to Colorado. I believe that they will enjoy good health there.

We arrived at home in Denison before the Sabbath and were well arranged before sundown.

Now Edith, we do not want you to leave Battle Creek. In regard to the unhealthy climate of Michigan, what can Sister Wood plead in regard to Oregon? Spring in Michigan is rather trying and winter too; summer is less objectionable. But we want you to go to the mountains of Colorado with us and pass the summer with us in that healthful climate. You may prosecute your studies there some, but not much. There is no need for you to break up your plans. I cannot consent for you to leave Battle Creek. I want you to accompany us in May to Colorado; shall write to your parents in regard to the matter.

I do not like to have Sister Wood influencing you to leave Battle Creek. Of course you will remain until we can see you. Make all your calculations to go with us, for we shall think best to have you do



so. Do not be the least bit discouraged. Lighten up on your studies and take things easier. Be of good courage and do not let anything trouble you. You must write me fully in regard to yourself and your purposes; but we will see you in the course of two weeks. We feel a deep interest that you should succeed in your plans in regard to education. Do not be discouraged or scared out by anyone's presenting the doleful side of the picture to you. If it is the will of God for you to remain in Battle Creek, He will preserve you. And if it is best for you to take things more moderately, and build up physically as well as mentally, God will bless and make your efforts successful.

Now I beseech of you to cast all your care, my dear child, upon Him who careth for you. Do not be of a doubtful mind, but trust the dear Saviour fully, implicitly. He loves to have us trust Him, and He will respond to the confidence we give Him. Now, dear Edith, be of good cheer. Watch and pray and trust, and the dear Lord will not suffer you to faint and fall.

Many may talk of its being so unhealthful in Michigan, but I find Michigan is not the only place that is unhealthful. There are many places very bad for health that have until the past season borne a reputation of being very healthful. Texas is one, and I hope you will feel that God can preserve you from the pestilence that walketh in darkness and wasteth at noonday as well in Michigan as in any other place. Sister Wood has buried three loved ones in Walla Walla, and does she think to return to that more healthful climate?

Dear Edith, may you, my dear child, have strength, fortitude, and courage and perfect trust in God. Jesus lives. He will cheer. He will bless, He will give grace. Only trust Him. He loves you and He doth not willingly afflict or grieve the children of men. He loves to see us cheerful, hopeful, and happy.

And now I will say farewell till we meet you. Do not leave Battle Creek till I shall see you.

In much love,

Mother.

Lt 46, 1879

Canright, Lucretia

Denison, Texas

February 21, 1879

Dear Afflicted Sister:

I would much prefer to be with you and converse with you, but this is impossible. I might say to you I sympathize with you in your feebleness, but when I think of you it seems ever sure to me and vivid before me that you are sustained by arms that never tire, and comforted with a love that is unchangeable, enduring as the throne of God.

I do not look upon you as repining in your feebleness, but as one upon whom the countenance of the Lord shineth, giving light and peace, whose soul is in fellowship with the Father and with His Son Jesus Christ, growing daily in the knowledge of the divine will, partaking of the divine nature, increasing in reverence, childlike holy trust, and confiding love. Never did the appreciation of Christ's

blood, which pardons, seem to you so precious, so priceless as in your feebleness, when your hold is loosening upon the world.

You have been growing in inward experience, and others may profit by your counsel and your advice. Religion to you, my precious child, has become more and more beautiful. You now find so much comfort sitting at the feet of Christ and learning of Him. The fear of death is past. If there is any terror in the look of the last dread enemy, it is driven away by looking unto Jesus, for He has brightened the tomb by His sacred presence. There is that in your heart which will not rest unless enfolded in the arms of infinite love.

Dear child, your pilgrimage is nearly ended. We will not set up our wishes and our wills, but we will let you rest in hope till the Lifegiver shall call you forth from your prisonhouse to a bright immortality. Jesus is just the Saviour for you now, the One whose bright presence will make, in any place, your heaven. Your life, my precious child, is hid with Christ in God, and when He who is your life shall appear, then will you also appear with Him, clothed with immortality and eternal life. Do you behold His glory in your failing strength, full of grace, mercy, and peace? And do you turn to Him like the needle to the magnet?

Your days may not all be clear and joyful, but let not this afflict you. In meekness, faith, and endurance, wait, hope, and trust. Your life is hidden with Christ in God. Your life, even now, may be a lesson to all, showing that one can be happy in the failing of strength under affliction. When the deep waters go over the soul, God's presence makes holy the chamber of His dying saints. Their patient endurance and joyful constancy, their support by an unseen power, is a powerful testimony in favor of the Christian's religion and the Christian's Saviour. These light afflictions will be a transforming power, refining, purifying, ennobling, and fitting for the courts above.

Oh, the Christian's last days may be fragrant because the beams of the Sun of righteousness shine through the life, diffusing a perpetual fragrance. Oh, what reason have we for joy that our Redeemer poured out His precious blood on the cross as an atonement for sin, and by His obedience to death brought in everlasting righteousness. You know that today He is at the Father's right hand, a Prince of life, a Savior. There is no other name wherein you can trust your eternal interests, but in Christ you may rely fully, implicitly. Christ has been loved by you, although your faith has sometimes been feeble and your prospects confused. But Jesus is your Saviour. He does not save you because you are perfect, but because you need Him and in your imperfection have trusted in Him. Jesus loves you, my precious child. You may sing,

"Under the shadow of Thy throne

Still may we dwell secure;

Sufficient is Thine arm alone,

And our defense is sure."

Now the call comes for my letter to mail. Goodbye for the present. Love to all members of the family. Your sister in Christ.

Lt 47, 1879

Walling, Mr.

Battle Creek, Michigan

November 12, 1879

Dear Nephew:

I find that no family is willing to take your girls and board them unless the pay for their board is forthcoming from me. This is no more than you could expect. [But] I cannot, as I have written to you, be responsible longer for them. Every week four dollars is required, unless I take care of them myself. This I cannot do until you will comply with my request.

Many say to me, "If you will be responsible, we will take charge of the children." Both should attend school some years yet. They can have the advantage of the best school in the world in Battle Creek, but I do not propose to be at the expense of educating these children, and clothing and boarding them, as I have done for six or seven years.

The children have made rapid progress in their studies and need the advantage of school for years to come. But if you will give me no assurance that these children shall remain until they are of age, then I must send them to you when Mr. McDearmon comes home about the first of next month. Everything here is rising—clothing and provisions. But I would, should you give me a writing where I could hold the children till they were of age, take them as my own and give them a complete education. I must hear from you on this point at once.—Ellen G. White.

Lt 48, 1879

Stillman, Brother and Sister

June 1879

Dear Brother and Sister Stillman:

Last Monday afternoon [June 23, 1879] upon the Minneapolis campground, after speaking to the people with earnestness, I called for those who were seeking the Lord to come forward. Many responded to the invitation. As usual, we bowed down to pray. Elder Babcock led in prayer. I tried to pray. I felt greatly distressed. My burden was for the ministers as well as the people.

I began to cry to God most earnestly, when I was lost for a time to all around me. There appeared before me a dark cloud in the shape of a wing; in appearance it was like steel. It seemed to be stretched over the ministers, and appeared to be between them and the people. I heard the voice of the ministers in an indistinct murmuring, as though a mile off.

I then heard a voice, very musical, saying, "And why doest thou question God, thou presumptuous child? Will He answer thee? God has a right to do what He will with His own. It is the unbelief of thine own heart which can be found alone in thy Redeemer. If thou wilt believe the promise of God, thou shalt be made free indeed. Poor wandering sheep from the fold of the Good Shepherd, seeking for rest and peace but not finding it. In Me is peace, in Me is rest. Wilt thou still doubt My love? Wilt

thou come unto Me, the fountain of life? I gave My life for thee. What hast thou done for Me? Shall I come again and die the second time to make you believe?

“What greater evidence can I give you of My love than that which I have given? I died for you. If thou wilt believe in Me and in My power to save you, Satan’s power shall have no dominion over you.”

I looked to see to whom these words were address, and Lo! it was you, my sister. You were looking beseechingly, saying, “Help me, Lord, and I will do anything.”

The answer came, “Only believe and thou shalt see of the salvation of God.”

The scene passed away. The burden was still upon me and I was bowed in the attitude of prayer.

I wish to add no words to that I have written.

Your sister in love.