

Ellen G. White 1880 Letters

Lt 1, 1880

Canright, D. M.

Battle Creek, Michigan

October 15, 1880

Dear Brother:

I was made sad to hear of your decision but I have had reason to expect it. It is a time when God is testing and proving His people. Everything that can be shaken will be shaken. Only those will stand whose souls are riveted to the eternal Rock. Those who lean to their own understanding, those who are not constantly abiding in Christ, will be subject to just such changes as this. If your faith has been grounded in man, we may then expect just such results.

But if you have decided to cut all connection with us as a people, I have one request to make for your own sake as well as for Christ's sake: keep away from our people, do not visit them and talk your doubts and darkness among them. Satan is full of exultant joy that you have stepped from beneath the banner of Jesus Christ and stand under his banner. He sees in you one he can make a valuable agent to build up his kingdom. You are taking the very course I expected you would take if you yielded to temptation.

You have ever had a desire for power, for popularity, and this is one of the reasons of your present position. But I beg of you to keep your doubts, your questionings, your skepticism to yourself. The people have given you credit for more strength of purpose and stability of character than you possessed. They thought you were a strong man; and when you breathe out your dark thoughts and feelings, Satan stands ready to make these thoughts and feelings so intensely powerful in their deceptive character that many souls will be deceived and lost through the influence of one soul who chose darkness rather than light, and presumptuously placed himself on Satan's side, in the ranks of the enemy.

You have wanted to be too much, and make a show and noise in the world, and as the result your sun will surely set in obscurity. Every day you are meeting with an eternal loss. The school-boy who plays truant thinks he is cheating his parent and his teacher; but who is meeting with the greatest loss? Is it not himself? Is he not cheating and deceiving himself, robbing himself of the knowledge he might have? God would have us become efficient in copying the example of Christ in good works; but you are playing truant, you are nursing [a] feeling which will sting and poison your soul to its own ruin, playing truant upon important eternal things, robbing your soul of the richness, the knowledge of the fulness of Christ. Your ambition has soared so high, it will accept nothing short of elevation of self. You do not know yourself. What you have always needed was a humble, contrite heart.

What life was that of Christ? He was just as certainly fulfilling His mission as the Pattern Man when toiling as a carpenter, and hiding the great secret of His divine mission from the world, as when He trod the foaming, white-capped billows on the sea of Galilee, or when raising the dead to life, or

when dying [as] man's sacrifice upon the cross that He might lift up the whole race to a new and perfect life. Jesus dwelt long at Nazareth, unhonored and unknown, that the lesson in His example might teach men and women how closely they may walk with God in even the common course of daily life. How humiliating, how rude and homely was this condescension of the Majesty of heaven, that He might be made one of us. He drew the sympathy of all hearts by showing Himself capable of sympathizing with all. The men of Nazareth in their questioning doubts asked, "Is not this the carpenter, the son of Joseph and Mary?"

Heaven and earth are no wider apart today than when common men of common occupation met angels at noonday, or when on Bethlehem's plains shepherds heard the songs of the heavenly host as they watched their flocks by night. It is not the seeking to climb to eminence that will make you great in God's sight, but it is the humble life of goodness, of fidelity, that will make you the object of the heavenly angels' special guardianship. The Pattern Man, who thought it not robbery to be equal with God, took upon Himself our nature, and lived nearly thirty years in an obscure Galilean town, hidden away among the hills. All the angel host was at His command, yet He did not claim to be anything great or exalted. He did not attach Professor to His name to please Himself. He was a carpenter, working for wages, a servant to those for whom He labored, showing that heaven may be very near us in the common walks of life, and that angels from the heavenly courts will take charge of the steps of those who come and go at God's command.

O, that the Spirit of Christ might rest upon His professed followers. We must all be willing to work and toil, for this is the lesson Christ has given us in His life. If you had lived for God in common things, doing your work purely and faithfully when there was no one to say it was well done, you would not be in your present position. Your life you could make faithful by good words wisely spoken, by kind deeds thoughtfully done, by the daily manifestation of meekness, purity, and love. In view of all the light you have had, I fear you have made your final move. You have given Satan every advantage.

Decisions may be made in a moment that fix one's condition for ever. Satan has come to you, as he came to Christ, with the presentation of worldly honor and glory if you will only acknowledge his supremacy. This you are now doing. But before you take one more step, I beseech you to reflect.

What record are angels making in regard to you? How will you meet that record? What excuse will you render to God for the abrupt apostasy? There has ever been with you a desire to do a large work. Had you been content to do your small work with thoroughness and fidelity, this would meet the approval of the Master. But remember, it would take the work of a lifetime to recover what a moment of yielding to temptation and thoughtlessness throws away.

We are traveling, strangers and pilgrims, traveling to a better country; but it would be better for you and me to be beasts of burden to plow the field rather than to be in heaven without a heart to sympathize with its inhabitants. By a momentary act of will you may place yourself in the power of Satan, but it will require more than a momentary act of will to break his fetters and reach for a higher, holier life. The purpose may be formed, the work begun, but its accomplishment will require toil, time and perseverance, patience and sacrifice. The man who deliberately wanders from God in the full blaze of light will find, when he wishes to set his face to return, that briars and thorns have grown up in his path, and he must not be surprised or discouraged if he is compelled to travel long with torn and bleeding feet. The most fearful and most to be dreaded evidence of man's fall from a

better state is the fact that it costs so much to get back. The way of return can be gained only by hard fighting, inch by inch, every hour.

Heaven's path is too narrow for rank and riches to ride in state, too narrow for the play of ambition, too steep and rugged for carriages of ease to climb. Toil, patience, self-sacrifice, reproach, poverty, hard work, enduring the contradiction of sinners against himself, was the portion of Christ, and it must be the portion of man if he ever enters the paradise of God.

If your present faith is yielded so easily, it is because you never sent down the taproot in clinging faith. It has cost you too little. If it does not sustain you in trial and comfort you in affliction, it is because your faith has not been made strong by effort and pure by sacrifice. Those who are willing to suffer for Christ will experience more joy in suffering than in the fact that Christ has suffered for them, thus showing that He loved them. Those who win heaven will put forth their noblest efforts, and will labor with all long suffering, that they may reap the fruit of toil.

There is a hand that will open wide the gates of Paradise to those that have stood the test of temptation and kept a good conscience by giving up the world, its honors, its applause, for the love of Christ, thus confessing Him before men, and waiting with all patience for Him to confess them before His Father and holy angels.

I do not ask an explanation of your course. Brother [C. W.] Stone wished to read your letter to me. I refused to hear it. The breath of doubt, of complaint and unbelief, is contagious; if I make my mind a channel for the filthy stream, the turbid, defiling water proceeding from Satan's fountain, some suggestion may linger in my mind, polluting it. If his suggestions have had such power on you as to lead you to sell your birthright for a mess of pottage—the friendship of the Lord's enemies—I want not to hear anything of your doubts, and I hope you will be guarded, lest you contaminate other minds; for the very atmosphere surrounding a man who dares to make the statements you have made is as a poisonous miasma.

I beg of you to go entirely away from those who believe the truth; for if you have chosen the world and the friends of the world, go with those of your own choice. Do not poison the minds of others and make yourself Satan's special agent to work the ruin of souls. If you have not fully taken your stand, make haste to resist the devil before it shall be forever too late. Do not take another step into darkness, but take your position as a man of God.

If you would secure the grand aim and purpose of life without mistake in your choice or fear of failure, you must make God first and last and best in every plan and work and thought. If you want a path that leads straight into darkness, you have only to cast the light of God behind you, live without God. When God points out your path and says, "This is your way of safety and peace," you have only to set your face in an opposite direction from the way of the Lord, and your feet will take hold on perdition. The voice of the Lamb of God is heard speaking to us, "Follow me, and ye shall not walk in darkness."

God has chosen you for a great and solemn work. He has been seeking to discipline, to test, to prove you, to refine and ennoble you, that this sacred work may be done with a single eye to His glory which belongs wholly to God. What a thought that God [chooses] a man and brings him into close connection with Himself, and gives him a mission to undertake, a work to do, for Him. A weak man is

made strong, a timid man is made brave, the irresolute becomes a man of firm and quick decision. What! is it possible that man is of so much consequence as to receive a commission from the King of kings! Shall worldly ambition allure from the sacred trust, the holy commission?

The Majesty of heaven came to our world to give to man an example of a pure and spotless life, and to sacrifice Himself to the joy of saving the perishing. Whoever follows Christ is a co-laborer with Him, sharing with Him the divine work of saving souls. If you have a thought of being released from it because you see some prospect of forming an alliance with the world, which shall bring yourself to greater notice, it is because you forget how great and noble it is to do anything for God, how exalted a position it is to be a co-laborer with Jesus Christ, a light bearer to the world, shedding light and love upon the pathway of others.

You will have a great conflict with the power of evil in your own heart. You have felt that there was a higher work for you, but oh, if you would only take up the work lying directly in your path, and do it with fidelity, not seeking in any way to exalt self, the peace and joy would come to your soul, purer, richer, and more satisfying than the conquerors in earthly warfare. To live and work for God and make the best use we can of all our time and faculties, is to grow in grace and knowledge. This we can do, because it is our work. You must needs put away your questioning doubts, and have full faith in the reality of your divine mission to be indeed successful in labor.

The joy, the success, the glory of your ministry, is to be ever ready with listening ear to answer the call of the Master, "Here am I, send me." Here, Lord, with my heart's best and holiest affections; here, take my mind with its purest and noblest thoughts, take me, and qualify me for Thy service.

I now appeal to you to make back tracks as fast as possible; take up your God-given mission, and seek for purity and holiness to sanctify that mission. Make no delay; halt not between two opinions. If the Lord be God, serve Him; but if Baal, serve him. You have the old lesson of trust in God to learn anew in the hard school of suffering. Let D. M. Canright be swallowed up in Jesus. What is your life? The answer was given by a voice from heaven long ago. It is like a vapor of the morning that appeareth for a little time and then vanisheth away.

Our names may be called in a little while, and there will be none to answer. Let that life be hid in God, and that name be registered in heaven, and it is immortalized. Follow on wherever Christ leads the way, and let the footprints which you leave behind you on the sands of time be such that others may safely follow in the path of holiness.

All along the path that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings from God's messengers not to go on, and God will make it hard for the heedless and the headstrong to destroy themselves. All the way up the steep path leading to eternal life are well springs of joy to refresh the weary. The true, strong joy of the soul begins when Christ is formed within, the hope of glory. If you now choose the path where God leads, and go forward where the voice of duty calls, the difficulties which Satan has magnified before you will disappear.

No path is safe, save that which grows clearer and firmer the farther it is pursued. The foot may sometimes slip upon the safest path. In order to walk without fear, you must know that your hand is firmly held by the hand of Christ. You must not for a moment think there is no danger for you. The

wisest make mistakes. The strongest sometimes falter. The foolish, self-confident, heady, and high-minded, who press heedlessly on upon forbidden paths, flattering themselves that they can change their course when they please, are walking upon a path of pit-falls. They may recover a fall, a mistake they make, but how many make one misstep which will prove their eternal ruin. If you play the policy of non-committal in order to gain objects you would otherwise fail to obtain, if you secure by art and cunning what should be won by perseverance, toil, and conflict, you will be entangled in a net of your own weaving, and will be ruined, not only for this world, but for the future life.

God forbid that you should make shipwreck of faith here. Look at Paul; listen to his words sounding along the line to our time: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only but unto all them also that love his appearing." Here is the battle shout of victory from Paul. What will be yours?

Now, Elder Canright, for your soul's sake grasp firmly again the hand of God, I beseech you. I am too weary to write more. God deliver you from Satan's snare is my prayer.

Lt 1a, 1880

Fairfield, William

Battle Creek, Michigan

January 5, 1880

Dear Brother:

Your case urges itself upon me tonight, and I wish to write you and speak to you as my brother in Christ. I have been shown that you are in temptation, under a cloud, but God has not forsaken you by any means. It is no evidence that you are not a child of God because you are assailed with temptations and buffeted with perplexing doubts. Angels of God are guarding you. But serious dangers threaten you should you yield to Satan's suggestions. Should [you] make a wrong decision, you will not imperil merely your own soul but the souls of others—how many, the judgment alone will reveal. The Spirit of God is touching the strings of your soul that it shall produce sweet harmony.

The Lord in His providence brought Willie Fairfield and Sprague in connection with His work. You were both young men of promise. The Lord loved you. He had a place for you [to] fill in His vineyard. You had your trades to learn, your characters to form. Satan would not allow young men like these to engage in the work of God without doing his uttermost to hedge up the way. He has assailed you both. Your marriage, Dr. Fairfield, would prove to you a blessing or a curse. It rested with you to determine this. Your wife was not that sympathetic woman she might be with cultivation. This you need to know and to help her to be congenial. You have the qualities to make a most successful man, and God would have you to be a man of His love, after His own heart. You have precious traits of character. You have a purpose, a principle, a faithful adherence to the voice of conscience.

God would have you His worker in the sanitarium. You can do good; you can be a great blessing to humanity. You can make a success and be of that character which Isaiah represents. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isaiah 13:12.

You have been schooled in self-reliance. You dared not follow the course others pursued around you. The fear of God has been before you and a wide field of usefulness is open before you.

But you have been perplexed, troubled and distressed in mind, thrown into uncertainties. Some things my husband has said and the course he has pursued has not been all as it should be. It has thrown you into uncertainty and plunged you into unbelief. Satan has come in and has tempted and has suggested many things to your mind. God does not, neither has He, justified my husband in any thought, word, or action contrary to the plain Christian course marked out in His Word. But God has been very merciful, for His shattered nerves, and his diseased head has led to the extremes he has shown in his life. Some cannot understand his condition; but the Lord knows and bears with his weakness.

These things in my husband have [Remainder missing].

Lt 2, 1880

Haskell, S. N.

Battle Creek, Michigan

November 8, 1880

Dear Brother Haskell:

We are very busy at our work. We never had more to do than at the present time. Articles for Signs and matters for sanitarium were crowding in, and looking over and revising letters for my children keep me fully occupied. I can not sleep more than four hours each night, and frequently not more than three. I wrote you a letter, but I have mislaid it. It was written more than a week ago. It does not appear, and so will write you again.

My husband appears well, kind, and cheerful. We have purchased us a home about one mile from the city on Goguac Road. We shall move as soon as we can get the people out who are in it.

In reading the letters I have written to Willie, I find some things plainly stated in reference to the things I have been shown regarding the office of publication being involved, and that there had been with Willie and yourself a mistake in lowering the prices of our books so low that the office could not prosper. This was poor policy. These plans appeared right to you both, but was the worst thing you could do for the office. It belittles the value of the books, and when once placed at so low a figure, it will be very difficult to increase the price so that they will be placed at their proper value.

Another mistake I was shown was in regard to our ministers. They have but little to encourage them. Their wages are placed away down below that of men who are day laborers, and they have sacrifices of no ordinary character to make. And while there is no more encouragement given them, but little can be expected in the increase of laborers. The work of the ministry is belittled. Satan tempts men today as he ever has done, and there will soon be a dearth of ministers. I am alarmed at the prospect. I must say, Hold on, Brother [S. N.] Haskell; hold on, Brother [B. L.] Whitney; hold on, Brother [G. I.] Butler. Study from cause to effect more critically. There must not be a one-sided view taken of these things. I was not a little surprised, and I must say, alarmed at the outlook. You know I have felt a very deep interest in tract and missionary work, and it may be my strong and urgent

appeals have done much to mold matters as they now exist. But the last view, as I read what I wrote last fall, shows me that there is great danger of running everything into the tract and missionary work. This vigilant missionary work is as a wheel within a wheel, but, at the same time, it must not swallow up other interests.

The office of publication must not be crippled in any sense to keep this branch in vigorous action, leaving the matter of profit to the tract and missionary society, while but little profit, if any at all, comes to the publishing house. Dr. [J. H.] Kellogg is also a drain upon the office of publication.

When the resolution was adopted that this small source of income, besides their small wages, was cut off from our ministers in the selling of our publications, I said to myself, "All wrong." There will be a serious reaction from this. I am sure that the heart and soul is being taken out of our ministers by these movements, and I must not keep silence. The interests of every part of the cause are dear to me as my life, and every branch of importance. I was shown that there was danger of making the tract and missionary work so absorbing that it will, through a multiplicity of plans, become perplexing and intricate. "Too much machinery," was repeated to me by the angel. [With] more simplicity in Sabbath-school work, [and] less machinery in missionary work, more would be accomplished with less expenditure of means. [We] get above the simplicity of the work. I find these things written, and I must get them before some of our working men. Now is the time to work and work in God. Out of God our work will be as nothing. There must be more encouragement given to our ministers.

The only reason that my husband's influence today is not what God designed it should be is because he was not patient, kind, and forbearing. Severity and too much dictation became interwoven with his character. You have seen and felt it. Others have felt it. [This] has marred the work of God from time to time. Repetition of this very course of action made it habit.

You, my brother, are in danger of failing just where he has failed. You are in danger of mingling self with your work, and of being dictatorial and exacting and overbearing. Unless you are guarded, you will assuredly fail on this point. Your feet will slide unless you place them in an even path and grasp firmly from above.

Elder [B. L.] Whitney is growing into a sharp, domineering, ruling power. He must see and sense this and reform in this particular, or his labors will prove a failure. Unless he has the kindest regard for the feelings and rights of his ministering brethren, he will lose their love, their affection, and respect. This domineering spirit, exercised in sharp-cut and overbearing words, will become habit, which will prove [a] controlling power.

The position of my husband, his age, his affliction, the great work he has done in the cause and work of God have fastened him in the affections of his brethren that many things he might say that savor of sharpness would be overlooked in him, that would not be regarded in the same light if spoken by younger ministers. They will find themselves without the confidence of the church and brother ministers, when such a spirit is exercised. Those who can see these things of which they have complained in my husband must not go and do likewise and even ten times worse. Such a manifestation is so inappropriate so unbecoming, and entirely out of place that the frown of God is upon it, and He will in no case sanction such a spirit. I entreat of you, Brother [S. N.] Haskell, to never even once put on the garment of severity and ruling.

I was shown in my last vision that you and Elder [B. L.] Whitney were in danger of giving an example of extravagance in the expenditure of money for books not on present truth. Many who do not need these books, whom they will not benefit at all if offered for sale by our ministers, will purchase them if the statement is made that the profits on such books go to the tract and missionary society; and the money thus expended should have purchased publications on present truth, which they needed. There should be a leaving off before there is a beginning to purchase costly Bibles. When poor ministers see these good and extravagant Bibles, they will have them who are the least able, and as a result, they can not supply themselves with works treating on our faith. You need to study carefully and critically how best to preserve the simplicity of our faith in everything.

You are in danger, my brother, of making mistakes of handling too large a business, and making a failure. We are spreading over a greater work than can be looked after and kept in working order. While we should be ever ready to follow the opening providence of God, we should occupy no more ground in branching out than there are means to care for the interest. While there are larger and broader plans, there must be encouragement given to our young ministers to act in the work, and [to] be trained and educated to carry it forward. I was astonished, as I was shown how little encouragement our ministers have, that they will cling to the work and do anything.

The course pursued in the east toward Elder Lane, I saw was after the eastern fashion, but not after God's plan. The course pursued toward [J. O.] Corliss and Lane was after the [D. M.] Canright order, but not after God's order. The course Elder [B. L.] Whitney is pursuing is after Elder Whitney's way, but not at all Christ-like. There must be more of Christ's spirit and less of self.

Less sharp dealing and more compassion and the mercy and the love of God should be seen. Unless Jesus comes in and self is subdued and trampled down, we shall not prosper as a people. I speak what I know and testify what I have seen. I beseech of you, my brother, to labor in God wholly. Do not have too many plans, but do let the work be carried on healthfully, circumspectly, and with a thoroughness that will not ravel out. God will work with you and through you if you are right in His sight. Make your way perfect before God. He knows your need and is acquainted with all your infirmities. He will help you by His power if you trust fully in Him.

I feel a great burden for Willie. Poor boy, he is carrying terrible burdens, but God can help him. I believe He will not leave him destitute of His Spirit. Let your heart strengthen itself in God. I have wanted to write to you and to New Hampshire, but I am full of writing, full of work.

Your sister.

Lt 2a, 1880

Haskell, [S. N.]; Butler, [G. I.]; and Whitney, B. [L.]

Battle Creek, Michigan

November 8, 1880

Dear Brethren [S. N.] Haskell, [G. I.] Butler, and B. [L.] Whitney:

We are very busy at our work. We never saw more to do than at the present time. Articles for Signs, matters for sanitarium are crowding in, and the looking over and revising of letters to my children

keep me fully occupied. I cannot sleep more than four hours each night, and frequently not more than three. I wrote you a letter, but I have mislaid it. It was written more than a week ago, but as it does not appear, will write you again.

My husband appears well, kind, and cheerful. We have purchased a home about one mile from the city on Goguac Road. We shall move in as soon as we can get the people out who are in it.

In reading the letter I have written to Willie, I find some things plainly stated in reference to the things I had been shown in reference to the office of publication being involved, and that there had been, with [B. L.] Whitney and yourself and Willie, a mistake in lowering the prices of our books to so low prices that the office would not prosper. This was a poor policy. These plans appeared right to you both, but it was the worst thing you could do for the office. It belittles the value of the books, and when once placed at so low a figure, it will be very difficult to increase prices so that they will be placed at their proper value.

Another mistake, I was shown, was in regard to our ministers. They have but little to encourage them. Their wages are placed way below that of men who are day laborers, and they have sacrifices of no ordinary character to make. And while there is no more encouragement given them, but little can be expected in the increase of laborers. The work of the minister is belittled. Satan tempts men today as he ever has done, and there will soon be a dearth of ministers. I am alarmed at the prospect, and must say: hold on, Brother [S. N.] Haskell; hold on, [B. L.] Whitney; hold on, Brother [G. I.] Butler. Study from cause to effect a little more critically. There must not be one-sided view taken of these things. I was not a little surprised and I must say, alarmed at the outlook.

You know I have felt a deep interest in the tract and missionary work. It may be my strong and urgent appeals have done much to mould matters as they now exist, but the last view shows me there is great danger of running everything into the tract and missionary work. This vigilant missionary work is a wheel within a wheel, but at the same time, it must not swallow up other interests. The office of publication must not be crippled in any sense to keep this branch in vigorous action, leaving the matter of profits to the Tract and Missionary Society, while but little profits, if any at all, come to the publishing house.

Now these things must not continue as they are. When the resolution was adopted that this small source of income, besides the small wages, was cut off from our ministers in the selling of our publications, I said to myself, "There will be a serious reaction to this." Of this I am sure. The heart and soul is being taken out of the ministers by these movements, and I must not keep silence. The interest of every part of the cause is dear to me as my life, and every branch is important.

I was shown that there was danger of making the tract and missionary work so absorbing that it will, through a multiplicity of plans, become perplexing and intricate. "Too much machinery," was repeated to me by the angel. With greater simplicity in our Sabbath School work and less machinery and mechanical arrangement in missionary work, more would be accomplished at less expenditure of means. There is a getting above the simplicity of the work. I find these things written, and I must get them before some of our working men. Now is the time to work and work in God. Out of God our work will be as nothing. There must be more encouragement given to our ministers.

The only reason that my husband's influence today is not what God designed it should be in every respect is because he was not always patient, kind, and forbearing. Severity and too much dictating became interwoven with his character. You have seen and felt it. Others have felt it. What was the reason of his possessing this trait of character, which has marred an otherwise symmetrical character? The work of God requires no such element in its advancement. Repetition of this very course of action made it habit.

You, my brother, are in grave danger of falling just where he failed. You are in danger of mingling self with your work, and of being dictatorial, exacting, and overbearing. Unless you are guarded you will assuredly fail on this point. Your feet will slide unless you place them on an even path and grasp firmly from above.

Eld. [B. L.] Whitney is growing into a sharp, domineering, ruling power. He must see and sense this and reform in this particular, or his labors will prove a failure. Unless he has the kindest regard for the feelings and rights of his ministering brethren, he will lose their love, their affection, and their respect. This domineering spirit, exercised in sharp, cutting and over-ruling words will become a habit, which will become a ruling power.

The position of my husband, his age, his affliction, the great work he has done in the cause and work of God, has so fastened him in the affection of his brethren, that many things he might say that savors of sharpness would be overlooked in him that would not be regarded in the same light if spoken by younger ministers. They will find themselves out of the confidence of the church and brother ministers where this spirit is exercised. Those who can see these things, of which they have complained in my husband, must not go and do likewise, and ten times worse. Such a manifestation is so inappropriate, so unbecoming, and entirely out of place that the frown of God is upon it, and He will in no case sanction any such spirit. I entreat you, Brother [S. N.] Haskell and Brother [G. I.] Butler, to never even put on the garment of severity and ruling.

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The course pursued in the East toward Eld. Lane, I saw was after the eastern fashion, but not after God's plan. The course pursued towards [J. O.] Corliss and Lane was after the [D. M.] Canwright order, but not after God's order. The course Eld. [B. L.] Whitney is pursuing is after Eld. Whitney's ways, but not at all Christlike. There must be more of Christ's spirit and less of self—less sharp dealing, and more compassion, and mercy, and the love of God. Unless Jesus comes in and self is subdued and trampled down, we shall not prosper as a people. I speak what I know and testify of what I have seen.

I beseech you, my brother, to labor in God wholly. Do not have too many plans, but do let the work be carried on healthfully, circumspectly, and with a thoroughness that will not ravel out. God will work with you and through you if you are right in His sight. Make your way perfect before God. He knows your need. He is acquainted with all your infirmities. He will help you by His power if your trust is fully in Him.

I feel a great burden for Willie. Poor boy, he is carrying terrible burdens, but God can help him. I believe He will not leave him destitute of His spirit. Let your heart strengthen itself in God. I have wanted to write to you and to New Hampshire, but I am full of writing, full of work.

Your sister.

Lt 3, 1880

Haskell, [S. N.]

Battle Creek, Michigan

November 17, 1880

Dear Brother [S. N.] Haskell:

I wrote you not long since a letter. I meant to have told you to send me a copy of the same, for I wish to make a similar statement to Brother [B. L.] Whitney.

Father is sometimes much troubled and perplexed in his mind. I am more than ever convinced he had not a real intention to do wrong in not counseling those ministers to go to California, but I think that the enemy put a perverted light upon everything that was done in California in reference to the matter. Satan blinded his eyes that he should not see and sense the matter correctly. His expectations were of going there himself, and he wanted an invitation to come for him, and felt hurt that it did not come. He thought that we at Colorado wanted to crowd responsibilities upon him. This was the power of temptation upon his mind. He feels now that he has lost the confidence of his brethren, and feels that matters are not brought before him, are kept from him.

I think where the past difficulty came in was Willie's close figuring with his father, which was all wrong, although Willie's motives were all right. He thought conscientious integrity required that he should deal just as closely with his own father as with anyone else, but he did not take in the matter as it was. God did not design that any such course should be taken toward us. No one has borne the

burdens and responsibilities we have borne. No one has made the sacrifices we have made. From the first, the sacrifices were great, our privations great. Our lives are interwoven with the cause and work of God, and these institutions should regard us in entirely different light than they do others. Willie's figuring up the interest upon the money invested in books and lying idle was all wrong. He thought that if such close dealing was to be practiced toward him, who had let the office have the use of thousands without interest, he would take the means from the office and handle it to improve his condition financially. He had means sent to him in Texas, and is in fair way of losing it all. These things chafe him. He feels that the Lord has taken away his wisdom, and his financial success is not as it once was.

I see my husband has a door of temptation open before him. He has reasoned and turned things over and over until his mind is almost crazed upon these points. Now my husband, since the camp meeting, has been very mild and considerate. He is trying to practice self-control, and he has made decided progress. I see that his mind on Bible subjects is clear and powerful. His foresight and discrimination on the truth was never better. His health is good. He could never serve the cause better than now if he viewed all things clearly. I am satisfied it was a mistake that we did not go East as we talked of when you were here. It would have been the best help my husband could have obtained. He feels that you keep all your matters shut up to yourself, and your propositions and plans are to be published without due consideration and consultation. If you could be together to decide your plans, it would be better. If you would show confidence in my husband, it would help him.

He says he has no courage to write for the Signs. I have not for years felt more encouraged in regard to my husband than now. May the Lord work for him, is my prayer.

We are having pretty close work here in the church. I have borne some plain testimonies. There has been a terrible state of things in the office. The curse which attends the courting spirit has clung to the office like the leprosy. We have had college students, office hands, sanitarium hands together, and the Lord has helped me to talk to them. We have now had several meetings. We are moving slowly, but make big blows at every move. We shall continue this work. There is an element here that is most difficult to handle, but these young chaps begin to think we mean business.

I have had great freedom in speaking twice in the church Sabbath and three evenings to the company specified, those connected with our institutions. A literary society was started which was gotten up by these courting parties mostly, and it was fun and frolic. We put that out at once. We are needed here at the heart of the work for a time, and may the Lord help us.

Last Friday we were sent for to visit Elder Tripp, whom they thought was dying. We talked with him in regard to the precious promises of God. His mind, he said, was so weak he could not fix it as he wanted to on the dear Saviour. As we repeated promise after promise, he would exclaim, "Oh, that is good; that is precious! Golden words. Oh, of what value these words are to me!" They had faded from his mind. He said, "That is what I wanted you to come for, that I might hear both your voices once more telling me of Jesus, the precious Saviour, and to fasten my trembling faith upon the sure promises." We united in prayer for the dear blind brother, asking our heavenly Father to bring into activity the great moral faculties of the soul: faith, hope, and love, that this dying brother might die in the triumphs of faith.

We did have faith. Faith is the living hand with which the soul takes hold on infinite help. Faith is the medium by which the heart is made to beat in unison with the heart of Jesus Christ. We came in living faith to God in prayer. The veil from the unseen world seemed removed, displaying the glories of paradise. We all felt greatly blessed, that that room was holy. Brother Tripp prayed most earnestly, and he shouted the praise of God while tears rolled from his sightless eyes. His face was shining with the glory that comes from the throne of God. Brother Tripp continued in close communion with heaven till past midnight, praising God for the relief he had obtained. "O," said he, "I have something good to tell you! All my bad feelings toward my brethren are gone. I love them now; all is right between me and them. I love every one of them."

Sabbath morning we visited him again and found that he fell into a sweet sleep and rested better than he had for months. He was happy in Jesus. We prayed with him. Last night we visited him again. He still lingers on the shores of time. We again comforted him with the precious words from the Book of God. We sang to him "Resting Bye and Bye" and "Have You Faith?" We had another precious season of prayer. He was again blessed, and we left him weeping and praising God. We visit him again in a short time.

Much love to you and yours. Tell us what you are doing and how you find things. My health is good.

Lt 3a, 1880

White, J. E.

Battle Creek, Michigan

February 3, 1880

Dear Son Edson:

I have not been able to sit up for about one week. I am improving now, but slowly. I have felt so desirous to write you before long. Your case has rested with great weight upon my mind. I have felt so distressed in reference to the matter that I have not been able to sleep, or to be happy. My children I have given to the Lord, and I have felt that I was greatly honored among women if God would condescend to accept and use my children in His service.

Light has been given to my children from time to time, warning, reproof, entreating, and encouraging. Very much light has been given you. I told you I had been shown that God designed that you brothers, Willie and Edson, should work together. This I plainly stated to you in Oakland. Willie's slow caution and good judgment gave him the qualities for a safe business manager, while you were quick to see, quick to execute and do your work with dispatch. But with these desirable qualities were serious defects. You lacked the qualifications to estimate correctly the outgoes. You were not a safe calculator. You let things run in uncertainty, guessing at your true standing but not knowing things for certain. You neglected business, which needed attention then and there; you neglected to keep debt and credit fully and thoroughly. You were unsafe in judgment. You were not satisfied to go slowly and surely, climbing the ladder of progress one round at a time. You needed a calm, patient, persevering spirit, a steadiness of purpose, a holding on and holding out in order to succeed. You needed a regular, well-considered plan; system in everything; doing only one thing at a time and perseveringly taking up one thing after another with thoroughness. Willie and you together

could work, if you would seek the glory of God and the prosperity of His cause rather than applause and to glorify yourself.

Your unconsecrated spirit would not allow you to take the position God would have you take, both for your own good and the good of His cause. You knew the will of God and refused to do it. Again I presented the matter before you when I was in California, but you would not then see the matter in the right light. Self was unsubdued. I wrote you, as you will see by examining my letters from Texas, to the same point—what God designed in reference to you two brothers. But although you nominally consented for Willie to come to California, and invited him to come, you were in the same position in heart and mind—not to come down from your independence and submit to his judgment or his counsel. If Willie could come and you move independently in your own judgment, all well; but to yield to his counsel, no; you stood in defiance to the last moment. Here again the will of God was made plain. You knew it and did it not.

Then when I tried to present your case in a light to give you influence, you used this to your advantage, and the cautions, the reproofs, the warnings, you overlooked. You abused the light given and passed on in your independence, and God left you to your own course, your own wisdom, to develop yourself. If now you fail to see your defects, if now you charge to other causes your errors rather than to charge them on yourself, you will never see them; you will never reform.

In my last vision I was shown that God gave you another trial, let you pass over the ground again. You had the most favorable position and chance that you will ever have. You could have redeemed your failures of the past, but you have failed, utterly failed. You will never again have as good chance to become a man of trust and honor.

Notwithstanding the amazing responsibility and how much was at stake, you continued to stake all, playing at the game of life, in order to indulge your own way, engage in scheming and new projects. Had you taken yourself out of the way, it would have been tenfold better for us in our relation to the cause on the Pacific Coast, tenfold better for yourself, and fiftyfold better for the financial interest of the association. You have been playing at a losing game. You have imperiled the cause of God because no human power was sufficiently strong to hold you in check. Not even the voice of God did you heed. You acted out your own perverse will. You were impatient of restraint, impetuous; when your will was crossed you would break out into a fume, and storm. But your day in these things is ended. I will not give my voice to hold you one hour in that office. You have imperiled the office again and again and it is time you resigned all position there, for your course has proved to others your unfitness to be there.

Now, my son, I advise you to leave California for good. Tell me what your places are worth or what they have cost you, and if we can, we will purchase them and place in your hands means to square yourself with the world. Come to Battle Creek, go to school, but do not remain in a place where so great responsibilities are involved. For your own sake, for the sake of the cause of God, and for Christ's sake, place yourself where your continual temptation to scheme and invent ways to expend means will not imperil the cause. It has been the bane of your life to carry out your own way and persist in carrying it out at all hazards. You will talk with those you are connected with until you make them see the matter as you do.

Haskell, Brother [S. N.]

Boylston, Massachusetts

August 26, 1880

Dear Brother [S. N.] Haskell:

Here we are upon the campground. We have met your good wife, apparently as well as usual. We had an hour's good visit with her. There is a large turn-out here; there is a good, pleasant ground. We are on the ground at the very first of the meeting. Father spoke last night. I attended the first morning meeting before breakfast. It was quite a cool morning; there were many blue noses, but all seemed cheerful. I spoke about thirty minutes in regard to the state of things in the churches—the indifference, the coldness, the backsliding and the fretting, the murmuring and the lack of union. All was for want of Bible religion. Jesus Christ was not enshrined in the heart, and the result was the Satan-side of the character was continually appearing instead of Christ being revealed in our lives and in our character.

I impressed on their minds the solemn fact that we were in the day of God's preparation and now was the time for us to form characters for the future immortal life. [We have] not a moment to lose. Why there is not more happiness and joy and comfort in religious service is because we do not do work enough for God, and "Satan finds some mischief for idle hands to do." Unsanctified hearts and minds, unsanctified tongues do great harm, and Christ is dishonored by His professed followers. I think there was some feeling in the meeting. There were some tears shed and interest manifested.

There are fifty tents beside the pavilion already pitched, and the number will increase today. We hope to see the work of God progress here on the ground.

Our Maine meeting was the very best we have attended in the State of Maine. Our social meetings were good from the first. I had a burden of testimony which melted its way to hearts. Many seemed to arouse as from slumber, and there was a hearty response to the truth spoken. The Spirit of Jesus seemed to pervade the meetings. There were softened, subdued feelings; hearty confessions were made. Brother Tuck seemed well nigh lost to the cause, but he made humble confessions and seemed to be drawing near to God. We hope that he will take altogether a higher, bolder stand for the truth than he has hitherto done.

We shall try after camp meetings are over to spend some months in New England. We want you here then to help in the work. I think father would go to California this winter if I encouraged it, but I fear to do this at present. I think more local, direct effort in this region would be actually essential for the salvation of the churches. I am not afraid even to spend a winter here, but let the Lord direct, is our prayer. We must go where Jesus leads. My courage is good to trust in God more and fear less. The Lord has helped me hitherto.

You must be at the General Conference. Arrange meetings so this may be. The Lord lead and guide you, is my prayer. Only cling to that hand that is mighty to save and to deliver. Only trust Him and hide in Him, and He will work for you. Take things now lazily. Ride all you can. Write but little that will tax. Save yourself in every way you can. There is work for all who have a mind to work, and your strength will be needed. Come closer and nearer to Jesus, and He will give you peace and rest. I will

write you again while meetings are in progress. Be of good courage and do not be faint in spirit or distrust God for one moment. I have trials, but Jesus lives and reigns, and I will not fear to trust myself in His hands. It is humble trust we need. It is humility of mind. It is the meekness of Jesus we would cherish. Write me how you get along in Oakland.

Lt 4a, 1880

Brigs, Sister

Battle Creek, Michigan

February 8, 1880

Dear Sister Brigs:

I designed to write you ere this, but among the multitude of cares you have been neglected.

Some things were shown me in my last vision in regard to yourself. You have not realized fully that God has the first claim upon your affection and your service. Nothing should be allowed the first place in your heart.

You are so fearful of incurring your husband's displeasure that you sin against God rather than to cross his will. You come far short of being a brave soldier for Jesus who gave His life for you. What greater love can be expressed for man than this? Jesus suffered for us. What are we willing to suffer for Him to save our souls from ruin? Your identity is submerged in your husband. His strong, imperious will, his overbearing and tyranny you stand in great dread of. You are aware he can make you very miserable and you dare not come into collision with him.

Great caution should be used by you that no strife shall be unnecessarily stirred up. And yet, when the question is raised between you in regard to the keeping of the Sabbath of the Lord, the turning point comes. Will you obey God or man? Whose authority and displeasure do you most fear? You are very much adverse to discord and strife. You shrink from blame like the sensitive plant to the touch. You have allowed yourself to be placed in positions making it impossible to keep the Sabbath.

Your husband is of that combative temperament. He does not hesitate to place you in the most disagreeable positions for this is the outgrowth of his unregenerate heart. He is a supremely selfish man. Satan works through him to do and carry out his will and pleasure and force you to break the fourth commandment. In Jesus alone will you find strength to live out your faith and honor your Redeemer. You are not doing this now, but are in servile bondage to the will of man.

Shall God's word be disregarded and poor finite, rebellious man's word be obeyed? God will not hold you guiltless while you consent to transgress the Sabbath [which] He has sanctified and required you to observe. It will cause you considerable inconvenience to be loyal and true to God in Jesus' name, risking the consequences. But the question again arises, will you obey God or man? Look at the inconvenience and malice Christ endured for us that we might be saved. And shall we be cowards of the cross of Christ and refuse to follow where the Prince of Glory leads the way? Shall we confer with ourselves and choose the easiest path which is to deny Christ and the truth by our course of action because rebel man would have it so?

You have been bought with an infinite price and you are not your own. Soul, body, and spirit belong to Jesus Christ and you should in all humility, yet with firmness and decision, say I am the Lord's. I will serve Him with my whole heart, mind, might, and strength.

Do not be discouraged with the opposition you encounter. It might at the present time be more pleasant to float with the current, for the descent from righteousness and holiness to darkness and transgression is easy, while the one who seeks to win the eternal shores will have to struggle against wind and tide. A faith and religion that is not aggressive in spirit or heroic in action, but is corrupted by worldly currents is the only religion admired and respected and esteemed worthy by the world.

Said John, "Marvel not, my brethren, if the world hate you." 1 John 3:13. Said Christ, "It hated Me before it hated you. If we were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you." John 15:18-20.

The scorn and derision, which is called forth from that class who despise the truth of God, is a compliment to Christian integrity. If you were of the world, you could enjoy its smiles, its flattery, and its applause. If Jesus Christ is in you, the hope of glory, your spirituality will rebuke the pride and extravagance of the world. Your faithful admonitions and your earnest prayers will not harmonize with their ambition and you will be made the object of their derision and meanness. You have a Master to serve who has redeemed you. The opposition which you will meet will not be small, but you must cling to the Rock higher than you, and let the tempest beat and the waves roll high. Never be beaten off from your hold. Your refuge will never fail you while you simply cling by living faith to your strong Rock.

The opposition which you meet may prove an advantage to you in many respects. It will develop a class of Christian virtues which seldom spring up in the path of prosperity and sunshine. Faith, patience, forbearance, heavenly mindedness, increasing trust in providence are the fruits which blossom and mature amid clouds of darkness, storm, and tempest. The forest tree which stands alone and exposed to the fierce winds and storm and tempest will not be uprooted by the gale, but will strike its roots deep and spread out its branches in every direction, becoming more beautiful and strong as the consequence of its withstanding storm and tempest. This may be your case. You may be deprived of sympathy and human support, and you may feel that your only hope is to reach up your hands in supplication to God and hang your helpless soul upon your Redeemer. Help which heaven sends will be just what you need.

O, my sister, why so fearing, why so timid, why not cling to the mighty One? If you fear God, you need not fear anything beside. If you please Him, you will secure everything your soul requires. As long as you are true to yourself and to your God, no power of earth or hell will be able to move you from your hope of the Gospel or destroy your peace in Jesus. You may have threats and your course be prescribed. You cannot be permanently injured. Who shall harm you if ye be followers of that which is good? It may seem that Satan and hell are bent on your destruction, but consider greater is He that is in you, than he that is in the world. Let your faith grasp the promises of God and you will come off triumphant for this is the victory that overcometh the world, even our faith. You are too much like a clinging vine. Your tendrils [need to] entwine about God. In order to be thus, they must

be shaken and cut off from earthly support. Make God your strength. He is the Rock of Ages, cleft for you and you may hide yourself in Him.

We know too little of persecution. In every age, the truth-loving, and God-fearing [who are] seeking for an imperishable crown, have had to suffer reproach and opposition for the truth's sake. You have been working every way to shun this, and you have been growing weaker and weaker in spiritual sinew and muscle in consequence.

Our Saviour told His disciples that they would have opposition and tribulation in the world and that those who would embitter their lives and kill them would even think they were doing God service. The disciples did suffer every indignity, outrage, and cruelty which the ingenuity of men or devils could invent to cause anguish and pain and torture to the unoffending disciples. Satan has his agents today through whom he works to torture the mind, to harass, perplex, and distress. But Jesus suffered for us and this must cheer us to suffer for Him, cheerfully, gladly. God help you, my dear sister, to be faithful.

Lt 5, 1880

White, James

Oakland, California

March 18, 1880

Dear Husband:

I received your letter dated March 12 this noon. I am always glad to hear from you, but am always sorry to hear such expressions as, "The time will come when my brethren in California will realize my sacrifices and labors there, and how hard they have made it for me. Elder Waggoner may yet see how easy it was under the circumstances for him to get the sympathies of the people against me; and Edson may see that while I have been trying to help him in every way, he has been willing to unsettle the confidence of the brethren in me for the sake of building up himself."

"The time will come when these things will be seen in their true light. Then it will be soon enough for me to trust myself in the hands of a people who have been so powerfully tempted by the devil to think that I have had selfish motives, in the very face of my labors and toils such as no other man would manifest."

I know it is natural to wish to be appreciated, and those in California have not all of them shown appreciation, for I have been shown that this was the case. If they appreciated my Saviour and realized the infinite sacrifice He made to save them from ruin, I would rejoice; but if my Saviour is slighted and not honored, how can we poor mortals expect to have that which we claim as our share of respect? My great sorrow is not for our poor selves, but for Jesus. I am so sorry for my Saviour. But I think you are entirely deceived in thinking that there is great prejudice against you. I have not been able to see or hear one lisp of it yet.

In regard to Elder Waggoner, you do him injustice to feel as you do. He is doing no such thing as working for the sympathies of the people. He has exerted no influence against you. He was obliged to act in some things in accordance with your letters to give you the favors you asked before the

directors. This is all. Not a letter of yours has been read to anyone except to those addressed. I hope the Lord will help you to put these suspicions out of your heart, and that you will cherish that charity which thinketh no evil, hopeth all things, believeth all things.

Edson has done nothing of the kind you mention. He has some sense of his mistakes and he is going away pleasantly; but you misjudge him also. These feelings I know must make you very unhappy.

Our business is to do the will of our heavenly Father, without reference to ourselves, to exalt Jesus, to grieve because we see so little appreciation of Christ, and to sorrow for the unbelief of our brethren because they place themselves in darkness. But as regards ourselves, we should not make one hair's difference. Let us not be so ready to vindicate our own course. Talk of Jesus, exalt Him, and let self sink into nothingness. Little have we suffered for the truth's sake. We know but little of self-denial and suffering. Christian character is formed and perfected by self-denial and suffering.

Paul attained to the full moral stature of a man in Christ Jesus. By what a process was his soul developed! His life was a continual scene of hardship, conflict, and toil. "In perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Corinthians 11:26, 27.

I have been shown that in the future we shall see how closely all our trials were connected with our salvation, and how these light afflictions worked out for us "a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things that are seen are temporal; but the things that are unseen are eternal." 2 Corinthians 4:17, 18.

We shall have enough to praise God for in the future life. We shall thank God for every reproof which taught us our own weakness, and our Saviour's power, patience, and love. Jesus' manner of working should be our manner.

I feel so grateful that the Lord is of tender pity, full of mercy. He deals not with us according to our sins, but is long suffering. He sees our weakness. He knows our defects, our lack of faith and courage, and yet He bears with us still. The same divine sympathy, the same patient love, He shows to us who are so unworthy of His favors. I am not what I ought to be, or what Jesus would have me. I see that I must have more of the spirit of the Master.

I must not let one thought or one feelings arise in my heart against my brethren, for they may be in the sight of God more righteous than I. My feelings must not be stirred. We have battles to fight with ourselves, but we should continually encourage our brethren. We should lay no stumbling blocks in their way and should cherish only the very kindest feelings toward them. Satan is willing and anxious to tear them down. Let us not unite our forces with his. They have their conflicts and trials. God forbid that we should add one trial to those they have to bear.

I have said nothing about your coming to California because I could not encourage your coming without some clearer light in regard to the matter. I would be pleased if you were here, and that it were the will of God. But as to anything here in the feelings of your brethren hindering you, I do not

think they exist. I have thought I should return to the East in May or June. I cannot tell. I long to know my duty and do it.

Now, dear husband, I would not harbor feelings that this one is injuring me and that one is hurting me. Have confidence in your brethren, and do not censure them in thought, by pen, or by word. Let the softening, subduing influence of the Spirit of God into the heart. We have no time or power to spend in justifying ourselves. We must hide self in Jesus.

Oh, I long for constant repose in God and not to have my mind in agitation in regard to minor matters. I constantly feel that my work upon the earth may not last long, and while it does last I want my thoughts and mind engaged in doing all I can to save perishing souls around me. I cannot and will not allow my mind to think unkindly of and misjudge my fellow-laborers.

I will write out the testimonies of reproof for anyone and then my feelings shall not be exercised against them. I will look within. I will seek to make my ways in the strength of Jesus perfect before God. And when tempted to feel unkindly or to be suspicious and to find fault, I will put this out of my heart quickly, for the soul temple is surely being desecrated and defiled by Satan. The love that Jesus possessed, it is the duty of us both to welcome and cherish, and to have that charity that thinketh no evil; then our influence will be fragrant as sweet perfume.

The softening, subduing, refining, sanctifying influence of the Spirit of God must abide in us. If it is not there Christ is not enshrined in our hearts; for if He is abiding in us even our thoughts will be brought into captivity for if He is abiding in us even our things will be brought into captivity of Christ. The loins of the mind will be girded up.

I have been shown that unless we make most diligent work in purifying our own souls from all unkindness and bitterness, these traits will reveal themselves at times before we are aware of it, to do great harm to the cause we love. I have been shown that when we strictly heed the instructions God has given us in regard to cherishing pitying love, compassion, forgiveness, and kindness for others, and are forgetful of ourselves, we shall have a power of influence with our people such as no others can have. I was shown that it rests wholly with us whether we leave an influence behind us that is subduing, transforming and elevating—or to the contrary—whether we shall wound, injure, be dictatorial, overbearing, censuring, exalting and magnifying ourselves, and it be a relief to many who love and fear God when our voice shall be silent in the grave, our influence no longer felt.

I feel deeply, feel that we have erred in not manifesting greater love, forbearance, and pity for others. “The diseased have ye not strengthened” (Ezekiel 34:4), is the reproof given to unfaithful shepherds. Our feelings must not be a ruling power. We must walk in all humility of mind. The Lord loves His servants who are unselfishly engaged in the saving of souls. He will as readily guide them in judgment and teach them His will as He will teach us. We must believe that Jesus stands at the helm. He will be Captain, and we may trust His own work in His all-powerful hands.

I know that God has conscientious, God-fearing men in the harvest field who will not spare themselves, who will, if required, sacrifice all for Jesus. Let us respect our brethren, give them credit for honesty of purpose and unselfish motives, as we wish they should do for us. We should treat all, rich and poor, high or lowly, exactly as we wish them to treat us. God is no respecter of persons. The pure, those who are good and do good, are very near to Jesus. The disciple whom Jesus loved most

was John, because he was the closest imitator of His character and was imbued with the spirit of love.

It was the joy of Christ's soul to do good to men. Many times He sighed in spirit and was very sorrowful. Many times His tears flowed, expressing His anguish of soul when He beheld the unbelief, the ingratitude, and felt the hatred of those He came to bless and save. Jesus in heaven looks with grief upon the insensibility of souls upon whom the richest of His favors have been poured without effect. He has made man, given him the wondrous faculties of the mind, the noble affections of the heart, and these gifts they use against the Giver. They despise obedience to Christ. Their ears are not inclined to hear His voice, their tongues speak not His praise. Oh, my soul is agonized at times that the hearts of even His professed followers who are daily receiving His mercies, should be empty of His praise.

Let us, dear husband, make melody to God in our hearts. Let us not be found accusers of our brethren, for this is the work Satan is engaged in. Let us talk of Jesus and His matchless love. I feel every day like deeply repenting before God for my hardness of heart, and because my life has not been more in accordance with the life of Christ. I weep over my own hardness of heart, my life which has not been a correct example to others. Let us bring ourselves into harmony with heaven and we will then be in harmony with our brethren and at peace among ourselves. Let us now, both of us, redeem the time.

Forgive me for any words of impatience that have escaped my lips, every seeming act of wrong in your sight. I mean to make straight paths for my feet and to have control over my own spirit, to keep my own heart in the love of God, and make sure work for eternity. Perils surround us; perplexities we must meet, and we cannot meet them aright unless we are fully consecrated to God and have self under the full control of His Spirit. May the Lord teach and lead and guide you is my prayer, and may nothing shake our hold on Him.

I think if there had been that earnest prayer for poor Simmons he might have been delivered from the power of the tyrant Satan. We must have greater faith and less confidence in ourselves.

We had to pay twelve dollars extra on our trunk, leaving one behind to be sent as freight, all from being misinformed in regard to the number of pounds we were allowed. Only one hundred pounds for each passenger can come from Omaha. It may be if checked through from Battle Creek, it might make a difference. It will pay to be sure.

In love,

Your Ellen.

Lt 5a, 1880

White, James

Ligonier, Indiana

February 14, 1880

Dear husband:

Yesterday I had a very hard day. My left lung has troubled me for a long time. Yesterday was a suffering day for me. I took sitz bath, fomented my lungs, took heavy pack, but ventured to give out appointment. The night before, Thursday night, it was known I was in the place and the house was crowded. I did not go at all, [but] took treatment and went to bed at seven o'clock. No appointment was given out for me at the meeting, fearing I was not able to speak; but feeling a little better Friday morning, I told them I would venture to speak. No notices were written but the word circulated. In the evening the little brick church was filled, the aisles filled, the entry filled away out on the platform outdoors, and I had great freedom in speaking. I saw with care I could use my lungs. I told them I would speak this forenoon and tonight.

The Methodist minister and several outsiders begged [that] the meeting should be held in the new hall, for not one-third of the people could be accommodated. This is the arrangement now, for me to speak tonight in the hall. The congregation listened as if spell-bound. The Lord helped me in my feebleness and I never spoke to a more intelligent and interested audience. Our own people are so grateful for my coming. They do not know how to express themselves. I never saw a more hungry, starving people than here in Indiana. I wish I could stay two weeks at least; but I feel that it is my duty to go to California, not to write continuously as I have done by the Spirit, unless I feel urged to do so, but to visit from church to church and labor. I have made a mistake in confining myself to writing while the people know nothing of me or my work. I am satisfied my testimony, the living testimony, is greatly needed.

Sunday I ride twelve miles to Wolfe Lake, speak once to the people there, and then I may return Monday. I am sure it was right I came. I could not sleep much last night, but am no worse for my speaking.

This morning God has given me a testimony, and it shall be given to the people; then after they know me, the Lord can impress their minds. My writings will do them some good.

I was so glad Clara came. She has given me every attention. Jenny was sick. She has cooked, washed dishes, settled rooms, and been very efficient.

We found Brother Barlett in a good place, but in very poor health. Sands Lane has been holding meetings at Wolfe Lake; thirteen new ones [have been] added to the church in that place. The church there is more prosperous than in this place.

If you still feel it is best for me to go to California, please let me know, for if I do not go, I shall feel it [my] duty to remain here in Indiana several weeks.

Lt 6, 1880

Cornell, M. E.

September 28, 1880

Dear Sir:

I have been troubled exceedingly in regard to your case, and yet have not known what to say to you. I was very reluctant to say a word to discourage you, for I know what terrible sadness discouragement brings to the soul. I thought when your credentials were not renewed you would

quietly settle down and be willing to be retired, that you would know if it was among the possibilities consistent with reason and religion in the great need we are of laborers, you would have received credentials. I could not use my influence in favor of this.

In the last vision given me, the great white throne was presented before me, with the Judge of all the earth to pass sentence upon the congregated multitude. The ledger of heaven was opened and those about the throne were judged according to the deeds done in the body. Your name was registered as weighed in the balance and found wanting. Your name was registered as a transgressor of the commandments of God.

God in His great mercy gave you opportunity to redeem the past. When you had shown repentance He pitied you. You had sown your seeds of licentiousness broadcast. God gave to me a dream which had the influence upon my mind to make another effort for you. You were placed in a good field of labor, and had you conducted yourself as a Christian should, you might then have had that repentance that needeth not to be repented of.

You were, for a time, humble and thankful, but your heart had so long been given up to perversity and to self-indulgence that you could not see and sense your past course as so very offensive to God. Like Peter, you had been faithfully warned of your danger and of your defection of character, but you were self-confident and became jealous and acted like a spoiled child.

You and your wife were being tested, proved of God as far as your public labor amongst us in this work and in this Cause are concerned.

Your feelings, your talkative spirit, your envy, your jealousy, and your hatred, were helped on by your relatives who came from Texas. Their perverted statements affected you. An unsanctified harmony existed between you. Little did they know what they were doing.

After God had borne so long with your perversity, while you were professing to be a shepherd of the flock, you were granted another trial in answer to our sorrowful petitions in your behalf. The Lord opened the way before you. We felt very sad for you; and when we saw how the matter resulted, we felt worse than before.

I was shown that your labors as a minister would be no longer accepted of God. Your moral sense is in no way strengthened by your last test and trial. You did not take and keep the position of a penitent man, humbling yourself daily before God, under a sense of His great mercy and your sinfulness. God does not connect with you.

Contrition and prayer should have been your attitude; and if you had preserved this penitential position you would not be where you now are, unfit to be entrusted with the solemn work of laboring for souls, jealous, surmising evil, selfish, and uncourteous. You and your wife are an offense to God. It was your privilege to place yourselves where God could have worked through you, but you did not do this. You had not a love for the study of the Word. You had no love for prayer.

You did not take a humble position as did David in view of his sin. After the commission of that great crime of his life, his entire character deteriorated. That crime recoiled terribly upon him. He was bearing a conscious sense of guilt. He felt that he had forfeited the love and loyalty of his subjects. He was weakened physically and morally. He lost his own self-respect and self-confidence. He

scarcely dared trust his old and formerly tried advisers. Humbled and mournful was the procession that took that precipitate flight from his throne across the mount.

But David was never more worthy of admiration than in his hour of adversity. Never was this cedar of God truly greater than when wrestling with the storm and tempest. He was a man of the keenest temperament, which might have been raised to the strongest feelings of resentment. He was cut to the quick with the imputation of unmerited wrong. Reproach, he tells us, had broken his heart. And it would not have been surprising if, stung to madness, he had given vent to his feelings of uncontrollable irritation, to bursts of vehement rage, and expressions of revenge. But there was nothing of this which would naturally be expected of a man with his stamp of character. With spirits broken and in tearful emotion, but without one expression of repining, he turns his back upon the scenes of his glory and also of his crime, and pursues his flight for his life.

Shimei comes forth as David passes, and with a storm of curses, hurls against him invectives, throwing stones and dirt. Said one of David's faithful men, "I pray thee let me go over and take off his head." David in his sorrow and humility says, "Let him curse, because the Lord hath said unto him, Curse David." "Behold, my son, which came forth of my bowels, seeketh my life." 2 Samuel 16:10, 11.

In David is seen the saint of God. His fine and deep sense of feeling is not blunted. He senses his sin most keenly.

When the march of the procession is arrested by Zadok and Abiathar with the Levites who come bearing the ark of God, the symbol of God's presence, David for a moment sees the star of hope amid the clouds, for with this precious token with him, he may greatly improve his situation. Should he take advantage of this, the glory and symbol of Israel's strength, he could rally the whole host of Israel around him and win back the disaffected ones, for with it the glory departed from Israel.

But how unselfish, how noble, is the man David! In his overwhelming affliction, David's resolution is taken. He, like the tall cedar of Lebanon, looks toward heaven. The royal command is, "Carry back the ark of God into the city." What firm and disinterested motives dictate this decision! Did not he cherish the feelings that the holy ark would be as a charm to preserve his kingly honor or his life? His reverence and respect for the ark of God would not allow him to consent that it should be imperiled by his vicissitudes in his hasty flight.

David had so high a sense of right and of sacred things that he did not feel that kings or priests had a right to propose to remove the ark from the place of its rest without a divine command to do so. To rob the city of that symbol which gives it the name of the "Mount of Holiness," he could not consent. Had he possessed selfish motives and a high opinion of himself, he would gladly have gathered everything which would build up his sinking fortunes and give him power to secure his safety. But he sends back to its place the sacred chest and will make no advancement until he sees the priests returning with the hallowed burden, to place it in the tabernacle of Zion.

If he had looked upon his humiliation as merely the work of man's device, and thought that the providence of God had nothing to do with it, he might have welcomed the ark. But he viewed the matter in altogether a different light. David believed it was the Lord. "If I shall find favor in the eyes

of the Lord, he will bring me again, and show me both it, and his habitation; but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.”

The voice of conscience, more terrible than Shimei was bringing his sins to his mind. Uriah was continually before his eyes. His great crime was the sin of adultery. Then to conceal his crime he planned the greater one of placing Uriah in the forefront of the battle, where he knew he would be slain. Although he did not with his own hand kill Uriah, he knew that the guilt of his death rested upon him.

The faithful Nathan had pronounced the judgment of God. The sword was never to leave his [David's] house; that which he had sown he was also to reap. He had often had a gloomy presentiment of the present hour. He had long wondered why the merited judgment was so long delayed. The God he had offended by bringing so great sin upon Israel as their leader, was now showing him that He is not a God that will lie, and that by terrible things in righteousness would He show His hatred of sin. He did indeed realize, “Be sure your sin will find you out.”

But David showed the fine gold of his character under adversity and while suffering the retributive justice of God, in refusing to be avenged on Shimei, and in refusing to stoop to strategy or the arts of base expediency to gain his honor and his kingdom. He refuses to accept the ark in any underhanded way. He looked upon his sackcloth, the habiliments of his humiliation, his naked feet, and refused to do wrong that good might come to him.

He recalled how oftentimes God had worked for him, and thought, “If He accepts my repentance, He may yet give me His favor and turn my mourning to joy. He may remove my sackcloth and give me the garment of goodness. On the other hand, if He has no delight in me, if He has forgotten me, if He will leave me to exile or to perish, I will not murmur. I deserve His judgments and will submit to it all. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause and execute judgment for me.”

Oh, what a wonderful change for David! From his throne and kingdom he is fleeing into a barren dry land with no water.

I bring before you this lesson that you may see the contrast between your course under the reproof and displeasure of God, and the course pursued by David. You have ever been ready to charge your discomfitures to somebody prejudiced against you. Instead of seeing that no one can have too strong feelings against a man professing to be a shepherd of the flock, who will corrupt the minds of the unsuspecting, you act as though you were a martyr suffering unjustly—a persecuted man who deserves the sympathy of the people. You have not a proper sense of sin. You are not right before God in motive or spirit.

Your sins have been often set before you. You continued in sin while the reproofs and warnings of God were fresh before you. How can those who are accustomed to do evil learn to do well? You professed to accept the testimonies, and at the very time, while occupying the sacred desk, you were evil, corrupt, planning some scheme to lead away souls. The plan of your impure advances was often concocted in the desk, while individuals were selected in your mind to work your hellish devices upon.

You have again and again feigned sickness and aroused the sympathies and anxious fears of those who believed Brother [M. E.] Cornell was a dear servant of Jesus Christ. They thought that they could not do too much for him to relieve him in his supposed suffering. Thus you have brought the sisters in close connection with your person. Thus the minister of the flock of God has led His sheep away from the fold into the path of perdition.

Your impure mind has been imparting its burdened, foul waters to the minds of those who had not heretofore had a suspicion of evil of you. Some of these cases you have made prostitutes. Their first lesson in licentiousness was taught by you, and their feet have taken hold on hell and remained in the path of destruction (Proverbs 5:5), where you first lured them on. And there have been those who have corrupted their ways before God, the poor lost sheep you have professedly sought to be laboring to bring back to the fold, and have sanctified their sins by uniting with them in defiling, disgusting iniquity.

Your mind has so long been given to this corrupting channel, and your deeds been concealed, that you thought it was a light thing to deceive and pursue a course of licentiousness.

But as I have presented this matter before you in conversation and in letter, I will not employ the little time now in presenting the horrible picture before your spiritually blind eyes and seared conscience.

After you changed your location to Texas and had shown by confessing some things that you were sorry for your sins, your course was not what the course of a penitent man should be. You felt aggrieved that you were assailed and your name reproached. You sympathized with yourself in this matter, and then settled back in a state of helpless backsliding. Your example and your influence was not that of a penitent man.

Meanwhile, we felt sad indeed on your account and that of your wife. Both of you have had great light and great privileges, and both gave yourselves into the enemy's hands while in the midst of light and opportunities and privileges. But we felt deep sorrow for you. We placed ourselves in your place and made the case our own. To have once taken an active part in the cause and then be set aside, having no part in it, seemed so terrible. We thought you had repented. We prayed for you very earnestly, and in a dream your case was presented before me.

I dreamed that although you were wholly unworthy, God would give you another trial. At once we made what efforts we could to get you to Colorado. We knew we were doing this in direct opposition to leading brethren who knew your case. We took the responsibility upon ourselves. We told you this. When the vision was given me two years ago, some things were shown me in regard to your dangers, which I faithfully wrote to you, informing you what course you must pursue. At the same time, I pled most earnestly with you not to make a failure this time, that now was your time, now your day of opportunity; if you failed here it would be disastrous to you. I wrote private letters and I urged upon you what you must do and the earnest efforts you must put forth. Read Testimony #28. [See Testimonies for the Church 3:306-383.]

When in Colorado one year ago, your course grieved me, not from any personal difference, but I saw that you were not doing as God had told you you must do. My heart sank within me. I gave you a warning, but you did not heed it. I knew then, as I know now, that you were making a failure. I had

had your course marked out plainly in regard to the fruit we could see in you if you would sense your state and improve this last trial. I could not see how I could help your case. You were going in every respect directly contrary to the will of God, expressed to you so plainly.

At Battle Creek, in December, the Lord gave me a most solemn vision. I was then shown your case. You had failed in your last trial on the points plainly expressed to you. When you went to Colorado you had an excellent field, an excellent home; and oh, so much better privileges than some of our brethren have. You were familiar with the truth which you presented to the people and some responded to it. You were humble at first, but your success would have been very small had not the Lord given me a testimony for the people in Boulder. The Lord spoke through me. I take no credit to myself. God made the Word powerful to convict and to convert.

You continued to labor but you began to think that you were really quite an acquisition to the cause and resented everything that did not look as though your efforts were appreciated. Very early you began to complain and express your dissatisfaction.

The interest of the cause of God in Colorado pressed upon our souls, and we sent you help in Elder Corliss. I have been shown that from the first you looked upon this move with disfavor. Yourself and your wife seemed to regard him as an intruder, as though undermining you. Your envious, selfish feelings were roused and cherished. Your course toward him was not the course you would wish to have pursued toward you. You began to act out your natural feelings and to follow the course of a balky horse. Your unreasonableness strengthened.

When your brother James and his family came, their story in regard to Elder Corliss, my husband and others on the journey, was received by you. These statements were false. They will meet them in the judgment. This temptation to find fault with Elder Corliss and others, my husband in particular, was too much for you, with your present sore feelings and perverse nature, to endure quietly. You became reckless and unthankful for this last chance, and wholly forfeited your privilege.

When we tried to set things in order, you were not one to humble yourself as did David. Contrast your feelings and your sense of sin with his repentance and humiliation. Your influence was on the side of envy. You were as a man in a maze. You began to recount what great good you had done, to reckon up those who had embraced the truth since you came to Colorado as your sheaves, when had it not been for publications and other influences aside from yours, there would have been but very few that would have balanced on the side of truth. You claim too much. You estimate your labor too highly. You do not see nor sense your inefficiency as far as exerting an influence to bring the people nearer to God and to deep and earnest piety. Suffice it to say, all you needed was the atmosphere of distrust, suspicion, faultfinding, and murmuring against others to be breathed upon you in order to set your unsanctified nature to work.

I was shown that you utterly failed to stand the proving of God, and developed traits of character unfitting you to be entrusted with any responsibility connected with the work of God. God has no more use for you. He will not use you. Your weak moral powers were made so through your years of ministerial labor while you were corrupting your ways before God and destroying by polluting the souls of others. Had you felt humbled, as did David, had you earnestly felt distrustful of yourself and heeded the words of counsel to seek the Lord as your helper, confessing your sins and repenting before God as did David, you would have shown a becoming sense of your great crimes which called

for a repentance which needeth not to be repented of. God gave you a chance to prove whether you had a sense of your sins or not. He tendered to you encouragements which you did not deserve. You will never have them again.

There will be those who will solicit you to labor among them and you may, in your unsanctified heart, flatter yourself that this is in your favor and that you are of value. But do you suppose for a moment if they could read your heart or have opened before them your past course of wickedness, they would be eager for your labors? It is because they have not a knowledge of your course and what long forbearance the people of God have exercised toward you. They know not how aggravating has been your case, how many testimonies of warning have been given you, all of which have been unheeded. Should they know the matters as they are, they would give no encouragement to your preaching.

You have confused and bewildered the minds of Myron and Cornelia. They would sympathize with and defend you, but it will be at the peril of their own souls. Their union with you will be on an unsanctified basis. But you have had unsanctified and uninspired sympathy and encouragement from your relatives. They are awakening the displeasure of God against themselves because they do not elevate the standard of piety and godliness. Their hearts are becoming perverse and unsanctified.

The fruits of repentance are seen in the example of David. He learned the lesson of resignation under affliction, patience under injuries, and of humble, child-like reliance upon God. In your discouraged, dark condition you should have both commenced as young converts, seeking to have no will nor way of your own, no surmising nor judging of the motives of others, and leaving forever the long fretting, complaining years of the past. Many who see not as God seeth, but view matters from man's standpoint, might reason that with David there might have been excuse for repining, and that the sincerity of his repentance years before might have excepted him from present judgment.

David might have thought so himself. He might have said, "I have for a long time been obedient and this should offset against my disobedience. It is hard for me in my old age to meet this sweeping blast. My life generally has been a life of faithful discharge of duty as God's honored servant, the king of Israel, the singer of His church. It is hard now to hang my harp upon the willow and remain tuneless and become a wandering exile. My own son seeketh my life."

But David makes no excuse. Justice points to the broken tablets of the broken law and draws the sword against the transgressor. All apologies or excuses for sin are of no value with God. The sentiment of the soul of David was, who shall testify to lessen the guilt of the sinner when God testifies against him? God's verdict, "Guilty," has gone forth and man cannot erase it. Cursed is the man who continueth not in all things written in the book of the law, to do them. David utters no complaint. The most eloquent psalm he ever sang was when he was climbing Mount Olivet, weeping and barefooted, yet humbled in spirit, unselfish and generous, submissive and resigned.

The royal fugitive does not render evil for evil or railing for railing. He does not harbor revengeful feelings in his heart, but amid his own woes he is kind, noble, and sympathetic. Oh, what a marked contrast has been your course! David bore the fruit of true penitence. You have shown no such fruit. God has borne with you long. He connected you with Himself, giving you opportunity to learn of Him. He did not connect you with Himself because you were a man of weak morals, harsh,

impatient, overbearing, childish, exacting, and defective in many respects. His work needed no such element as these characteristics of the devil to advance it.

There can be no excuse for a rough, coarse, uncourteous, unkind spirit exercised in the work of God. Whatever may be the circumstances, whatever may be the pressure, a calm, even, kind, forbearing spirit goes through rough work better than a stormy, furious one. God did use in the great work of reform some hasty, overbearing, fretting, passionate men. He did not use them because they were so, but notwithstanding these faults, He connected them with Himself that they should learn of Him, the Exemplar, and be partakers of His spirit, thereby becoming disgusted with their own defects. God could have used these great reformers with tenfold more power had they been converted to a mild, humble and forbearing spirit.

Sin may be met with the strongest denunciations, giving no indulgence to falsehood or impurity. Whatever is dishonoring to God may be earnestly rebuked, be it in the rich, those in responsible positions, or the more lowly; but the character must be marked with a kind, tender, and thoughtful spirit—a spirit which is self-forgetful, thinketh no evil, hopeth all things, believeth all things.

If men who have been connected with God for years show no marked changes in their character, but like Judas become more confirmed in their marked objectionable features of character, still professing to be keeping the law of God, and are very particular in some points but neglect the weightier matters, the mercy and love of God, they will be given up to their own corrupt natures, as was Judas.

You have had every opportunity, every privilege, every advantage, but you have not improved them. When you came to Colorado, had you both sought God like young converts, studied your Bibles, walked humbly with God, prayed earnestly and watched thereunto, you would have shown that you prized the boon of eternal life. But you would not appreciate heaven. Although you have, on account of your sins, been most terribly threatened of God and warned for years of His punishment, which is sure to come for transgression, yet all the time you have been grieving the Saviour. He has made you the object of His unwearied love and tender solicitude. He and all Heaven have been ashamed of you and looked upon your course with loathing.

When the husbandman sows corn he reaps corn. If he sows wheat he reaps wheat. If he sows poisonous seeds he will have the same to harvest. Thus with yourself as a responsible agent. If you sow to the flesh, you will of the flesh reap corruption. If you sow licentiousness, you will reap that which you have sown. The seed sown produces its kind.

The reckless habits of your youth, which have been cherished even while your hair is sprinkled with the frosts of mature years, will be felt upon your physical, mental and moral powers.

God saw in Pharaoh a stubborn, rebellious subject and He poured upon him additional light. This light can be accepted and do its work on the heart, or it is in the power of the individual to resist the light, to reject the evidences of God's power, and become more confirmed in his sin and rebellion. Thus it was in the case of Pharaoh. Thus it has been with you. You have been reprov'd, counseled, and entreated, but in the face of light and warning have followed the promptings of your unsanctified heart until the Lord will remove the agency of His Spirit. You resist His Spirit in not being corrected by it, and this helps you to further resistance.

He who did not correct his way when once warned, will have less difficulty in resisting the second warning, and less the third, and still less the fourth. The single grain of the first resistance being sown produces a harvest of resistances. When in your youth you indulged yourself in the first sin of licentiousness and impurity, you placed yourself where you would be more easily overcome by the second temptation, and the more readily prepared to yield the third time, and the fourth time you will invite temptation. This is a harvest of sinful indulgences produced from the one grain of seed in the first indulgence. The Lord would have done a good work for you had you felt your need and made God your helper. Your minds were both corrupted and you needed to be sanctified, cleansed and purified in mind and thought.

God gave you another trial. Oh, that you could have appreciated it, and offered earnest, heartfelt prayer with true penitence and living faith to grasp the precious promise. Had you with willing heart practiced self-denial, resisted temptation, there would have been increased strength with every effort to overcome self. Every new achievement of principle will smooth the way of achievements of the same kind, the fruit of every moral victory. This victory is the seed sown which produces its kind, placing the sower on higher ground for every triumph of righteousness gained. Every virtuous action strengthens the spiritual sinews for new virtue, and every vice repeated rivets the fetters of vice. There is a growing strength in habit, and by it every action makes way for repetition.

God does not trust you. Had you put away your murmuring, your fretting, your boyish, unmanly littleness of mind and made thorough work of repentance, you would have endured the test; but now you are weighed in the balance and found wanting. God will never trust the flock to your charge. Your mind is low, sensual, devilish. If you can save your own soul by a humble, penitent life, that is the greatest work you can do. God is merciful, but you should not attempt to teach others. You have lost the power of God to teach. Your work is not acceptable to God.

It is alarming how rapidly the sin of licentiousness is coming in among us. While writing out these individual, personal testimonies, your case was urged upon me with great power in the night season, and I cannot forbear writing to you. My soul is burdened day and night for the Israel of God. They do not feel the need of deep searching of the heart, of afflicting their souls before God, any more than you did. Their hearts are not in harmony with the Word of God and therefore they neglect to search its pages. Their hearts are not in harmony with Jesus, therefore they feel it a punishment to approach Him in prayer. Their conscience condemns them. Any busy activity is preferable to the self-examination which they must have. The comprehensive requirement of God's Word is that we should be like Him, that we should represent in our life the life and character of our holy Pattern.

The transforming power of God in the renewing of the mind by the Holy Ghost produces a new creature. If, after a man professes Christ, he manifests fretfulness, peevishness, faultfinding, envy, evil surmisings, jealousy, impure thoughts, that man has exactly the same character he exhibits. Every rough and uncomely trait is the revelation of the Satanic rather than the divine. Satan exults that he has power over the mind, the affections, and the character.

I hoped that you would be of sufficient understanding to know when no credentials were given you that you should keep humble and retired. You might have known that it was my words that had to be spoken in answer to questions put directly, that settled the matter in regard to your receiving credentials.

But when I see your reports in the paper my heart is sad. No such reports should enter the columns of our paper. How do those whom you have sought to ruin look upon these reports? How do those in California regard them? It is because the fine perception is dimmed in those in charge of the paper that any of your reports find access to its columns. The high standard of truth and purity is lowered. Your spirit of independence and self-esteem shown since the Conference at Battle Creek is anything but the spirit you would have could you discern yourself and have a true sense of sin.

On this journey I have had to rebuke no less than four cases similar to yours. Men professing godliness set themselves to working evil and under the cloak of religion carry a high hand and a brazen front against the Lord of Hosts. When reprov'd, they will say, "It is my nature; it is my way; you must not think hard of me." Truly it is his way, for God has nothing to do with the exhibition of such ways. These men are working on Satan's side—are sowing iniquity to reap destruction.

Every indulgence of lustful passions, and all the misdoings in minor or more criminal matters, are to bring upon him the punishment he deserves. Jeremiah speaks of some men as wise to do evil (Jeremiah 4:22), cunning, using their God-given abilities to plan and execute their purposes in a most artful manner so as to be successful in their evil purposes and yet hide their sins from human eyes. Their continual enslavement to sin is filling for them the clouds of vengeance, which will fall without mixture of mercy.

Very many professedly Christian men are sowing to the flesh by pampering lust. With some it reaches only themselves, while with others it pollutes their associates. We are sowing now and the reaping time is soon to come. Everyone is either sowing to the flesh or to the spirit. We must take the sickle and gather what we have sown. The fallow ground of the heart needs to be broken up. We each have to deal with a stubborn soil. The heart of stone must be broken into cultivation. They that sow with tears will reap with joy (Psalm 126:5). There must be a purifying of the soul's temple. There must be an elevating of the standard of religion among us as a people.

What shall I say to impress our people to awaken from our carnal security and stand like faithful sentinels against all iniquity? There are so many who ease their conscience with the thought which Satan suggested in words to Eve: "Ye shall not surely die." Genesis 3:4.

Sinners would never practice iniquity as they do if they did not flatter themselves that the sword of justice will never be raised against them. Is God a God of justice? Is it true that He will visit the workers of iniquity with His retributive judgments? How can we make the sinners in Zion take this for verity and truth?

We must make it true as it is in Jesus. We exalt the cross to the view of all. We entreat you to go to Mount Calvary and see upon the cruel cross Him who thought it not robbery to be equal with God. Look upon the Victim hanging there in humiliation as a criminal. Intense must have been the work of execution, done so thoroughly, showing that when God takes in His hand the sword of justice, He makes thorough work. His hatred of sin is so great that before the transgressor could be received into favor, the eternal Son of God interposed Himself and bore the bolts of the Father's wrath deserved by the sinner.

We would banish from the mind of the sinner the slightest hope. If any of the sons of Adam transgress one precept of Jehovah, and continue in transgression, making trial for themselves of the

justice of the Almighty, they will find justice as severe and thorough in execution as in words of threatening. He will have dealt out to him as unsparingly the vials of Jehovah's wrath as is expressed in the threatenings of the Word of God.

Look on the cross. Look at the sufferings of God's dear Son, and no longer question whether God means as He says—that He will punish sin to its fullest extent if it is not repented of and forsaken. Christ died to demonstrate that all who are not healed of their transgression by faith in the agony and blood, and become pure even as He is pure, will receive punishment for his sins even as Jesus has suffered. Great was the physical anguish which He suffered as the spikes were driven through His hands and His feet; but small is the pain in comparison with the burden of the sins of the whole world.

Did God remit the penalty in behalf of His darling Son? Divinity clothed in humanity was dying beneath the wrath of an offended God. Were any of the vials of God's wrath reserved from falling on the head of our Substitute and Surety? Realize the agonies of the divine Son of God in Gethsemane and the horrors of darkness enshrouding His divine soul and forcing the blood drops from His pores. In the inexpressible horrors of thick darkness which enshrouded the cross, the earth quaked, the rocks rent—the earth reeled at the spectacle of its divine Author's agony. Angels were confounded and seemed to suffer with their adorable Master.

Was not this demonstration convincing of the sure justice of God? The Innocent was suffering for the guilty; the Just for the unjust.

Lt 6a, 1880

Bangs, Elizabeth

On the cars en route for California

February 26, 1880

Dear Sister Lizzie [Bangs]:

After I left you Monday, I was very sick. Tuesday [I was] nervous and suffering with headache, unable to sit up. Tuesday night we arrived at Council Bluffs. There we stopped off to visit Sister Milnor. After walking about half a mile, found her not at home. I had not tasted food through the day and was still suffering with nervous headache. We walked back to a hotel—the nearest one we could find. It was not very promising. We were shown to our rooms—two very small rooms above the kitchen. In the rooms were only small windows, one in each room. The scent of the cooking had full access to these rooms, with no current of air to take the nauseating smell of ham, pork, onions, cabbage, and all kinds of scents away. If I had not heretofore been most thoroughly disgusted with pork, I should have been now. I could scarcely refrain from vomiting. I became sick and faint, but my good daughter, Mary [White], opened the window as far as possible and moved our bed so that the head of it was close by the window, the bed being quite nice. We slept well and felt refreshed in the morning, notwithstanding unpleasant odors.

We took the transfer car to Omaha. We enjoyed our breakfast very much. There came into the depot a woman about forty years old, followed by a large flock of children. One boy about ten years

old went out on the platform. This mother went after him and came dragging him in, he resisting at every step. She pushed him with violence into the seat, bringing his head with considerable force against the back of the seat, really hurting the lad. Then came screech after screech, equalled only by the screaming engine. This mother threatened him but to no purpose. He was in for a regular war-cry. When he became tired out, then he lowered his voice to the monotonous long-drawn-out drawling cry just for the purpose of being persevering and revengeful. Here the Mother, I judge, was as much to blame as her boy. The boy was stubborn; she was passionate.

I conversed some with the mother. She stated the boy [had] refused to come in and threw himself full length on the platform. She then took him by force and brought him in. Said she, "Oh, if I only had him alone in some place, I would pound him well for his behavior." I said, "That would not change his inward feelings. Violence would only raise his combativeness and make him still worse. I think the more calm the mother can keep at such times, however provoking be the conduct of her children, she maintains her dignity and influence as a mother." She assented that it might be so.

I inquired, "How many children have you?" She answered, "Eleven," pointing to two bright-looking little girls. "These are my youngest—one is six, the other four. My eldest are nearly-grown-up boys." She stated they were as a family on their way to locate in Nebraska, where there was plenty of land to keep the boys at work. Not a bad idea to give these active, sharp high-toned boys employment; nothing so good as plenty to do in open air, to keep children from being ruined with the temptations and allurements to evil in this life.

It was plain to be seen the mother was fretful, impatient, and harsh and severe. What wonder, then, that the children should be unsubmissive and insubordinate. These children, eleven in number, and the husband, showed they felt the mother's power that permitted no liberty of will. She would jerk one, and fret at another, and twitch about another, answer her husband's questions with a firm vim.

This mother's mode of government set my mind on a study. She forced them to self-assertion in various improper ways, showing the mother's management was a sorry failure. There were eleven bright, active children, if the mother had the machinery oiled with patience and self-command as every mother should have, if she had possessed the right spirit, she would not have aroused the combative spirit of her ten-year-old boy. All this mother seemed to know of government was that of brute force. She was threatening, intimidating. Her youngest children seemed to have a fear to stir; others looked hard and defiant. Some looked ashamed and distressed. I longed to preach a sermon to that mother.

I thought if that mother knew her responsibility as a mother, she would not pursue the course she had done in that depot. Her burdens must necessarily be heavy, but how much more weighty was she making them for herself by her own lack of self-control. Every harsh word, every passionate blow, would react upon her again. If she were calm and patient and kind in her discipline, the power of her example would be for good, [and] would be seen in her children's deportment. How much that mother needed the help of Jesus to mould the minds and fashion the characters of her children. How many souls such mothers will gain to the fold of Christ is a question. I really do not believe they will gather one soul to Jesus. They train, they rule, they ruin. But enough of this.

We purchased our sleeping car tickets [for] sixteen dollars to Ogden. We should be two days and a half and two nights in reaching there. We obtained two lower berths and were told if we had applied

the day before, we could not have been accommodated. But the travel was light from Omaha that day which was much in our favor.

On leaving Omaha we found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeper [with] only seventeen passengers in our car—no babies to cry, no invalids to exclaim, “Please close the ventilators. Will you shut down that window?” We were at perfect liberty to open and close windows for our convenience.

There was nothing especial to engage our attention Wednesday night but the prairie fires. These looked grand and awful. In the distance while the train is slowly moving onward, we see the long belts of lurid flame stretching for miles across the prairie. As the wind rises, the flame rises higher and becomes more brilliant, brightening the desolate plains with their awful brightness. We see, farther on, hay stacks and settlers’ homes guarded with deep furrows broken by the plow to protect their little homes. We saw dark objects in the distance guarding their homes from the fire fiend by throwing up embankments.

Thursday morning we arose from our berths refreshed with sleep. At eight o’clock we took a portion of the pressed chicken furnished us by the matron of the sanitarium, put the same in a two-quart pail, and placed it on the stove, and thus we had good hot chicken broth. The morning was very cold and this hot dish was very palatable. I limited myself to only one meal each day during the entire journey. When the cars stopped at stations any length of time, we improved the opportunity by taking a brisk walk. Generally in approaching Cheyenne and Sherman, I have difficulty of breathing. Thursday noon we were at Cheyenne and it was snowing and cold. Could not walk much that day. “All aboard” was sounded about half past three, and again we were moving onward.

In nearing Cheyenne we were interested by the view of the Rocky Mountains. Dark clouds obstructed our view. As we neared Laramie, we were having a hail storm. Occasionally the sun light would break through the clouds, striking full upon the mountain tops, but night drew on and we were all huddled together while preparations were being made for us to occupy our berths. This night the wind blew the coal gas into the windows, nearly suffocating me. I was afraid to sleep. This night was the only disagreeable one upon the route. In the morning after we had taken our breakfast from our well-filled dinner baskets, we felt much refreshed. I wrote several pages back to Battle Creek. Here we began to come to scenery worth our attention.

The cars move slowly and smoothly along, giving the passengers a fair chance to view the scenery. An additional engine is added to help draw the train up the summit of Sherman. We reached Sherman about six o’clock and had no inconvenience in breathing. The elevation between Cheyenne [and Sherman] is two thousand and one feet, the distance nearly thirty-three miles. The ascending grade averages from Cheyenne sixty-seven feet per mile. The two engines puff and blow as if requiring a powerful effort to breathe. At length the summit is reached and the descent begins two miles west of Sherman. We cross Dale Creek bridge. It looks frail, as if incapable of sustaining the ponderous train, but it is built of iron and very substantial. A beautiful, narrow, silvery stream is winding its way in the depths below. The bridge is six hundred-fifty feet long, one hundred-thirty feet high and is considered a wonderful affair in this route.

We look in the valley below and the settlements look like pigeon houses. We pass rapidly down the grade through the snow sheds and granite cuts. We have now, as we pass on, a full view of the

Diamond Peaks of the Medicine Bow Range. They are, with their sharp-pointed summits, pointing heavenward, while their sides and the rugged hills around them are covered with timber. When the atmosphere is clear, the snowy range can be distinctly seen clothed in the robes of perpetual snow. A chilliness creeps over you as you look upon them, so cold, so cheerless, and yet there is an indescribable grandeur about these everlasting mountains and perpetual snows.

But night draws her sable curtains around us, and we are preparing to occupy our berths for the night. The wind was blowing strong against us, sending the smoke of our heating stove into every opening and crevice in the car. I slept, but awoke with a suffocating scream. I found myself laboring hard for breath, and the coal gas was so stifling I could not sleep for hours, dared not sleep. This was the most disagreeable night that I had on the journey. In the morning felt better than I expected. We again prepared our breakfast, making a nice hot broth. Our two tables were prepared, one in each seat, and we ate our nice breakfast with thankful hearts. The porter, well filled with silver donations, was very accommodating, bringing lunch baskets, making room, and depositing our baggage with all pleasantness.

We are known on the train. One says, "I heard Mrs. White speak at such a meeting." The book agent, a fine young man from Colorado, says he heard Mrs. White speak in the large, mammoth tent in Boulder City. He was a resident of Denver. We have agreeable chats with one and another. As we move on slowly over the great American desert, with no objects in sight except sage brush and distant mountain peaks, we seem more like a ship at sea.

The massive train, headed by our faithful steam horse moving along so grandly, seems like a thing of life. You look occasionally back from the rear of the cars upon the straight track, hundreds of miles with scarcely a curve, while wilderness and desolation meet you whichever way you may look.

Passing Cheyenne, we soon entered snow sheds, constantly varying from light to darkness and from darkness to light—was the only change for miles. I had been growing stronger as I neared Colorado. We were telegraphed to Ogden soon after leaving Omaha, for seats in the car for California, and our seats were assigned us just as we were located in the car we leave. Therefore, it is always best to secure good seats when you take the palace car from Omaha, for that secures you good seats all the trip. Now the tickets have to be purchased at the ticket office before the baggage can be taken into the car. We are all settled some time before [the] sun has passed out of sight beyond the mountains.

We have additional passengers. There is a tall, straight, gentleman eyeing us critically. He has his wife and child with him. His own hair is as dark as the raven's wing, but his wife's hair is as white as I ever saw human hair, curled in ringlets. It gave her a singular appearance, not what I should call desirable. She was rather a delicate looking woman.

This man was the wonderful worker in the temperance cause, McKenzie. He has established an institution for to treat inebriates in Boston and is now visiting California for the same object. He made himself known to us. As he saw us all engaged in writing, he had, I suppose, some curiosity to know who we were and what we were doing. He composed some verses upon that evening sunset as he was seated by my side. I will copy it for you. This great temperance man was the most inveterate tobacco user we ever saw. O, what ideas of temperance!

We prepare for rest and sleep, only one more night to pass. Scenery viewed on Friday while approaching Ogden. At Green River is the place where specimens of fossils, petrifications, and general natural curiosities are seen. These moss agates, petrified shells and wood may be purchased for a trifle. There is a high, projecting rock, in appearance like a tower, and twin rocks of gigantic proportions. The appearance of these rocks is as if some great temples once stood here and their massive pillars were left standing as witness of their former greatness.

There is a rock called Giant's Club, and in proportions it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once being located at the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and fish and curiously-shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of species now extinct.

A large flat stone was shown us with distinct specimens of fish and curious leaves. The proprietor told us [that] on a previous trip, he brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. There were on these spots of slabs of rock, feathers of birds and other curiosities plainly seen. We look with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These bluff rocks assume most curious and fantastic forms, as if chiseled out by the hand of art.

There are in appearance lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date, standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agate patches. To stand at a distance from these rocks, wonderfully shaped, you may imagine some ruined city, bare, desolate, but bearing their silent history to what once was.

We pass on quite rapidly to the Devil's Gate, a canyon where the Sweetwater [River] has worn through the granite edge. The walls are about three hundred feet high. The water runs slowly, pleasantly murmuring over the rocks. We pass on while the mountain tops rise perpendicularly towards heaven, covered with perpetual snows, while other mountain tops, apparently horizontal, are seen. Here in passing we get some view of the beauty and grandeur of the scenery in groups of mountains clothed with pines.

In Echo Canyon are rocks curiously representing works of art, [for example] the Sentinel Rock. The average height of all the rocks of Echo Canyon is from six hundred to eight hundred feet. The scenery here is grand and beautiful. We see holes or caves worn by storm and wind, where the eagles build their nests. This is called Eagle Nest Rock. Here the king of birds finds a safe habitation to rear its young. The ruthless hand of man cannot disturb them.

We come to the Thousand Mile Tree. Here hangs the sign giving us the distance from Omaha. Here we pass the wonderful rocks called the Devil's Slide. It is composed of two parallel walls of granite standing upon their edges. Between these two walls are about fourteen feet. They form a wall about eight hundred feet running up the mountain. This looks as if formed by art and placed in position, the rocks are so regularly laid. This is a wonderful sight, but we reach Ogden and night draws on.

Sabbath

All is quiet. We read our Bibles and write. Close by us sits the notable Stokes, who murdered Fisk.

Our last night on the cars was spent in sleeping some and in viewing the scenery. The moon was shining clear and bright. Mary was resting upon her elbow looking out the window much of the night. We passed Cape Horn in the light of the moon. The wintry scene in the Sierra Nevadas, viewed by the light of the moon, is grand. We look two thousand feet below. The soft light of the moon shining upon mountain heights, revealing the grand pines and lighting up the canyons. No pen or language can describe the grandeur of this scene. We prefer to enjoy this grand sight rather than to sleep.

In the morning, the last morning upon the cars, we rejoice that we have nearly completed our week's trip, protected by a kind Providence and receiving neither accident or harm, and hardly weariness. We are nearly to our journey's end.

We learn we arrive in Oakland at eleven o'clock. As we near Sacramento we see the green grass [and] the fruit trees loaded with fragrant blossoms. We ride out of the winter of [the] Sierra Nevadas into summer. We find our friends waiting for us at the depot. We came an entirely new route from Sacramento, which brought us in earlier. We met Edson and Emma with joy, also Lucinda and other friends.

We find in market new potatoes. The very day I arrived, we rode out and gathered nice new turnip greens. We are beginning to get used to Oakland a little now. But it has been raining last night and this forenoon.

Lizzie, I meant to have copied this off but have not time. Please put in Clara's hands, and tell her to copy it for you and arrange it in order. It is a beautiful morning. Wish it may be as pleasant with you.

Much love to my dear Sister Lizzie,

From her twin sister.

[P.S.] Will you inquire of Mrs. Dr. Larkins if she is free to engage in the Crystal Springs Sanitarium? If she should, make arrangements for her to do so. This institution is located in St. Helena. She may have seen it. It has almost every advantage healthwise, but needs physicians who understand their business. I go to St. Helena next week and then will write again. What wages will she require? Tell her to address me at Oakland, California, Pacific Press.

I hope you are doing well. I would be so glad to see you. May the Lord lead you to put your entire trust in Him. He loves you and will delight to bless you if you will come to Him for light and strength. Do, my sister, identify yourself with the people of the Lord. Stand in the ranks and under the banner of Jesus Christ.

Good bye. This must go to the office.

Lt 6b, 1880

Bangs, Sister Lizzie [Elizabeth]

On the train en route to California

February 26, 1880

Dear Sister Lizzie [Bangs]:

After I left you Monday, I was very sick. Tuesday [I] was nervous and suffering with headache, unable to sit up. Tuesday night we arrived at Council Bluffs, where we stopped to visit Sister Milnor. After walking about half a mile, found her not at home. I had not tasted food through the day and was still suffering with nervous headache.

We walked back to a hotel, the nearest one we could find. It was not very promising. We were shown to our rooms, two very small rooms above the kitchen, where the scent of the kitchen cookery had full access, without a current of air to purify it from disgusting smells. There was no current of air to purify it from disgusting, poisonous effluvia. There was but one little window in each room.

If I had not heretofore been thoroughly disgusted with pork, I should have been now, for with the nauseating smell of pork, ham, cabbage, and all kinds of scents confined in the room, I could scarcely breathe. I became sick and faint, but my good Mary [White] opened the window as far as possible after piling our baggage and the chairs on the bed, and by close management moved our bed so that the head of it came close by the window. The bed being quite comfortable, we slept well and felt refreshed in the morning, notwithstanding unpleasant odors in bedroom and bedding.

We took the transfer car next morning to Omaha. We enjoyed our breakfast very much from our well-provided lunch basket.

We waited here several hours and had some opportunity to see character in its different angles all the way from four years up to 24. There came into the depot a woman about forty years old, followed by a flock of children. One boy about ten years old was hard to keep still, [and] went out on the platform. His mother went after him, reproving, scolding, and dragging him in, he resisting at every step. She pushed him into the seat beside her with violence, bringing his head with considerable force against the seat, really hurting the lad. Then came screech after screech, equaled only by the engine's blast.

The mother threatened him, but to no purpose. He was in for a regular time as his explosive, maddened cries filled the rooms, calling the attention of gentlemen and ladies, while the mother threatened in no gentle language. She might as well have talked to a stone. She was desperate. I urged our daughter, Mary K. White, to induce him to stop if she had to hire him, but it was no use. He had grit and perseverance. When he became too tired to screech longer, then he lowered his voice to a monotonous long-drawn-out wail just for the purpose of persevering and being revengeful. Here the mother's countenance was a study. She looked vexed, but I [contend], she was as much at fault as her boy. The boy was restless and wilful and stubborn; she was passionate.

I conversed some with the mother. She stated that the boy refused to come in and threw himself full length upon the platform to provoke her. She then took him by force and dragged him in and said, "Oh, if I only had him alone in some place, I would pound him well for this behavior." I said, "That would not change his inward feelings. Violence would only raise his combativeness and make him still worse." I told her the more calm a mother can keep at such times, however provoking the

conduct of her children, the better she maintains her influence and dignity as a mother and the more easily will they be controlled. She assented that it might be so.

I inquired how many children she had. She replied, "Eleven." Then pointing to two pretty, bright-looking girls, said, "These are my youngest—one is six and the other four. My eldest are grown-up boys." She said that they as a family were on their way from Iowa City to Nebraska, where there is plenty of land and work for their children. They intended to locate there. Not a bad idea to give these high-toned, sharp, active boys employment; there is nothing so beneficial as plenty to do to keep children from being ruined with the temptations and allurements of evil.

It was plain to see that the mother was fretful, impatient, harsh, and severe. The scold was expressed in her countenance. What wonder then that the children should be unsubmissive and insubordinate. These children and the husband showed they felt the mother's power that permitted no liberty of will. She would jerk one, fret at another, twitch about another.

This mother's mode of management set my mind on a study. She forced them to self-assertion in various improper ways, thus showing that her management was a sorry failure. If she had oiled the machinery with patience and self-command, as every mother should, if she possessed the right spirit, she would not have aroused the combative spirit of her children. All this mother seemed to know of government was brute force. She was threatening and intimidating and reproving and scolding. Her youngest children seemed to have a fear of stirring, others looked hard and defiant, while others looked ashamed and distressed at the exhibition they were making.

I longed to have some conversation with that mother. I wanted to tell her [that] if she realized her responsibility she would not have pursued the course which she did in that depot. Her burdens were necessarily heavy, but how much more weighty she was making them by her lack of self-control. Every harsh word, every passionate blow, would be reflected back upon her. If she were kind and patient and calm in her discipline, the power of her example for good would be seen in the deportment of her children. How much she needed the Christian graces, the help of Jesus, to mold the minds and fashion the characters of her children. Such mothers will gain no souls to the fold of Christ. They train, they rule, they ruin, but [they] do not bless and save.

We purchased our sleeping car tickets to Ogden, which cost sixteen dollars. We should be two days and a half and two nights in reaching there. We obtained two lower berths, but we were told that had we applied the day before, we could not have been accommodated. But the travel was light from Omaha that day, which was much in our favor.

We found ourselves and numerous baskets and satchels well disposed of in an elegant palace sleeping car. Only seventeen passengers in our car—no babies, no invalids, no one to cry, "Please close the ventilators. Will you shut down that window?" We were at perfect liberty to open and close windows for our convenience.

There was nothing in the scenery to especially engage our attention until Wednesday night but the prairie fires. These looked grand and awful. In the distance, while the train moved slowly onward, we saw the long belts of lurid flame stretching miles across the prairies as a wall of fire. As the wind rises, the flames leap higher and become more grand, brightening the desolate plains with their awful light. We see, farther on, hay stacks and settlers' homes guarded with deep furrows broken by

the plow to protect them from the fire. We saw dark objects in the distance guarding their homes from the fire fiend.

Thursday morning we arose from our berths refreshed with sleep. At eight o'clock we took a portion of the food liberally furnished us by our friends and the sanitarium, and enjoyed our breakfast. I limited myself to but one meal per day during the entire journey. When the train stopped for any length of time at stations, we improved the opportunity by taking a brisk walk. Generally in approaching Cheyenne and Sherman I have difficulty in breathing, but did not realize any inconvenience this time. We reached Cheyenne Thursday noon, but as it was snowing and cold, we did not walk much that day.

In nearing Cheyenne we were interested by a view of the Rocky Mountains. Soon dark clouds obstructed our view, and as we neared Laramie, we had a hail storm. Occasionally the sunlight would break through clouds, striking full upon the mountaintops. At half past three, "All aboard" was sounded, and again we were moving onward.

The train moved slowly and smoothly, giving the passengers a good chance to view the scenery. An additional engine is added to help draw the train up the summit of Sherman. We reached Sherman about six o'clock and had no inconvenience in breathing. The elevation between Cheyenne and Sherman is 2,001 feet, the distance nearly 33 miles. The two great engines puff and blow as though they had difficulty in breathing. At length the summit is reached and the descent begins.

Two miles west of Sherman we cross Dale Creek Bridge, one of the most wonderful sights on the route. It looks frail and incapable of sustaining the weight of so ponderous a train, but it is build of iron and is really very substantial. It is 650 feet long, 130 feet high. A beautiful, silvery stream is winding its way in the depths below. And as we look down upon the dwellings, they seem like mere pigeon houses in the distance.

As we pass rapidly down the grade through the snow sheds and granite cuts into the great Laramie plains, we get a full view of the Diamond peaks of the Medicine Bow Range. Their sharp-pointed summits reach heavenward, while their sides and the rugged hills around them are covered with timber. When the atmosphere is clear, the Snowy Range can be distinctly seen clothed in robes of perpetual snow. A chilliness creeps over you as you look upon them so cold, so cheerless, yet there is an indescribable grandeur about them.

But the night draws her sable curtains around us, and we are preparing to occupy our berths for the night. The wind was blowing strong against us, sending the smoke of our heating stove into every crevice and opening in the car. I slept, but awoke with a suffocating scream. I found myself laboring hard for breath, and the coal gas was so stifling I could not sleep for hours. This was the most disagreeable night I had on the journey. In the morning felt better than I had expected to feel. We again made a nice hot broth of our pressed chicken. Our two tables were prepared, one in each seat, and we ate our nice breakfast with thankful hearts. The porter, well filled [with silver donations], was very accommodating, bringing lunch baskets, making room, and depositing our baggage with all pleasantness.

We were known on the train. One says, "I heard you speak at such a meeting." The book agent, a fine young man from Colorado, heard me speak in the mammoth tent in Boulder City. He was a resident of Denver. We have agreeable chats with one and another.

Moving slowly over the great American desert, with not an object in view except sagebrush and distant mountain peaks, we seem much like a ship at sea.

The massive train, headed by our faithful steam horse moving along so grandly, seems like a thing of life. You look back occasionally from the rear of the cars upon the straight track, with scarcely a curve for hundreds of miles, while wilderness and desolation meet you whichever way you may look.

Passing Truckee, [this probably should read "Cheyenne"] we entered snow sheds. From light to darkness and from darkness to light was the only change for miles. I had been growing stronger as I neared Colorado. We entered one hour before Cheyenne. We were telegraphed, soon after leaving Omaha, for seats in the car for California, and our seats were assigned us just as we were located in the car we left; therefore, it is always best to secure good seats in the palace car from Omaha, for that secures you good seats all the trip. Now the tickets have to be purchased at the ticket office before your baggage can be taken into the car. We are all settled some time before the sun has passed out of sight beyond the mountains.

At Ogden we have additional passengers. A tall, dignified gentleman enters, accompanied by his wife and little daughter. His own hair is as black as the raven's wing, but his wife's is as white as snow and hangs in ringlets, giving her a singular appearance. This man is the great temperance worker, Mr. McKenzie. He has established an institution in the east to treat inebriates and is now visiting Colorado for the same purpose, having already obtained pledges to the amount of several thousand dollars. Seeing us all writing, he had some curiosity to know who we were and what we were doing, and so introduced himself to us. While seated by our side, he composed some verses upon that evening's sunset, which we will here copy. This celebrated temperance lecturer, we doubt not, has accomplished a great amount of good in the world, but he is an inveterate tobacco user. We venture the assertion that if he would reform on this point, his usefulness would be greatly increased.

Scenery viewed on Friday while nearing Ogden: at Green River is the place where specimens of fossils, petrifications, and general natural curiosities are seen. Shells and wood in a petrified state can be purchased for a trifle. There is a high, projecting rock, in appearance like a tower, and there are twin rocks of gigantic proportions. The appearance of these rocks is as though some great temples once stood here and their massive pillars were left standing as witness of their former greatness.

There is a rock called Giant's Club, and in proportion it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once having been located in the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and of fish and curiously-shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of species now extinct.

A large flat stone was shown us in which were distinct specimens of fish and curious leaves. The proprietor told us [that] on a previous trip he had brought these two large rocks on horseback eight miles. The rock did not look so far, but he said that was the distance to get access to it. There were in

these split off slabs of rock, feathers of birds and other curiosities, which were plainly to be seen. We look with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These rocks assume most curious and fantastic shapes, as if chiseled out by the hand of art.

There are in appearance lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date, standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agates. When standing at a distance from these wonderful-shaped rocks, you may imagine some ruined city, bare and desolate, but bearing their silent history to what once was. Close beside us sits Stokes, the murderer of Fisk. Having retreated to the mountains, he is actively engaged in the mining business.

We pass on quite rapidly to the Devil's Gate, a canyon worn through the granite by the actions of water. The walls of the canyon are about 300 feet high, and at its bottom a beautiful stream flows slowly and murmuringly over the rocks. We pass on while the mountaintops rise perpendicularly toward heaven. They are covered with perpetual snows, while other mountaintops, apparently horizontal, are seen. In passing we get some view of the beauty and grandeur of the scenery in groups of mountains dotted with pines.

Soon we enter Echo Canyon. The rocks look as if formed by art and placed in position, so regularly are they laid. The average height of all the rocks in this canyon is from 600 to 800 feet. The scenery here is grand and beautiful. We see great caves worn by storm and wind, where the eagles build their nests. One is called Eagle Nest Rock. Here the king of birds finds a safe habitation in which to rear its young where the ruthless hand of man cannot disturb them.

Here we come to the Thousand Mile Tree, on which hangs a sign giving us the distance from Omaha. And a little farther on we pass the wonderful rocks called the Devil's Slide. This is composed of two parallel walls of granite standing upon their edges, with about 14 feet of space between. They form a wall about 800 feet long, running up the side of the mountain. This looks as if formed by art and placed in position, so regularly are they laid. This is a wonderful sight, but we reach Ogden and night draws on.

Our last night on the train was spent in sleeping and in viewing the scenery in the clear bright light of the moon. We passed Cape Horn in the light of the moon. The wintry scene in the Sierra Nevadas, viewed in the light of the moon, is grand. We can look 2,000 feet below. The soft light of the moon shines upon the mountain heights, revealing the grand pines and lighting up the canyons. No pen or language can describe the grandeur of such a scene. We preferred to enjoy this [rather than] to sleep.

In the morning, the last morning upon the cars, we rejoice that we have nearly completed our week's trip, protected by a kind Providence and receiving neither accident or harm, and hardly weariness. We are nearly to our journey's end.

We learn that we arrive in Oakland at eleven o'clock. As we near Sacramento, we see the green grass, [and] the fruit trees loaded with fragrant blossoms. We ride out of the winter of [the] Sierra Nevadas into summer. We find our friends waiting for us at the depot. We came on an entirely new

route from Sacramento, which brought us in earlier. We met Edson and Emma with joy, also Lucinda and other friends.

We find in market new potatoes. The very day I arrived we rode out and gathered nice new turnip greens. We are beginning to get used to Oakland a little now. But it has been raining all the forenoon and last night as well.

I hope you are doing well. I would be so glad to see you. May the Lord bless you and lead you to put your trust in Him entirely. He loves you and will delight to bless you if you will come to Him for light and strength. Do, my sister, identify yourself with the people of God. Stand in the ranks and under the banner of Jesus Christ. Much love to my dear sister, Lizzie,

From her twin sister.

Lt 7, 1880

White, James

On the train within nine hours of Ogden, Utah

February 27, 1880

Dear Husband:

Another night has passed. Slept well. Have had a liberal breakfast. I limit myself to one meal a day. I bathe quite thoroughly morning and night. I hope to come out all right if I take good care of myself. I have passed over the road fourteen times before this and have never been as free from annoyance as this time. There are only two ladies beside ourselves. No children. The car is cool all the time and well ventilated. But there is one chance of the kind amid one hundred, I suppose. Only seventeen in the car and everything is so nice.

I meet quite a number who have heard me speak. A young man living in Denver, a book agent, on the train this morning says he heard me speak several times in Boulder. A man by the name of Emery, from Maine, was at Waterville camp meeting; he is a nephew to Daniel Chase, and is on this car en route for California.

We would advise you to take something like pressed meat and a two-quart pail. Put water to the meat, place upon the stove in passenger car and it will be boiling hot in a few minutes. Crumb in your bread and you have a rare warm dish. I have not seen anything so easily prepared and so palatable as this. This morning was exceedingly cold but with our hot chicken soup we were excellently provided for.

Our screen is a success. You should have one when you come. The weather is pleasant today and clear and sharp. I wish when you do come you could have as pleasant and comfortable a journey as we are having; no dust, no cinders.

We passed through a succession of snow sheds yesterday. There is but little snow on the ground, but conductor says we shall find snow in abundance in about forty miles. We hope there will be no hindrance. I have felt like breathing out my soul in prayer much of the time for the preservation and

watchcare of our heavenly Father on this journey. I have some faith. I believe God will hear, that He will answer, and we shall be cared for. Then again I have pleaded for wisdom to know what to do and say after we reach Oakland. I feel to simply trust in God for His guidance. He will not turn us away when we ask in sincerity and faith.

My lungs are not well. They trouble me considerable.

I dreamed night before last that I was talking with two ladies who had been privileged to learn the truth had they desired it, but they would not yield to evidence. I was telling them this. I told them they chose darkness rather than the light. I commenced at the law given from Sinai and came down to Christ's sermon on the Mount. I repeated these words: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." Matthew 5:20. I felt more and more the Spirit of God until they saw and felt that it was no more I that spoke but God speaking through me. They turned pale and trembled. I was conscious I was in the Spirit, elevated above myself; God was using me as His mouthpiece. I seemed to be soaring up from earth to heaven, and as I was repeating these words, "Ye will not come to me that ye might have life." John 5:40. I cried it out so loud and shrill Mary awoke me, and lo, it was a dream. It made quite an impression on my mind.

I have a request to make: that three times each day we shall devote some time to self-examination and prayer. Let us be in earnest in this matter to obtain for ourselves the evidence of the love of God. Let us not think or talk of ourselves, but let us talk of Jesus and His love. Self has gotten in the way so that Christ has not been discerned. Oh, how many precious blessings have been lost to us, how many precious views of Jesus [have] been eclipsed, because self has been exalted, coming in between us and our Redeemer. I want a humble mind. I want to cultivate meekness and lowliness of heart. I want to humble myself that God may exalt me. It is a critical time for the cause. We are not safe counselors if self comes in to control or bias our judgment. We must live for the next life, for it is uncertain how long we shall have in this life. Be careful of your health.

Your Ellen.

Lt 9, 1880

White, James

Oakland, California

March 11, 1880

Dear Husband,

Yesterday we received your welcome letters. There had been no mail the day before in consequence of snows blocking the track; cars were delayed. The mail which should have come Monday did not reach us till Wednesday, delayed forty-eight hours. There has been one of the greatest winds ever known in California.

Monday night the alarm was sounded for fire. The heavens were illuminated with pillars of fire and smoke. The wind was blowing a most fearful gale. The fire started in the Grand Hotel. It was entirely consumed and the entire block was burned. The hotel was three hundred feet long, one hundred

feet deep and four stories high. Willie and Mary went to the fire, [as well as] many more. We visited the scene in the morning, but what desolation. The morning was as mild as a beautiful summer's day. Three steam engines were still at work and these faithful engineers and the fireman had done noble duty or the houses in the vicinity could not have been saved.

One gentleman on Seventh Street left his wife sick in bed and six children to go to the fire, and when he returned his house was consumed and he went searching the neighborhood to see if he had any wife and children spared. No lives were lost but nothing was saved. The neighbors had taken in his family. A burning brand was carried by the wind five blocks off and accomplished the work of destruction. The wife and children had no clothing, nothing but their night clothes. There were beside these, thirteen fires in different parts of the city remote from one another.

The thought is that the Kerneyites have been attempting to execute their threats. They set a man up for mayor and openly threatened [that] if he were not elected they would burn Oakland. He was defeated. It is thought the purpose was of starting fires in different places, calling the engines all over from San Francisco, and then burning the city. But the authorities refused to let the engines go to Oakland. There is a vigilante committee organized in San Francisco. Coleman stands at the head of the committee—the man who officiated on the old committee years ago. He has told Kalloch if he made any more incendiary speeches, he would be in danger; that he and Kerney were watched and there was a company [who] would take matters in their own hands. And it would not be their poor dupes who would be taken care of, but you leaders that would be strung up without judge or jury and you, Kalloch, will be the first man. That put a quietus on the matter for a time, but he has now come out worse than ever and there will be some determined action before long.

In the morning after the fire, it looked sad indeed to see in almost every street piles of the most splendid furniture and a solitary woman sitting amid the remnant of her property, guarding it. Mattresses that had been removed a block away were still burning in yards. Brands were carried for and near. The only wonder is that all surrounding buildings were not consumed.

I had some very serious reflections. I thought of the day of God, when buildings would be burning, and what distracted efforts would be made by the people to arrest the fire and how futile their efforts would be. I felt most thankful that the blessed hope would then sustain Christ's followers. The protecting hand of God would shield His people. They would be hid as in the secret of His pavilion. There is no safety for us, any of us, only in God. Every day we need to hide in Him, every day to bring Him nearer and nearer to ourselves by living faith. I have had at times great sadness of spirits, and yet I work on as though it were not so with me. I am greatly blessed in speaking to the people and there seems to be an unusual interest to hear.

Lt 10, 1880

White, James

Oakland, California

March 12, 1880

Dear Husband:

It is a most glorious morning. Would like very much to see you stirring about this morning. I think my left lung improves slowly, but is not all right. I am very careful and I expect I shall be well as I labor.

It now seems to me I shall not remain here longer than three months from now. In that case I shall not visit Oregon, for it will be too tedious and painful a trip to stay so short a time. I have turned the matter over on every side and after much thought and prayer it seems to be this way in my mind: to remain here until after camp meetings—one or two are held this spring—then to return East wherever it may seem to be duty, [and] labor the best I can. I am desirous, if it be the will of God, to attend a camp meeting which shall be held near Portland: also attend camp meeting in Massachusetts, and one in Iowa, perhaps [one] in Ohio, and in New York and in Indiana. Farther than this I may not attend camp meetings. But I expect the Lord will direct.

I shall visit a few places on this coast, but confine my labors more to Oakland, for it seems to be as promising a field here as we can find. There are some embracing the truth all the while. The active circulation of tracts and papers has aroused an interest to hear upon the subject, and if there is preaching here every Sunday night we should have the better part of the citizens come out to hear. I feel that time is short and I am desirous of going just where the Lord would have me go, whether it shall be the most pleasant for me or not.

The matters here at this office are in such a condition Will and Mary [White] cannot leave till someone shall come to do the work they are doing. Elder Waggoner is now staying by, that matters may be referred to him when necessary, but he ought not to be here a day. He is very feeble and wishes to go to the country. Lucinda is fearfully worn. Wishes to get back home that she may rest. But you know what her home is, poor child. I feel sorry for her. She is so poor; her lungs trouble her. Now both of those who have had the care here, Elder Wand [?], Sister Hall, are in this condition. I think Lucinda has served her time and I cannot ask her to be with me, for I know this will be no relief to her. She must be freed from all care. Our daily prayer is for God to raise up those who can take care and conscientiously work in this office. They need a head. When Willie leaves they should have a head or things will be no better than now.

Edson [White] has consented to leave for the East the coming week. I have consented to take his place off his hands at \$2,900. It is well worth this sum. We are safe in giving this, and he will have but about three hundred to use now to pay his and Emma's fare. The place is a most desirable one. It is retired, free from dust, has sweet and fresh air, excellent water, prepared for us to go into at once. He could not get away unless this was done.

I have something coming to me on my wages since [the] last settlement. Will you please look up the matter and tell me how much it is? I think there is no less than two hundred dollars interest money which must be paid and some small debts of Edson's included in the stated sum of the property. He will give you all particulars. It is too bad to deprive Emma of her home which she thinks so much of, but Edson seems willing to do anything I tell him. He has perfect confidence in my judgment. Emma is willing to do anything that looks right. Edson is a great worker in the temperance and Sabbath school interest, and all regret his leaving very much. They say no one can fill his place.

I hope that the Lord will lead and guide and bless you and let His light shine upon you.

In love,

Your Ellen.

Lt 11, 1880

White, James

Oakland, California

March 15, 1880

Dear Husband:

I have written some on the boat since coming here. I find a letter from you to me and have read your letters to Willie.

I feel sad as I read because I see the same spirit of controversy which is bringing to yourself and others unhappiness. Will this controversy never end? Is it to be kept up till the judgment? This is the work of the enemy. Satan will keep words and surmisings penned in letters constantly brewing if we will allow him to do so. But this must not be. There is never an understanding gained by letters. Your suppositions in regard to the feelings of Elder Waggoner are not correct. He feels as any man can but feel under the circumstances. But not an expression or any act has yet given the impression he feels toward you as you think he does. He is a sick, broken-down man, and needs sympathy more than censure, and the time taken to write these explanatory letters, which always have the influence to make you more confirmed in your feelings and in your ideas, had better be left unwritten. You shall have your letters returned soon.

We see enough to do here calling for thought, [and] for prayer that God would help us in the present emergency to come upon a proper business foundation than to be engaged in writing letters of affirmation or of denial. We feel the need of the grace of God. Time is precious. It is short, and while differing one with another and manufacturing trials by written words, we had better be humbling our souls before God. Temptations come in abundance from without and need not and should not originate with ourselves to weaken one another and lay stumbling blocks in the pathway of one another. We need to cherish love in our hearts. We should not be ready to think evil of our brethren. We must put the least constructions on what they do or what they say. We must be Bible Christians. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22.

We must not be heedless in regard to our own souls' salvation. "Examine yourselves whether ye be in the faith; prove your own selves." 2 Corinthians 13:5.

We are not to pass on indifferently. We must inquire into the character of our thoughts and feelings, our tempers, purposes, words and deeds. We are not safe unless we are constantly and successfully warring against our own sinful corruptions. We must consider whether we are an example of Christian holiness; whether we are in the faith. Unless we search diligently, examining our hearts in the light of God's Word, self-love will prompt to a much better opinion of ourselves than we should have. We must not be so earnest in our efforts to set others right that we shall neglect our own souls. We need not be so zealous for our brethren, and in this zeal neglect the work that needs to be done for ourselves. Another's wrong will not make our cases any nearer right. There is an individual

work to be done for ourselves, which we should in no wise neglect. "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Matthew 7:1, 2.

If we are filled with mercy and love of God, a corresponding effect will be produced upon others. We have nothing of which to boast. All is the gift of a beneficent Saviour. We must attend to our own souls diligently. We must walk in humility. We want no war garments on, but the garments of peace and righteousness. May the Lord teach us how to wear His yoke and how to bear His burdens. Everything in this cause and in this work may be accomplished with a kind, conciliating spirit. We may be courteous always, and never be afraid of being too much so. We must practice showing good will toward all men. We must give our brethren credit for conscientiousness as well as we wish them to credit us with it. The profession many of our people make is not worth a straw, because they have not love to God and love for their brethren. They have not the grace of God. My burden of soul is to arouse them to a necessity of true conversion to God, the inner work of the Spirit of God in the soul.

There is such a lack of love, of tender forgiveness, of brotherly kindness, of forbearance one for another, that Christ is ashamed to call them brethren. They do not cherish that spirit that was in Jesus. Seeing this lack, feeling it, sorrowing over it, I cannot, oh, I cannot be a party in fostering this spirit of suspicion, of jealousy, of censuring, of blame. Paul writes, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Corinthians 13:1-3.

Charity, I have been shown, was love to God and man, which we must cherish if we are children of God. Although a man should have the power of explaining or making known the deep counsels of God as revealed in His Word, yet if he has not love to God and man, it will be of no credit to him. If he has all faith which is seen in miraculous manifestations and has not the grace of love, it is nothing—no virtue in it.

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Corinthians 13:4-7.

Here the apostle describes the fruits growing upon the Christian tree. Let it be our endeavor, dear husband, to reach the Bible standard ourselves and be an example of patience, of courtesy, and forbearance.

You inquire about our fare. We got thirty dollars each off from Omaha. My head is quite tired. I must stop writing by gas light.

March 16

I was so tired. I fell asleep in my chair and had to retire. I will say Elder [S. N.] Haskell and Willie [White] went up town and made a success of getting our tickets for thirty dollars less on a ticket

than the usual fare. Seventy dollars each, our tickets cost. They also obtained favorable prices on freight. I did not know but [that] they had written all about it.

My trust is in God. My prayer is to Him day and night for guidance and strength. I hope you will enjoy good health and the Spirit of freedom and assurance in God. I am glad to learn of the good work in Battle Creek.

Yours in love,

Your Ellen.

Lt 12, 1880

White, James

Boat "Donahue"

March 15, 1880

Dear Husband:

We, Elder [S. N.] Haskell, Sister [Lucinda] Hall and myself, are just returning from Santa Rosa. We left Oakland, Friday. Sister Hall and myself stopped off at White's station and walked up to Brother Chapman's. Brother and Sister Chapman had gone to Santa Rosa. We had a good evening visit with Mother Colby and the children. In the morning we went on to Santa Rosa. Arrived there at quarter past eight o'clock. Elder Haskell was at the depot waiting for us. We had a large attendance. The house was well filled with those of our faith from Green Valley, Healdsburg, Petaluma, St. Helena, and Santa Rosa.

I spoke in the forenoon with freedom. Elder [S. N.] Haskell arose to speak in [the] afternoon, [and] fainted in the desk after speaking about ten minutes. I then arose and talked one hour more with much freedom.

We see there are valuable acquisitions made to the church through the labors of Elder Healey. The church had become divided over some difficulties and was in a bad state. I had no desire to know their trials, and did not, but spoke as the Lord gave me the word. And many thought I must have heard all the particulars of their troubles, so pointed and close were the testimonies borne.

We had a conference meeting and many good confessions were borne on the whole. The church was greatly helped. In the evening Elder [S. N.] Haskell preached. Sister [Lucinda] Hall and I remained at home. At the close of the Sabbath we had a prayer meeting at Brother Morrison's. I was especially drawn out in earnest prayer. I cried unto God in the fullness of my heart with many tears. I felt that I must have the holy unction or I could do nothing. I was blest. Sunday morning Elder Haskell spoke. Sister Hall and I rested. In the afternoon we had a missionary meeting. I took part in that. Elder Haskell gave much valuable information. In the evening I spoke to a full house of outsiders. They listened with great attention.

The matter was introduced of inviting laborers to this field. There was a hearty response to have all the help that could possibly be afforded them from the East, and they would sustain them by their

prayers and means. The subject of purchasing another tent was introduced and Brother [S. N.] Haskell and I spoke upon it. The pledge papers were circulated and in one-half hour one hundred-fifty were pledged. The pledge papers will be circulated in other churches, and quite a little sum will be raised if Santa Rosa is a sample of what will be done. The people here in California will do all that they are able to do, and will be glad to receive any help that may be furnished them.

I could not present the matter of you especially, for they have no other thought or feeling but to accept you or any help that may be sent them. I would not put it in a light as though these were not their true feelings. Your brethren and sisters inquire after you fondly and ask if you are coming to California. I tell them that will be determined in regard to how long I shall remain. They do not urge me to stay. They feel that it would make no difference if they did, that I would follow the teachings of the Spirit of God either in staying or going.

We feel well satisfied with our effort in Santa Rosa. Brother Pratt had come from St. Helena to take us up with his team. Brother Spears accompanied him. But as Edson [White] was about to leave Oakland this week, we did not consider it best to go. We had been solicited by the Woman's Christian Temperance Union to lecture to them the evening of the twentieth. Brother Chapman's people were very anxious I should do so as the invitation had come spontaneously from them. This would hinder me from speaking in St. Helena, but all decided it would be best to favor the request in Petaluma and [that] Elder [S. N.] Haskell go to St. Helena. We are now returning to Oakland to see Edson and Emma off.

I have an appointment in Healdsburg, Sunday evening. Then I shall see the place there and will write you about it. We met Elder Healey and family at Santa Rosa. He is looking very feeble. His lungs trouble him. He has been doing considerable work. He has some good souls as the fruit of his labors, but he gives no reports of his labors for fear that he may seem to be giving reports that would exalt himself and he knows not how they may hold out. So he says he feels the best to make no reports.

In Santa Rosa there is a music teacher who [word illegible]. Hurley is his name. His wife is a teacher of schools and teacher of music. A Brother Granger has also united with the church. These families are of real worth to the church. A merchant's wife by the name of Cole is a very noble woman. Her home is east, near Lansing. She is desirous to change property with us at Healdsburg.

There are quite a number I have seen who seem to be real excellent material raised up through Elder Healey's labors, but unless he has some help, he will go down. We think he had better go to Los Angeles County. He may, by change of climate, improve. He has been holding meetings at Healdsburg, having an excellent interest. Some of the best people in Healdsburg are interested. He was unable to go on for pain in his lungs. He seems to think enough of my labors now. He pleads and begs me [to] give them some labor in Healdsburg. I could give them Sunday evening, after speaking at Petaluma Saturday evening. Brother Pratt and Spears just begged me to come to St. Helena. If I could not stay over Sabbath, stay a night or two. I shall try to go.

At Green Valley everything seemed to be run out when Brother and Sister Babcock moved there. They used to live in Oakland. He and his wife commenced missionary work and have worked with real earnestness and interest, and as the result, have a flourishing Sabbath school and a nice little company to assemble at their meetings. He is now proposing building a little meetinghouse to accommodate those who wish to meet to worship God. These indications of good are very cheering.

There is real, interested labor in many places in California, for which we feel thankful to God. We wish to appreciate every indication for good and be thankful for it, and not look and talk on the dark side and become discouraged in our work and discourage others. The Lord does not propose to do the work He has left for us to do. In doing His work, we shall be sustained if we will trust Him implicitly and without weakening our souls with our unbelief and our doubts.

We think that there will be nothing in our way of having a campmeeting in Fresno county in the month of April, but in this part of California, it will be impossible. In the southern part of the state everything of farmer's work is far advanced. In this part of the state it will be impossible to get a full attendance in consequence of the crops. If I stay only three months I cannot attend the most important campmeeting.

My heart and lungs trouble me considerably and if it were not for the Eastern campmeetings I would not cross the plains again this summer. I would take time to re-create. I would make some tarry in the mountains. As it is, we are putting in all the labor we can. Haskell [S. N.] will go to one place and I to another whenever we can do so to advantage. The people are hungering and starving for food. We must do the will of God and leave the result with Him.

Yours in love,

Ellen.

Lt 13, 1880

White, James

Oakland, California

March 17, 1880

Dear Husband:

I have just received yours written March 11th. The letter written to Lizzie [Bangs] was worked in at odd moments on the cars and finished here. I knew she would prize such a letter and would read it to a great many.

I have today visited Brother and Sister Palmer, living in Brooklyn in a part of Brother Cochran's house. He is a music teacher. He is an Englishman, and is a firm believer in the truth and the testimonies and health reform. He went to Cochran's to give music lessons, and they gave them reading matter and talked [to] them, [and] persuaded them to come out to hear Elder Waggoner preach. They have taken a firm stand for the truth. I took dinner with them today and visited Cochran's. They showed me letters written by their son at Battle Creek. I call them very excellent letters. He speaks of you and me in the most reverential manner, expressing the firmest confidence in us. Speaks well of the church and college and entreats his mother not to be unbelieving, but entreats her to have full confidence in the Testimonies. I can discern nothing in the letters but good advice and correct statements.

Sister Cochran confesses she is unbelieving, but she was certainly benefited by my visit today. I prayed with them before I left. They all united with me in prayer. Those in California have no

acquaintance with me and we cannot be surprised that they do not always have strong faith in my work. I do not find it in my heart to blame them, but to seek to help them, showing an interest for them and thus making a rift in the cloud of unbelief.

You speak of not writing particulars. I have written everything I could write, all I could learn. Things move very slowly. We are praying constantly for the Lord to help us here and lead us Himself. My mind is almost continually going out in prayer when not engaged in writing. I sent on an article for [the] Reformer as much or more than a week since. I hope it will get there in season. I feel, in reference to the Californians, we must not blame them, but show love and kindness to them and try thus to win them. We want the love of Jesus in our hearts, and then we shall work as He worked and our work will be acceptable to God.

Elder Waggoner will go into the mountains as soon as the general meeting is over and there rest. He is down with rheumatism, unable to sit up. The trains have been delayed—sometimes nine [hours] and other days twelve—in consequence of snows. It has been unusually cold here this month and some days we hear all talking of the disagreeable northerners as in Texas.

Evening. We just returned from a season of prayer in Elder Waggoner's room. The sweet Spirit of the Lord was with us. I felt the peace of God in my heart and assurance that our prayers were heard and would be answered. I fear lest a promise being left me, I should come short of it. If I fail to overcome the natural defects in my character, if I allow these defects to strengthen upon me and through the manifestation of them others are misled, I shall fail of the reward at last. We must be what we wish others to be. We must do as we wish others to do. We must be kind, be courteous, be pitiful. We must see the good qualities existing in others as we wish them to see the good qualities existing in us.

March 18

It is a beautiful morning. Yesterday I suffered much with every breath. I was compelled to lie down for sometime. I have pain in my heart constantly, but I shall do just the same as if it did not exist. I want to do my duty in the fear of God. I feel that [I] may be called from my work suddenly without warning. This difficulty of the heart makes me depressed in spirits much of the time. I wish I could write you definitely about matters here, but it is not possible. No special change out of difficulties. No special rift in the cloud. Everything has to move very slowly, but we are praying constantly and earnestly for the Lord to help us, and we shall work and watch and pray. I cannot see as things are to be bettered here by Willie's coming for a few months, for there will be the same need of a manager at the end of that time that there is now.

I wish there could be found a man to come here as a wise, economical manager and release Willie, that he may go to Europe with Elder [S. N.] Haskell in May or June. Things in Europe need attention very much. All these necessities and wants burden my mind. I feel much of the time pressed under the weight of these things as a cart beneath sheaves.

I think, had Elder [J. N.] Loughborough remained here having an understanding of the work, he would, by his tact and management, [have] been the means of a much larger number embracing the truth than by his going to England. Had there been one upon whom he could drop the responsibilities, then there would have been more consistency in his going; but as he could not find

the man, he should have waited till he could. It is true he had some peculiarities that hurt his influence and I am thoroughly convinced that we are of like passions. Some faults and errors exist with all the laborers in the field. Not one is perfect. And forbearance must be exercised to each other. Be pitiful, be courteous. Our own faults are more grievous.

Lt 16, 1880

White, James

Oakland, California

March 24, 1880

Dear Husband:

I have just returned from Healdsburg. Last Friday Sister [Lucinda] Hall accompanied me to Petaluma, where I had appointments to speak to the Ladies Christian Temperance Union Association. We were heartily welcomed by Brother Chapman's family. Sabbath I met with those gathered in the little house of worship. There was a well-filled house. There were some from Stony Point, from Bloomfield, and one from Santa Rosa. Brother and Sister Palmer were present, and the brethren and sisters residing in Petaluma. I had much freedom in speaking to those assembled from this text: "Ye are the salt of the earth"; "Ye are the light of the world," etc. [Matthew 5:13, 14.]

The Lord gave me words to speak to the people. How clearly it was impressed upon my mind that it is the privilege of the Christian to connect with the Source of light, and through this living connection become the light of the world. Christ's true followers will walk in the light as He is in the light and therefore they will not travel in an uncertain way, stumbling because they walk in darkness. The great Teacher is impressing upon His hearers the blessing which they may be to the world, represented as the sun rising in the east in dispelling the mist and shadows of darkness. The dawn gives place to day, the sun, gliding, tinting and then glorifying the heavens with its blaze of light is a symbol of the Christian life. As the light of the sun in light and life and blessing to all that live, so should Christians, by their good works, by their cheerfulness and courage, be the light of the world. As the light of the sun chases away the shades of night and pours its glories on valleys and hills, so will the Christian reflect the Sun of Righteousness which shines on him.

Before the consistent lives of Christ's true followers, ignorance, superstition, and darkness will pass away, as the sun dispels the gloom of night, in like manner the disciples of Jesus will go into the dark places of the earth, disseminating the light of truth until the pathway of those in darkness shall be illuminated by the light of truth.

In what contrast to this is the life of the professed child of God who is as the salt without the savor. He has no vital connection with God, and like the worthless salt—which Christ describes as being thenceforth good for nothing but to be cast out and trodden under foot of men—he has no saving properties. Thus is the life of a professed follower of Christ if he has not a living connection with Jesus Christ. These sunless professors are shadows of darkness. They see nothing to praise God for. They love to dwell in an atmosphere of doubt. If they listen to the truth, they are suffering their minds to watch for something which they think they can start a controversy, and discern some hook upon which to hang their doubts. They go forth from the blessing God has placed within their reach,

and in mercy brought to them through His servants, to turn the light given them into darkness. And how great is that darkness!

It is a sin for men thus to abuse the benefits which God sends to those who so much need help and light. In the place of accepting the blessing of God as such, they turn it into a curse by encouraging unbelief, obstinately holding positions of difference as persistently as if the salvation of their souls depended upon their looking upon the dark side, talking their suspicions and doubts, strengthening unbelief, and helping others in the same path of doubts and infidelity. Is it any marvel that such ones are not a light to the world? Can we be surprised that such ones never grow in grace and the knowledge of the truth?

This class are never purified, sanctified through the truth, because truth is not the element they love. The miasma of doubt and unbelief is their favorite element. The angel of God may stand by the side of His messenger and dictate the words he utters, and the very men these words should help will not be helped by them because their own ideas and will and way are chosen before the will and way of God. This class cannot be the light of the world unless they are transformed and shall feel that it is sin, a grievous sin, to let one dark shadow cloud the pathway of others.

All may be channels of light if they will connect with the Source of light. They can communicate the bright rays of light to the world. None need to strengthen unbelief by talking darkness. Every expression of doubt strengthens unbelief. Every thought and word of hope, courage, light, and love strengthens faith and fortifies the soul to withstand the moral darkness that exists in the world. Those who talk faith will have faith, and those who talk discouragements will have discouragements. By beholding we become changed in harmony with the subject of our thoughts and conversation.

After the discourse we had a social meeting and there were good testimonies borne. This meeting seemed to be an encouragement to those who have been trying to live and be steadfast in the faith, although our ministers have seldom given them any help because of so many calls in every direction.

I rode home with Brother Chapman's family and rested until evening, then rode into the city again and spoke in the Methodist Church. The Methodist minister introduced me to the congregation. I spoke for about one hour upon temperance. Sunday afternoon I spoke again upon temperance by the request of the Ladies Christian Temperance Union. I had an attentive audience and was free. As near as I can learn, all were pleased with the lecture. Brother and Sister Chapman, especially, were enthusiastic over it. They think it will be the means of removing much prejudice.

Lee has been in all these places, Santa Rosa, Healdsburg, Petaluma, and I know not wherever, but his influence does not amount to much.

In regard to the publication of the testimonies, I hardly know what to say. I suppose there will be those who will make a handling of the matter if anything is left out. I mean to have the matter upon dress reform ready in a short time, but I labor so much, I find but little time to write. I think now I shall return East in June and attend campmeetings, although I think it would be better for my health to remain here in Colorado in hot weather.

Lt 17, 1880

White, W. C.; White, Mary

Woodland, California

March 29, 1880

Dear Willie and Mary [White]:

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

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

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

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

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

Mother.

Lt 17a, 1880

White, James

Oakland, California

April 1, 1880

[Incomplete letter to James White.]

... Elder [S. N.] Haskell spoke Monday night. I rested. Tuesday, all assembled in the Methodist church while Elder Haskell gave them instruction in the various branches of the work and in regard to the best manner of working. At half past ten, I spoke to a good congregation. Many outsiders were in.

All the time that was given to circulate the appointment was Monday. Several from Arbuckle hurried home from Woodland after hearing me speak Sunday forenoon, to give the notice to College City and Arbuckle. By chance they sent word twenty miles to Fresh Water where Brother Rice's parents resided, and while I was speaking, they came in. I had great liberty and clearness in speaking and there seemed to be the deepest interest manifested.

At noon I was introduced to Mr. and Mrs. Manoah and their daughter. Mother and daughter are keeping the Sabbath. Sister Manoah is mother of Brother Rice and the daughter is his sister. This Mr. Manoah is second husband, not a believer, but they were very intelligent and excellent appearing people. They have only recently embraced the truth, but they are very much in earnest and have an intelligence that will do credit to our faith.

I was invited to take dinner with Sister Lucas. She is an intelligent, thorough-going woman. Her children are with her in the faith. Her husband is a spiritualist and saloon-keeper. He is really a fine-looking man. He tried to draw me out, but he failed. I was enabled to meet him wisely and close his mouth.

Elder Haskell talked in the afternoon and his labors were well received. I had in the evening, it was stated, the largest congregation that had ever assembled at Arbuckle. The house was full. Many came from five to ten and twelve miles. The Lord gave me special power in speaking. The congregation listened as if spell-bound. Not one left the house although I talked above one hour. Before I commenced talking, Elder Haskell had a bit of paper that was handed [him] quoting [a] certain text prohibiting women speaking in public. He took up the matter in a brief manner and very clearly expressed the meaning of the apostle's words. I understand it was a Campbelite who wrote the objection, and it had been well-circulated before it reached the desk; but Elder Haskell made it all plain before the people. After I closed, he made some remarks in regard to their temperance organization. Not one left the house.

I cannot express to you how grateful these new converts were to have this timely help. They meet the worst opposition from the Campbelites, but all are firm. One more joined the covenant that evening and several others are on the point of deciding. I had felt so deeply for these poor souls and had been so wrought up as I felt their danger [that] I could not sleep that night. I think I slept not more than two hours.

Wednesday opened cloudy and cold with the breeze directly in our faces, but we had good covered carriages, and by pinning newspapers over the lungs and between the shoulders of the sisters, they became very comfortable. We came near having a fire in our moving. House bricks were warmed for the feet. Ella Sanders, Lucy Bush, and Brother Sanders occupied the front seat. They felt the heat of the bricks and their wrappings were about ready to burst into a flame. They did not discover it a minute too soon. They quickly threw out bricks and the coverings over them. Ella burned the ruffling of her dress quite badly as it was. We took dinner at Brother Saunders' and then went to [the] depot to take [the] three o'clock train, but we were one minute too late. The cars moved off gradually, leaving us feeling rather queer.

Brother Greyson's team was still at Brother Saunders', [so he] rode out with us. I was so tired I could not visit. Went to bed early and slept well. Brother Greyson took us two miles the next morning. It rained all night and has rained more or less through the day. We found when we got to the flag station [that] we had just one hour to wait, so we made a waiting room of the covered carriage and had an interesting visit with Brother Greyson for one hour. While the rain was softly falling, Brother Greyson signaled the cars, and [at a] quarter before eight we were moving on, [with] the overland cars behind us.

We arrived here at Oakland at eleven o'clock. I spoke five times in four days. Elder Haskell spoke as often as he could get a congregation, filling in every moment profitably.

Here we find letters from Battle Creek, letters from you, which I will answer this afternoon. I have a meeting to attend tonight. We are crowding in all the time we can, hastening from church to church. Elder Haskell visits one church while I visit another; then, when necessary, we unite our forces, always having some one or two with me.

Brother Greyson is thousands of dollars worse than nothing. Two last years have had failure in crops. One year more, if unsuccessful, he will not have a dollar as his own.

Lt 18, 1880

White, James

Oakland, California

April 2, 1880

Dear Husband:

The brethren are coming into the Conference and I have been talking with Brother Chapman.

Edwin is coming into the office to work in the counting room. This is his choice. He is a young man of sterling worth.

I sent you a letter this morning. This noon brought me one from you, dated March 27, in which you speak of not coming to California but printing the Experiences, etc.

I still plead for the Volume Two, Spiritual Gifts, to be republished just as it is. You cannot tell what a demand there is for this book.

I write now to tell you that I shall not go to Oregon unless you can be so situated that you will not take on burdens. Will you go to the Mountains before June? I could go to Oregon, I suppose, and get back by the last of June to Colorado. Please consider this matter carefully. I am constantly worried over you, fearing you will take too many responsibilities, and then I fear many things which keep my heart in difficulty.

I dread going to Oregon but they all seem to be set upon my coming. Would not Elder Waggoner and some one else answer? I shall pray over this matter, but I dread the journey more because my heart troubles me so much. I am troubled with feelings of suffocation. Seems as though my breath would stop and I feel a pain all the time. Not one moment's ease. I cannot sleep nights.

Well, the Sabbath is drawing on. I must close.

Your Ellen.

Lt 19, 1880

White, James

Oakland, California

April 6, 1880

Dear Husband:

Yesterday I received your two letters, one penned by Sister Fero, and one by Brother Henry. I would suggest that these letters, where you give expression so freely to your feelings in regard to others, be written by your own hand or by the pen of Henry. Do not take strangers into close confidence. You may greatly injure them, and it will, in the end, all come back upon yourself.

I have tried to move in the fear of God. After we came here I could not feel it best for you to come, and the continual expression of your feelings in the letters decided the matter in my mind, that you at least are not in that state of mind that you could do justice either to yourself or the cause of God in its present state in California. This conclusion I have come to through much prayer and hours of meditation, going over and over again the items God has shown me in regard to your past, present, and future duty and work.

Why your case has not been urged before the conference is chargeable to myself, not because I was your enemy but the best friend you have in the world. Should I have permitted your suggestions and your propositions in letters to come before the people, I knew it would result badly for yourself and for the future prosperity of the cause of God; and in doing this I should go directly contrary to the clearest light God has given me. Therefore I have been true to you, true to myself, true to the cause of God, and true to my commission in the fear of God.

I would have been glad, only too glad, for your society here. My love is deep and firm for you, and it has cost me that which you may never know as I left Battle Creek to come here. I expected then you would soon follow, but I could not say one word in favor of it, for I greatly feared the result.

We found such a state of depression among the people, such a state of inexpressible discouragement, we knew at once God alone could give help. I have gone forth in humility and with unshaken confidence in God to do all in my power to bring about a different state of things. I knew unless the Lord should work with my efforts I could not do any good. To His praise be it spoken, He has helped me, strengthened and blessed me, in a most marked manner. Everyone appears to receive my labors and accept my testimony. I have nothing to say of myself, to present myself, to notice, to talk of myself, of my sacrifices, of my abuses, or to censure them. I dwell closely upon practical godliness, talk of Jesus, His great mercy and love to us, of the evidences of the truth, of our present position. And the Lord is working with hearts, and there is a lighting up.

My dear husband, not one word has been expressed disrespectful to you. But your labors of love are remembered, and therefore I do not want you to hurt yourself in California, which I know you would do, by the tone of your letters, the way you view matters, giving expression to your feelings. I would not imperil the cause here when they have been discouraged so much. Your coming here, with the view you take of things, would be very disastrous. No, my husband, I have duties to you, but never to exalt you before the people and express all confidence in your views, suggestions, and feelings. God would hold me accountable for the result. You are not prepared to come to California. Things here require much thought, deep study, careful management. Everything must move slowly, and time alone will effect permanent changes that will promise prosperity.

Be assured I will follow the light to the very best of my knowledge, for I must meet my work and every jot of my influence when we gather about the great white throne. I am not working to please myself or to please you, or any living mortal, but to please my Redeemer. The result of incautious words, of hasty suggestions, may balance minds in a wrong direction and ruin souls. Never doubt my love for you. But I find my duty calls me from you sometimes, and I shall be obedient to the call. My influence will at times be more favorable alone than if you are with me. I shall be with you when I can, but in the future we both may have to endure the trial of separation more in our labors than in the past. You do not mean to do it, but many times you lessen the faith in my testimonies by unguarded expressions and views and feelings which you manifest.

I feel like consecrating myself daily to God. This morning I attended the half-past five prayer meeting in the church. None of the ministers were present, but I had the precious assurance that Jesus will work for both you and me, that He will help us and teach us and lead us. I felt that I could trust all in His hands. I returned to my room with my heart filled with sweet peace and joyfulness. Jesus is very precious to me and I want to do His will and glorify His name.

Christ was what we must strive to be. He was not only spotless and holy, but meek and lowly and unselfish. He was attractive, winning souls by His gentleness and love, patience, forbearance, and meekness. Let us learn of Him that we may combine the most rigid sense of justice, purity, and integrity with the lovable attractions of disposition and character. Kind words, unselfish courtesy and regard for others, a genuine sympathy for even the erring and sinful! A living, lovable Christian, who wears the beauty of holiness in his character and conduct exerts the most powerful argument for the gospel of Christ.

Let us study Christ more and ourselves less. Follow Christ. His example we are to copy. Whatsoever things are lovely, whatsoever things are of good report, think of these things.

Please excuse this long letter; henceforth, I will not write any long histories, but a few lines that will be no tax for you to read. That written on cars and boat has no doubt been difficult [to read], but you will not have reason to complain more on this score.

Yours with affection.

Lt 20, 1880

White, James

Oakland, California

April 7, 1880

Dear Husband:

I am very cheerful and happy now. The Lord has graciously blessed me and His peace is abiding in my heart. This morning we met in the basement of the church at half-past five. I was led out in prayer and my faith grasped the promises of God. I learned anew that my heavenly Father answers prayer. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13. My soul is continually yearning for my Saviour.

“Let me to Thy bosom fly,
Hangs my helpless soul on Thee.
Leave, oh, leave me not alone;
Still support and comfort me.”

This has been the language of my soul ever since I have been upon this coast. All are so very busy. I am alone in my room nearly all the time, and my mind has been very perplexed, my anxiety very great. My prayers have come from a burdened heart. But Jesus has lifted my burden and He is a wellspring of joy in my soul. Christ’s words seem to be spoken to me. In the night season I seem to hear His voice; “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 15:7.

I had the assurance that the Lord will bless you and let light shine upon you.

I talked some this morning to our ministers upon faith. Everyone who is trying to labor is crippled with physical feebleness. How clear and positive the promises of God, and why not claim them? Why not accept the blessings presented? The conditions must be met on our part first—the claims of the gospel upon us, urging upon us consistency of character in accordance with our profession—and then we may without presumption claim the promise. We are to conduct ourselves as the representatives of Christ, knowing that the church and the world are looking to us and taking knowledge of us whether we are indeed like Christ, self-denying, cross-bearing, and cultivating not our own natural tempers but the spirit which Jesus possessed. The moral forces of our natural tempers must be resisted or we shall strengthen the Satan-side of our character, and self-respect is lost, reliance in God is gone, and the promises are not claimed because we cannot come with assurance through Christ to the throne of grace. The Holy Spirit is grieved, darkness envelops the soul, and yet many ministers are trying to labor in this very state. They constantly have an aching void, but do not attribute it to the right cause.

Jesus will work with our efforts if we do what we can on our part. Ministers may labor with the blessing of God abiding upon them. Jesus has bequeathed peace to His followers. He has saved us by the offering of Himself to God, a spotless offering, that those He came to save may be, through His merits, unblameable, pure, and holy. In order to do men good we must inspire them with confidence in our piety. We must show the Christ-side of our character. If they see we reflect the image of Christ in our words and deportment, then they will be affected, convinced, and saved.

Our meetings move off well. We feel, deeply feel, our great need of Jesus, and oh, such matchless love as He has expressed for us! My heart is melted with this love.

I must now go to the eight o’clock meeting. Let us pray much, and watch thereunto. I can trust everything in the hands of God.

I shall have clear light in regard to my duty, and I will try to follow where Jesus leads the way. In much love,

Your Ellen.

Lt 20a, 1880

White, James

Oakland, California

April 13, 1880

[Dear Husband:]

These are a few of the thoughts which came to me on that occasion:

Sunday I spoke from these words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," etc. 1 John 3:1. The house was crowded. Seats were placed in the aisles and the most respectful attention was given for one hour and a half while I spoke. I was sick in the morning with palpitation of the heart, but I was carried above all the difficulty and forgot myself and the occasion in my deep interest for the souls of the hearers.

Elder Brown had visited St. Helena, and with his Bible studies had created a universal excitement. But there was no healthful influence left after he was gone. He had used my name in the desk and made a similar statement to the one he made while on the steamer Oregon on our passage to Oregon, that Mrs. White believed we were saved by law. I had told him plainly what I did believe, and entreated him now that he had been corrected in his statements not to misstate Mrs. White again, but it seems that honesty is not a part of his character. He made the same false statement before the people at St. Helena.

I related my conversation with Elder Brown on that occasion, stating our relation to the law and to Christ: that sin was the transgression of the law and that it was the law which convicted Paul, but that the law has no power to pardon the transgressor of law. The blood of the Son of God here comes in. The fountain has been prepared where the sinner may wash his robes of character from their defilement, and make them white in the blood of the Lamb. Repentance toward God because the Father's law has been transgressed, and faith toward our Lord and Saviour Jesus Christ are the sinner's only hope.

I spoke in the evening to a good congregation, relating some incidents in my experience. The brethren and sisters seem to appreciate these meetings very much.

Monday night I spoke to the Napa Church and had a good congregation for so short a notice. All listened with good attention and it was difficult to resist their earnest entreaties to remain longer and labor more for them. The church is not prospering spiritually. Brother Myers is deeply anxious to do what he can through God to keep the church alive. May God bless his efforts. They need further labor and may God prosper them in calling for it and, may the response be such as to meet their wishes.

In regard to what may be my duty, I am at a loss what to say. My prayer is, Lord, direct in reference to laborers coming here. All has been said that can be said on our end of the line. And as we have no control of your end of the line we must wait and watch and pray until God shall tell His ministers what to do.

I hope Elder Corliss and all will look to God for themselves and know their own duty without leaving it to any man to tell them what they must do. Do not, I beg of you, take the responsibility of dictating others' duty. God is the Master. If they look to Him, He will tell them just as well as to tell you their duty. There has too much of this been done, and I have been shown that the purpose of God will never be met till each man whom He has called knows his duty for himself, while he may be counseled by those of mature experience.

Yours in love.

Lt 21, 1880

White, James

Oakland, California

April 15, 1880

Dear Husband:

I returned from St. Helena yesterday and found several letters from you—two were dated March twenty and March twenty-three; others April four, five and six. Those dated March I think must have come while I was at Woodland and through some neglect were not placed in my hands. I make this explanation so that you may not think I intentionally neglected to notice your statements where you speak of meeting me in California. In the first part of the letter this statement occurs, in the last part, you make altogether a different statement. You will take rest in Colorado. The letter conclusion I suppose, must be your decision. Colorado looks very inviting to me. We see California new in its spring dress of living green. Mountains and hills are clothed with verdure, [and] the valleys covered with grain in a fresh, flourishing condition could not look more lovely. But I look forward to June or July when the showerless heavens and pitiless sun shall change this beautiful dress to a burned, seared, brown, and then the prospect not be as lovely.

I met with the church in St. Helena last Sabbath and first day. They have a neat, plain, tasty convenient house of worship. Every cent was paid before it was dedicated to God. Extra efforts were made in order to do this. I cannot see why the church in St. Helena should not be in a prospering condition and continue to grow in numbers and in spirituality. There is some excellent material there in its responsible members whose hearts are wedded to the cause of God and their greatest interest is in its prosperity and continual advancement.

Brother Drew is a faithful, persevering worker in the missionary cause. All who have papers lying by have interestedly gathered them up as precious golden treasures and placed them in the hands of Brother Drew, who sends them on their missionary errands to let shine their precious rays of light to those who have not a knowledge of our faith. Review and Herald, Instructor, Good Health, Signs and pamphlets and leaflets, tracts and books are all carefully preserved and prized by this missionary worker to send forth to enlighten homes of others who are in all parts of the world. He will never see the results of his disinterested labor in this world, but he is sowing beside all waters, not knowing which shall prosper this, or that. But when the redeemed host will be gathered around the great white throne, and the crowns of glory are given to those who have come up through great tribulation, having washed their robes and made them white in the blood of the Lamb, then each

will see and will know just how much their instrumentality has done in the great work of the salvation of the souls before the throne.

But few know what they may do and what great results may be achieved through their individual efforts in doing good to others. Many are too selfish and indolent to do what they have the power to do. If each would work in their capacity and do what they can for the Master, they would grow spiritually and could never say, I am lonesome.

I spoke to our people upon Sabbath with much freedom. A social meeting followed where many bore testimony for the truth and expressed gratitude for that which they had heard, and said they meant from that time to be more earnest and interested in the work and cause of God than they had been heretofore. At the close of the social meeting, the Lord's Supper was administered. Brother Wood officiated. It was a solemn, impressive symbol to us, and brought fresh and impressively to mind the words of Christ, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh which I will give for the life of the world." John 6:51.

How many would eat the bread and drink the wine, symbols of Christ's flesh and blood, and yet their hearts are not in harmony with God? But Christ said more positively, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." John 6:53-57.

How many will become one with Christ in the manner here expressed as he was one with the Father, living in Christ, partaking of His nature, by meditation, by prayer, by doing His will? Christ dying for us does not give life to our souls any more than the provision of bread to satisfy the wants of our bodies gives strength and energy to the body unless we eat it and it enters the blood and vitalizes the system so indeed is the case in regard to spiritual strength. We must receive and digest the spiritual food and incorporate Christ into our very natures in order for Christ to live in us as He lived in God. Christ merely dying for us will not save us, but He must become a part of us through faith, and [we must] nourish the soul by continually meditating upon Him and partaking of His divine nature.

Lt 22, 1880

White, James

Oakland, California

April 16, 1880

Dear Husband:

I received your letter dated April eight, yesterday. I am glad you are riding and traveling. This will be a change and do you good. I am not sure that I shall not have to go to Oregon, but if I can feel

excused from going depends. I shall be glad to be relieved, but if the Lord places the burden on me I must go, however unpleasant I may regard the matter. I do not want to move one step farther than the Lord shall direct by His Holy Spirit. I fear sometimes it is cowardly dread of the water that makes me not decide at once to go to Oregon. But I mean not to study my will but the will of God. Time here is very short and I want to do just that work which will do the most good to others and glorify God. Oh, I tremble for myself, lest after I have preached to others, "I myself should be a castaway." 1 Corinthians 9:27.

[During the] hours of the night, while others are sleeping, I am praying that the responsible work committed to my trust may be so unselfishly and faithfully done that God will approve. The anxiety is not with me what others may think or what others may do, but [what] shall I do to glorify God? Will my work bear the inspection of God? Is every high look removed from me? Is my heart in harmony with Jesus, the humble Man of Calvary? I am weeping and praying and working trying my motives and feelings in the light of eternity, and if I am saved at last, it will be through the matchless love of my Redeemer.

Oh, how great has been that love that would endure such self-denial, such self-sacrifice for me! All we can do will be little enough, and we may well say we are unprofitable servants. Just as surely as we exalt ourselves and take the highest seat, God will humble us in some way very trying to human nature.

My husband, we must cultivate the spirit of Christ. There are many who profess the truth who need its sanctifying influence upon their hearts. Upright dealing and an exalted profession may characterize the life, but a want of true kindness, nobility of soul, conciliatory deportment, will neutralize all the good they are capable of doing. A sour, censorious religion finds no example in the religion of Christ. We must [love] our brethren and our friends for Christ's sake because He has given us so great evidences of His love. Kind words, pleasant looks, and unselfish courtesy we must cultivate, for it will invest our character with a charm which will secure us respect and increase our usefulness tenfold more than were we otherwise in words and deportment. Oh, we have no moments to lose, no time now to waste in pleasing and indulging our natural perverse tempers. The Ledger of heaven will show every unkind word, every hateful feeling, every disregard of other's rights. If we secure heaven, it will be because we are sanctified to God; soul, body, and spirit and have been fitted in this life for the holy society of the pure angels in the future life.

Let no words be spoken [except] in accents of kindness. Jesus stands ready to give us of His Spirit and abundance of grace. We need it above every other mortal upon the face of the earth. If God has placed you and me in a position of holy trust and you feel that He has not in any sense released us from that position, He will, if we ask Him, give us corresponding grace that in all humility, as you occupy this highest position mortals can fill, you will be an example to others in word, in spirit, in forbearance, in meekness, in all lowliness of mind, walking and working under the special direction of the great Head of the church.

An account we will have to render to God by and by and we do not want to be ashamed of it because it bears the stamp of inconsistencies of impulse, of selfishness. We want to have an eye single to God's glory, and our soul temple cleansed of selfishness, and Jesus reigning in our mortal bodies and we assimilated to His divine image. Let us grow in grace. Cling with faith to Jesus Christ

and we shall be upheld by His power. He will enshrine us in the hearts of His dear people and He will give us a power of influence.

With much love, I remain

Your Ellen.

In regard to Brother Corliss' coming West, all has been said that we can say here in California. We want helpers, but as much [as] we want them, we do not care to have them come unless they feel some duty themselves. If they have no duty, we hope no one will come. We need men who can hear the voice of the Shepherd and obey and who are not dependent upon others to know their duty for them. I have written you once or twice. [Some] things you ask again in some of your letters perhaps you did not get all my letters.

We got on fair at Omaha. Thirty dollars off on each ticket. The one who told you we could take one hundred-fifty pounds—this information cost us about fifteen or twenty dollars. One hundred pounds is all that can come across the prairies for each passenger. California will pay first class fare for any who wish to come to this coast as laborers.

Be of good courage, my dear husband. Let us trust fully in God and have faith that He will lead us and guide us.

Ellen.

I would sell on the corner if possible. I would not want to expend means on that house unless you see your way clearly. If you do, go ahead.

Lt 23, 1880

White, James

Oakland, California

April 17, 1880

Dear Husband:

The sun shines again and it seems more cheerful. Day before yesterday we had a heavy shock of earthquake. Will and Mary ran out of the house. They thought the chimney had fallen, but it was only a heavy shaking of the house. The papers speak as though it was a heavy, near call to Oakland.

Everything in California is more cheerful, and this heavy, continuous later rain all think [has] put the prospect of crops in a most favorable condition. I have heart trouble yet and this makes [a] rush of blood to the head, but I am of good courage—I feel that Jesus is very precious to me. In Him I trust and have peace that passeth knowledge. My whole being is in the cause and work of God. My heart is wholly His. It is my meat and drink to do His will. I am glad you are going to shun trials and perplexities. I know you could not avoid them if you came here.

We are all working to the extent of our powers to do what we can for California. If no help comes from the East, I shall feel duty to remain longer than I thought at first. Many places have not been

visited. In Napa I only spoke once on Monday evening. At seven A.M. I leave for Dixon and Vacaville to spend Sabbath and first day. I know not yet as any one can accompany me, but if not, I [will] just go alone, and yet not alone, for the Lord is with me and gives me a clear and pointed testimony to bear. I do not wish to consult my will or my pleasure but what will the Lord have me do.

We must both labor to come closer in all our labors to the bleeding side of Christ. Self must be put out of sight; self must be crucified. The time is short for us to make a success of perfecting Christian character, and I want to make sure work for eternity.

I am not ambitious for honor, for appreciation, nor for ease, but I am deeply anxious for Christ to be in me a wellspring of life. I want to walk not in sparks of my own kindling, but in the clear light of His countenance. I cannot consent to be uncertain in this matter. I must know daily that Jesus is mine, that I am following Him—the Light of life. I am most of the time very happy, very cheerful in God. I miss you at times very much especially when not engaged heart and soul in active labor. Oh, if we can make a success of overcoming and gaining precious and glorious victories daily over self, our ways and our words being the ways and words of Christ, we shall be indeed the salt then that has not lost its savor. Any defect in us will go a long way to encourage others in the same defects. We, of all who believe the truth, must be without fault; our lives blameless. God will not excuse faults in us as in others who have not had so great light. It is self we must master. It is self we must seek to subdue. It is our will and our way we must yield to God's will and God's way. This is the victory, even your faith. Let us pray and work and believe; and if we cling to the Mighty One, we will come off more than conquerors through Him that hath loved us. I prize the dear Saviour more and more for He is my Redeemer, my Helper, in whom my soul delights.

The call comes BREAKFAST; then it is the cars for my journey.

God morning—God bless you with the riches of His grace and lift upon you daily the health of His countenance is the most earnest prayer of your wife,

Ellen.

After breakfast I have a few moments more which I will improve. Only two meetings, beside the conference in Oakland has Elder [S. N.] Haskell attended with me—in Woodland and Santa Rosa. He was determined to hold no office here. He pleaded against it with might and main but was elected against his most earnest protest as president—Will, vice-president. This will be much better for Will and be better for California than if young men like Will had the position Brother Haskell wanted—Will president and Israel, vice-president. But I think this is best as it is.

I would not have consented for you to take the responsibility on any account. It is time cares were laid off of your shoulders and you sweetening up, elevating, refining and preparing for the day of God. We must attend to our own souls for if we neglect the work of preparation we may be found without oil for our vessels with our lamps. The grace of God we need every hour. The light shining from the throne of God will shine upon us, lighting and cheering our countenances and we shall be reflecting the image of Jesus.

It is time, I know it is time, for you to lay on others' shoulders that which you have carried so long. You say, "When another man is raised up to bear these responsibilities, then I will lay them off." Do you think, my dear husband, that you fill this position any better than some of the brethren you have

mentioned would do? Do you think no one could do even as well as you do yourself? If so, you do not understand yourself. Were you sound in nerve, sound and well and evenly balanced in mind, you could do better than any one of these you mentioned. But you know you are not this, and I know you have responsibilities you are not qualified to bear, and any mistakes in this direction will be grave and seriously felt in the cause of God. You cannot trust to your feelings, for these feelings control your judgment and reason, and this is the reason that you should lay off responsibilities.

Had you followed the light God has given you closely, you would now be physically and mentally sound to exert a healthful influence upon the course of God. But you are not thus. It has ever been your idea that your position granted you more than it does; you have had control of other men's minds and you have exercised a freedom with your pen and with your words in criticizing and exposing the defects of your brethren when your own defects were more serious and far more dangerous to the cause of God than theirs. Here is where you have been deceived. I write it to you kindly and affectionately because you must not mould the cause of God by your mind and judgment. God has never given you this power. He invites you to learn of Him who is meek and lowly of heart, that you may find rest to your soul. He invites you to take His yoke and lift His burdens for they are light. Burdens which we may carry will be exceedingly heavy.

Overcome, I beg of you overcome these suspicions and jealousies of your brethren. It is [not] your place to exalt your brethren and then almost kill them by debasing them; neither is it your duty to lightly esteem any one whom God has called to His work. Lead them to look to Jesus in the place of looking to you. They can know their duty for themselves. God will teach them, and thus give them an experience in His cause, and in the movings of His providence that they need and must have if they ever become efficient workers in the cause of God, and if they [are] ever [to] stand amid the perils of these last days. God forbid you should make a mistake now; it is too late. Let the burden drop, that is hard to carry, and just as long as you cherish the Spirit you will not go as a "second hand," just as long you will have a spirit that will be troublesome to you. Christ was a servant of all. It is humility of mind you want to cherish and lay off the general, and learn in the school of Christ. Be happy, be happy in God. [Let] your life [be] as a sweet perfume wherever you go.

Lt 24, 1880

White, James

Oakland, California

April 19, 1880

Dear Husband:

We returned from Dixon yesterday and found two letters from you where you give an account of your meeting at Monterey. When I read of three or four ministers in attendance at Otsego and Monterey I thought if some of these understood their duty and the movings of God's Spirit, there would be less there and some help sent to this state, but we have no further arguments to use in reference to this matter. All has been said that ever will be in regard to help coming from the East at this time. I cannot feel clear to leave a state where there is no one to labor, and therefore my summer will be spent here—the first part of it at least. I intended to come East but have decided we

must be the very ones the Lord wanted here. I shall go to Oregon the sixth day of May—shall remain two months unless I see more clear light.

We have had almost incessant rains for two weeks past but my throat and lungs are constantly growing stronger. I speak from three to five times each week, and the Lord helps me and blesses me greatly. We have just returned from Dixon. When I see how believers and unbelievers receive my testimony I am certain my duty is to visit the churches rather than to write and subject myself to discouragement and almost despair in doing that I am not capable of doing.

It was a great trial to consent in my mind to give up my writing—when at Battle Creek I did do it, and now I feel no duty to take it up again. If the Lord makes my duty as plain to resume writing as He has done to speak to the churches, I shall have no hesitancy in taking it up again if He provides me the very help I must have.

I spoke three times from one and one-half hours to two hours in Dixon. I had unbounded freedom. Many had been convinced of the truth but my visions stood in the way. Sister Cadman is a very excellent sister. Her husband stumbled over me but at the same time assisted in bearing the expenses of meetings. After I had spoken Sunday forenoon, he came home and stated he was broken all to pieces, His prejudice was gone he had not one word to say in opposition to Sister White's work. Several others were in the same position. But hearing my testimony removes the prejudice. I never had greater freedom in labor than now.

I am rejoiced that you have the blessing of God in your labors. This may be just as the Lord would have it—you doing your work, and I doing my work here. We are evidently both in the way of duty, and I am so glad that the Lord is working for Monterey, and I hope something may be done to bring up Allegan. I have considerable trouble with my heart, but this will not detain me from duty one moment. If I know where to go and where to work, I am satisfied to do what I can.

There are workers on our track everywhere. Lee did nothing and has, we think, left the coast discouraged. In Fresno we hear some influence is at work circulating Grant's books and warning the people not to go and hear us as it is dangerous. This is the same warning given the people at [illegible]. If we had pitched a tent and it would have been favorable weather we should have had the whole community. As it was, we met in a hall, a cold, disagreeable place but notwithstanding the mud, many came six miles and home again after the evening meeting. Six came from Woodland, one from Arbuckle. They will follow me up whichever way I may go. Brother Butcherd's people came fourteen miles in their wagon.

The people here in California are starving for food and they are being fed. I cannot leave California as I now feel, and no laborers here. I have no burden of writing more than I can do from time to time and bear my testimony. My way is always hedged up when I attempt to write. I am settled in the matter that I have written when it was my duty to visit the churches. I shall try to attend the eastern camp meetings.

My prayer day and night to God is for a fitness for this great work. I want humility and meekness, lowliness of mind and ever cherish the simplicity of Christ. Self must be hid in Christ.

People came to our meetings at Dixon, who stated they were starving for the living Bread that cometh down from heaven; and oh, how the tears flowed as I spoke the plain truth attended by the

Spirit of God. Preachers who are revivalists have been at work for weeks in Dixon, have created some excitement but the complaint amidst it all is from very many who attend their meetings. The visitation of the Spirit is withheld and the preaching of the Word is not attended with the demonstrations of the Spirit and of the power. There is a general complaint our ministers exhibit self. Baptist and Methodist exalt self, talk of what great things I have done, and the people are disgusted with this anxiety for supremacy. Self is not hid in Jesus. I have many fears, yea, I have seen that this was one of the great evils existing among our ministers. Self is talked of; self is exalted and God's Spirit is grieved.

I dream some important dreams. One was this. "I thought I was taken off in vision and shown that an angel was addressing our ministers and said to them these words, 'You have a great work to do for the salvation of souls, but you all, without an exception, lack the Spirit of God. You try to meet and resist the moral darkness in your own might and in your own wisdom. The great work for the salvation of your own souls and the souls of your fellowmen is not the best done in a state of excitement, when the feelings are stirred. The preparation essential to do the work of God acceptably and successfully must be obtained in searching of the Scriptures and in humble, earnest prayer, in quietness, in peace. There is a work to be done, not merely when the soul is stirred with fervor and emotion, and feelings take the place of thought, and the helm of control is lost in excitement and busy conflict. God's Spirit moves upon the mind and controls the emotions of the soul.

The rational thought and the right feelings and the faultless life come from the same source and are quiet and strong and sensible in their operation. To possess and enjoy the Spirit of God; there must be a conformity of the life [and] the actions to the will of God; the heart must be prepared; the soul temple cleansed from defilement of self and sin; then the power of grace comes in and God works with His ministers.

P.S. Please send deed of Healdsburg property. We are trying our best to find a buyer for the place.

Lt 25, 1880

White, James

Campground between Hanford and Lemoore, California

April 23, 1880

Dear Husband:

Willie, Mary [White], Barbara Stickney and I left Oakland yesterday at four o'clock P.M. for Fresno. We arrived here this morning at four A.M. We feel not so bright this morning. We could not obtain berths on [a] sleeper and had to change cars at two A.M. at Goshen. We had a pile of baggage, bedding, mattresses, satchels filled with books, and baskets of provision. We shall return much lighter loaded. At Goshen we were directed to wrong cars and after getting well loaded were obliged to unload and change to cars on opposite track. We slept some in cars but my hip troubles me so that I cramped and could not sleep much.

We stopped at the ground. Brethren [S. N.] Haskell and [M. C.] Israel met us at the cars and took us to our tents. We had Elder [J. N.] Loughborough's tent, now the property of [the] General Conference. It was furnished with floor, a strip of carpet, bedstead, stand, rocking chair, wash dish and good little stove. Barbara [Stickney] and I sleep in this tent. There is still another little tent for Will and Mary [White] with [a] bed in it; no wood floor nor stove. Very neat and comfortable.

There are forty tents upon the ground [and] a restaurant which is the best conducted of any I have seen at any of our camp meetings.

We had a very precious season of prayer in our little tent this morning. All our company made up our family praying circle. I felt my soul drawn out in earnest prayer for you and for myself. The dear Saviour seemed very near and very gracious, full of mercy and love. I feel like serving Him with my undivided affection. I must have living faith that works by love and purifies the soul. Never did my soul yearn more earnestly for the Spirit of God than at the present time. We cannot do effectual work without the unction of the Holy One.

Moral darkness, so dense and almost impenetrable, can never be affected with any common effort. The soul of the worker must be imbued with the Spirit of Jesus. Divine power must be combined with human effort, or this terrible paralysis of indifference, this death-like sluggishness, will never be broken from the souls of those in darkness and error. Jesus is our strength. He is our righteousness. We must pray more and exercise faith continually. I feel the necessity of drawing nearer and closer to Jesus. I see I must labor to the point to keep my mind ascending to God continually, if I would maintain the victory over Satan's temptations. Oh, I have been shown how he exults when we are overcome and the spirit of impatience and fault-finding is indulged. He is in an exultation of triumph, for he knows that this grieves the Spirit of God and separates us from our Strength.

Our words must be faultless, our spirit patient, and kind, forbearing, longsuffering, and we manifesting by our words and actions that we have learned of Jesus and are still learning in the school of Christ. We are both of us in danger as soon as we become self-confident and do not care what impressions we leave upon the minds of others, in our association with them. We should care every moment what impressions we are leaving upon the minds of those we connect with. Oh, I have been shown that you and I should make earnest efforts to be in Christ, and He in us, and then the Christ-side of our characters will appear, and we will direct minds at once to Jesus, not to us human beings alone.

As soon as fear and caution are gone and a spirit of "What do I care?" "Let others be afraid, not I," then we are as surely separating from God as did Peter and we will be left, as Jesus left him, to feel our own weakness. Whatever we may have once been, whatever we may have once done successfully for Christ, it has given us an experience as Moses had, when taken into close relation to God, seeing and feeling His glory. When he did take glory to himself, God was highly displeased because he had trusted so much to Moses; it made this exception to Moses' usual patience, more marked and painful. As soon as our connection with Christ is broken, then we are working in self-thinking, in self-planning, for self—Christ is eclipsed by our thoughts centering on our poor selves. For the very reason that God had given Moses so great privileges, his sin was proportionately aggravating. Those who see failures in these whom God has blessed, and to whom He has manifested His great glory, will take license to sin and shelter their defective characters behind such.

Sin loses its offensive character; therefore, the defects in a man's character whom God has honored are far more offensive to God than in those less favored with opportunities and privileges.

Our prayers may be ever so fervent, but afterwards, if we do not watch thereunto, our prayers bring no returns. Jesus coupled watchfulness with prayer. There is not a human heart but that needs watching with diligence. The oversight over self must be close, constant, and persevering. We must watch lest old habits of selfishness and sin shall gain victories, although they may have been overcome a hundred times. We are without excuse for giving place to the Devil in faultfinding, censuring, or in impatience. We need to guard an unruly tongue and sin not with our lips.

Let us make the most diligent efforts to war against thoughts and feelings which are expressed in words. Our souls must be riveted to the Eternal Rock. If the foundation is sure, the winds may blow, the tempest beat, and the structure will stand because [it is] founded on the Rock. But if the Christian character under trial develops unseemly cracks by the daily life being defective, and there is not a steadfastness of purpose, but a continually leaning to self-indulgence, self excuse, it is like a tottering wall bowing over as if ready to fall to ruin.

We are, dear husband, building for eternity. God is rich in strength and power, and we may have His shining countenance beaming upon us and we reflecting the light to others. We may go forward in our own strength and exhibit the cloud and darkness reflected from the Demon of darkness. We have done this whenever we have not watched and guarded the words of our lips and allowed the faultfinding, the jealousies and reproaches to find utterance. Help has been laid upon One who is Mighty. We may avail ourselves of it if we will, and if we will continually war against our sinful natures. This must be done, or we lose the eternal weight of glory.

God will not excuse us in sin, who have had so great light. We have not one atom of righteousness of our own to stand upon. All we have ever done is because Jesus has given us His strength and His power; not because there was any inherent goodness or wisdom or righteousness in us. We are sinful and weak and imperfect and we must feel this strong enough to reach up for a stronger help and holier power than we possess. Jesus' life is a perfect model.

We must not build upon the sand; if we do, there will be a terrible down-tumbling by and by of our house. Ye are God's building. Let us show this in a harmonious character, not in a jumble of opposites: excellent one day when all goes smoothly, fluent in prayer, free in discourse; but feelings change, and then clouds and storms. It is a sin—a grievous sin—which God cannot tolerate. The wretched, inward imperfections developed in our character must not exist a moment longer, and we excuse our sins; but we must cleanse the soul temple of miserable self, which is always taking up the room Christ should occupy.

There is a storm coming upon us which will wrench every timber in our house, and if it is not built in Jesus, it will prove rottenness. He that built upon the Rock, Christ Jesus, only is safe. Dear Husband, I did not intend writing this when I began, but I have written thus because I felt impelled to do it, and not because I do not love you. We both want a deep work of grace in the heart. May God help us to build for eternity. Oh! bring the soul, the heart and life under the controlling influence of the Spirit of God, then you will be happy. When self dies, then Jesus will live in our hearts by faith.

Your Ellen.

Lt 26, 1880

White, James

Campground between Lemoore and Hanford, California

April 23, 1880

Dear Husband:

I am not sure when this may reach you, as the road has been blockaded with terrible snow storms and avalanches have demolished freight trains. When we took the cars for this route, there were fifty stout men waiting to take cars for the blockaded roads for the purpose of shoveling snow. It took six engines to drag the cars even a short distance. There had been no mails for two days, and they said it would take more than two days to remove the obstructions so that they could get through with mails. Telegraph wires are down and general calamity seems to be on California. Levees are giving way and Sacramento is flooded. There is great damage done by these last rains. It has rained nearly all the time for three weeks. Most of the time it has poured. It is about the first rain they have had in this country.

But our campground is a good, grassy place. No trees for shelter. There is as respectable [a] class of people as I [have] ever met in camp meeting. My expectations are more than met. It is cool, and the sun has shone all day beautifully. There were meetings all day yesterday and have been meetings all day today. Elder [S. N.] Haskell spoke this morning. I spoke to a good audience this afternoon. I had freedom in speaking. There was a large audience of outsiders. We hope and pray good may be done at this meeting.

Two more loaded wagons have just come in. The people seem so glad and thankful for the privilege of a meeting. They are begging for it to [be held] two weeks, but we dare not promise them any such thing. There is so much to be done. But it seems we have appointed the meeting at just the time to suit the people here. The whole community is stirred in regard to this meeting. The First-Day Adventists have flooded the community with Grant's books and it has created a great excitement to see the woman that so much is said against.

While I am writing, Willie is speaking to them in regard to their Sabbath School—how it should be conducted. I am going to find out the number of tents and then will report.

The air is just such as would suit you. We are in full sight of the Sierra Nevada mountains with their eternal snows. The air comes, apparently, from these snow banks.

I feel to the very depths of my soul for the starving people. I have been seeking to draw the people nearer to God, to have them see the need of possessing Christ as well as professing him. I have spoken plainly today, exalting the standard which they must reach. In order to have the salvation they so much need, they must look closely to their own hearts and discern the defects of character. In their own lives they must represent Christ and seek to glorify Him. Three ministers were present this afternoon. Elder Wood preached a good discourse in the evening. There were from two to three hundred present.

April 24

It is a beautiful morning, cool, but clear. The coast range of mountains is now more clearly discerned and the Sierra Nevada range stands out cool and white in plain view.

Prayer meeting was well attended at five o'clock in big tent. We were called again to [the] big tent at nine o'clock for Sabbath School. Willie thinks it the very best Sabbath School he has met anywhere. The best order was preserved, the most interest manifested. It has been an excellent exercise. I spoke a short time and then parents came forward with their children, from one to four or five to speak with me. It really touched my heart. I spoke to these dear children and felt like blessing them in the name of Jesus. There is as good a company here of brethren and sisters as I have met in any place. They seem to appreciate the truth. They have intelligence. I have never met, upon a ground, a company so neat and orderly as I have met here.

Elder [S. N.] Haskell should have rest. This morning he had an ill turn, absence of thought. His mind could not and would not act. He labors incessantly and with the best of results; but I fear that unless he has rest he will be past re-creation before long. Elder Haskell went away and sought God most earnestly, and he gave an excellent discourse this forenoon. I heard the discourse while lying down in my tent.

It is now five o'clock p.m. Meeting just closed. I spoke upon "Behold, what manner of love," etc. [1 John 3:1.] I had a large congregation. Many were unbelievers. Some came twenty and thirty miles. One man, the most violent opposer, came twenty miles. His daughter believes the truth and he has opposed her greatly. I had much freedom in speaking. I invited the people forward. About one hundred and forty came forward. Many bore testimony in tears, confessing their sins. The Lord seemed very near as we prayed for these souls who were seeking the Lord.

I was especially drawn out in prayer, and the Lord seemed very near. The atoning blood seemed efficacious. My heart was broken before God, and I had precious evidences of His love and of His goodness and His willingness to bless us. O, I am so grateful for this revealing of His power. I could but weep and praise God. How I did want that all should have living faith in the unfailing promises of God. These promises are mine, because I am a sinner; therefore I claim them. I risk my salvation on these promises.

Those who came forward are assembled in several tents to seek God more earnestly. The feeling has been deepening since the meeting commenced, and yet they do not walk out as they might and believe for present salvation. They look to themselves and seek to make themselves righteous by their good works and they do not walk out by faith, believing that Jesus will do that work for them which they can not do for themselves, if they should try their lifetime. Genuine conversion unites the heart in clinging faith to the Friend of sinners. The heart is joined to the heart of infinite love. The life of the truly converted is knit by hidden links to the heart of Jesus. Because Christ lives, he will live also. His destiny is bound to Jesus. He is kept by the power of God through faith unto salvation.

Oh, how clearly I see that what the church needs is patience, prayer, and unselfish, persevering work. We need those who will follow Christ fully, whose head, hands, ears, and every faculty and power are consecrated to Jesus. It is not purse power or brain power, but heart power we need. True godliness, in simplicity, will overpower genius, eloquence and wealth, in its influence in the church. The living eloquence of a godly life will be felt in this life and will reach through to the immortal life.

We must pray more, and in faith. We must not pray and then run away as though afraid we should receive an answer. God will not mock us. He will answer, if we watch unto prayer—if we believe we receive the things we ask for, and keep believing, and never lose patience in believing. This is watching unto prayer. We guard the prayer of faith with expectancy and hope. We must wall it in with assurance and be not faithless, but believing. The fervent prayer of the righteous is never lost. The answer may not come according as we expected, but it will come, because God's Word is pledged. Jesus recognized Nathanael praying under the fig tree, and every sincere prayer will bring its returns.

Sunday morning, April 25, 1880

The sun shines beautifully this morning. There is no appearance of rain. We could not have a more favorable time for meeting than we are now having. The moon is bright. The people have its light in coming and returning from the meetings in the evening. Elder [S. N.] Haskell preached last evening. As the result of the meeting yesterday, eight additions were made to our numbers. We hope for still more. The five o'clock meeting has just closed. Elder Haskell gave instructions how to do missionary work. His remarks upon courtesy and Christian politeness were highly proper.

I am hungry and want my breakfast so much. I do not choose this red ink, but some one has borrowed my ink and has not brought it back.

After Breakfast: We had a meeting at nine o'clock where many precious testimonies were borne that yesterday the Lord met with them and blessed them. They had never felt as now, the defects in their character, and they were determined to pray and watch and become victors. One man had been a gambler. He stated in a meeting in the tent that he had tried again and again to leave off his gambling, but he could not. There was an infatuation about the game which would draw him irresistibly to the gambling table. When he heard this truth, he believed it was truth and embraced it. Then he was told Jesus was our Helper and if we prayed to Him, He would give strength to overcome all these bad habits. He went to Him in prayer and since he had relied upon Him, he had never been to the gambling table; and now he was disgusted with that which had been once so fascinating. He related this in a very affecting, simple manner.

I will write no more now, but will give further particulars as [the] meetings progress.

Sunday. The people are pouring in. There are no less than one thousand upon the ground. Elder [S. N.] Haskell spoke in the forenoon with great freedom. I spoke to the crowd in the afternoon. The Lord blessed me in speaking. Elder Wood spoke in the evening.

Our meetings have continued to increase in interest. Many outsiders attend daily. We had intended to close the meetings Wednesday, today, but the brethren begged so earnestly for us to continue the meetings, we have consented to continue them over another Sabbath and First Day.

Some very valuable ones have taken their position upon the Sabbath. One man, called Judge Gray, is wealthy and a man of excellent repute. The community has boasted saying, "You don't get such men as Judge Gray to believe your doctrine." But yesterday afternoon Judge Gray arose and spoke very intelligently. I called the people forward after I had ceased speaking and Judge Gray and his wife came forward. Then they both spoke. He bore an excellent testimony. Said he had been waiting these five days, dreading the cross, but he must take his stand.

He said, "People said, 'They are a poor people; no rich ones are among them.' Well, I am poor, and therefore am just the one to be with them. They are seeking to gain the heavenly treasure, therefore I will seek it with them. 'Well,' says the world, 'they are illiterate. There are no learned ones among them.' I am ignorant, too, and I will count myself with them and connect with Jesus Christ, the Source of knowledge and wisdom. He will teach me the knowledge of His will. Says the world, 'They are low.' Well, I will come with them low at the foot of the cross, humble my proud heart, and Jesus will exalt me with them who love Him, by and by."

This man was an infidel, but he will be a strength to the cause of God here.

Our camp meeting is on his land. He gives all the feed, straw for horses and other use, and every accommodation he can to those who come.

There is no want of anything here. Although the people are generally poor, they have pledged liberally for the Cause—between two and three thousand dollars. I never saw a more willing and a more respectable people than we find here.

We have had some most precious seasons of prayer and the angels of God have walked through our midst. The people are growing stronger.

April 29 was a day long to be remembered by us. After speaking to the people, we called them forward, and about one hundred responded. There were fervent prayers offered. I had a most earnest spirit of intercession. When we arose, the countenances of a number were light and shining. They spoke and said they had been blessed; never felt as they did that day. Peace and joy were glowing in their hearts. We are seeking to have thorough work made, and deep and earnest work is now going forward. This morning was the best of the series of meetings held. Brother confessed to brother on their knees, and there was weeping and forgiveness and joy. The angels of God are on this encampment.

Lt 27, 1880

White, James

Lemoore, California

May 2, 1880

Dear Husband:

Another Sunday is past. I have labored hard. I had the crowd again the second Sunday. I spoke upon Christ riding into Jerusalem. All were attentive to hear. This is my last labor in this place. We hope and pray that what has been said may be blessed to the hearers.

Friday and Sabbath were very important days to our brethren and sisters. Friday afternoon I spoke upon the unity of the church and invited those forward who wished a nearness to God and those that had unhappy differences. This was a time of humiliation of soul. Many confessions were made and many hearts were broken before God. The Lord indicted prayer, and we had the earnest of the Spirit. When we rose from prayer, Brother Gray's face was shining with a holy light. This is the man that was once a gambler, a liquor drinker and tobacco devotee. What a transformation! He

confessed that he never felt as he did then. He could say he knew his sins were forgiven. Sweet peace and unexpressible joy pervaded his soul, and all believed it for his very face expressed it.

What a peaceful hour was that when the Sabbath was welcomed in with its holy, sacred hours. Peace was in my soul. I felt repose in God and the preciousness of the love of Christ was beyond expression. Peace, peace was like a river and the righteousness thereof like the waves of the sea. Why, it seemed that I could feel the presence of heavenly angels upon the encampment.

That night, Brother Eagle was on watch till past twelve, then he was relieved. He says he and several brethren went quite a distance for a praying season. When he came back to camp all had retired to their tents. It was about midnight, he said, when he saw a man about nine feet high pacing back and forth before our tent. He thought this was singular and he would come nearer and see if it was an illusion. He held out his lantern and let it shine full upon the form and he saw it was a man. His limbs and body could be distinctly seen, but he could not see the face. He kept his eyes fixed upon it—looked like amber, transparent, towering up above the tent. He felt frightened and went into the tent to wake up the sleepers and [ask them to] come with him, and then he thought, if he did so, they would think he was superstitious, if they should come and it had disappeared.

This man has recently been converted from infidelity. He has had no faith in the visions, had taken Brinkerhoff's paper and read Carver's book and Chandler's; but since hearing me for himself, is convinced that my visions are of God. He is one of the disbelieving ones. He is a man of sound judgment, free from vagaries. All say he is an entirely different man: he is a converted man. The meeting has done everything for him.

There was another man who had kept the Sabbath, but who was now given up as hopeless. He came for one day to the meeting to hear Mrs. White speak. This was just what he needed and he went home for his wife, brought her to the meeting and stayed until its close. He was saved to the cause of God.

Sabbath was an excellent day for the brethren and sisters. I spoke on, "Is this the fast that I have chosen?" etc., dwelling particularly upon the Sabbath. [Isaiah 58:5, 6, 13, 14.] It seemed to be just what the people needed. At four o'clock we had a Bible class upon the Bible manner of keeping the Sabbath. This was very profitable. In the evening Elder [S. N.] Haskell spoke upon the Sanctuary question.

Sunday morning social meeting was excellent. Elder [S. N.] Haskell spoke upon the Sabbath question. I spoke in afternoon of Jesus riding into Jerusalem. About one thousand people were present. The report had been circulated that we believed we were saved by law, but after this they were convinced that Jesus was exalted and lifted up by us as a people more than by themselves. Six were baptized after the discourse; two had been baptized two days earlier. Eight united with the church, and there are several more who will, we are quite sure, unite ere long. Elder Haskell preached on the judgment.

Monday, had early morning meeting. Good testimonies were borne. I spoke about twenty minutes. [We] bid them farewell and ate a hasty breakfast and were on our way to Fresno colony. We arrived here at Brother Church's about ten o'clock.

I believe every one was loth to leave that consecrated ground. All, during that meeting, had been learners in the school of Christ. None but the Lord knew how much the people all needed the help of this meeting, and how readily they grasped at light and instruction. They were prompt in attending meetings and seemed to feel sorry when any meeting was obliged to close. All seemed to have confidence in the work and cause of God. If this year is a prosperous one in California, the debts upon the publishing house will soon be lifted. The people only needed the wants of the cause of God presented before them and every one was eager and in haste to pledge to the utmost of his ability.

This camp meeting will result in good which cannot be discerned at present. I have no doubts but that it [was] my testimony this people needed. When they have confidence in the instrument God is using, then the testimonies in print will be looked upon as coming from God to them. Tonight I speak in this place in the hall upon the subject of temperance. The Lord give me access to the people, is my prayer.

I have ridden forty-five miles and [am] tired. Good night.

Yours.

Lt 27a, 1880

White, James

Walla Walla, Washington Territory

May 16, 1880

Dear Husband:

We are making our home at Brother Wood's. This is made a home indeed for us. They are kind and attentive and hospitable. Elder [S. N.] Haskell has remained in Walla Walla visiting around. Brother Wood is three miles from Walla Walla City. I spoke for the first time last night. Had great freedom and a good congregation. I am now satisfied it was my duty to come to this place.

I deeply regret to say Elder [I. D.] Van Horn has done scarcely nothing the past year. Things in Walla Walla are in a most scattered, backslidden state. Elder Van Horn has not visited them in one year. Elder Jones has come within a short time and has been doing a little something.

Elder [I. D.] Van Horn has been building him a house in Beaverton, close by the church that has been there the past year. He says he has now fixed his family that he can now leave them. But he can do nothing to bring them up from their present condition of dissension and backsliding because he has kept up nothing and seems like a man insensible to the condition of things.

The only hope for Oregon is for him to leave, for, as long as he is here, he will stand directly in the way of any other minister doing anything for all think [I. D.] Van Horn the most acceptable preacher in the world and while they see that he does scarcely nothing, yet he is their man. All are dissatisfied with his lack of doing visiting [with] them and laboring for them, and yet they all love him. With the influence he has here, if he would do his duty, and if he did feel and sense the condition of the people and would be a faithful shepherd he could be a power for good. But while he has so shamefully neglected things, he feels all unconscious of it. But I have been shown the condition of

things and have been writing earnestly to him. Everything is going steadily downward for the want of an energetic man to keep it up.

I have thought we would try to get [I. D.] Van Horn to San Francisco—somewhere to work where he can be stimulated by others' course of actions. As he is the highest power here, no one ventures to say, "Why do ye so?"

Adelia [Van Horn] has her third baby and these children absorb all her mind and she holds her husband from laboring in the field. No one has anything particular to say about it, but I know how the case stands. I hope [I. D.] Van Horn is not entirely past being aroused and coming to his senses, but as yet there is nothing encouraging.

I have felt so bad sometimes I could not sleep—seems as though my heart would burst with its burden to look at the state of the people—poor sheep without a shepherd.

I have another hard cold on my lungs—the left lung is quite troublesome but I do not cough as constantly as I did when in Michigan. I am trusting in the Lord. I have most precious seasons of communion with my Saviour. I trust His love and He gives me great consolation and comfort of His grace.

I learn Brother Colcord is in Portland. We will meet him next Tuesday. I am so glad he has come for he is needed so much. Our meeting commences next Thursday. We have here a room to ourselves and are not interrupted. Mary and I have been writing all the time.

I would be glad to see you riding in your nice carriage. Take all the happiness you can. Let your mind, [your] poor tired mind, rest. Travel if you can. It will do you any amount of good. When we shall meet again, I cannot say. May the Lord direct my course is my constant earnest prayer. I will not choose my own way. I came very near doing so when I came here, for I did not want to come at all, but I see that I was needed; but few have confidence here in my mission or work and, of course, this is the place where I am needed. I go straight ahead bearing the testimony the Lord gives me, and He will work. We shall see of His salvation. Be of good courage. Cling to the Mighty One and He will be your constant help.

Yours.

[P. S.] As you do not want any letters I did not write any particulars of my journey for I would not weary myself and reflect that weariness on you. I hope to hear from you before long.

Lt 28, 1880

White, James

Walla Walla, Washington Territory

May, 20, 1880

Dear Husband:

I have spoken three times in Walla Walla. There seems to be some interest to hear, but the church has dwindled down considerably, having had no help to keep them in good working order.

We have had beautiful evenings. Mary and I have made it our home at Brother Woods' since we came here one week ago this morning.

Elder [S. N.] Haskell has remained in Walla Walla city, three miles from here.

My cold is not as severe on me as it was. If I could sleep nights, I think I should feel quite well. Some nights I do not lose myself until about two o'clock in the morning and it is daylight at three. So you see my sleeping is small. But I rest myself in the hands of the Lord. He will take care of me.

It is now two weeks since we have heard one word from either you or any of our friends. We seem to be nearly out of the world here. The mails are long in coming. We expect Elder Colcord is in Walla Walla, and he may bring us mail from California. I feel anxious to hear from you and would be better pleased to see you.

I shall rejoice when our pilgrimage is over and I can lay off my armor at the feet of my Redeemer. I see much to be thankful for continually and very much that causes me grief and sadness, but the Lord is good. His mercy endureth forever. We have long fought side by side in the battles for right, and if we can be victors at last, how precious will be the victories gained through Jesus Christ. One thing reconciles me to my work and separation from my friends: that is, the saving of souls from death, the turning of many to righteousness and to enrich the garner of God with precious sheaves. For this I can deny self; for this I can endure anything.

I am not seeking for honor or distinction, but to be true and faithful at my post of duty anywhere. Sometimes I fear I am selfish. I long for rest so much and there is so much heartache, so much perplexity to know just what to do when moral power among our own people seems so weak. And I see that they need to learn the very first principles, the ABCs of practical godliness. I fear, greatly fear, that very many will be weighed in the balances of the sanctuary and found wanting.

My soul is at times in such inexpressible agony for our own people that I cannot sleep. My nights are passed in continual prayer. If those who have the truth would awake, if they would show by their words and actions that they possess Christ as well [as] profess Him, and there were personal efforts made for those out of Christ, I know we should see of the salvation of God. Ample provisions have been made for everyone of us that we may be strong in God, if we will avail ourselves of the privilege. What can I say and what can I do to arouse the people? I can do no great thing, no wonderful work, but I will do what little I can and trust the Saviour of men to do the rest.

He loves the souls for whom He died better than we. He paid an infinite price for every soul. They are the purchase of His blood; therefore His love is exercised toward them every moment of their existence. We are not to feel that they are inferior, or to exalt ourselves as superior, but just do our work in all humility and lowliness of mind and let the Captain of our salvation exalt us if He deems us worthy of any honor. Eternal redemption never looked so exceedingly precious as at the present time, and I never felt more deeply [in] earnest to overcome on every point as now. There must be no defects in our character—not one. Every spot and wrinkle must be effaced by the blood of the Lamb. Our own peculiar traits of character will disappear when the transforming power of the grace of God is felt upon our hearts. The fruits we bear in patience, kindness, forbearance and self-denial, will testify of us that we have learned of Jesus. The fruit of the tree testifies if it is a good or corrupt tree. A good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit. By their

fruits ye shall know them. Let us so speak and so labor that our fruit may be unto righteousness and we letting our light shine forth in good works. Profession is nothing. A godly life, alone, will God approve.

Our self-control under provocation and reproaches, our serenity under trying circumstances, will convince those around us that Christian experience is a living reality and to the possessor a wellspring of joy. O, it is this out-beaming of light in the Christian character which testifies its value and dispels the shadows of doubt and reveals in its pure, clear light the loathsome character of sin and shines in contrast in cheering rays borrowed from the throne of God. It shines with a calm, steady and unclouded radiance and lights the way of the benighted sinner to heaven.

I am determined to gain the victory of self. I am determined my life shall be hid with Christ in God. I will beseech the throne of grace for power, for light, that I may reflect it upon others, that souls may be saved. The great [desire] in this age of the world is for more power. I want more grace, more love, more deep and earnest living experience. The Christian who hides in Jesus will have power without measure, awaiting his draught upon it. Living faith unlocks heaven's storehouse and brings the power, the endurance, the love, so essential for the Christian soldier.

Husband, let us not fail of the eternal reward. We have suffered too much on the field of battle to be conquered by any foe now. We must be wholly victorious. We want our last days to be the most triumphant. It may be so. God would have it so. If we pray much and diligently use the means within our reach, we shall not falter, we shall not fail. Let us be instant in prayer and make our lives fragrant with good works. We shall then grow like a tree planted by the river of waters. His leaf will be always green and the fruit be ever abundant.

God will bless us with physical, mental and moral power if we are faithful to employ the means He has given us. We will not try to be reaching after height in social position or to be accounted as the first in the ranks, but if we can be true and faithful at our post of duty; we shall succeed, we win the crown of glory. Let God regard us true. Let God pronounce us faithful and it is enough.

Let us crucify self at every point and lift up and magnify Jesus. We want no worldly honor. I care not for it. I want the "Well done" from the lips of my Redeemer to fall like music upon my ears. [Matthew 25:21.] For this I will labor. I will do right because I love the right. I will obey God at any cost to myself, and the crown will be given by and by.

From your Ellen.

Lt 29, 1880

White, James

Milton, Oregon

May 20, 1880

[Dear Husband:]

On the campground. Above two weeks and no letters from any one. We seem to be shut out from the world. Not a line has come from any one except a deed from Battle Creek for me to sign. One

word from Brother Kellogg, stating that Brother White was setting out hedge and had bought back our place of Bow; that is all.

We came to the ground this morning. All are as busy as bees making their city of tents, hammering, clearing up brush and stretching their tents. Loads are coming in.

Last night I spoke in the city of Walla Walla. Brethren had camped on the Walla Walla River. They heard of the appointment and came to the meeting. One wagon-load of men, women and children we met en route for Brother Wood's. Sister Maxon's daughter with her three children were in the wagon. Had been three days on the road. Came more than one hundred miles. Part of their company turned back to Walla Walla and attended our meeting.

The poor scattered sheep have been left to be torn by wolves, and starve without food. They are coming in from all directions. These poor souls have had no labor and yet they seem to cling to the truth, but are starving for food. I think there never was a place where my testimony was more needed, than in this region of country. They seem to be deeply affected [by] what they hear. It takes hold upon their hearts. My prayer is continually, Lord work in any way, send by whom thou wilt. Make me an instrument of righteousness. Give me Thy word to give to the people. Make me a channel of light.

I never felt the necessity as now of watching unto prayer. I want my every word and action to correctly represent the holy faith we profess. Oh, I do not want that Christ should be ashamed of me as His follower. We must speak and act in that manner we wish others to speak and act. We want to be so connected with God that we will let our light shine in our words, our spirit and our deportment. We must know that we are in Christ and Christ in us, or we cannot teach and lead others.

Elder Colcord we have just met. No letters to us. They arrived in good spirits and I think are just the ones for this country as far as finance is concerned. [I. D.] Van Horn will probably be called to some other field. He is not the man for this field. He lacks promptness and energy. Adelia [Van Horn] holds him back from his labor and he will consent to be held. They have three children. She centers all her powers on them and labors to have him do the same and has about succeeded.

I have had much distress of mind and felt so burdened I could at times scarcely breathe without sighing. What we can do for this people is more than I can tell. I feel just helpless. They are so far back they need everything done for them, and unless the Lord helps us, we shall be unable to do anything. Oh, how feeble are all the efforts of man. I have one hope and that is that the Lord has sent us and will not leave us to be helpless.

Last Tuesday night I felt pressed as a cart beneath sheaves. While praying in Brother Wood's family, I wept in agony of soul with strong crying and tears. I sought the Lord after I went to my room. I could not forebear, crying aloud. My heart was grieved for the people of God—the sheep of His pasture. Most of the night was spent in prayer. After two o'clock, I slept until about four, that is all. Tears and prayers were my meat through the night.

Wednesday night I was very free in speaking in Walla Walla. Thursday, came on the ground. Meeting commenced that night. Slept but about one hour. Friday, meetings all day. I spoke in the afternoon with great freedom in a very pointed manner, but the darkness seemed so great. There has been

great prejudice against me which I had not known, but I am not troubled about this. God can remove it away. He can work for us.

Sabbath, May 22

Dear Husband:

This day opened with gentle showers. Took sitz bath last night. Slept well, but had a nervous headache. We had an excellent Sabbath School, one hundred and twenty in School. They did very well. Mary questioned the children's division and did first rate. I spoke about thirty minutes to the School.

Elder [S. N.] Haskell preached with great plainness. I went out to the stand with trembling. My head throbbing with pain. I spoke from the fifty-eighth chapter of Isaiah. The Lord spoke through me. The words came in demonstration of the Spirit and power, almost faster than I could articulate them. The congregation was nearly all in tears. I called them forward and about fifty came forward and they bore testimony. All were weeping like children. All felt the power and presence of God. There was indeed the revealing of His power. Hearts were subdued and broken before God.

A Dunkard preacher bore an excellent testimony. One white-headed man bore testimony that he thought he was not able to come to the meeting but when he read in the paper that Elder [I. D.] Van Horn and Sister White were to be present he thought he must come. He came one hundred and forty miles on horseback and on foot. He had not heard an Advent sermon for six years. The meeting he had had that day was precious indeed. The discourse he had listened to from Sister White would be food for him a long time. He was well paid for his journey if he received no more. Said he could not stay but a few days, but must return home. In going and coming, this man in feeble health, would travel two hundred and eighty miles to hear two or three discourses.

This is the first day I could say I know certainly I am in the way of my duty in coming to Oregon. But I know now, I have a testimony for this people. This has been a day, a Sabbath, I shall never forget, for Jesus has come very near to me. I felt enshrouded in light and peace and joy filled my soul. All at this meeting will look back upon this Sabbath as one of the best of their lives.

Truly God has spoken to the hearts while we were speaking to the ears of the people. God can do more in one moment by His Spirit than we can with our own labor in a lifetime. Jesus never seemed so precious to me as now. The Word of His grace is manna to the believing soul. The precious promises of God are food to the hungry soul. We have experienced today the promise, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." [Psalm 36:8.]

It has been a continual cross for me to be so far away from you and friends I love, but when I know that I am in the path of obedience I am happy. Privations are nothing, trials are nothing, distress and anguish of soul for others I can bear without a murmur. Only let me know that I am doing the will of my heavenly Father and I am content. I feel that I would not shrink from any hardship or difficulty if it is for Jesus' sake. I want to understand more clearly the ways of God and the glorious plan of redemption, the extent and limitation of our accountability, and the weighty truths of the Word of God. I feel my own nothingness and that Jesus is all and in all.

Let us come very near to God, advancing in the divine life step by step. The more grace we receive will enlarge our capacities to apprehend and enjoy greater light, breadth and depth of His love; and we shall have intense longing to know the fulness of that infinite love which passeth knowledge.

Our brethren have just come from evening meeting. Elder [I. D.] Van Horn preached a wordy, fluent discourse, but without point, generalizing everything, but hitting nothing. Oh, how my heart aches when I see his self-complacency.

Sunday May 23

It is a very cool morning. Our tent is the most comfortable on the ground. Three tents in a row take all the ministers and their wives, Mary and me. We choose to cook and eat at one table. Our tents are all very small. After the table was removed out of the tent, we all prepared for family prayer. I felt the time had come to make direct appeals to the ministers, especially Brethren Jones and [I. D.] Van Horn. Brother Jones has done all that has been done of any account in the line of labor for the past year.

Brother and Sister Colcord, Brother and Sister Jones, Elder [S. N.] Haskell, Mary and I composed the company assembled. I then bore to them a most pointed testimony and charged the state of the churches upon the course Elder [I. D.] Van Horn had pursued in doing nothing, letting the flock go without labor while he was making it his principal business to raise up a family. We had a most profitable season reading the manner of Paul's labor showing that he carried the burden upon his soul continually. He did not lay it off or forget his responsibility for one moment. We spent some time in reading Scriptures and then we bowed in prayer. It was a weeping, confessing time. There was an humbling of the soul before God.

I think Elder [I. D.] Van Horn begins to see something of his true condition and as he is naturally a conscientious man, I think he will not rest until there is a reformation in himself and he works upon a different plan than he has hitherto worked. He has felt that he was invested with all the authority of a president of the Conference, while he has neglected his work in almost every particular and the cause shows his shameful neglect.

Our season of prayer was most solemn and characterized with deep earnestness in prayer and in acknowledgment of mistakes and wrongs, neglect of duty, and leaving the poor sheep and lambs to perish without food. I feel more and more the necessity of those whom God has made His watchmen of being as God designed they should be, examples to the flock over which God has made them overseers.

Elder [S. N.] Haskell spoke this forenoon with freedom to a tent full. I have just left the stand. I spoke upon Christ's riding into Jerusalem. I had great freedom and the people listened as for their lives. Oh, that the word spoken may take hold upon souls, that we may all do our part well and stand acquitted in the day of final accounts.

The thought that I shall never meet that company again until the judgment shall sit and the books shall be opened and every one's account is balanced, makes me feel very solemn. Oh, that God will help me to do my work with faithfulness. Who shall I meet in that great day? Will there be any in this congregation saved through the words spoken to them today?

A letter has been just brought me from you without date, so I cannot tell how long it has been on the way. Willie remailed it the fourteenth. Today is the 23rd.

I sent you a long letter containing account of the meeting in Southern California directly, after I sent the one you mention. You probably received it soon after. Sometimes I have been too nervous to write. Once Mary wrote for me. I have written you several letters since I came to Washington territory. I am very much pleased to get this letter from you because it relieves my mind of a great anxiety. I know nothing what God has for me in the future, but I do hope to have clear light in regard to my duty and to do everything as for eternity.

We shall try to work hard here in this camp meeting, and shall not be able to do anything without the Lord's help. He will be with me. He will, I know that He will, for I make Him my only trust and He will help me while I work in all humility of mind. I see the necessity of constant watchfulness and unceasing prayer. My heart is drawn out after God constantly. We can do great things in His strength. The Lord will help; the Lord will strengthen, and will bless.

I hope you will see your way clearly and will be strong in God to battle against every wrong and stand free in God, in the power of His grace and lowliness and meekness. You can be a great blessing to His people when divested of self. Jesus will take possession of the soul and be developed in the life and character. Perhaps I feel too much, but I do feel to the very depths, the great work to be done, and the few to engage in this great work.

I am in continual fear I shall not act well my part and do all that I might do. The Lord does help me in the Testimonies, that I know. I could not, no, I could not of myself do this work. I trust to the Lord to take care of you.

The Dunkard minister was in this morning and begged of me to write to some of his church a letter that will encourage them. They meet with great opposition from their Dunkard friends and he says they would regard a letter from me as from the Mother in Christ, and it would be next thing to their coming to meeting. They could not come to this meeting for several are sick and need these to care for them. I would go to this church if I could, but it is seventy-five miles by private conveyance over a rough road. Dayton is half-way. There is a church at Dayton. I do not know how it will be. I may go there yet. In all probability I shall not come to Oregon again.

I may spend some longer time here than two months. May the Lord teach me my duty. I am expected to speak at Portland on my return from this place between the camp meeting and the one at Salem. Please direct your next letters to Salem. It takes so long for letters to go across the continent.

There is much work to be done here and it needs carefulness in doing it for the subject of means was carried too far and by Elder [J. N.] Loughborough and then the opposite course being taken by Elder [I. D.] Van Horn and he doing nothing to keep up the finances, leaves things in a very disagreeable shape. They are like scared pigeons whenever the subject of means is touched; but we hope that some things may yet be done with the aid of the Spirit of the Lord after the manner it was revealed yesterday that they will be inclined to regard the tithing and offerings to God in a different light than they have hitherto done. But our only help is in God. He will not leave us in this emergency. All are gaining confidence that God has given me a testimony working through me, and if I can reach them, I

will be so grateful to God, for I love their souls and I want them to make a success of overcoming. Oh, the value of the soul! Who can estimate it! My cry to God is, Help me to save souls; make me a savor of life unto life.

Oh, my dear husband, if we can both war the good warfare, if we can both come off victorious and both rest in the city of God, what a rest that will be! How we shall appreciate it. We may have respect unto the recompense of reward. We may prize heaven. We have suffered together, labored together, and if we can be so happy as to enjoy the reward together, then all is gained on our part.

We can afford to toil here, afford to be pilgrims and strangers. If I lose heaven, I lose everything. Oh, I do want to see Jesus and live in His presence and I do want you should see Him. We should see Him together. Praise Him together. Be crowned together. We will live wholly for God. We will make most earnest efforts for the crown of life. We will seek to get all into glory [that] we can, [so] that we may enter with the joy of our Lord.

Jesus is our strength, our support, the crown of our rejoicing. Every one brought into the truth and soundly converted may be the means of bringing others to the knowledge of the truth and through that one, churches may be raised up and scores brought to Jesus Christ. We may, neither one of us live long, but it is our privilege to enshrine ourselves in the hearts of those who love God, and when we lay off the armor, we want to look back with pleasant recollections upon the souls saved through our instrumentality.

May God bless you, my husband, with His grace. This is the continual prayer of

Your Ellen.

Lt 30, 1880

White, James

Milton, Oregon

May 26, 1880

Dear Husband:

I sent you a letter a few days since reporting our meetings, I think up to Sunday or including Sunday. We had a good attendance. Sunday, there was the best of attention. I spoke with freedom and power upon the subject of Christ riding into Jerusalem.

I have been burdened continually since I have been here. I know that we have a battle before us on the pledge question. They are so sore over the matter and [I. D.] Van Horn might have abridged the gulf if he had been doing his duty. With Van Horn's neglect on one hand, and their feelings and irritation on the other hand, [it] was a perplexing state of things. They all thought I was going to make a drive upon them and they had braced themselves to meet it. They thought I would justify Elder Van Horn and blame them. But we went straight forward, working to reach the hearts of the people. Monday, I talked against a heavy pressure. I then told them how I felt and that they must be converted to God. I pressed home upon them their state of backsliding.

I then asked them to come forward, every one who wished to be converted. There were several seats quickly filled. Then we gave the opportunity to speak and many testimonies were borne right to the point. Confessions of sins were made with many tears. We had a praying season. My heart was drawn out in earnest prayer to God. I felt like Jacob, "I will not let Thee go, except Thou bless me." Genesis 32:26.

And we did indeed receive the blessing of God. Light came in amid the darkness. Two took their stand with us for the first time. After we rose from prayer, many again bore testimony. One man said [that] while Sister White was praying, he felt his heart changed, his mind and thoughts and feelings changed. "Why," said he, "it is only one year since I was the most wicked man that could be found anywhere in this region. I saw the truth and accepted it and am trying hard to be a Christian, but I have felt in regard to a neighbor of mine who has injured me, hatred. I could have killed him. I could not overcome this revengeful feeling, but while Sister White was praying, Jesus and His mercy and compassion and forgiving love was so clearly manifested to me that it broke me all to pieces. Oh, that hatred is gone, brethren. It is gone, I am a changed man. I was never so happy in my life. I never felt such peace. I love God as I never expected to. Why, I am a new man. I believe I am a new man." This man is a wonder to all—the reformation seen in his life. He has a violent, revengeful temper which is his greatest enemy.

Other testimonies were borne of the deepest interest. Mother Maxson stated she had felt unreconciled to the death of her husband. She had ever leaned on him. She could not see why they should be deprived of his help in the church, but she had the blessing of God. His peace was in her heart and every rebellious thought and feeling must be no more cherished. She must learn to stand alone and work all she could to help and bless others.

This was a meeting of victory. Advancement was made. We have been steadily gaining ground but it is the hardest. I knew the time must come when I should have to bear my testimony in reproof here.

Elder [S. N.] Haskell and I have not dared to have [I. D.] Van Horn or Jones' testimony come in until we had made as deep an impression as possible upon the people and the spirit of reformation and genuine revival and waking up shall take place. I never saw a man put in so much labor as Haskell. He is in constant labor. We have a Bible class every day, tract and missionary meetings. Elder Van Horn has spoken twice, Elder Jones once, Elder Colcord once.

This morning after passing almost a sleepless night, I spoke at five o'clock in the morning to our brethren and sisters one hour. I took up the matter of their pledges. I took up the matter calmly, told them [that] although they had not established confidence in my work or testimony, yet this would make no difference with me. I should bear my testimony all the same.

I told them what had been shown me that Elder [J. N.] Loughborough was a zealous worker in the cause. His whole heart had been in the work. He entered California, that new field of labor and he was willing to place himself in the humblest position, endure any and every privation, economize, live cheap and poor, labor early and late for the infant cause in California. He was entrusted as financier. Means were quite easily earned in California and as easily parted with. Nothing hardly to show for it. He commenced to draw and to urge his brethren to invest in the cause of God; to pledge, and this would be an inducement to save. He was frequently sharp and pointed and urgent,

and he generally succeeded in raising means. He had educated himself for this work. He was strong and zealous in this branch of the business.

He came to this Northern Pacific [area] and entered upon his work here, and when the Spirit of the Lord had come in and softened hearts, under the influence of the Spirit of God pledges were made. Then, when the immediate influence of the Spirit of God was removed, selfishness and worldliness pervaded the soul and unbelief came in, [and] there was a drawing back. There were a few cases, one or two pledges made, that the men had no earthly means as they could see how to pay their pledges, but they did pledge.

Now, [I said to the people], if Elder [J. N.] Loughborough did carry the matter a little too strong, was it any selfish motive [which] led him to this? Was he made richer by it? Was it gain to him?

You are disappointed because you have not seen in Elder [I. D.] Van Horn a live, working man. You would have in Elder [J. N.] Loughborough such a man that meant business. Had you walked out by faith, trusting in God, and without murmuring done the best you could, that is all God would have required. But you began to murmur at once, without waiting to see what God would do for you, and you have incurred the displeasure of God and weakened your own souls, discouraged yourselves and had heart irritation, hard, unbrotherly feelings and been generally backsliding from God.

With all this discouragement upon you, of your own unbelief and follies, [I. D.] Elder Van Horn has given you no encouragement. He has withdrawn his labors from the field and the sheep and lambs have been suffering and dying spiritually for the want of a faithful, interested shepherd to care for them.

Last year, again, the Lord tested you in regard to pledging. You made your pledges under the softening influence of the Spirit of God, and you felt the same drawing back afterwards, as two years before. And if this is the test of God, He will repeat that test, bringing you over the ground again and again until your will and your way is made the will and way of God.

Now I wish you to understand fully that God does not want, neither will He accept, an offering made grudgingly and murmuringly. All that you have given with this spirit, you will receive no reward, for not one cent of your money will God accept only as you make it a freewill offering, feeling that it is a pleasure for you to be acting stewards of God, the Lord passing the means into your hands and you passing it out as His cause demands. If you have not means to pay your pledge, then don't grumble. The Lord does not require what you have not. Do the very best you can.

Now there are noble brethren here whom God loves, but the enemy has deceived you to rob you of a blessing. All this irritation and heart-burning must be overcome. Quit you like men—be strong. Stop wrangling and murmuring. There is no company of Sabbathkeepers more willing to do and to use their means to advance the cause than you before me, if you can only see something done.

Elder [I. D.] Van Horn has done a great wrong. He has lessened your confidence in any helpers that might be sent you, so that you have become discouraged and jealous and suspicious. Now all this must cease. Elder Van Horn has proved himself unworthy of the presidency of your Conference and this makes me sad, indeed. God designed [that] he and his [wife] Adelia should stand side by side—Adelia making up the deficiencies of her husband in financial ability and they, two, would make a

complete whole; but they have burdened themselves with domestic cares and let these come in to the detriment of the cause of God, which work he was here to advance.

Well, this is a little of what I said. I was very clear and very close, and I am relieved of a burden, and yet I feel such a weight of responsibility still. The testimony is received. Everybody is relieved, and now the cool morning. I told them God did not want their unwilling offerings; makes them feel so ashamed. They say they will pay their pledges and will do what they have repeatedly declared they would not do, pledge again, whenever pledges were required.

So we see this terrible evil which has threatened the cause is now in a fair way of completely being healed. The testimonies alone could have done this. No human power could have reached this church; but after working earnestly six days and the Spirit of the Lord softening their hearts, the healing virtues from Jesus came in. I could not have done anything if I had not stated Elder [I. D.] Van Horn's case just as it was. This course has astonished me in regard to [the] complete indifference Adelia [Van Horn] has held [toward] him.

This afternoon I spoke about two hours upon the subject of temperance. I had perfect freedom, and my words made a deep impression. I spoke upon intemperance [in] dressing as well as in eating and drinking. We shall frame a pledge, including dress, here at this camp meeting. Our sisters need this as much as our brethren need the pledge upon tobacco and liquor. The pledge was circulated and thirty names signed to it.

This meeting was only among our own people and the pledge was circulated last year so I think this is doing quite well. Elder [S. N.] Haskell is now having a Bible class and I am resting, sitting on the bed writing to you. Mary is preparing an article of mine for Review and Herald on intemperance in dress.

I have seen a sister named Townsend, an intelligent old lady, firm in the truth, who was born in Sydney, Maine. She says, in reading Life Incidents, she is aware of many facts and incidents you relate. She has no knowledge of ever seeing you, but meetings were held close by where she lived. Her maiden name was Sawtell.

There are many sound, intelligent men and women which we met, some of the excellent of the earth. But, I told the people and [I. D.] Van Horn, that there might have been double the number if there had been faithful effort made and he [Van Horn], had taught the converts to the truth how to work and keep up the different branches of the work and let their influence tell, as far as possible, on the cases of others, bringing their neighbors and friends to the light of truth. Here is my burden of testimony: to get the members of the church in working order, [for a] working church will be a living church. I am grateful to God for the evidences of His power that He does work with our efforts.

I begin to feel [a] burden to bear my testimony in the East. In dreams, I am before the people there, talking with great power, and my testimony affecting hearts. What my future is, I cannot tell. I wait, and watch and pray and the Lord will teach. He will lead and guide me. I want to walk in all humility of mind and walk in His love and in His fear, laboring for souls as they [who] must give an account. My heart cries out daily for the living God. I want my heart stayed upon God continually.

Dear husband, the Lord will be our helper. He will be our fortress. We shall never be left destitute of His Spirit while we make God our trust.

In regard to Corliss coming to the coast, we are inclined to think it all right. I think the matter was managed in such a way as to lead him to feel that he was of great consequence, and there will be a reaction. All was said that could be said in the paper to call him to the field he had purposed to come. No more parade should have been made over the matter and no more could be said than was said. What has held him may be a waiting for a most earnest invitation with a list of names, or a petition for [him] to come to the coast. But we felt forbidden to do or say anything further. This sudden change of feelings in reference to Corliss I fear may prove his injury. These strong moves to lift up and to cast down are fearfully damaging to the usefulness of our ministers.

I feel sure that there have been feelings and motives at work in this matter which God has nothing to do with, if my dreams are correct. Time will reveal what is not now so plain. But no more call will be made to those who have been mentioned. God will send by whom He will. The cause is His. The work is His. If any one has been held back from answering to the Spirit of God in their movements, I am sorry; but we leave this matter for God to settle.

Elder [S. N.] Haskell or self cannot pitch the tent and deliver lectures in San Francisco and Oakland. But while men have been called, they have not come, and if they have neglected their duty, God will hold them responsible for the work which might have been done and should have been done and was not done. Wrong feelings and false ideas lie at the bottom of this which some one is responsible for.

Thursday morning, May 27

Our five o'clock social meeting has just closed. Advancement has been made. Elder [I. D.] Van Horn met the case in humble confession before the people for his neglect. The spirit of confession came in. Brother Nichols took a good stand. I spoke about thirty minutes, and [then] there was a break. We feel that the work is going well, but it has moved slowly. When we come into meeting today, we shall make a call for those who pledged and cannot pay. I shall then propose to pay for them and thus provoke my brethren to good works. I think this will make a break in the meetings, still more marked. Oh, how much this people have needed instruction. Our work is only for the churches. We cannot break new fields. We must confine our labors worthy to the churches.

I am sorry that San Francisco and Oakland could not have had labor which God designed should be the case while we were in California, to help with our testimony. The purpose of God has not been carried out. Some one will be held accountable who has neglected duty. I hope it is not you, but I dreamed it was you that held laborers from coming to California by wrong views and ideas of your own, and men would have come had you not hindered them by your version of things. Your very words, your very attitude, were given me in a plain dream. These men would have been at work now if you had not hindered them. I was forbidden in a dream from saying one word more in urging men to come who had been publicly invited. Those who waited for anything further than this, should not have it. These things trouble me considerably sometimes.

I expect to attend the Eastern camp meetings. The Lord will strengthen me for the work. I am worn, but intend to work till I fall at my post. I have not the heart anxiety to prolong my life longer than God can use me in His cause effectively.

In regard to the draft for five years back, I have promised my sister if she would have her teeth out I would give her a set of teeth. She wrote me she had done so. The cost was twenty dollars. I sent her fifteen in a draft because that amount happened to be on hand. I was not aware I made such a blunder in addressing the letter. I thank you for sending the check to her. I wondered she said nothing about it, but it is all now explained.

We remember you in our prayers. We believe that God will let the clear light shine upon you and make you free in Him.

In love.

Lt 31, 1880

White, W. C.

Milton, Oregon

May 27, 1880

Dear son Willie:

Our meeting here is moving well. We have had quite a battle but there have been the revealings of the power of God from time to time. Yesterday morning I bore a plain testimony to Elder [I. D.] Van Horn and to those of the church who had made pledges and then backslidden from God and had not kept their pledges. Some had paid, but very reluctantly. I had freedom in relieving my soul of a burden which has nearly crushed me, but I think there is a general receiving of the testimony and light is breaking in. I spoke to our people upon the subject of temperance for two hours yesterday afternoon—one hour in the morning meeting and two hours in the afternoon meeting. Thirty-eight names were added to the list of pledges teetotal.

This morning Elder [I. D.] Van Horn made a thorough, humble confession. The Spirit of confession came into the meeting and there were many brokenhearted confessions made. I spoke in this morning meeting about half an hour with great clearness and power. We are laboring with all our might to instruct the poor, neglected sheep here in practical godliness. We hope to see more clearly the power of God here.

It seems a long time since we left you at Oakland. It is three weeks today and it seems as though it has been two months. Three weeks more and then we hope to cross the ocean again and meet you in Oakland.

Willie, I hope you will not neglect to improve your gift in speaking. Take some Bible subject and make remarks upon it. Whenever you can, educate yourself that you may speak familiarly upon the Scriptures. Improve your mind, my dear son, in every way possible. Do not allow your powers to become dwarfed which would unfit you for speaking the truth to others. You want to grow in the tact of familiarity [in] teaching the Word of God. This is my only ambition, that you should do the greatest amount of good to others. In blessing others you will be blessed. Be on hand at the prayer meetings and be faithful to duty. Then seek to encourage life, zeal and devotion in the religious services. A living church will be a working church.

I wish every man and woman would feel that they are individually responsible for the life and prosperity of the church. Oakland is a missionary field and if the church will do their duty and be vigilant, earnest, wide-awake Christians, their influence will be exerted outside of the church. They will not be content to work only for themselves. They will be sociable, showing heartfelt sympathy for all they are brought in connection with outside of the church. There is not one, however weak in the church of Christ, who cannot be of some use to others. But it is the want of religion, practical religion, that makes many of the members of the Oakland church so selfish, so fond of dress, idolizing themselves and dishonoring God. Will you say this to them for me? They must be converted or they will be found unworthy of eternal life.

There are names upon the church books who are unacquainted with the Spirit of God and are none of His. If they will seek the Lord while He is to be found and call upon Him while He is near, He will be found of them. He will accept only [those] of a broken heart and contrite spirit. All vanity and all pride, levity and unbecoming behavior, must be put away with our youth. Unholy passions are frequent guests in the chambers of the soul. Pride, envy, jealousy, evil surmising and even hatred are borne in the heart and are awakened into vigorous action by unholy flirtation. Young men giving attention to young girls indulging in a courting spirit—the influence of this is demoralizing upon the church. The laborers in the printing office, if they indulge in this evil so prevalent in this age of the world, will be only a curse to the office, a curse to the church.

Jealousies [and] rage are cherished in the hearts, if another receives attention they thought was once given to them. There is evil passion excited, conversation is uncharitable, unjust and criminating. The spirit is charged with bitterness. All this spirit has been indulged with some of the young ladies in the office. They know no more of the spirit of self-denial, of consecration to God, than the veriest sinner.

If the rules of the office had been so strict that no such courting or flirtation should be carried on, the church would be in a more healthy condition. But the church is [so] burdened with this class of unconsecrated, unholy characters whose influence is to corrupt, that she is crippled in her efforts and her light shines forth but dimly to the world.

If these young persons would seek for true conversion to God, light and courage and power would come to the church. The church needs the help of these youth; if they were possessing Christ as well as professing Him, there would be light shining forth from them in good works. They could be so devoted to God they would not dare to follow their own mind and their own judgment, but would devote themselves wholly to God and in working to His glory, strengthening themselves that they may work still the work of God in a broader and more thorough manner. God calls for the church in Oakland to connect with Him and be living lights, shining to the world.

Dear son, I must close this, but do seek to help the church in Oakland.

Mother.

Lt 32, 1880

Foss, Samuel; Foss, Mary

On the Steamer "D. S. Baker" en route for Portland. Oregon

June 1, 1880

Dear Brother Samuel and Sister Mary Foss:

Should I send you all the fragments of epistles I have commenced to you and been called off before finished, I should have quite a postage to pay. But I wish to write a little description of the scenery while passing up and down the Cascades.

Our camp meeting over at Milton, Oregon, we returned to Walla Walla, Washington Territory. From there took the cars for Wallula thirty miles. We passed over from Milton to Walla Walla, a very fertile prairie country. In one wheat field there were three thousand acres of wheat. In the background about, fifteen or twenty miles, was the range of Blue Mountains, the snow upon them almost giving you the chills. There is no timber in the valleys. Their wood is brought from the mountains. In the valleys by the winding streams are willows, poplars, cotton wood, and balm of Gilead, not large, but foliage sufficient to make quite a shade and a very fine appearance. Small groves were growing up out of the white glistening sand. The land is not a dead level, but broken. There is a range of hills stretching for miles. They resemble the waves of the sea.

As we approached Walla Walla from Milton, we saw most singular whirlwinds, common in this country. They rise in pillars of sand and go directly up and increase in dimension as they rise, soaring higher and higher toward the heavens until raised thousands of feet in the air. The sand cloud is distinctly seen like smoke from an immense engine floating around in the heavens like a dusky cloud in a clear day. For ten miles after we left Walla Walla, amid the sagebrush and sand, were scattered farms located on the banks of streams that flow into the Walla Walla River. We could, for the thirty miles, trace the narrow river by the green, flourishing willows, poplars, and Gilead trees on the banks. Every little ranch had a flourishing orchard and after ten miles' travel was barren sagebrush amid the sand. Only small houses here and there. We came to Indian settlements quite frequently.

About six o'clock we reached the village of Wallula. The boat came steaming grandly up the river with colors flying and we were received on board. We engaged our staterooms and now I am writing. This is a grand little steamer. We do not leave the wharf till morning, for this channel is never passed except by daylight. At three o'clock in the morning we are in motion. We are having strong head winds but the current is in our favor.

During the camp meeting in Milton, the last week, our good daughter Mary [White] was sick, with inflammation of the hands and limbs. Her joints were sore. I bandaged them with hot water compresses, having her lie still in her berth. She worked very hard in many ways at the camp meeting; copying, cooking, playing the organ, acting for Willie in the Sabbath School work. Mary is somewhat relieved.

About [?] o'clock we come to rocks of singular formation, appearing as though an artisan had been laying an immense wall for a house. And now the scene changes. Regular terraces of rock rise [terrace] above terrace, extending up the mountains for hundreds of feet. These rocks are the palisades, stretching miles on the banks of the river. And as we ride on, rocks change their appearance, now appear smooth—rocks regular and even—like brick work rising in massive wall of masonry extending over many miles. Above these rocks rise the grand old mountains, not to the

greatest height, but these regularly-laid stones reach to the very top of the mountains. Amid the rocks, the evergreen trees are growing apparently out of the bare rocks.

And now we come to an old white signal on a pole. And the boat heaves in order to make this point. I see upon the banks large bags of wool. Four thousand pounds are taken on the boat.

Now there is another feature of rocks looking altogether grand and solemn as though it were the ruins of an old city. The rapids through which we pass are dangerous, but the Captain is master of the situation.

We were especially honored by the Captain and dignitaries on board. We were seated close by the Captain at the table, and he waited on us. He excused himself before dinner was finished. Said he must be in the pilot house himself and his hand upon the wheel now for a time.

Lt 32a, 1880

White, Edson; White, Emma

Salem, Oregon

June 14, 1880

Dear children, Edson and Emma:

Our meeting is nearly ended. We have labored hard and we rejoice that some good has been done, but there needs much more to be done than has been [done] in order to bring the people, who have been so neglected, up in working order.

June 16

I was obliged to leave this letter to take the stand. Tuesday was the last day of the meeting, and it was desired I should speak in the evening for the last time. I was unable to sit up yesterday for with much writing, reining myself up to meet different ones who put in requests for license, speaking in public, and showing the unfitness of different ones to attempt to teach others the truth, it was too much for my strength. I could not attend meetings or remain upon the ground. I stayed all alone in the good home of Sister Donaldson.

Last night, weak and trembling, I took the stand, but O, what a solemn sense of the condition of the people and their unprepared state for the judgment (Revelation 7, commencing with verse nine, to the close of the chapter)! I here brought in genuine sanctification and the spurious article which is so common.

I had a sweet solemn power upon me. The tent was full and I never realized a more solemn power pervading the entire congregation. Felt sensibly the Spirit of the Lord resting upon me and I knew it rested upon the people.

I had spoken once upon the sin of intemperance, and the Methodists sent in a request for me to speak upon that subject in their church. I could not comply with the request because we should leave so soon as this morning.

Elder [S. N.] Haskell has gone that he might have [a] chance to purchase tickets. We were to follow on the noon train. But now there comes in an appeal from outsiders, prominent men, for us to remain over another week. I am disappointed not to go, but there is much work left in an unsettled condition, and my daughter Mary [White] and I consent to stay. We have had no opportunity to consult with Elder Haskell, for he is on his way to Portland and will go at once to Oakland. But this will make no difference; if it seems duty to stay, we shall do so, and I hardly dare go now. Our meetings have created great interest. The prejudice is removed, and now we can do something, we think, for our people who have been sadly neglected as well as for outsiders.

It is impossible for me to describe the burden which I have borne upon my soul in Oregon and Washington territory. I have spoken already about twenty-six times on this coast, and have written a great number of pages. I have labored most earnestly for individuals, and prayed with them and for them. I can say I am convinced it was my duty to visit this coast at this time. The Lord gave me a testimony that the people needed.

Elder [I. D.] Van Horn is shaking off his stupor and his testimony has the right ring. He remains president of the conference this side [of] the Cascades; Brother Colcord, the other side [of] the Cascades. Brother Van Horn has been passing through an experience he has never had before, and he needed it. But he will come out, we believe, pure gold. There is not a more powerful, spiritual speaker than Brother Van Horn among us, if he is only connected with God. I have been at work for him continuously ever since I have been on the Coast. I have given him no rest. I urged upon him again and again his sin, his great wrong in neglecting every branch of the work as he has done. He feels it now; he talks it freely. First, he would say nothing, did not seem to sense it, but he does see now. He does feel, and now he is putting on the gospel armor, harnessing himself for the battle.

This church we want to see in a different situation before we leave. No one's testimony will do them that good that the testimony God has given me to bear to His people, will do. I am astonished that the close, plain testimonies borne to our people by me seem to be the testimonies the outsiders feel the most deeply under and want more of the same.

I cannot write much more. I am so very tired and nervous. I received a letter from Sister Bahler stating [that] the little town of Savoy was visited with [a] storm, destroying the town almost completely. From six to twelve were killed and about forty wounded. They said it was the most heartsickening sight ever witnessed.

Mother.

Lt 33, 1880

White, James

Portland, Oregon

June 6, 1880

[Dear Husband:]

We left Brother [I. D.] Van Horn's on Sabbath and secured rooms in St. Charles Hotel. In the evening there was quite a political excitement. The brass band was out and there was a company of soldiers.

The citizens so crowded the streets we could scarcely make our way to the Hall. There was a torch light procession. There were fireworks and quite a display to attract notice. We were told by the secretary that the president of the Young Men's Christian Temperance Union was a great political man and would not be present. They occupied considerable time in talking, singing, and reading the pledges.

I spoke about thirty minutes. There was an excellent audience of the very best of society. I had great freedom, but of course could not go over much ground in so short a time, but an excellent impression was made. Herou, the secretary, said he agreed with me fully in commencing the work of temperance at our own homes and educating the youth that they shall not become drunkards. Some of the highly-dressed ladies spoke to me earnestly, thanking me for the words spoken to them.

I address the people in the Methodist Church twice today—forenoon and evening. I have felt in this field such a burden for the souls in towns and villages who have not heard the truth. Some are partially keeping the Sabbath, but because there was much labor required to bring them out and up in harmony, they have, after one or two trials, been left. This is an important post and should be held by our people. But I am amazed at the indolence and indifference shown. I feel pressed as a cart beneath sheaves. When praying this morning, the pitiful condition of the cause of God pressed home upon me with such force, I poured out my prayers in this hotel with strong supplication and many tears. Only four of us were present—Elder [S. N.] Haskell, and [I. D.] Van Horn and Mary [White], and myself. I talked with Van Horn most earnestly in regard to the condition of things. I told him frankly I had little expectation that he would do the work in the future which he could and should have done in the past. There was such an indolence seen in all his works, such a manifest neglect of duty, I feared he would never sense what he ought to do and do it. The work is all of two years behind here. Elder Van Horn is not the man he was at all when he entered this field, and whether he will do anything is a question.

My prayer is continually ascending to God that He would qualify men to labor in the harvest field. My soul is continually burdened. I cannot see light amid the darkness. I think Satan is making rapid advancement while the sentinels of God are asleep at their post. I try to drop this burden but it comes back with redoubled force. If it were a settled matter in my mind that the Lord would be pleased if I did not attend the campmeeting [in the] East, I would remain here sometime longer.

Monday, June 7, 1880

Dear Husband:

We take cars this morning at seven for Salem. I thought if I wrote a few words now, you might receive it a little sooner. Yesterday forenoon we met a goodly company in the Methodist Church. We had a very excellent choir, and the persons of that church seemed more like old-fashioned Methodists. I spoke from these words: "Behold what manner of love hath the Father bestowed on us that we should be called the Sons of God?" [1 John 3:1.] I had great freedom in speaking. There was scarcely a dry eye in the house. As soon as I ceased speaking, they did not all rush for the door, but as many as twelve or fifteen noble looking women, with smiling faces and some, weeping, shook hands with me and thanked me for the discourse, and bid me Godspeed. The singers also introduced themselves and several of the men, and they seemed so hearty and whole-souled in the matter, I did long [that] they should hear the truth, but of course nothing could be said in the Methodist Church.

In the evening I spoke on temperance. It was a dark, rainy night, and we feared there would be hardly enough out to warrant my speaking, but about eight o'clock the house was well filled [with] fine-looking people and all listened with rapt attention while I dwelt on [the] subject of temperance more especially, a mother's duty. I was indeed free. Many again spoke to me and parted with me as an old friend.

A lady of very fine appearance grasped my hand and said, "Oh, how glad I am to see [you]. I feared I should never have this privilege. When do you leave?" I told her, "Today, Monday." She seemed much disappointed. She said she had read my books, but "O, what precious instruction is contained in the testimonies. There was so many things I found [that] just hit my case." She is keeping the Sabbath. She heard Elder [I. D.] Van Horn when he preached in Portland, and then the books had enlightened her. My writings had taught her that she should never [?]. She wanted me to go right home with her but I could not for we started so early in [the] morning. Elder Van Horn said she was [the] wife of one of the most prominent lawyers in the city.

We have made many new acquaintances in this labor in Portland. I wish a tent could be here with some man to connect with Elder [I. D.] Van Horn, [who] would urge the matter of truth home to the consciences, but the Lord knows His honest ones and He will open the way for the truth to find them in some manner.

I expect to find letters from you when I reach Salem, which will be about noon. We pray for you daily that God will lead and keep you and guide you by His Holy Spirit.

Yours.

Lt 33a, 1880

White, James

On Steamer Oregon en route for San Francisco, California

June 23, 1880

Dear Husband:

We left Salem Monday, June [21], and I remained over a Sabbath and First Day, longer than was anticipated. The Methodist minister's wife was determined I should speak in the Methodist Church and the officials sent me an invitation. After Elder [S. N.] Haskell left I spoke three times. The people came out well in the tent and the attention was excellent, although the evenings were very cool.

Sabbath I sought to have our Sabbathkeepers by themselves and then bore to them testimonies given me of God for individual cases. This was an important meeting, and many confessions were made. Sunday evening the Methodist Church, a grand building, was well filled. I spoke to about seven hundred people who listened with deep interest. The Methodist minister thanked me for the discourse. The Methodist minister's wife and all seemed much pleased.

We took the steamer Monday night. Elder [I. D.] Van Horn got off five dollars from each of our fares, which made our expenses both thirty dollars. The boat lay at Portland wharf during the night, and at three A.M. we were in motion; but after six hours' ride we stopped at Astoria, at the salmon cannery

establishment, and here we remained from nine o'clock A.M. until this morning. We shall cross the bar twenty miles from here at twelve, and then our peace and quiet will be very much shaken up.

We are here because the boat is loading on twenty-two thousand boxes of canned salmon. Twenty men worked steadily all day yesterday and away into the night putting these boxes on board. The weather is quite mild; no wind now and the prospect is for having a favorable time. I hope so, for I have no strength to resist seasickness.

Elder McClaffaty, of Oakland, introduced himself to me yesterday and we had quite a chat. I am fully satisfied it was duty to come to Oregon and to visit Washington Territory, but it has been a severe and trying time for me. If I ever worked earnestly, it has been on this journey. In Salem there is an earnest interest aroused. Some have taken their stand with us, and others are upon the point of deciding.

Elder [I. D.] Van Horn accompanied us to Portland. He returned yesterday to continue his labors. He is to visit. We urged him to this before he left, and he will keep it up now. We think personal effort will do more in such a place as Salem than pulpit effort. I think I never felt a greater burden than in Salem, or had a more solemn testimony to bear to the people. At every meeting, when it was given out that I would speak, the tent seats were well filled. But evenings are so cold that it is almost dangerous to attend meetings evenings in a tent.

How we shall find things when we arrive at Oakland, we cannot say. May the Lord make my duty plain. I believe He will, for I have not had a will of my own, but I have inquired most earnestly to know the will of God, and then without murmuring have followed in the path of duty, often contrary to my wishes and inclination. Light will shine. I shall see my way clearly. I shall know the will of God.

One of the Methodist ministers said to Brother Levitt that he regretted Mrs. White was not a staunch Methodist, for they would make her a bishop at once; she could do justice to the office. I have spoken in Walla Walla three times, at Milton ten, at Beaverton one, at Portland three, at Salem camp meeting and after, twelve times at length, beside many times from fifteen to twenty minutes.

Sunday night we had a full house and although I was weary the Lord strengthened me to bear a faithful testimony to the people.

I have been feeling very exhausted. There is an inability to think; weakness generally. I may rally after a few days' rest, but I cannot tell. I sometimes fear to cross the plains and go from cool climate to a hot one, but what can I do? This is my study. If you were here we would go out on some excursion and camp out away from everything that would bring care. But I cannot feel like doing this at all, not for a moment, even with families, for I feel such a sadness at the thought. It would do me no good.

I may be directed East to the camp meetings, but if I do not see plain duty, I shall not go. I will do as you have suggested: remain in California until you come. But if the Lord sends me East, He will sustain me.

I am feeling at times great weariness. I have carried heavy burdens. I have had to bear very plain testimonies to others. I have written many private testimonies to different ones, then to keep my writings up has been no little tax to me. Were you here now, I would feel it duty to take some

recreation—go to Yosemite, and camp out, or go to some retired place and write and rest. Time seems very short to me, and I do not want to shirk responsibilities one whit. If I know what duty is, I will do it.

Lt 34, 1880

White, Edson

Auburn, California

July 13, 1880

Dear Edson:

We are in the hotel in Auburn. We spent last Sabbath and First Day in Chico. I spoke there three times. Had good congregations last time. The tent was full and more than could be accommodated under the tent. We were only twenty miles from Auburn. Brother Howard and Brother Briggs, an educated blind man, are working with the tent. This blind man is the main dependence. About half a dozen have commenced to keep the Sabbath. I spoke with freedom last night and the county treasurer and his wife were hearers. They made themselves acquainted with me and urged me to speak once again. Notices have been circulated and I speak tonight.

It is very warm here today. It is almost more than I can endure—the change from the cool Oakland climate to this hot weather here. I am confident I cannot endure the heat [in the] East and, as matters now stand, I shall remain here in Oakland and do what I can.

The First-Day Adventists have pitched their tent in Oakland, but I do not learn they are creating much stir, but they poison the field for us. I wish we could have had the start of them. We take the overland train in the morning for Oakland. I see a great deal to do and am obliged to get rest. Shall have to find it in some place. I shall expect letters from you and others when I return to Oakland.

I have hoped to be able to go East and to have clear light so to do, but I obtain no light; therefore shall not return East until I do. They must have help at their camp meeting here in California. Should we leave, there would be a dearth of laborers, and, as far as human wisdom is concerned, it would prove a failure.

I hope Father will not go to N.Y. The weather is so excessively hot there. I wish he would go to Colorado and spend the hottest part of the season there. Why does he hover around Battle Creek and be where there is so much to take his mind? Why does he not leave Battle Creek for a cooler climate? It has been too cold in Oakland much of the time to be agreeable, but since coming to Auburn, I want to get back as soon as possible.

Is Emma with you or in the mountains? I shall demand a letter of you twice every week, and I will be as liberal with you.

We are having quite a time in Oakland in close, practical work. We are seeking for a reformation all around, and many confessions have been made, and more will have to be made before the Spirit of the Lord can have free course in Oakland church. I have carried a most crushing burden for the

church. It has nearly killed me. I go back not knowing what I shall have to do there when I return. Please write me all particulars. Let Father see this. I send to you, for I do not know where he is.

In haste and love,

Mother.

Lt 35, 1880

White, James

Oakland, California

July 23, 1880

Dear Husband:

I have been waiting to know what to write definitely in regard to my plans. I have received three letters from Brother Burrel and I wrote him that I could not attend any of the camp meetings [in the] East. The expense of crossing the plains would be no less than three hundred dollars if I returned for camp meetings here. A dispatch came yesterday, with Burrel's and Farget's name signed, urging me in no case to disappoint them—my expense should be met. I may come alone. Shall leave here Monday or Wednesday. Why these particular times?—so as not to be under the necessity of changing cars on Sabbath.

Willie is very sick with chills and fever—overdid in work and anxiety. Wednesday the office hands (Waggoner and [S. N.] Haskell were to go with them) went a few miles in the country to have a picnic among themselves. This was promised them for their Fourth of July. Willie went four miles and was brought back sick. I nursed him all day. Waggoner and Haskell, Mary and Lucinda [Hall] were necessary to keep them in proper order. Everything moved off nicely and there was nothing that occurred to be regretted, except Willie's sickness. His fever rages very high, but everything is being done that can be done with diet and baths to break it up. But he cannot keep business and cares off his mind, and the first thing we know, someone is in talking business and then his head is troubled, somewhat flighty. He seemed a little better yesterday, under heroic treatment. Unless he improves decidedly, I shall not leave; but if he seems better shall go East to attend the camp meetings. I must bear my testimony to the people. Lucinda can hardly be spared but may come with me. I am not well. Cannot endure much taxation. I leave, trusting in God as I have done. If I do my part, the Lord will do His part.

In much love.

[P.S.] Elder [S. N.] Haskell remains here to attend camp meeting.

Lt 36, 1880

Brethren and Sisters at Woodland

Oakland, California

July 1880

Dear Brethren and Sisters at Woodland:

I received a letter yesterday from one of your number, Brother Grayson, whom I love and respect as a child of God, nevertheless I was pained by the contents of the letter.

I called for the Signs and carefully read Elder Waggoner's article, and reread it. I came to the conclusion if any one of Southern or Northern sentiments could take exceptions to that article, anything they might read in the Review or the Signs would do them no good. If our pens and voices are to be silent when principles of justice and righteousness in warnings or reproofs [are at stake] because some one or ones, believers or unbelievers, are so sensitive, bigoted and prejudiced, that their peculiar, political sentiments cannot be in any manner referred to, that class will have to be thoroughly converted to God—their sentiments reformed.

We feel now called upon to speak decidedly. We shall speak and write guardedly, but shall not withhold such matters as are expressed in the Signs of the Times to which you make reference.

I have been shown that there were feelings and views with many who profess the faith at Woodland which were not in accordance with the Word of God. The political sentiments and feelings were very strong with some, and this is the reason why they do not grow in grace and the knowledge of the truth. They are offended at any reference to their peculiar sentiments. There has no word of complaint come from any place but Woodland. Not a word, not a feeling has been expressed from Texas or from any of the Southern states. It cannot be that our papers can be printed with no word or reference to anything which will differ from the political sentiments of some. These political sentiments with any one or more believers or unbelievers, if irritated or stirred by such an article as you refer to, I fear will be of no use to us; the less we have of them, the better off we shall be as a people. Every species of slavery is not in accordance with the Word of God. The evils are too great to be enumerated. And if men and women have embraced the solemn truth for these last days that sanctifies the soul, the old political sentiments that sustain the old system of slavery will be, before they are translated, purged from them.

Brother Saunders will change his branch of labor ere long and cannot conscientiously give the sanction to sentiments coming from the office of which he has the control. God's Spirit has been grieved by the feelings cherished by some in the Woodland Church. What these souls need is conversion to God. The light shines so clearly now none need to walk in darkness. My testimonies have gone all through the Southern states. These testimonies speak decidedly and positively in regard to the subject of slavery. It was a system unbalanced and unjust. While we do not and will not dabble in politics, we will be colaborers with Jesus Christ. There are men who possess that spirit of bigotry for instance, the husband of Sister Douglas, who will manifest a rabid spirit, but we must not let these affect us. I tell you no complaint has been made but from Woodland.

Why not cut out of your Bibles, when Christ refers to His work, "The Spirit of the Lord God is upon Me; because He hath anointed Me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1)?

Lt 37, 1880

[White, W. C.; White, Mary]

Humboldt, Nevada

July 28, 1880

Dear Children,

It is not yet two days since we left you and it seems one week. We have had a pleasant and comfortable time thus far. The train stopped six hours at Rockwell. We went out in search of our people. We were made welcome at Sister Prosser's. Her husband is not a believer but he gave us a hearty welcome. We took dinner with them. Was sorry I was not in a better visiting order, for I was so worn, visiting was a tax. We prayed with them about 2 o'clock and then went to the train only a few rods from their house. We have not yet put up our bed. We, Sister [Lucinda] Hall and myself, lie down and sleep much of the time. The more I sleep the more I want to sleep. I am not worth much.

Our car has been filling up until it is filled. Every seat is full and men lie and roost upon the upper berth, spread their lunch and make that their home. Upper berths mostly are taken. We retain ours as yet, but may have to give it up any time. As long as we can retain this, we will be as comfortable as on the palace car. We have slept a good share of the forenoon. While I write it is a little past two o'clock.

We have just passed Humboldt, not yet half way to Ogden—385 miles to Ogden. We have come 335 miles. Our changes will be made Friday morning at eight o'clock. This relieves my mind. I shall be anxious to hear how Willie is. I hope he is improving. My head aches all the time. I can scarcely hold my eyes open. I feel grateful for the comfortable time we are having.

All the passengers are first class. No regular emigrants. We were pleased to find the rolls but sorry that [not] any of the oranges were left for they will be the most expensive for us to buy, for of these articles, oranges and lemons we should prize above everything else. Nearly half of [the] oranges I purchased were not put up at all, but we have a good lunch and will be thankful for all the good and will not feel badly about anything.

I found my credentials. Elder [S. N.] Haskell's name was on the envelope so I did not recognize it.

We just draw shawls about our berth and eat and sleep in our own room and no one to gaze upon us. We have a pleasant breeze today. Nothing today in scenery but alkali and sage brush. We have scarcely a bit of dirt. Conductors say that the emigrant cars are made so comfortable, the first class passengers are but few, but now all are crowded, first-class, palace, and emigrant.

My heart says, God bless my dear children. Be of good courage. Jesus is the Captain of our salvation.

Mother.

Lt 38, 1880

White, W. C.; White, Mary

Nearing Cheyenne, Wyoming

August 1, 1880

Dear children, Willie and Mary:

We are nearing Cheyenne. We have had not one moment's regret coming this route on emigrant ticket. I have had nervous headache nearly all the way since leaving Oakland. We have had a full car all the way. Every seat was full and upper berths taken and was rather of a comical sight to see men sitting on edge of upper berths with feet dangling over the heads of ladies in under berth, eating their lunch and some playing cards.

We had no reason to complain as we had both lower and upper berths to ourselves. Sister [Lucinda] Hall and I have had the very best chance to rest. We kept our bed made up for use nearly all the time, curtains about it, making a bedroom for ourselves.

Friday at nine a.m., we changed cars at Ogden without much difficulty. Sister Hall made for the car, secured seats. I handed smaller parcels in at the window. A lady kindly put through the car window all our large bundles and a gentleman volunteered to put them in the car. So we are again moved, but there was some disagreeable contention about position in the cars. After a time our camp was settled and angry contention at an end.

The two ladies sitting opposite us, rather prepossessing in appearance, were not very dignified in their deportment. They condescended to the most boisterous laughter and joking away into the night, until I suggested we remember what time of night it was; but they kept on the same screaming and laughing with forward men and a base conductor, until I was thoroughly indignant. These women professed to be Presbyterians. One was a mother of young men. She was as old as myself. Her hair was nearly white, and yet she was jesting and joking with young men of questionable morals. I finally spoke out and told them we had had quite enough of this extravagant mirth and constant joking, and thought less talk and laughter and more thinking and praying would be far better. They quit then and let us have a little peace.

Sabbath we shut ourselves up to ourselves and, as I was sick, we lay in our berth nearly all day. It was very hot. We had, we found to our sorrow, the sunny side of the car. Last night till ten o'clock the same gassing and boisterous laughter was kept up. I spoke again, "Friends, please let us have quiet and rest. Last night we were kept awake for many hours. We need our rest. This is our right." Everything hushed down after a while and we had a peaceful rest.

Feel better today. It is a most beautiful morning. We shall be in Cheyenne tonight at five o'clock. We shall not reach Omaha [until] Monday night or Tuesday morning, and will have to wait over twelve hours there [to] be attached to express train for Chicago. We have very scrimped time. Shall shift off if we see we shall be too late for appointment at Alma. We can but just make it at the best. We feel the need of that Sunday we spent in Oakland ever so much. We shall want to hear from you all. I have not written anything. I dread even the exertion of writing letters. We want to hear from you as soon as possible, for I worry about Willie.

Mother.

Lt 39, 1880

[White, W. C.; White, Mary]

Waterville, Maine

August 19, 1880

Dear Children:

I have not written you, for I have been too sick to write at all. Write me just how much you have on hand of articles of Controversy, Volume One, for Signs.

I am now for the first time writing some things for the Signs in reference to Moses' sin in striking the rock. This is an important subject. Shall do what I can with it. Then shall send to Marian [Davis] to complete, hoping it will reach you all prepared to print, in hands of printer.

We reached Battle Creek Wednesday noon. Took dinner and packed up and left on eight o'clock train. Reached Jackson about ten. Stopped at Brother Palmer's all night. Early next morning were on our way to Alma. Had to wait for train to Saginaw, six hours. Arrived at Alma near dark. The same night I spoke with considerable freedom. Spoke in morning meeting and in eight o'clock meeting, Friday morn, and in afternoon at length. I felt very free in the Lord. There was scarcely any one at the meeting that I knew. All were strangers with the exception of a few.

I spoke Sabbath morn in Sabbath school and in the afternoon at length. Called them forward. We had a very thorough move. Seventeen started to serve God for the first time. This meeting was one of deep feeling. We dismissed the congregation at five o'clock and assembled in one hour again and continued the meeting until after sundown. That night I awoke with severe cold. It came upon me very violently, but I thought it would not do to disappoint the crowd, and I made an extra effort to speak Sunday afternoon. The Lord helped me, but soon after meeting had closed, I was taken with chills. I had foot bath, sitz bath, and I was sick with high fever all night—"Out of my mind," they said. Was sick all day Monday. Tuesday morning, sick as I was, rode to cars, but was unable to sit up. It was the most suffering day I had experienced for years.

Arrived at Battle Creek about noon, then commenced to prepare or have others prepare for journey to Canada. Could get no one to go with me and Father and I went alone. I had not been able to eat anything from Sunday noon until Tuesday noon, and then only a very little. The journey on Grand Trunk was much easier than anticipated. We arrived at Montreal about eleven o'clock, stopped at [a] hotel that night. Next day at about noon arrived at Sherbrook. We here took the stage for Magog, sixteen miles. O, what a barren, rocky country. Poverty, poverty reigning everywhere. We reached the campground about two hours before sundown.

The meeting was small, about one hundred tents on the ground. There is excellent material here and we think a good work can be done with proper efforts put forth. Nearly all are poor who have embraced the truth.

I spoke Sabbath afternoon and Sunday to a large crowd that came from Waterloo on special trains and also on boats. I had great freedom in speaking to the people, and all seemed to be highly gratified. There had been a strong effort made to pass the prohibition law, but [it] failed. Their head man said, "If Mrs. White could have spoken in the cities, when a few weeks ago the question was agitated, they would have carried the day." They said they never heard anything by any speaker equal [to] that discourse on temperance.

The Bourdeaus say that a great victory has been gained to them in Canada in favor of the truth. Had we not attended their camp meeting, it would have been a fearful discouragement upon the cause and work in Canada. I never saw a people so grateful for our labors as in this place.

Tuesday morning we rode in stage sixteen miles to Sherbrook, took cars for Portland. I was sick all day, but my cold is better now. Father is now having this cold and is almost used up.

We reached Waterville [Maine] Wednesday noon. This gives me a little time to write, but my poor head forbids my doing much.

We think our Canada meeting was a very important one.

We are sorry Willie is so bad. I do not think [it] will last long. Write often. I will do better than I have done, if I can only get well once more.

Mother.

P.S. No special news to write. Father and I are alone, but doing very well. We obtain half-fare tickets to Portland. Twenty-two dollars for both on Grand Trunk line. Send me nothing in line of clothing or anything till I send for you to do so. I cannot write particulars about matters here till I can write more understandingly.

Mother.

Lt 39a, 1880

White, W. C.; White, Mary

Boylston, Massachusetts

August 26, 1880

Dear Children:

We are upon the campground, a new ground. It is a very pleasant ground. We meet here old and tried friends and we hope with them to have a heavenly sitting together in Christ Jesus. We want here to have faith and hope and trust, and expect we shall see the salvation of God.

There are fifty tents already standing. Some are large family tents, holding quite a number of families; then besides, [there] is the pavilion tent. We want the Captain of the Lord's host to come into our midst and to give commands as He sees fit. We will obey.

We see the need of more fully trusting in God, and having living faith in His promises. We had at the eastern meeting Mr. Gross and his wife. They listened with great interest. We hope it may do them good. Edson and Emma [White] met us at this meeting. We left the meeting Monday, for we came on the ground Wednesday and worked till close of meeting Sunday night. The meeting held till Tuesday morning. Elder [G. I.] Butler remained till the close of meeting. I was so worn I did not want to stay another day.

We rode into Portland, called on Brethren Lobdell and Morton and rode to Cape Elizabeth; saw the fort and earthworks, barracks and soldiers. This change did me good. Tuesday morning took cars for Gorham, and had a visit with Aunt Lizzie Bangs. She is very crippled. Her treatment did her no good as we can see. She is a sufferer. We went up, she with us, five miles, to visit Edith at Mr. Morton's. Edith married a Morton. We made a short visit and returned. Picked berries in the pasture. There is a great abundance of fruit, small and large. We came on the grounds yesterday. We ride down to Worcester this morning to get some things we need.

We hope Willie is improving. Write often, for we feel considerable anxiety about the boy. We hope, Mary and Willie [White], you will take time to ride out and rest. It will not pay to apply yourselves so closely that you will fail when your help is the most needed. Dear children, we have a mighty Helper in our Redeemer. Let us trust Him. Let us venture all in His hands. The greatest sin of Israel was their unbelief. This is a crime of great magnitude. When Jesus has done so much for us, not withholding His own life, why may we not trust Him fully? Why not cast all our care upon Him in the place of carrying these heavy loads ourselves? We glorify God when we exercise faith in His promises. Let us venture to walk the narrow plank of faith, and let us pray much.

I have my trials, but I will not gratify Satan by repeating them, or losing my courage because they exist. You are in a hard and trying field and I hope and pray that light and power may be given you from above. It will, my dear children, it will come. Just believe, my children. Just wait and watch and pray.

Jesus loves you and intercedes for you and will give you of His grace as you shall need. Only wait and watch and work and pray. I have but little time to scribble a few lines. I will write more fully when I can write understandingly. I have been very free in the Lord and especially blessed in bearing my testimony. I have great clearness, although I have suffered ever since I have been here, with cold and with exhaustion.

But the Lord is good. I have no complaints to make. I love Jesus. I delight to do His will and I feel more need, daily, of prayer and exercising implicit faith in the promises of God. We want more simple faith, more humble trust. Write often.

In much love,

Mother.

Lt 40, 1880

White, W. C.; White, Mary

Clyde, Ohio

September 18, 1880

Dear Children:

We have a beautiful ground. The fair ground is one mile from the city of Clyde. There are more than usual at the Ohio camp meeting. We did not get upon the ground until Thursday about midnight. Meeting had been in session since Wednesday evening. There seemed to be a good interest to hear

from the first. Their social meetings were characterized by a spirit of tenderness and promptness in bearing their testimony.

Father spoke Friday forenoon, Elder [J. O.] Corliss in the afternoon. I spoke in the evening to a large congregation. Many were unbelievers from the city. My text, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, etc." Luke 21:34.

The word spoken seemed to impress the congregation. The Lord gave me great power before the people. Sabbath morning I spoke about half an hour in the social meeting in regard to the dangers of our people not having home religion, giving way to fretfulness, impatience, selfishness, love of the world, envy and uncharitableness. Satan blinds the eyes so that ... [Remainder missing.]

Lt 41, 1880

White, W. C.; White, Mary; Haskell, [S. N.]

Buffalo, New York

September 16, 1880

Dear children, Willie and Mary, and Elder [S. N.] Haskell:

I will improve the few moments while waiting for train to take us to Clyde, Ohio. In writing to you, I feel badly that I have not been able to write you oftener, and more particulars, but as I have gone from place to place, I have had many individual testimonies to write which have been quite a heavy burden on me in addition to my labors in talking the truth.

Every camp meeting has been good. Father has labored well and has been very pleasant. I am satisfied it was my duty to come East. We have attended six camp meetings. Sometimes my strength has been severely taxed, as when I went to South Lancaster hoping for rest. I was so burdened in the night as the true state of things in the church pressed upon my soul that I arose in the night and betook myself to prayer. I could not sleep but about two hours. I wrote all the next day and held meeting at night. Wrote the next day and held meeting at night.

I have now about freed my soul to South Lancaster church, but there was much hard work at Vermont, individual testimonies to be borne. I found Brother Bean had put in his name for credentials. I took him and wife alone and talked to them most severely, in reference to his course. He thought he was all prepared to move to Kansas, and make an acceptable minister, but I told him he was not a firm, victorious man and I should not sanction his having credentials. He was a terribly, taken-down man. I find such cases everywhere, [those] who are unfitted for any work, [or] ready to take any responsible place.

But you can see by this how matters press me, how hard I have to work. A little rest I get. I wrote about eighty pages at Hornellsville. Then I made an arrangement with Brother Igleston to spend about two days with them, but Elder [B. L.] Whitney said Belknap wished us to hold over Tuesday. They had so much unfinished business they would be broken up if we left, so we agreed to stay and I spoke in the morning meeting.

Spoke in forenoon tract and missionary meeting, urging with all my power vigilant missionary labor if they would have their tract and missionary societies kept alive. I made this as strong as possible. I called on the ministers to educate themselves in this work that they may be prepared to educate others whom they shall bring into the truth how to work. When all were set to work intelligently, there would be a living, growing interest, so that their treasury would not be as then, nearly empty and they, destitute of funds.

But I must hurry for I want Edson [White] to take this when he goes to the Falls. I scarcely know what to say to you in regard to Father. I have stood firm as a rock to principle, had several set-tos but held my own without flinching. Father is now deciding that if Haskell leaves the Pacific coast, we must go there and you not be left alone, but what do you think? He thinks if Haskell comes to Conference, he must go back and not leave you without help which he can give.

We want to go to Florida this winter. What do you think of this? We want to write this winter and get away from printing offices. Father at times seems to be seeing himself, then he will rouse up and make his stand, but I shall keep straight if God will help me.

I spoke four times last Tuesday and prayed at the ordination of ministers. I pray night and day for physical strength and clearness of mind. I shall have it. God is good. I praise His holy name.

We want Haskell here at conference. This must be. I shall put all my care and trust in God. He will not leave me to my poor judgment, or to the work of the enemy.

Edson and Emma [White] have done well. Edson is making a good speaker. If he is humble and makes God his strength, he can do good.

Do write me all particulars how matters go. Send in envelope to Edson and I will keep all to myself if you desire it. Do write.

Mother.

Lt 42, 1880

White, W. C.; White, Mary

Battle Creek, Michigan

September 22, 1880

Dear children, Willie and Mary:

Edson, Emma [White] and Mother have just stepped on board the train for Indiana camp meeting. Father decided to remain and prepare for camp meeting. He seems now to be in an excellent state of mind. While in Ohio we had several earnest and important talks. Also one since we came to Battle Creek.

Father has already sent in his resignation of every office except his connection with the publishing work. I think there will be no disagreeable issue.

My daily prayer is for wisdom and sanctified judgment. Oh, how much we need this now as the work increases and the power of Satan is more earnest and determined to destroy souls.

We must have greater faith, more depth of experience, greater spirituality. We do not have that calm, abiding trust in the promises of God we ought to have. We do not feel the sinfulness of our not taking God at His Word and relying upon His precious promise. Sure are the promises, if we will only appropriate them.

This journey has been one of interest to me. I have been blessed and sustained in a most remarkable manner. I have spent many wakeful hours pleading with God for physical and spiritual strength. I have had my prayers answered.

Stillwell Junction, half past six o'clock.

We wait here until half past nine o'clock. Get upon the ground about midnight. I am sure the Lord has heard and answered my prayers. I left the Alma camp meeting sick. I had a high fever all night and all day Monday. Yet we went to Battle Creek and the Doctor told me it was certainly not my duty to go to Magog, he said much now depended on me and I should feel that the cause of God demanded that I should keep myself in the very best condition for labor. He made so urgent a plea, I really was on the point of giving up going, but I thought I might have fully as wearing labor to remain, as Father was anxious to go. I consented.

I could not eat or drink for two or three meals. We were two days and two nights on this trip. We had to wait several hours at Sherbrook for the stage. They loaded on a very large barrel of alcohol, several boxes and any amount of bundles. Our two large trunks and hand baggage and we stowed ourselves in amid all these and rode sixteen miles to Magog. When we came upon the ground the meeting was in session, but they gave a loud shout of victory. There was a joyous welcome for us.

We found our tent well-furnished, floor and carpet, upholstered chairs, washstand and two beds, one for Elder [G. I.] Butler, one for Father and me. This was an excellent meeting. I was not well any of the time. My cold was very severe. The discharges from my head were fearful, yet I labored carefully and did not break down. I had very great freedom in speaking. The Lord had sustained me.

On Sunday there was a large company assembled and I was never more free than upon this occasion. Those who came to hear were enthusiastic over it. They had been making an effort to put down the licensing of liquor selling. They failed. They said if Mrs. White had come there a week before and spoken in their cities they should have succeeded in putting down the sale of liquor. They said they would have given her \$25.00 a night. I found here it would have been a terrible disappointment if I had failed here. I feel sure this was my duty. We gave great encouragement to the Bourdeaus.

The man who owned the ground was out to hear. His mother was out to all our meetings and will, we think, keep the Sabbath. She gave me half a dollar. She sent one dollar to Sister Olmstead, Brother Kellogg's wife's cousin, for sending her the Signs. She said she had not felt that she could have much interest in the Old Testament, but the articles coming through the Signs had made dark things so plain, she was interested and sees a new beauty in the Old Testament she had never seen before. She had considerable to say in reference to our faith. She seemed to be one in spirit with us. Her son is the wealthiest man in Magog.

We had to here meet a party, true immersionists and a party of these spasmodic ones who consider that religion consists in a noise. They shout and bellow and foam and act like men bereft of their reason. This was called the power, but I told them there was no religion in it. It was a spurious article. This is modern sanctification, but it is as an opposite to the genuine sanctification as light is in contrast with darkness.

We had the privilege of presenting the true sanctification before them. Our testimony on these points were very much needed. Satan will be willing a people who profess to be keeping the law of God should represent themselves before the world in words and deportment as fanatics, for this disgusts unbelievers; and they cast the truth and the fanaticism in the same scale and count it of the same value. The Lord keep His dear people from fanaticism and heresies which are so prevalent everywhere.

Tuesday morning we rode back to Sherbrook, sixteen miles, and took the train for Island Pond and on to Portland, Maine. Wednesday we took [the] early train for Waterville so were on the ground in good season. We commenced labor at once and the Lord gave me a testimony from the first, which melted its way to the hearts of the people.

Bro. Samuel Foss and Sister Mary were on the ground and seemed to enjoy the meetings very much. This was the best camp meeting we have had in Maine. This is the united testimony of all present. Father was free in speaking and was cheerful and pleasant.

Brother George Barker's tent was close beside ours and they boarded us and were very attentive to us all the way through. We had an excellent boarding tent.

We left the ground Monday morning, stopped at Moril's corner for dinner. Brother Davis let us have his horse and covered carriage, Bro. Morton, his, and visited the forts in Cape Elizabeth. It was a great sight, well worth the pains we took in going there.

We called on old Brother Cobb on the Cape. He was called Fish Cobb. He was so pleased he scarcely knew what to do or to say. We called on Sister Furgerson and Brother Lobdel. They were glad to see us, but we could not stop long. As we were driving through the city, we came upon a large Republican torch procession. It was a grand scene, I assure you. Only a few weeks before, Mary and I had met a similar display in Portland, Oregon, on the Pacific coast. Now we were on the Atlantic away across the continent in Portland, Maine.

We made our stay at Brother Davis's early in the morning. Took cars for Gorham, hired carriage and drove to Sister Lizzie's [Bangs]. They were glad to meet us but poor Lizzie will, I fear, never get well. She is a great sufferer. She is however, cheerful. We met here Melissa and Emma. We all rode up to visit Edith. The children sang them a number of pieces.

Early Wednesday morning we took cars for Boylston, and commenced labor. The Lord blessed me here with great freedom. Edson gave an excellent lecture upon temperance.

Monday I had to bear a close testimony to one man whose name was Macomber (McOmber?). He came on the ground and tented with several women. I told him he was professedly keeping the commandments of God while he was breaking the seventh, that he was an adulterer, a licentious man. He confessed as he came forward for prayers, but he only confessed to blind the minds of

others. I have written to him thirty pages of note paper and sent it to be read to the church where he lives.

We left the ground to go to South Lancaster, hoping to get a good rest; but that night I was so burdened I could not remain in bed but spent some time in prayer. The next day appointed meetings for two nights, Tuesday and Wednesday nights. I wrote about thirty pages of letter paper and Sister Thayer copied. I suppose you have heard the particulars of this. I spent about two sleepless nights and labored Wednesday night until eleven o'clock. Brother Priest broken down good. It was genuine, sound. No make-up about it.

Thursday we went to the Vermont meeting, arrived there about one o'clock at night. Found tent all pitched and furnished. The tent was roomy. We had excellent meetings in Vermont.

Friday night I bore my testimony with great power. It seemed to cut everything before it that night. Brother Stone was nearly all night in prayer in the grove and Sabbath morning he made a most humble confession. I assure you there was a break in the camp. Others followed his example. Sabbath many came forward for prayers and we felt that the angels of God were in the meeting. We indeed had the best meeting we have ever had in Vermont.

I had some very bad, bad jobs to perform. I took Brother Bean and wife and talked to them very plain. They did not rise up against it. I cried myself—could not help it. I told him he must not expect credentials for he would not get them. He has given that up now.

Tuesday morning Father and I rode up to visit Sister Buyham. We could only stay a short time. We gave him a copy of Life Sketches. He gave me a five dollar ... [Remainder missing.]

Lt 43, 1880

[White, W. C.; White, Mary]

Battle Creek, Michigan

October 14, 1880

Dear Children:

There has been so much writing for me to do. I have neglected to write to you, and I have scarcely had a moment's time and know not what to write if I had.

We have had some excellent meetings in all our camp meetings. I have labored in all the meetings very hard and have been remarkably sustained of God, but when I had reached Battle Creek worn and weary, there was no rest for me. I went through until Monday. Then had a very hard time with my heart and had three attacks. Was confined to my bed for one week; once or twice rode out during the time, but was too feeble to sit up and did not once go on the campground until Sabbath. In the morning I was so weak. I attempted to sit up and could not sit up or eat. I was suffocated and in great pain in [my] heart. Elder [G. I.] Butler, Elder [S. N.] Haskell and Father prayed earnestly for me. I had no strength to pray.

I think I had the least courage this Sabbath morning I had had at all. Brethren left for meeting and I tried again to rise and found relief in breathing. Ate my breakfast and rode to meeting in afternoon in great feebleness. I spoke about twenty minutes when strength came to me and the power of God rested upon me and also upon the congregation. This was a great victory. I called them forward and hundreds came seeking the Lord. I am a new woman. God has indeed wrought for me. I also spoke Sunday afternoon to the large crowd. Father has laid off every responsibility except president of the Publishing Association. And he has done it well, too.

We left Wednesday afternoon for Potterville. Tarried at Brother Carmon's overnight. Early next morning rode to Grand Ledge, nine miles from Brother Carmon's. We found Grand Ledge rather a nice place. We went to view Brother Cole's property. We found a very good house, but not as large and convenient by considerable as our Healdsburg house. There are three acres of land. There is a small orchard of ordinary fruit. The fences are good for nothing but kindling wood. Barn for the same purpose. Pump in cistern, worthless. Cistern leaks badly. The land is covered with tall weeds. Everything is run-down that could well run down. It is not in the village but on side across the river from the village. The house is very sparse of windows. More would have to be put in. We should have to lay out considerable on the place to make it serviceable. But we decided that fifteen hundred dollars' difference between the two places was about an even thing.

If Brother Cole refuses this, see Brother Young. Sell the property for \$3,000 in cash, if you can. Let us hear from you at once. This Grand Ledge property would make us a good home this winter. We must get out of Battle Creek. I would have rather occupied our Healdsburg home—much rather—but Elder Haskell thinks it would be better if we did not come to California this winter. And I do not know. When Father heard Elder Waggoner was on his way east, he wanted to take [J. O.] Corliss and go at once to California, but I held him back fearing the result.

We are now deciding to spend this winter and next summer in preparing books. First, I get articles prepared for Signs. 2. I get out articles for private testimony, health institutions. 3. Get out Testimony No. 30. 4. Letters to Her Children by a Mother. 5. Volume Four. 6. Life of Christ, both books, the most sharp and interesting matter in one large book for canvassers to use for public sale.

So you see we have work to do. We dare not go south and will remain here this winter in Michigan. In summer we may go to Colorado. Thus you see how matters stand. Our time now must be in production of books before we get unable to use the pen. Write at once.

Mother.

Go to Healdsburg yourself. Get Young to go with you if you can, but don't let Cook and such men get hold of Brother Cole for he is talking against property in Healdsburg for what purpose I cannot devise. Young helped us into this enterprise. We want him to help us out of it. Write freely. Let us know how matters get along. Do not send anything to us till this matter is settled.

Mother.

Lt 45, 1880

[White, W. C.; White, Mary]

Battle Creek, Michigan

October 27, 1880

Dear Children:

We returned yesterday from a trip to Potterville. We went by private conveyance—Elder [J. O.] Corliss, Marian Davis and Father and I. Elder Corliss spoke Sabbath forenoon in Potterville. Father and Edwin Jones went about six miles to Dimondale where our people have a very nice little church. Father spoke to this little company and returned to attend afternoon meeting at Potterville. We had a very good attendance. I spoke with great freedom for about one hour. We then had [an] excellent social meeting. How much good it does these little churches to have labor among them; while those who have preaching every Sabbath scarcely appreciate it. These souls are hungry and are fed with truth.

Sunday appointment was left for me at Dimondale. In the morning we went to Grand Ledge and looked over the property. We like the place very well if we were to stay long enough to make it a home, but in winter it is rather a bleak place and we could not enjoy anything of it then. In summer we are traveling. Who will take care of our things? These questions come up. We could not support a man and woman there upon three acres of land.

I see those who rented the house, paying one dollar and twenty-five cents per week, now leave it for rent that is cheaper and exactly as good for them. We decided it would be no object with us to make the exchange short of fifteen-hundred dollars' difference. In the first place the house at Healdsburg is in every way better, larger and more convenient. There are thirty acres of land, some wood. It is well-fenced and the place could be made very profitable. This place at Grand Ledge has no fence, only an old fence, partly decayed and lying on the ground; cistern made all over new, before we could use it; pump worthless. It has good small orchard. But, had the place been salable, it would have been sold long ago.

Now, Willie [White], there is another disadvantage. No good connection with the cars. We would have to go to Lansing, wait there about six hours before we could connect with train to Battle Creek, or drive in all weather nine miles to Potterville, leave team there and take cars for B.C. I write all these particulars that you may know how the matter stands. We should have to have fifteen hundred [dollars] to be made good.

After looking all over the place, we went to Dimondale. I was surprised to see, as we approached the house, [that] it was barricaded with teams on all sides except [in] front of the door. The house was full of respectable-looking citizens. I had an excellent hour in speaking to the people. Oh, how much more freedom and satisfaction is enjoyed in speaking to souls hungry for the Bread of Life than to those who are dyed-in-the-wool hearers but not doers. They begged for another appointment that evening, but I dared not venture further on this occasion.

Monday morning we rode back, accompanied by Edwin Jones. We went eight miles out of our way to see a farm at Vermontville, but we see nothing in that. We had to ride in the rain for some hours. We did not get wet, but it was bad for horses. Will you please look into that old little trunk and see if there are any letters from me to my children? We are now engaged in getting out this work. Will you search carefully? If there are any, I want them at once. I have your tin box and have taken out letters

written by Mother to Willie. I have not opened or read anything else, but merely taken out these packages. Send these letters by mail, or if I left any testimonies there, late testimonies, send them. I want you to not fail or make any delay.

Lt 45a, 1880

White, Willie; White, Mary

Battle Creek, Michigan

October 30, 1880

Dear Willie and Mary:

We wait anxiously for some response to our letters. Not one word comes to us from you. Will you write me plainly? Do you want Sister [Lucinda] Hall to come back? Do you want Lillie and Corrinth [?] to come back? Let me know particulars. I read a letter you had written to Mary Chinnock expressing a great need of more help. I expect Lucinda will come back if you express your desire for her to do so. Mary Chinnock is not just the help you want. She is nervous, fretful, and overbearing sometimes. She would not take there, I think. We will try to think of someone who could go. I think Netty [?] would be excellent help if you could get her to go back. We might find someone to go with her. You want only first-class help.

We think of you there, tugging under the burdens, and we fell distressed over the matter. Will Elder Waggoner's absence be much missed? We can send [J. O.] Corliss right along if thought best, but if not let us know. What made Waggoner leave so suddenly? Will you ever want Lillie again in the office?

Father is seeming well. He has dropped all responsibilities except president of the Publishing Association. He feels rather bad that you do not write him and let him know any of your plans. I think it would be well to ask his advice and counsel and manifest more freedom towards him, and more confidence. I think it would do him good. I want that there should be harmony between you.

I was sorry to see Elder [S. N.] Haskell take some positions in reference to the ministers. I know he is in danger of running everything into the tract and missionary work to the detriment of other interests. Elder [B. L.] Whitney and Elder Haskell have made mistakes in getting a large supply of books, expensive books not on our faith, and offering them for publication and enlisting ministers to sell these books and the profits be put into the tract and missionary work. This is wrong. In the first place only ministers want such books, and when the money is expended by our brethren for such books they have less to expend on our own publications. Again, the introduction of expensive Bibles is just as much a piece of extravagance as getting a gold watch when silver would answer every purpose. Poor ministers will pay out large sums for Bibles and have to be helped in order to get along and support their families. These things hurt Elder Haskell. He goes too far in these matters and makes sad mistakes in some of these outlays of means. I expressed myself quite freely on these matters.

Elder Whitney and Elder Haskell have instituted an arrangement to have the ministers sell our publications and give all the profits to tract and missionary society. This is wrong. I told them so,

decidedly. Ministers have nothing to encourage them. They have limited wages and then pay their tithes and then the additional one-third. Elder Haines has left our ranks; Elder [D. M.] Canright has left us, although he had wages enough, but he sees when things are coming. I am writing to Elder Haskell and stating these things to him.

Father has pursued such a course that Elder Haskell does not consult him now about anything. Keeps everything shut up to himself. But I shall take my position on these things. I do not express myself to Father. The ministry is belittled. I told them in conference meeting I had yet to learn that brain was of less value than muscle. This crowding down the wages of ministers is all wrong. Young men have no courage to enter the field or to do anything. Every door seems closed against them, while everything seems absorbed in the missionary labor. Things must change. I see the need of Father's head and Father's penetration as he used to be. I think Father feels very glad to drop all responsibility as he has done.

I am now at work getting letters to my children in shape for publication. I find a mine of rich matter that I did not expect to find. Will you search the contents of that little trunk and see if there are letters there? I cannot find the History of Paul's Life. Marian Davis says it was taken to California. I have not see it there. Where has it gone? What could [have] become of it?

I think after we came to the death of Moses, at the beginning of the year 1880, we will put through volume four before it goes into a book, so that there can be a change. What think you of this plan? Then when we have more time, continue Old Testament subjects again after Volume Four has run through. Let us know in regard to this matter at once. Do not delay.

We have been surprised enough that no word comes to us in regard to the Healdsburg property. What does this delay mean? Sell the place at Healdsburg if you can.

We feel, deeply feel, for you on the Pacific Coast. But we think greater perils are existing here. There was not a dollar made last year in the Sanitarium except that made outside of it. I will write no more at present. Answer my letters; for pity's sake say something.

Mother.

Lt 45b, 1880

White, Willie; White, Mary

Battle Creek, Michigan

November 3, 1880

Dear children, Willie and Mary:

Your good and interesting letters were received this forenoon. I thank you for writing. Please write us [as] often as you can. My health is better but I sleep but little. I cannot sleep longer than [till] three in the morning and I seldom get to rest until past nine o'clock. I look rather older than usual.

Tonight Father closes a trade with real estate agent Peavy for property on Goguac Road, that brick house sitting up so high, large, with cupola. We rode up there one day and we decided it was just

the place for the old folks. It is on a prominence overlooking all Battle Creek. We purchased about thirty acres. There is a large, young, thrifty orchard containing the best of fruit, and about ten acres of oak grove. The house cost eight thousand. It was built ten years ago. It has all the advantages of a country residence and yet it is as near the city as from the office down. We think a road is on either side of us. The house is the most substantial, thoroughly built house I have ever seen. It is three stories. The partitions are of brick, but it is not built as we would build a house. It is cut up into many rooms.

In the third story are four rooms, thoroughly finished, each opening into a large room—a store-away room. These rooms each have one good-sized window. The size of rooms is twelve by twelve by twelve. The second story has four rooms twelve by fifteen, with large clothes press off each room. Above the kitchen is a nice square room fifteen by fourteen, and a good-sized bedroom opens [?] from this large room.

First floor has a parlor twelve by twenty-two, most thoroughly finished (was not finished till last winter); hall and front door, sitting room, twelve by seventeen; kitchen fifteen by fifteen; buttry twelve by twelve; bedroom twelve by twelve. There is a well on the doorsteps one hundred feet deep; a cellar stoned up and plastered rough all over—an excellent cellar, and an immense cistern.

Now you have the large brick house described. We think much of the grove. There is a good barn, and plenty of land to cultivate, pasturage for cow and horses. A living stream runs through one corner of the field for pasture. Now you have our future home.

We have to pay for this six thousand dollars. We wish Edson's place to be sold as soon as possible for three thousand dollars. Make some effort to get Healdsburg place in market, for we shall want some [of the] means that are tied up in these places. Have you taken up that mortgage at fourteen per cent? Let us know how these things stand. We want all the interest stopped that can be. How much have I to my credit? Let me know. Every one who has visited this place says it is exactly the place for us. Henry Kellogg was entirely satisfied that Father ought to get the place for it was exactly what he wanted.

Now I learn Mittie [?] will come but would rather remain here. Phoebe Lunt will also if you want her. Do you want Della Frisbie? These three will come if you want them. I have written to Lucinda [Hall] to know what she proposed to do, if she was going to California. As yet no word comes from her. Now write at once. What are your wishes? Dell wants her younger brother to come too, if she goes. If you want all of these to come before a letter can reach here, telegraph.

Father is attending the wedding of Will Kellogg and Ella Davis. They sent for me but I did not feel very well so remained home to write. Tomorrow night Sister Mary Welch will be married to a brother from Kansas, a fine-looking man. Father officiates this also. Yesterday the funeral discourse was preached for Othe Taylor's wife. She has been to Sanitarium as a patient. She died very suddenly at last. Marian [Davis] is at work for me; Eva Bell and a copyist. We shall not, of course, want the Cole property now. We have just what we want—a good, thoroughly made house, and everything we could desire.

Mother.

Willie, please write to Father. Write freely. Show that you have some confidence in him. He is doing well. Is cheerful and kind. He feels that everything is kept from him by you and [S. N.] Haskell.

He has some strong battles with himself, but now [that] we have this place, we shall move as soon as possible. We cannot get on the place before ten days, probably; families occupy the house.

I am very busily at work; but Father keeps me riding considerably so I do not break down.

Mother.

Edson is having heavy chills. Poor boy, he is almost discouraged over this setback. He has been healing his face and now the liver has that work to do.

Lt 45c, 1880

White, W. C.; White, Mary

Battle Creek, Michigan

November 7, 1880

Dear children, Willie and Mary:

We are now very busy in selecting pieces from letters. I am also writing for Signs. Mary, will you search carefully all the letters in that small trunk and send me those I may need? There is a book of mine in the office by Harriet Beecher Stowe, and there are books on mothers' duties and home influences—anything of this character from which I can intersperse nice selections, with my preface or introduction, in regard to mothers' duties. You will please send these books of mine that will be an assistance to me. The children have books—one on animals—they want sent. Will you send any books treating on mothers' influence and work, and send at once. When you search my letters send those you think that I would be likely to use. I would specify the titles of works but I cannot remember them. One book you will see is a small, black-covered one on mothers' duties. Please send these at once. I will consult my husband as to the best plan for sending them.

E.G.W.

(The circular enclosed shows you the nature of the first and second books which also shows you what we want. Send by express, unless cheaper by mail, and send at once.—James White.)

Will you send by mail that merino I ripped up for [a] wrapper; also a piece of black ladies' cloth? I would be so glad if my two brown dresses were here, and my fur which I sent for you to have transmogrified, but do not want to be at much expense. There is a brown merino wrapper with cape there, I think. I want them this winter. If a box of goods comes, send my clothing.

I have sent two letters to Lucinda [Hall] but none come in return as yet. Why do not you write to her directly if you need her? Phoebe Lunt will come; Dell Frisbie and Mittie [?], if needed. Mittie would much prefer to stay, but she is a good, conscientious girl and will go if she serves the cause better there than here. Now write me at once, or if there is haste, telegraph your wishes in regard to these individuals and we will pack them off before it gets any later.

Do you want me to take your furniture and carpet? Oliver has them, but you will not get any pay for them for he has been very reckless of his time and does nothing to bring in means. His course is all wrong. If you want me to have the set of furniture minus what you have sold, say so. I think what you let them have will not help them, but be so much out of your pockets. We have completed the trade for that property. A man by the name of Curtis built it and involved himself so in building his house it fell into Clark's hands. We have a very nice place now. Everyone who sees it thinks it exactly adapted to us.

Why do not you write to Father? I think it would be best to be familiar with him.

Edson [White] has bargained for the Aldrich property for fifteen-hundred fifty dollars—an excellent trade. Last Wednesday Father married Will Kellogg and Ella Davis. Thursday he married Mary Welch to an excellent man from Kansas.

Lt 46, 1880

Sanborn, Isaac

Battle Creek, Michigan

October 30, 1880

Dear Brother Sanborn and wife:

In my last vision some things were shown me in reference to your labors and that of your wife. I was shown that you both place too high an estimate upon your labors. Brother Sanborn, your work in the South has not been of that character to exert the best influence. You started in all wrong. You gave the impression that the labors that had been done by ministers who had labored there were all wrong and you found fault with this movement and that movement and went to work to fix things after your ideas. This is the very worst work you could have done.

When preachers have gone into a new field and labored hard and suffered privations, then to have another man enter that same field and begin his work to unsettle the confidence of all in what his brother ministers have done and give the impression that a wrong mould has been given the work and you must remodel it, is a very selfish course and is not dictated by the Spirit of God. Such labors taste strong of the dish.

I was shown that (you) were self-sufficient, exalted in your own estimation, and that you needed to come out of and work away from self. You need humility and meekness of mind and then your labors will not be in vain in the Lord. It does not require a college education to make a man useful in his field of labor, but it is essential that he be closely connected with God and continually working, and while working, receiving the education from Jesus Christ, who is the greatest educator the world ever knew. You have been building up self.

You have not felt your weakness and your ignorance and the positive necessity of your closely connecting with the God of wisdom and of power in order for your labors to be acceptable in the Lord. You have given the impression that you understood better than other ministers how the work should be done. Now the facts in the case are [that] you do not see and sense how Isaac Sanborn can do without God. You need to humble yourself under the mighty hand of God and both yourself

and your wife learn more fully, “without Me ye can do nothing.” [John 15:5.] If the Spirit of Christ dwells in you, then you will reveal the true characteristics of a Christian. You would not manifest a self-sufficient, important spirit. You would always manifest kindness, respect for other’s feelings, and place a higher estimate upon their labors than upon your own.

If you would always manifest noble generosity, kindness, forbearance, longsuffering, gentleness, and true goodness, you would represent Christ in your words and in your actions and even in the expression of your countenance. Your conversation would be expressions of meekness and would not be proud and boastful. You would see so little in your poor self to exalt, you would walk in all humility of mind, in all meekness and lowliness. Humility is a Christian grace you both need to become acquainted with.

You must not, as you have done, belittle the labors of your brethren. You have terribly mixed and confused matters in the South where you have labored. You have tried to have others feel your superiority to all other laborers. You have dictated [to] others; cast down some; exalted others, and if this is your wisdom of management, the less the cause of God have of such labor the better.

I might specify many things, but do not feel at liberty to now. I only feel at liberty to say, “Search your own heart, humble yourself under the mighty hand of God.” [1 Peter 5:6.]

You have not tried to help and to encourage all who could to labor in the field where so much is to be done. You have very selfishly acted in these things. Jesus gave His life for you that you might be elevated from the degradation of sin and exalted to become children of God. Have you both manifested that love for souls Christ has manifested for you? Have you not been very exacting and has not selfishness been cherished by you both?

Your influence in your fields of labor since your marriage has been very objectionable. You do not leave a pleasant wake behind you. Self is so thoroughly mixed in with all your labor, God will not accept it. You both need to connect with other laborers that you may work in harmony with them. Off by yourself, your own peculiar ways and habits are interwoven with your work and Christ’s ways and Christ’s Spirit have but little part in your labor.

You both feel sufficient to go by yourself and labor where your work will not be criticized. Your usefulness will soon come to an end unless you change and are both blessed with the grace of humility and make God’s ways your ways. Unless you shall do this your work will be of no real advantage to the cause of God. We are living in the last days and the time is too momentous and solemn to be passed away in an indifferent manner.

When you are yourself with the same mind that dwelt in Christ Jesus, you will then do good, but when pride and self-conceit rule in your life and character, the cause is better off, far better off, without your labor. True meekness, devotion and consecration to God will find for you a place in the hearts of all God’s people and will clothe you with dignity not assumed but genuine.

The life of Christ is our Pattern to seek to excel not by belittling others’ labors, but in good works. In manifesting an unselfish interest for others, God will bless and care for you. The Majesty of heaven became a servant. He did not avoid weariness. He traveled on foot from place to place, teaching by the wayside as He journeyed.

You are both too much like the salt that has lost its savor. You need a power from God which will be felt by those who make God their trust and consecrate themselves to Him. His words and works of sympathy through you will bless others and will reflect back blessings upon yourself. Oh, that you could have one view of your inefficiency and weakness without the special help and grace of God. Could you see how you have worked in your own strength, you would be disgusted with the picture. Your strength can only come from making Christ your righteousness, having close union with Him.

I feel at liberty to write no more at present. I will write more particulars in regard to past influences in your labor if God's Spirit urges me to do so.

In love.

Lt 48, 1880

White, Willie; White, Mary

Battle Creek, Michigan

November 22, 1880

Dear children, Willie and Mary:

Just a few moments since, Henry Kellogg said, "There is a bit of space in a box going to California, would you like to send anything?" If this had come a little before, I could have sent some little present, but it came too late for me to do this for it must be closed at once. In moving our goods from garret of corner house I brought one of your boxes to care for. I happened to think you might want some of Willie's underclothing, so stuffed in what you see. You may not need them, but I thought that you were staying longer than you intended and might want them.

We received your letter to Father and read it with interest. We expected to get into our new home ere this, but cold weather came on like a man armed, and we were closely hemmed in. It is as cold here as we have ever seen it in January. Jimmy Lanford froze his ears stiff going to his boarding place at Sister Graves' yesterday. They rubbed his ears with snow and brought out the frost in coatings of ice upon his ears.

I spoke last night at the sanitarium. They are having quite a large number of patients for this time of the year. We have been laboring earnestly to bring up matters at the sanitarium, office, and college. We have had some very straight work and yet there is much to set in order. The work is only begun. Last Friday night we had an excellent meeting. Professors [C. W.] Stone, [Sidney] Brownsberger, [C. C.] Ramsey, Cooms, Elder [Uriah] Smith, and [J. R.] McCoy, all talked well. There was a right spirit in their testimonies. The Lord is moving upon hearts. I praise His name for what He is doing. Dr. Kellogg talked first-rate. He is taking hold with the rest. I have talked very plainly with him. I spoke last Sabbath.

Visited Brother and Sister Tripp. Both linger yet but fail daily. They will die about the same time. We had an excellent season with them. We sang and prayed with them and talked some time of Jesus and His love and then left them and attended afternoon meeting and spoke twice—not long. Every moment is employed in doing something in writing or speaking.

We feel much pleased with our new home and want to occupy it as soon as possible. These large rooms are so cold and we use so much wood. In regard to the Cole place, we shall not take it. In regard to Healdsburg property, see to it if you can. See if Young cannot exchange it for Oakland property. Father now thinks this is best, if it cannot be sold for \$3,000 in money. Please spend a little time over this matter. I think the man that is on it does nothing. This eight dollars a month in work on the place—let him show what improvements he has made. I think this matter needs investigating. His contract with Collins is ended. Some new contract should be made. Where is the money for rent? Please attend to these things. Will not Brother Israel buy Edson's property for \$3,000? If you cannot sell for that, hold it a while until you can dispose of it.

I need my winter clothing now very much. Send it the first opportunity without making great cost, and also send that little featherbed. Lucinda [Hall] divided my featherbed and put it in two ticks. We have a very thin featherbed. It will not take up much room. Sent it if you can.

Father is feeling well in health, and better, I think, in mind.

I wish this to go in the mail and will not write more now. One word: Marian [Davis] says she knows the history of Paul's life was packed in the box that was sent to California. You need not send it here if you find it now, but I want you to find it. It might have been taken out down below in one of the rooms and it may be on one of the shelves there, or perhaps some one has borrowed it. Please look for it, for I value it much.

Mother.

Lt 50, 1880

Harris, Chapin

September 1880

Brother Chapin Harris:

I am pleased to receive a letter from you and was pleased to read your suggestions that it was your mind to remain where you are until you have proved yourself or undone the influence you have exerted. I am pleased that you feel thus. I have, you will see, written very positively and plainly, for thus the matter was shown me, and the regard I have for your soul prompted me to relate your case as it was shown me, as one of great peril. It will be difficult for you to see it thus, but in a dream last night you were saying to your mother, "If this is the way the case really is, there is no use for me to try for I should fail."

Said I, "Chapin Harris, when you try with all perseverance and determined will to retrace your steps and recover yourself from Satan's snare (that you have manifested to carry out your own purposes and your own way and to entangle your soul) you will escape from your bondage and be a free man. But it will require a strong will, in the strength of Jesus, to break up the force of habit [and] dismiss the adversary of souls that has been entertained by you so long. Exchange guests, and welcome Jesus to take possession of the soul temple. But He does not share the heart with Satan. You can, even now in this late period, make a determined effort, not in your strength but the strength of Jesus.

But Chapin, you have done your mother a great wrong. You have despised her counsel when that counsel was in harmony with the Spirit of God. You have set aside her judgment when that judgment was wise and right. Self-confident and perverse had been your course to bring her to terms, but she would have displeased God had she shown the least sympathy for you and Mattie Stratton's course. She did the will of God in setting her face decidedly against the course you were pursuing with her who was the bane of your life.

Your great mistake has been in opposing your will to that of your mother. God does not lay censure upon her in this matter. But you have proved a disobedient son. You have not honored your mother. You have broken the fifth commandment. Now, Chapin, let your course change entirely. This separating yourself from your mother is the work of Satan. Change this order of things, my dear boy. Draw nigh to God and He will draw nigh to you. He will cleanse you from the defilement of sin. He loves you for you cost the price of blood; but your course to your mother has been very wrong. Make all things right here. Let your heart break before God and confess and forsake those things which have separated you from God. This is the work of repentance that you must begin with your mother. You will never come to the light unless you do this. Leave no work undone that you can do to make wrongs right, for you have come now to the crisis.

You will now go decidedly forward or backward to Egyptian darkness. There must be no halting between two opinions. Your case is, "Others save with fear, pulling them out of the fire; hating even the garment spotted with the flesh." Jude 23. This is why I am so thorough now. I do think it would be best for you to prove yourself at home, where you have so decidedly failed, before you shall go elsewhere. Redeem yourself on the field of battle where Satan has conquered you through the artifices of an unprincipled girl.

When you shall have proved yourself to have moral courage to stand where you should have stood years ago, then God may entrust you with some work in His cause; but you are not fit for this work now. You want sorrow, not sorrow that worketh death, but sorrow, the fruit thereof is life and in the end joy. Your faith must be tried where it has proved recreant. You will have the trial, you will be proved of God. If you come forth as pure gold, then God will use you. Be not faithless, but believing. Your trial will not be for the present joyous, but rather grievous, but it will afterwards yield the peaceable fruit of righteousness. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Hebrews 12:6, 7.

God will not lay on us more than He will impart strength to bear, for He knoweth our frame. He remembereth that we are dust. Had your judgment been sanctified, you would not have been left in darkness by following your own course; you could have cut yourself loose from the power and influence of one whose example and influence has been to demoralize and had to sacrifice everything that is valuable for her unworthy society. Now your steps must be down deep in the valley of humiliation. You have felt, my mountain stands sure. I can keep it myself. But your past experience and your present position is one that should give you clear discernment of man's depravity because of his departure from God.

You have felt contempt and even set feelings of hatred to your mother. You have not thus interpreted your feelings and actions, but this is the way the Lord regards the matter and is the

record standing against you in the books of heaven. Those who have sympathized with you have also a work to do by humble confession and crucifixion of self.

Now, my dear boy, for Christ's sake, enter into no further deception in your course. Work as for eternity. Confer not with yourself, but let your heart break before God lest that stone fall upon you and grind you to powder.

What more shall I say to you? What can I say? I want you to be saved. I want you to stand perfect before God. But you must understand there is no excuse that will stand in your favor before God for the sorrow and the anxiety and discouragement you have brought upon the cause of God by your perverted course, as though the carrying out of your plans were superior to every temporal or spiritual interest. Your course has been unchristian and you must see it thus before you will ever extricate yourself from the snare of Satan.

Yours in love.

Lt 51, 1880

[White, W. C.; White, Mary]

December 20, 1880

Dear Children:

Yesterday was a very busy day moving and settling our furniture. Father had several men at work for him chopping wood in our oak grove, taking out useless trees and where trees stood too thick. This grove is prized to be of the value of \$1,000. It is as romantic a place in a mild way of speaking as some parts of Colorado. We had Brother [A. B.] Oyen call yesterday, [and] Elders [G. I.] Butler, [J. O.] Corless, and Ludingham. He takes Robert Sawyer's place at the Review office and is just a fine man—excellent for his position—worth two of Brother Sawyer for a business man. I wish you had just such a man at the Signs office.

Last night Father was at meeting in Battle Creek. Our little family was at home which consists of Aunt Mary, Sister Anderson, the little girls, Mary Ann [Marian] Davis, Ella Carman, and hired man. We had remarkable season at family prayer.

My soul was drawn out in earnest prayer to God. I felt an earnest longing for the manifestation of the Spirit of God and obtained relief. I believed that the Lord heard me and if I can preserve my connection with God, the way may be rough but it cannot be long. "I will smooth it with hope and will cheer it with song." There is rest for the weary. I feel unworthy of that rest. I have no exalted opinion of myself, but Jesus lives. If I trust wholly in Him His righteousness will cover my defects.

It will pay to trust in Jesus always. Do not let the sad strain breathed in my letters sadden your hearts. I again grasp more firmly the cross of Christ and will follow more closely the dear Redeemer.

Christmas is almost here. My Christmas will be spent in seeking Jesus to be a welcome guest in my heart. His presence will drive all the shadows away. Love, humility and meekness we should cherish, and let not Satan have the control of our minds or affections.

Dear children, whatever may be your cares, your perplexities and trials, do not hesitate to tell it to Jesus. His ear is open to your prayer and He will not leave or forsake you—never, no never. I will not shadow your pathway by any sorrow of mine. Light is sown for the righteous and truth for the upright in heart. We must not look at the things which are seen, but at the things which are unseen—the reward that awaits us at the end of the journey. Be strong in the Lord. He is acquainted with your perplexities, with every sorrow, and will be to you a present help in every time of need. But do not trust to your own strength, but cling mightily to the Rock that is higher than you. Write me as often as you can.

Mother.

Lt 53, 1880

White, James

July 1880

Dear Husband:

I cannot consent to have the propositions you have made, read in the Conference, for it is directly contrary to the light which God has given you that you should not gather to yourself burdens. I cannot in any way harmonize your doing as much as you have done this spring with the direct cautions and positive counsel given you of God. I do not and cannot harmonize your present position of responsibility in accepting the president's labors and cares even east of the Rocky Mountains. I have felt that this was a mistake.

You remember I had some conversation with you in regard to what I had been shown of your reaching your arms out to encircle the burdens upon the Pacific coast. I was shown [it] was directly contrary to the light God had given you. I was shown that you had borne these responsibilities so long, you felt that you were lost unless you had them on your shoulders. It would be hard for you to cease being General; nevertheless, you must begin to accustom yourself to this position for your own good spiritually and for the good of the cause of God.

I have been shown that the enemy is wily and he will lead you on to take burdens that others should carry and which God has warned you not to bear. The natural result will follow: too great perplexity and too much labor and the mental powers give way under the additional strain. Then he exults and his agents exult over your ruin.

They will publish it broadcast that God has left His judgments to come upon you. I have been distinctly shown that you must, if you wished to preserve life and health, not be increasing your burdens, but laying them off. This is written and I have urged it upon you, but you seem to forget so easily these cautions and reproofs of God. This last proposition makes me tremble for you. I have been shown that the last sickness you had would not have been, had you heeded the cautions given you of God. You pursued the same course in reference to these warnings then that you are pursuing now. You did not heed the light given then. You are not heeding it now. I feel deeply over these things.

I do not think the time has come for you to visit California. I cannot consent to have your propositions come before the brethren here, for I know it is not in the order of God. "Lay off the burdens," God has said. "Shun responsibilities." Would this look like heeding the counsel of God? Oh, no it would not be.

I will, accompanied with Sister [Lucinda] Hall, come to the East to either go directly to Colorado or to attend the Iowa and some of the Western camp meetings first. What shall open before us we cannot now clearly see, but while there are so great financial embarrassments here in California, [neither] you nor I should stand under the load. We should not in any way discourage. We should have an interest and not withdraw our interest from the Pacific Coast, but at the same time we should not take the burdens on here. God forbids it and that is enough.

I felt better in my lungs while at Woodland, but last evening it was foggy and storming and I had severe congestion of the lungs. Brother Glenn will have to move his family away. All are affected with their lungs. I am satisfied Colorado would be better for us both. And I think our brethren from the east will have to go from the coast and not spend much time in Oakland or San Francisco.

Brother Perritt where Brother Rogers was at work in Health Institute has a health lift and bathing apparatus [that] he will donate to me for Colorado. If some one coming West who knew the value of these things could see them and see if it will pay to transport them, it would be a good thing, if there is any prospect of starting a health institute in Colorado. The cost was above four hundred dollars for the fixtures. Sanford Rogers might go and see perhaps if they are of any value to us. I merely propose this.

Now let us take time to set our own hearts in order and to have repose, in the place of hurry and drive and care and worryment. We must seek a fitness for heaven. We must be right with God. We must remove spot and stain from our robes of character. Be true to yourself.

Lt 54, 1880

Lily

Battle Creek, Michigan

January 24, 1880

Dear Sister Lily:

I am weary tonight but I feel impressed that I should write you some things. Your heart needs constant guarding. You are not enjoying the religion of Christ, and I want to plead with you not to be deceived in this matter. Your past life has been a fearful mistake, and now do not let pretense take the place of purity of heart. The very same character you cherished in your youthful days will be developed now, unless you have a conversion to God daily. You never loved devotion and religion, and this element needs to be cultivated. The seeds of pride and vanity, of ambition and display, have germinated and covered your soul with their dark and poisonous shadows. When opportunity is favorable, your objectionable features of character will appear.

You were ever a petted child. You had your own way and pursued your own course, gratified, flattered, and indulged by those who ought to have known better. In the earlier years of youth is the

fit time for culture of the soul, when it can be more easily moulded to virtue, humility, meekness and lowliness of mind.

Precious opportunities have been lost, while Christ still presents His blood as our advocate before His Father. It is not too late to improve. If you really kept your soul under the influence of the Spirit of God, you would be comparatively safe. You would love that which He loves and hate that which He hates. All unloveliness of character must be put away, for it is not pleasing to God. You need the softening, subduing influence of the Spirit of God.

You have married an unbeliever, one who may be converted to the truth. If you were only enjoying the religion of Christ, imbued with His spirit, assimilated to His image, you would let your light so shine that in seeing your good works, your husband might be led to obedience of all of God's commandments. If you live the truth, if you show true interest and love for the truth, you can exert a good influence. You may be a savor of life unto life or of death unto death.

Your experience is all against you. Your sowing has not been the seed to produce a good harvest. I tell you this because you need to be guarded. Watch yourself with jealous care. You have a most determined will to carry out your own ideas, and in doing this as you have done, bitter will be the result. Your disposition is to rule, to control, and unless you guard yourself here, your married life will not be a happy one. Bind no yoke upon the neck of your husband, for it will be apparently light and easy now but it will become very galling by and by.

I was shown, Lily, that you must have a different spirit. Your present and future happiness depend upon it. You need self-culture. Your heart needs to be garrisoned, the passions trained and subdued and ruled by the intellect and conscience, if you would have it bear the imperishable fruit of happiness and moral beauty. This will be all the harder task for you, because you have never learned to bear the yoke in your youth. It is a thousand times easier to pull weeds from the plot of ground than to rid the heart of corruption. You can plant a thousand beautiful flowers easier than cherish ...
[Remainder missing]

Lt 55, 1880

Haskell, [S. N.]

Battle Creek, Michigan

October 29, 1880

Dear Brother Haskell:

We received your letters written from New York and Lancaster. I am sorry to learn in reference to Brother Haines. Also feel sad over Elder [D. M.] Canright. His mistake is just as I have written, because of his self-confidence and not digging deep and laying his foundation upon the Rock. I knew he would come to his present state sooner or later, because he has not true religion.

I am sorry for Haines. He had the same trouble, destitute of practical godliness. The result will be the same in every case that these represent. God's great sieve is shaking and many will surely be shaken out. There is chaff, and what is the chaff to the wheat?

I have been waiting to find time to write you and as I search over my letters, I see many things written two or three years since, in reference to our offices of publication and the prices placed upon our book. When I can get these letters before me again, I will copy some things.

1881

Battle Creek

I have been searching out testimonies and find many things written immediately after the last vision was given that have not been copied. I was shown the mistake you and Willie [White] have made in setting the prices of books so low and seeking to increase the circulation of books by these low figures. It is a mistake. The publishing house suffers in consequence.

I also was shown that you were in danger of lowering the ministry; while God shall give reproof, correction, and instruction which is all these men can bear; in addition, to have their labors set so far below the labors of men working with their hands is degrading the ministry. While you give so great attention to tract and missionary work to the exclusion of other interests, you hurt yourself. You hurt the other branches of the work. This I find plainly written, but it had passed my mind. I was shown that there must be a judicious change in many things. The branching out and extending labors, while the ones already brought into the truth are left to die, is a terrible mistake.

I was sorry to learn that after the ministers are paid the small wages that they are allowed, then it is urged upon them to sell books without any profits coming to them. This I know to be a mistake, and I hope Elder [B. L.] Whitney and you will swing around on this point as fast as possible. I foresee the consequences. You are overdoing the matter. If the tract and missionary work must be kept alive in this way, then let it die. I speak decidedly. I know what I am saying.

No one has any knowledge of what I am writing. But I tell you, Elder Haskell, I am afraid we are losing our ministers, and our young men have no encouragement to become ministers. I have yet to learn that brain is of less value than muscle. Our preachers must have encouragement. It is no use to belittle their labor and degrade the work of the ambassador of Christ.

Will you take these things into careful consideration? I shall not give my consent or my influence to the resolution passed, to have our ministers work from the principle that was presented at our conference. It is bad, too bad. God is not pleased with it. Many of our ministers suffer pinching want. They have no heart to work. And young men have no encouragement to enter the field. When the minister feels that he is appreciated, then he can labor.

I read in the testimony given me that there was a close figuring with both Willie and you in regard to Dr. Kellogg's works. Due importance and due consideration were not placed upon his works, and as the result he commenced the same close figuring, nearly to his ruin. [Incomplete.]

Lt 56, 1880

White, Edson

Battle Creek, Michigan

January 29, 1880

Dear son Edson:

I am too sick to write but a line now. I have been sick since Monday last with inflammation of the lungs. How it will turn with me I cannot determine. I suffer much pain day and night. I take treatment every day but do not seem to break it.

I write just a word now. Appeal to Youth has run out. We shall get new edition as soon as possible. I have a request to make that all the letters I have written to you shall be sent by express to me. I can then make selections from them which will be for the interest of the book. Will you do this without delay as I wish to commence to work upon them at once?

Have you the old photograph of Henry [White]? If you have not, ask Sister [Lucinda] Hall if it cannot be found among some of my papers or belongings. We are now going to get up a nice picture if we can, from the pictures we have. I am quite sure these pictures are in California. Speak to Lucinda at once about them. I am so afraid you will forget it.

I will enclose this in an envelope to her and she can then look for the picture. I want letters, all letters, as soon as you can conveniently send them. I shall put nothing in the book but that which you would have no objections to.

Love to you both,

Mother.

(We decided to have the letters sent in a registered package as manuscripts. I hope there will be earnestness on the part of Edson and Emma [White] to send all. Of course we shall be as anxious as they to have nothing in print of an unpleasant nature. Send without delay.)—James White.

Lt 57, 1880

White, W. C.

Battle Creek, Michigan

November 1880

Dear son Willie:

Do not urge a sale of your house at present. When a Sabbathkeeper comes along—which may be possible—who will buy and have a good influence to keep the fort, then it is time to sell. But do not write again urging means from here for Health [Retreat]. Your father is in that state of mind in which he would, if he took a notion, make some very unwise moves to meet your call, and afterwards regret that he had done so. There are plenty in Michigan who have means. Draw strongly upon them. Our property here is bringing us in good interest. We do not want unbelievers on this half block. May God help His cause and may we do all we can to help it, is my prayer.

Father has written to Brother Judson, pressing him for means. Brother Judson begs a little time. If he can have a few months he can turn himself well, but Father has written another letter urging immediate payment. This will embarrass Brother Judson and it will be at great loss to him to sell his stock now. You see it will not answer for you to urge things now, for Father's mind is not strong and

well-balanced. He will make wrong moves. Write to anyone in California you choose, but let Father be for the present. Property, horseflesh, or anything of the sort, is not of much value to him at present. He says he would take three hundred-fifty dollars for the team today if he could get it. They may be worth more than that sum, but if so, he was very well-cheated in buying them. I must close now.

In love,

Mother.

Lt 58, 1880

Harris, Chapin

Battle Creek, Michigan

January 12, 1880

[Dear Brother Chapin Harris:]

I arise early this morning. My mind is not at rest in regard to you. In the solemn view presented me a short time since in the night season, your case was shown me. The Ledger of Heaven was opened and I read there a record of your life at a glance. I took it in, your weakness, your defects of character. As the eyes of the Judge of all the earth cast one glance at the record and then at you, not a word was spoken by Him. Your own lips repeated, "Weighed in the balance and found wanting. I have sown to the flesh; I shall reap corruption." [Daniel 5:27; Galatians 6:8.]

Your face was as pale as the dead. Great drops of perspiration stood upon your forehead and there, before all the assembled throng, you openly confessed where you first stumbled, where your feet were first directed in the path to perdition. And you cast most bitter reflection upon yourself that you had trusted to your own judgment and walked in your own wisdom, rejected the voice of God, despised the warnings and advice of His servants, and with perseverance and persistency followed your own pernicious ways by which the way of truth was evil spoken of, and souls were lost who might have been saved through your instrumentality. Much more I might relate in reference to you, but this is enough for the present.

I felt so grateful when I came out of vision and found that it was not a present reality, that probation still lingered. And now I call upon you to make haste and no longer trifle with eternal things.

You flatter yourself that you are honest, but you are not. By your own course of conduct with Mattie Stratton you have been and still are welding the chains by your own course of conduct with Carol that will hold you in the veriest bondage. The voice of God you have rejected, the voice of Satan you have heeded. Light you have called darkness and darkness you have called light. You act like a man bereft of his senses, and for what? A girl without principle, without one really lovable trait of character, proud, extravagant, self-willed, unconsecrated, impatient, heady, without natural affection, impulsive. Yet if you cut entirely loose, she might stand a better chance to see herself and humble her heart before God. The tears of heartbreaking sorrow Jesus wept over the impenitence of Jerusalem added greatly to her guilt. It adds to your guilt that a God-fearing mother has wept in bitterness of soul over you. These tears will arise in condemning power in the day of judgment.

You should learn from Achan's case never to undervalue the power of temptation. At the very time you may think yourself secure you may be in the greatest danger of stumbling and falling. You cannot meet and resist temptation in your own strength.

A review of the past will be profitable for you if it is done in a right spirit. You can then, after the excitement and passion have passed away, see more rationally and clearly the dark side of your character, and be humbled in the dust on account of your mistakes and errors which have brought the frown of God upon you and upon the church on your account.

When Joshua was nearing the close of his life, he took up a review of the past for two reasons: to lead the Israel of God to gratitude for the marked manifestation of God's providence in all their travels, and to lead them to humility of mind, under a sense of their unjust murmurings and repinings and their neglect to follow out the revealed will of God.

Joshua goes on to warn them in a most earnest manner against the idolatry around them. They were warned not to have any connection with idolaters, not to intermarry with them, nor in any way put themselves in danger of being affected and corrupted by their abominations. They were counseled to shun the very appearance of evil, not to dabble around the borders of sin for this was the surest way to be engulfed in sin and ruin. He showed them that desolation would be the result of the departing from God and as God was faithful to His promise, He would also be faithful in executing His threatenings. The Lord would have you apply this to your individual self.

Joseph, in the providence of God, was deprived of his happy home and the teaching and example of his God-fearing father, and his lot was cast in a family of dark heathen. There his virtue was severely tested. It is always a critical period in a young man's life when he is separated from home influences and wise counsel, and enters upon new scenes and trying tests. But, if he does not, of his own accord, place himself in these positions of danger and remove himself from parental restraints; but is, without will or choice of his own, placed in dangerous positions, if he relies upon God for strength—cherishing the love of God in his heart—he will be kept from yielding to temptation by the power of God who placed him in that trying position. God will protect him from being corrupted by the fierce temptation.

God was with Joseph in his new home. He was in the path of duty, suffering wrong but not doing wrong. He therefore had the love and protection of God, for he carried his religious principles into everything he undertook.

What a difference there was in Joseph's case and the case of young men who apparently force their way into the very field of the enemy, exposing themselves to the fierce assaults of Satan! Joseph suffered for righteousness' sake, while the trials of others are of their own procuring. Joseph did not conceal his religion or manly piety to avoid persecution.

The Lord prospered Joseph, but in the midst of his prosperity came the darkest adversity. The wife of his master is a licentious woman, one who urged his steps to take hold on hell. Will Joseph yield his moral gold of character to the seductions of a corrupt woman? Will he remember that the eye of God is upon him?

Few temptations are more dangerous and fatal to young men than the temptation to sensuality, and none, if yielded to, will prove so decidedly ruinous to soul and body for time and eternity. The

welfare of his entire future is suspended upon the decision of a moment. Joseph calmly casts his eyes to heaven for help, slips off his loose outer garment, leaving it in the hand of his temptress, and while his eye is lighted with determined resolve in the place of unholy passion, he exclaims, "How can I do this great wickedness and sin against God?" [Genesis 39:9.] The victory is gained; he flees from the enchantress; he is saved!

You have had an opportunity to show whether your religion was a practical reality. You have taken liberties in the sight of God and holy angels that you would not take under the observation of your fellow men.

True religion extends to all the thoughts of the mind, penetrating to all the secret thoughts of the heart, to all the motives of action, to the object and direction of the affections, to the whole framework of our lives.

"Thou God seest me" [Genesis 16:13], will be the watchword, the guard of the life. Joseph's faithful integrity led to the loss of his reputation and his liberty. This is the severest test that the virtuous and God-fearing are subjected to—that vice seems to prosper while virtue is trampled in the dust.

The seducer was living in prosperity as a model of virtuous propriety while Joseph, true to principle, was under a degrading charge of crime the most revolting. Joseph's religion kept his temper sweet and his sympathy with humanity warm and strong, notwithstanding all his trials.

There are those who, if they feel they are not rightly used, become sour, ungenerous, crabbed, [and] uncourteous in their words and deportment. They sink down discouraged, hateful and hating others. But Joseph was a Christian. No sooner did he enter upon prison life than he brought all the brightness of his Christian principles into active exercise; he began to make himself useful to others. He entered into the troubles of his fellow-prisoners. He was cheerful; he was the Christian gentleman. God was preparing him under this discipline for a situation of great responsibility, honor, and usefulness, and he was willing to learn the lessons the Lord would teach him. He learned to bear the yoke in his youth. He learned to govern by first learning obedience himself. He humbled himself and the Lord exalted him to special honor.

You may take these lessons home. You have need to learn, and may God help you.

Lt 59, 1880

Levitt, James

Salem, Oregon

June 8, 1880

Dear Brother James Levitt:

We left Portland yesterday for Salem. We found your father and Brother Donaldson waiting for us at the depot. We went directly to Brother Donaldson's in the hack. We found letters waiting for us, among them was one from Virgil and you. I wrote Virgil yesterday and will write you today.

I am sorry that you have entangled yourself in any courtship with Nellie Manuel. In the first place, your anxiety upon this question is premature. Sound judgment and discretion will bid you wait for one or two years. But for you to select one to be in your mind and affections that length of time would not be prudent for you, or just to the one to whom you pay your addresses.

I speak what I know in this matter, that the very best course for you and for Nellie is to give this matter up entirely, for no good can come of it. In continuing your attentions to her, you will be unfitting yourself for your office duties and placing obstructions in your way for a thorough education, and for the habit of body and mind to become settled. Even to bind your affections prematurely is doing yourself and any young lady injustice. To do as Roberts has done, to rush prematurely into the responsibilities of taking a wife, is no more than we should expect of his temperament, but we ought to look for more caution in you and your companion Virgil, who have been favored with home influences of altogether a different character.

I have been shown the evil of these early attachments, especially when a young man is away from the home roof and must select his companion without the discriminating eye of his mother. It is not safe for you to trust to your own judgment. Early anxiety upon the subject of courtship and marriage will divert your mind from your work and studies, and will produce in you and the one whom you flatter with your attentions a demoralizing influence. There will be in you both a vain forwardness in manners, and infatuation will seize you both, and you will be so completely blinded in regard to your influence and example that you will, if you continue in the course you have entered upon, expose yourselves to criticism and demand that censure should be passed upon your course.

This courtship and marriage is the most difficult to manage, because the mind becomes so bewildered and enchanted that duty to God and everything else becomes tame and uninteresting, and calm and mature thought is the last thing to be exercised in this matter of the gravest importance. Dear youth, I speak to you as one who knows. Wait till you have some just knowledge of yourself and of the world, of the bearing and character of young women, before you let the subject of marriage possess your thoughts.

I could cite you to many who are now mourning over their extreme folly and madness in their marriages, when mourning will avail them nothing. They find themselves exposed to temptations they never dreamed of; they find traits of character in the object of their choice above which they cannot elevate them, and therefore they accept the inevitable and come to their level.

Nellie Manuel will never elevate you. She has not in her the hidden powers which, developed, would make a woman of judgment and ability to stand by your side, to help you in the battles of life. She lacks force of character. She has not depth of thought and compass of mind that will be a help to you. You see the surface and it is all there is. In a little while, should you marry, the charm would be broken. The novelty of the married life having ceased, you will see things in their real light, and find out you have made a sad mistake.

Maturity of judgment will give you a much better discernment and power of discrimination to know the truth. Your character needs forming, your judgment needs strength before you entertain the thought of marriage. You are not now prepared to judge another, and do not be betrayed into committing a grievous indiscretion, if not crime, for which the bitter regrets and tears of afterlife will bring no relief.

The child, the mere undisciplined immature schoolgirl, the Miss, dependent upon the discretion of parents and guardians, has no reason to listen to anything like courtship or marriage. She should decline all special attentions which would have the least likelihood to lead to any such results, and devote herself intently to making herself as perfect a woman as possible, that her life may be useful, and learn a trade that she will have employment and be independent.

Love is a sentiment so sacred that but few know what it is. It is a term used, but not understood. The warm glow of impulse, the fascination of one young person for another is not love; it does not deserve the name. True love has an intellectual basis, a deep, thorough knowledge of the object loved. But this catching up with objects and bestowing on them the thoughts and affections, is without reason, without judgment, and is excessive, temporary, and sensual.

Remember that impulsive love is perfectly blind. It will as soon be placed on unworthy objects as worthy. Command such love to stand still and cool. Give place to genuine thought and deep, earnest reflection. Is this object of your affection, in the scale of intelligence and moral excellence, in deportment and cultivated manners, such that you will feel a pride in presenting her to your father's family, to acknowledge her in all society as the object of your choice? One whose society, conversational powers and manners will interest and satisfy your most grand expectations? Will Nellie [Manuel] fill this bill? I answer decidedly, "No, she will not."

Let time teach you discretion, and what the genuine claims of love are before it is allowed to step one inch further. Ruin, fearful ruin, is before you in this life and the next, if you pursue the course you have been following. Look to the family history. Two families are to be brought into close and sacred connection. Perfection in all these relations is not, of course, to be expected, but you would make a most cruel move to marry a girl whose ancestry and relatives would degrade and mortify you, or tempt you to slight and ignore them.

It is safe to make haste slowly in these matters. Give yourself sufficient time for observation on every point, and then do not trust to your own judgment, but let the mother who loves you, and your father, and confidential friends, make critical observation of the one you feel inclined to favor. Trust not to your own judgment, and marry no one whom you feel will not be an honor to your father and mother, [but rather, marry] one who has intelligence and moral worth. The girl who gives over her affections to a man, and invites his attention by her advances, hanging around where she will be noticed of him, unless he shall appear rude, is not the girl you want to associate with.

Her conversation is cheap and frequently without depth.

Nellie Manuel will not be as much prepared by cultivated manners and useful knowledge to marry at twenty-five as some girls would be at eighteen. But men generally of your age have a very limited knowledge of character, and no just idea of how foolish a man can make himself by fancying a young girl who is not fit for him in any sense. It will be far better not to marry at all, than to be unfortunately married, but seek counsel of God in all these things. Be so calm, so submissive to the will of God that you will not be in a fever of excitement and unqualified for His service by your attachments.

I have been shown that your great duty now, at the present time, is to answer the claims of God upon you. He has made you His son, His soldier, and responsibilities rest upon you which you cannot

throw off. God wants your service. He calls for the intellect and talents of young men. You can do a precious work for Jesus. Train the mind for God; let the affections center upon Jesus. Draw from Him strength and grace. Care less for yourself and more for others.

Let it be your work to be faithful and true in the prayer meeting. Pray, O pray most earnestly to God that you may be kept from the snare of Satan. I beg of you to give all to Jesus. Invite and plead and agonize with God for the transforming influence of His Holy Spirit.

Educate yourself for the practical duties of Christian life. Let your prayer be,

“Rock of ages, cleft for me,

Let me hide myself in thee.”

We have but little time to lay up a treasure of good works in heaven; do not make any mistakes here. Serve God with your undivided affection. Be zealous, be wholehearted. Let your example be of such a character that you will help others to take their stand for Jesus. Young men do not know what a power of influence they may have. Work for time and work for eternity.

Your adopted mother.

Lt 60, 1880

Walling, Fred

1880

Mr. Walling

Dear Nephew:

We received a line or two from you today, saying you have written several letters. We have seen no letters. I told you the conditions upon which I would take care of your children till they were of age, without drawing upon you. I make the same proposition now. If you will give me a written agreement that you will allow me to take care of and educate your children till they are of age, I will do by them as I would by my own children. If you will not do this, then you must forward means at once. We cannot pay from our own purses, four dollars per week for your children's board.

You wrote, you say, to Willie White to find them a place, but he has not seen any such letter. When we ask any family to take charge of these children, they say, as any reasonable persons would say, I do not know Mr. Walling. I cannot board his children [unless] I am paid weekly. They need clothing; we will not let them suffer, and we supply them.

Is it your wish for them to attend school? If so, we will have them do so when you provide the means. This is too bad. I told you that I would not be responsible for your children any longer. Not a cent of money has come to us for them, and not one word have we received from you. All letters come direct from McDearman, [H. E.] Olmstead, [J. O.] Corliss—when he was there—and Moore, and if you had written, I believe we should have received it. Your children have not attended school the last term. They are doing well in their studies and are very promising, good children. I love them,

but I cannot consent to do more for them than I have done while you refuse to give me any assurance on your part.

Both of your children will make good scholars and now is the very best time for them to learn. For the good of your children I hope you will decide to have them remain in school, for they may never have such advantages again.

The board bill of your children commences to reckon from the period of our settlement. Money with us is very scarce, [but] I will not see your children suffer for comfortable clothing or good food, if I never receive one cent for it. But when we leave, who will then care for them? If it were understood [that] these children were mine until they were of age, there are those who would do anything for us, that would not feel under any moral obligation to help you. You understand this matter. For the children's good, not for my own, I make my request.

In regard to the building you spoke of where machinery is stored, we do not know what you mean. All my husband mentioned was the little room you occupied when we were there. No machinery is stored there. We found that it was not agreeable for families living in the house to have you coming all times of night and passing, as you must do, through the rooms in the winter. They would not consent to have this. I do not think you can be dependent on that little room for a home. You have nothing of a business character to call you to the place.

In regard to Lasley, we are sorry to say he impressed us very unfavorably when we were there. We have no confidence in the man, with his extravagant tobacco using and liquor drinking. The farther he remains away from the place, the better. The course he pursued when we were there disgusted us thoroughly with him. His swaggering, boasting, boisterous talk and his course in tempting young men to drink again and again from a keg of whiskey until some were drunk, and that upon the Sabbath, shows just the character of the man and what may be expected of him. All such men we would have no connection with. We have no confidence in them. That exhibition which we saw, of those men at the mill upon our premises on the Sabbath, was enough for a lifetime.

Can you be surprised that those who are living upon the place would prefer to be free from everything which would be the least likely to draw such company? We know that you are not an intemperate man, but you keep company with those who are so, which brings them around, and anything which will draw this class about the premises we wish to avoid if possible.

[The following portion, also to Mr. Walling, appears to be an extract from a different letter:]

I have been at the expense of your children's board and clothing since our last settlement. I have had to make underclothing and winter clothing throughout. They are now comfortable for winter. I have thought you would, of course, wish them to attend college. I paid twelve dollars for tuition this term. You can reckon up their board from the time of our last settlement at four dollars per week. The price of schooling and books for them both this term, twelve dollars; May's schooling and books last t Lt 61, 1880

Harris, Chapin

Hornellsville, New York

September 9, 1880

Chapin Harris,

I feel a deep interest that this last call shall not be treated indifferently as the former have been. It is the last invitation you will have, if you do not heed this. I will send with this several pages that have been written about one year [ago]—at the time of last camp meeting. After that meeting, before I could get a chance to copy it, another vision was given me which I read to you at the meeting, withholding the closest portions.

Your course of action, I was shown, has done more to lower the standard in the Lancaster church of order and discipline and subjection to order than any other one. Your influence has been demoralizing—your example to encourage undue attachments and a courting spirit with the young. Your course is not at all in accordance with the will of God. You have stated to me that you had done the best you could. You knew better than this. You have had plain, clear light in respect to your duty and gone directly contrary to the light given of heaven and to the advice of your brethren.

But it remains to be seen now whether you will pursue the course of infatuation you have done; whether Mattie Stratton will, after her confession, do the same that she has done. I was shown her course was like this—she would make open acknowledgement and then draw upon your sympathies in a most pathetic manner in letters and in conversation. You have been drawn to her again to give her sympathy and encouragement, and you were so weak, so completely blinded, that you were entangled again more firmly than ever.

You were shown me in her society hours of the night; you know best in what manner these hours were spent. You called on me to speak whether you had broken God's commandments. I ask you, Have you not broken them? How was your time employed hours together night after night? Were your position, your attitude, your affections such that you would want them all registered in the ledger of heaven? I saw, I heard things that would make angels blush.

Every time you placed yourself in her company you grieved the Spirit of God. Your sin was much greater than hers, for you have had an experience that she has not. Her moral sense of right and wrong was never of any value. She would not hold the same mind any length of time. But I was shown you had come to her level; you would prevaricate, and so would she; you have debased yourself, so has she.

Once you were beloved of God, a young man of promise, but you have forfeited the confidence of your brethren, and your wisdom has been taken away; you cannot now discern between the sacred and the common; sin has lost its offensive character. You are no more what Chapin Harris was, but a young man that has refused light. You have followed the bent of your own mind and are transformed, not perfecting Christian character, but deteriorating in principle, in manners, in temper, in every trait of character. You have been laying up for yourself a record that you will blush to meet in the day of God.

No young man should do as you have done to Mattie Stratton unless married to her; and I was much surprised to see that you did not sense this matter more keenly. Why I write now is to implore you for your soul's sake to dally with temptations no longer. The influence of this association has changed a loving, dutiful son into an unfeeling, undutiful child. You would listen to the words and

suggestions of such a girl as Mattie Stratton against a godly mother. You would break your union with the mother who bore you for a worthless girl who would ever prove the bane of your life. Make short work in breaking this spell that like a fearful nightmare has brooded over you. Cut yourself loose now and forever, if you have any desire for the favor of God.

Such a course as you have pursued has been enough to destroy confidence in you as an honest man and as a Christian. Unless you were under the bewitching of satanic power, you would not have done as you have. But I stand in doubt of you now, whether you will change your course of action. I know the power that holds his enchantment over you, and I want you to see and sense it before it shall be too late.

Will you now change entirely, cut the last connection with Mattie Stratton? Will she do this on her part? If neither of you will do this, marry her at once and disgrace yourselves and the cause of God no more.

Now is the time for you to grasp the light; now is the time to work. Pass this period and you are where you cannot break the power of Satan. Do not trifle with the Spirit of God. Do not delay longer to retrace your steps.

Your mother is a woman beloved of God. You have despised her counsel and set your heart in stubbornness. But every pang you have caused her to suffer, every tear to shed, every heartbreaking prayer to send up to heaven, will confront you in the day of God unless you fully repent and redeem the past. There is no excuse for you. That so good and faithful a mother should be turned from you, and your affection and time and attention be spent hovering over a girl of no moral worth, is a most astonishing thing. I was shown the true state of these things: the indifference, the inattention, the positive disrespect with which you have treated your mother; and how God looks upon them, you cannot sense. You have been like a man paralyzed, and if you see things at all, it is as trees walking. Pray, oh pray as never before, that God would show you your true state as you have been and as you are.

I intend to have the testimony I read sent to you as I can get time to copy these things off.

Now, Chapin, will you see how unworthy your course has been of a son to his mother? God has not and will not bless you until you see this; and you will never see this until you break away from the influences that have thus transformed you and changed all your feelings and deportment to your mother.

If this girl could have such an influence over you [now]—poor, infatuated, deceived boy—what would she do were she married to you?

Your mother is right in her estimate of the worth and character of Mattie. She is right in not treating her with respect or inviting her to her house. You are the one that is wrong, because you are dazed by the bewitching power of Satan. When your mother sees one exerting an influence over her son that is leading him to reject the counsel of God against himself, to treat with indifference all the counsel of church members who see his danger, how can she smile upon and invite such an one to her house? How can she give the least sanction to this forward girl's advances? She has done her duty.

You have signally failed in almost every respect. Now the rest of your life seek to get back what you have lost. There is scarcely the pure thread of gold in your character now left, but you may be winning back in a measure what you have lost by your own foolishness and stubbornness in a wrong course.

Your first duty is to your mother. Talk it over with Albert. He does not do what he can do and should do to make his mother happy. You can both do what you have not done in this respect, if you will, and let the ledger of heaven give a different record of your course.

God bless you.

erm, five dollars and a half for schooling, two dollars for books.