

Ellen G. White 1859 Letters

Lt 1 1859

T., Brother

Circa 1859

Dear Brother T:

I was shown your case, that you lacked spirituality and humility. You love the truth; you love to see it triumph, and the cause of God advance. But you fail in your praying and talking. You do not come to God as He loves to have His people come. You should approach God with reverence, like a humble suppliant at His feet, feeling indeed poor, miserable, undeserving the least of His favors.

You use too many flowery words. You reach out beyond your measure. It is more like telling the Lord a story or giving an account of yourself to the Lord, as if He did not know you just as you are, than like humbly asking for His mercy and to pardon your sins. The earnest, simple, broken, penitent prayer is acceptable always to God, and the lofty, wordy prayer is not so much as noticed of Him, for it is disgusting to the ear of the Lord, disgusting to His people. You lack the sweet, meek, broken spirit in your prayers and exhortations.

There must be a thorough change with you or you can be of no help to the people of God. I am instructed that you must take time to pray, time for secret prayer. Your life must be more devoted to God. Examine your heart closely. Try your motives, lest the enemy get the advantage and lead you to think more highly of yourself than you ought to think. You will not have to answer for the sin of covetousness. You love to impart what you have to a suitable object. You love to do your part in aiding the cause of truth. This is regarded of heaven; but with it you must possess meekness, humility, and great carefulness before the Lord, saying, "We give to Thee, Lord, Thine own."

Fear continually to offend God. Then your influence will be saving. It will tell. It will have an effect upon all with whom you associate. When you pray, ask for the very things you need in a simple, humble, childlike manner. Don't be governed by a flight of feeling, for those who have been governed by this have always been led astray. Dwell upon the living principle; make that the greatest thing. Bear your testimony in the spirit of meekness and simplicity, and it is noticed in heaven. God will make it more effective than much speaking or all the lofty, flowery, unmeaning words that can be arrayed together. Carry out your holy profession in all the walks of life.

Have your prayers right to the point, asking just what you need. You want one object before you when you pray, and do not wander from that object, but don't ever be guilty of putting

together an array of lofty words as you approach the Great Eternal. Said the angel, A broken heart and contrite spirit God will not despise, but will bend His ear low to the humble, penitent, self-abased child who hardly dares approach God. Such trembling faith will fasten upon the promises securely and will bring gracious returns.

Lt 1a, 1859

Hastings, Brother; Hastings, Amelia; Hastings, Emma

Battle Creek, Michigan

January 4, 1859

Dear Brother Hastings, Amelia and Emma:

I sit down to write a few lines and make a request of you to sit down together and talk over what you have witnessed of our experience. If there is anything of importance you can think of, write it all out, especially the events of our first visit to your place.

The Lord's healing Sister Hastings, and the work done for the little one, please write all the particulars. This will help us much for we are about to get out a book upon my experience. Brother Nichols has promised to write out the particular events that occurred under his observation. If this testimony comes from others, it will have effect, much more, than if we should write it ourselves. May the Lord help you in this matter.

In love,

Ellen G. White

Write it all out, and send on as soon as possible.

Lt 2 1859

Byington, Brother

Battle Creek, Michigan

June 21, 1859

Dear Brother Byington:

The matter for my book is now off my mind. It is in type.

There were some things shown me in regard to you. I saw that the candle of the Lord does not shine about you. He is displeased with you. I was shown that your object in coming to Michigan was good. It was well for you to come. But you have failed in your purposes, and that which should be to you of the greatest importance has come in secondary. Your interest has come first, and the work of God, or things of eternal interest, secondary. I saw that in your vicinity there was an interest awakened; hearts could have been reached. But your energies were

exhausted in your own interest, for your own advantage, and your labor spent in God's work was a lame sacrifice and unacceptable to Him. There was an opportunity for you to have made a sacrifice, to put into the hands of others to do what you have done, even if things had not exactly suited you, and been at considerable more cost.

Your commission has not run out. Your time is not yours. God does not wait in His work for you to study your convenience or wait your time. Angels of God were prepared to trouble hearts, and through the instruments of God's choosing lay the truth before unbelievers. But the instrument was not ready to do his part, to throw his whole energies into the work, and be a mouthpiece for God. The angels in their work wait not for anyone's convenience, but pass on to do their work, fulfil their mission, and move on other hearts.

Responsibilities are on you that you little realize, and your love of this world leads you astray from your duty. You study your interest, and how you can save a little means, when you should be studying what is your best course to save your fellow man. Satan takes advantage of your carefulness and caution and leads it to be exercised in the wrong way. Nothing exists, in reality, to cast gloom upon your soul; but you dwell upon the dark side, talk doubts and unbelief, which is death to your own soul and has a deadly influence upon others. You dishonor God. You grieve His angels by your unbelief. Your influence is not saving.

There must be an entire change in you in these things. You love this world, and your heart is altogether too much wrapped up in the things you possess. Your commission is not a matter to be laid aside at your will. Your heavenly Father claims your time and obedience, without any murmuring or complaining or unwillingness on your part.

I was pointed back to about one year ago. Your feelings then concerning the purchase of a house for Brother Bates were prompted by the enemy. Selfishness lay at the bottom of it. And since then you have not been closely united to James. There has been a pulling off. You have felt wrong. I was shown that when you gave yourself up wholly to the work of God, then your love for this world was much weakened.

I saw that God had been very merciful to you. God has heard the earnest prayers put up in Martha's behalf, and spared her life when she was marked for the grave. And when your own life was in danger, God was merciful to you. Disease was upon you, but as you ventured out in the name of the Lord, angels were hovering around you and Satan was disappointed of his prey. God is angry with you. After He has given you such merciful tokens for good, you have murmured against God. You have not realized this, but it is so.

If you had but a very little of this world's possessions it would be better for your eternal interest. That which you have is a great trouble to you.

I saw that you are standing in your own light and in the way of the salvation of your children. God has given them a heart to love the people of God. They see the consistency that there is in the truth, and the work for them now is to identify themselves with God's people. Here is the

cross. God cannot come into your dwelling and set things in order there. You stand right in the way of the work of God.

Lt 3, 1859

Harmon, Robert and Eunice

Berlin, Connecticut

September 1, 1859

Dear Parents [Robert and Eunice Harmon]:

Here we are journeying again. We have attended two conferences and are about to engage in the third. In less than two weeks my husband has preached ten times. He is somewhat weary; but today is Thursday and he will rest today and tomorrow, and then engage in labor again.

Our first conference was at Carlton, N.Y. We had never been in that part of the country before. The friends there received us heartily, and every arrangement was made for our convenience and comfort. The cars stopped at Albion, five miles from Brother Buckland's in Carlton. He was at the depot waiting for us with a fine span of horses and easy carryall. We had been riding all day—took breakfast at half-past three a.m. at Jackson—and we were very weary. But we enjoyed a bath of cold water which refreshed us much before retiring. We slept well and had Friday to rest.

Meeting commenced Friday evening. Brother Lampson's family were present, also Brother Orton, his wife, Drusilla, Alva and Bradley Lampson, Brother Lindsay, wife and children, and a large company from Mill Grove, Brother and Sister Crage, and Brother and Sister Smith, the last two living in Parma. Many from different places were present. I mention those whom I think you are acquainted with.

Sabbath forenoon there were about one hundred present, and in the afternoon also. Sunday the tent was crowded full and quite a number of females dressed in their rich silks and satins sat upon the grass at the edge of the tent. Many came out from curiosity to hear the woman talk. Husband had perfect freedom in talking to the people. The Lord strengthened me to talk five times.

The people would not be satisfied until I had spoken. We expect that meeting will result in much good. Many were convinced of the truth of our position. We never saw a more attentive, interested congregation. They numbered above seven hundred on first day. Many who came in the morning would not leave until the third (five o'clock) meeting closed. Food was taken from the houses and distributed among the eager listeners to truth. While eating our dinner at the house, we concluded that if Jesus had been present, He would have had compassion upon the multitude and provided bread for them by His divine power.

After the close of the afternoon meeting we called the young together and just as they were about to leave for their homes we faithfully exhorted them to make sure work for eternity. We told them that they must each have an individual experience and feel an individual responsibility, that unless they should cease to worship at the shrine of fashion they could not be disciples of the meek and lowly Jesus. It was an affecting time. Parents and children wept aloud, and thus we parted. I felt that my garments were clean from their blood. I had prayed for them and warned them faithfully with many tears. I was free. I felt that I had done my whole duty. They must now form a character for heaven or choose the broad road that leads to death. I want to feel a deep interest for souls and labor to do all I can for their salvation. I know that time is short, and I want to do all I can in the cause of my Master.

We left Carlton Monday morn and went to Rochester. Visited Brother Orton's family. They waited upon us with their horses and hack around the city where we wished to go. Wednesday we left Rochester for Syracuse.

Lt 4 1859

Peabody, William

September 2, 1859

Dear Brother [William] Peabody:

I will try to write you what was shown me in vision nearly one year ago. I saw that the truth of God would progress. That there was a great work to do, and that the stewards of God have not moved fast enough. They moved too slow.

Dear Brother, I saw that the Lord wanted your means which He has lent you. He calls for you to use it to advance His cause. I saw that there was but a little time for you to use the means which He has lent you in advancing His work. You must work fast to get your treasure before you into heaven and safely secured there, where thieves cannot steal it or moth corrupt it.

I saw that your business was in an unsettled, perplexing state, and you must begin to square up your business. Get it into a snug compass. Be getting ready to move to the better country, even the heavenly. I saw that you should work as fast as possible to remove the means which God has lent you from the hands of unbelievers and transfer it to the believers, and aid in advancing the last message of mercy ever to be given to the world. I saw that you should be getting things in a close compass, and be preparing for the last great work of the third angel.

I saw that had you been using your means more freely for the cause of God you would have been better off today. I saw that He required much of His servants that they have not performed. And when they become close, selfish, worldly, and covetous, and keep the means which God has lent them, He who has entrusted them this means will reach down His hand to show them how quickly He can scatter and take away what they have. When God's stewards claim the means He has lent them as their own, God often touches what they have and will

scatter it. I saw that there was a withholding which tendeth to poverty, and a scattering which increaseth.

In the last vision given me in Michigan, June, 1859, I saw that you must have your eyes open to see the wants of the cause and then to freely bestow; that you had but a short time to work and lay up your treasure in heaven. I saw that you would have no reward for assisting or placing your means in the hands of wicked men who despise the truth. Many profess to be your friends because they want a favor of you. Satan and his evil angels work through them to retain your means in his ranks, and exult over their success. Satan works through evil angels—and they work through agents in the form of men—to wrench all the means he can from God's children and place all he can in his own ranks. God's stewards are not always wise. They are more fearful to trust their means to God's keeping than to the keeping of sinful men who are under the control of their master, Satan. I saw that the scenes of this earth's history are fast closing. It will soon all be finished, and what is to be done must be done quickly.

Dear Brother, I have seen that there was a lack among those who have means. They lack faith in the result and success of this message. If they would venture something on the success of this message it would be more pleasing to God. Their faith would work and their works would preach loudly to unbelievers.

I will now write you what I saw concerning God's stewards, those who have considerable means. You were shown me among those whose faith must work, and your means be more freely imparted to advance the cause of present truth. I feel called out to say a few words to you. You are in a responsible place. You have a work to do to impart of your substance to the cause of God.

Dear Brother, inquire carefully, What is my duty? I believe you are willing to do your duty if you know what it is. Many think they are sacrificing but they do not know what it is to sacrifice. A sacrifice decreases, it never increases, but decreases and consumes. I do not know how you can be clear and do your duty without rendering to God the increase of all your substance, and even more than the interest of your means. When you think of touching the principle do you not start back? Do you not shrink? I must speak plainly. I believe that God requires even more of you than the interest. From what God has shown me, you will have to touch the substance, the principal; then you will sacrifice.

If you do not work fast, "The day of the Lord cometh, and thy spoil shall be divided in the midst of thee." Zechariah 14:1. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:33, 34. It will be much better for you to send your treasure before you into heaven. You should be now using it when the cause can be benefitted by it, when the cause of God actually needs it, rather than to wait until a time when the cause is better able to take care of itself. God is constantly raising up

men to aid with their substance to advance the truth. This work will go forward. It will be extensive. It is now it needs help.

Your life is not secure. Apply your means as you want it while you can. You may live to go through the time of trouble with the remnant, and you may be one of that number who are called blessed. "Blessed are the dead which die in the Lord," etc. [Revelation 14:13.] Your head is already white. You are ripening up for the great harvest. Act the part faithfully which God assigns you, that at His coming it may be said of you, "Well done, good and faithful servant," etc. [Matthew 25:23.]

From what I have seen, you should allow yourself in your old age all the necessities of life's comforts. Nourish your strength. For the sake of saving means, do not in any way expose your health. Take good and faithful care of God's temple. Your health is more to be prized than money. And you should never let means stand in the way of your spiritual interest or hinder your being benefitted by assembling with the saints as often as you can, especially in their great gatherings. Your faith will receive strength. Your strength will increase, and the attraction to heaven grow stronger. Your last days should be your happiest and best.

Lt 5, 1859

White, Henry

Somerville, Massachusetts

September 6, 1859

My dear Son Henry:

I will write you a few lines although I have no news of importance to write.

We received your letter, and were very glad to hear from you. You must write oftener. Send us a letter at Topsham. Think of everything you have left there and wish us to bring, and we will try to do so.

We hope you are well and happy. Be a good steady boy. If you only fear God and love Him, our happiness will be complete. You can be a noble boy. Love, truthfulness and honesty,—these are sacred treasures. Do not lay them aside for a moment. You may be tempted and often tried, but my dear boy, it is at such a time these lovely treasures shine, and are highly prized. Cling closely to these precious traits, whatever you may be called to suffer. Let truthfulness and honesty ever live in your heart. Never through fear of punishment, sacrifice these noble traits. The Lord will help you, Henry, to do right. I believe it is your purpose to do right and to please your parents.

You may see little dishonest acts in other boys, but do not think for a moment of imitating them. Learn to despise such things. Do not condescend to mean talk or to mean acts. Shun the company of those who do evil, as you would a deadly poison; for they will corrupt every one

who associates with them. Ever have your young mind lifting up, elevated above the low, evil habits of those who have no fear of God before them. You can have correct thoughts, correct ways, and can form a good pure character.

Our dear children are our treasures, and O, how anxious we are that they should meet the approbation of God. In His strength, you can reform, but never in your own strength. You can give the Lord your heart, and ask Him to forgive your sins, and if you move with sincerity, He will accept you and make you white and clean in His own precious blood.

We, your parents, pray much for you, that you may be a consistent, true Christian. We know that our Saviour is coming, and will take the good and holy, the honest and pure to dwell with Him forever in a holy heaven, where all is beauty, harmony, joy and glory. I want you to remember that Jesus suffered, groaned and died for you that His blood might cleanse you from sin. But there is a work for you to do to feel that you are a sinner, lost without the cleansing blood of your Redeemer. You must feel your undone condition without a Saviour. May the Lord clearly open to your young mind the plan of salvation, and lead you to give yourself unreservedly to Jesus as His, to serve Him continually. Come to Him, dear boy, love Him because He first loved you. Love Him for His lovely character, because He loved you well enough to die for you.

Henry, as soon as you were born, we prayed that you might be a Christian boy. We believe that you have felt some of the influence of the Spirit [of God] upon your heart; but we want its sweet influence to abide upon you, and the impressions lasting, your course steady, and you to daily receive grace to resist temptation.

I must close. Love and obey Jenny. Do right because you love to. Preserve these letters I write to you, and read them often and if you should be left without a mother's care, they will be a help to you.

Much love to Father and Mother White. Here is a peppermint for Willie.

From your affectionate Mother.

Lt 6, 1859

White, W. C.

Dartmouth, Massachusetts

September 15, 1859

Dear little Willie:

Have you received the letters I have written to you?

I will tell you what I saw last Wednesday. The fire companies were out with red caps and red uniforms; the officers had plumes in their caps. Then I saw in an alley, looking out at the

firemen, a poor deformed lame man. He was sitting in a little carriage and what do you think was drawing him! It was not a dog or horse, but a goat, harnessed up just like a little horse. I thought if Willie had seen this, it would have pleased him, so much. Only think, a goat drawing a wagon with a man in it.

Willie, I am now visiting where there are two little boys, not as large as you are, and two little girl babies. The little boys and girls are cousins. They are very pretty little children. You would love to play with them if you were here.

We hope little Willie is well and happy. We believe you are trying to be a good sweet little boy. You must try hard to be good. Don't please Satan by giving way to wrong temper, but remember he that ruleth his spirit is greater than he that taketh a city.

How glad we should be to see our dear little Willie again and hear his [sweet] voice. We love you very much Willie, and want you to be good and pleasant and lovely. Then every one will love you.

You must tell Grandpa and Grandma that we do not forget them, but often think of them and speak of them to our friends. You must try, Willie, to make Grandpa and Grandma happy. Don't grieve them by being noisy and rude, but be quiet and mild, gentle, then they will love you. Mind Jenny and try to please her. Be a sweet little boy.

From your mother.

Lt 7, 1859

Graham, Brethren

Topsham, Maine

September 24, 1859

Dear Brethren Graham:

Duty compels me to write you a few lines. While my husband is talking to the people I have shut myself in my bedroom to write you.

While at Dartmouth, Mass., the state of things in Connecticut was shown me in vision and I feel heartsick as I write. I saw that the Lord had not been in the strange work you have had there. O no. An enemy's hand has been working there. I saw that you had run into a fanatical spirit and carried things to great lengths.

I was carried through some of your meetings. Some were burdened, crying out in distress. I heard shrieks, and I saw a pressing of individuals to confess. I saw that a fear came over the church, fearing to speak to this one or the other who had been reproved or held in doubt by these exercises and burdens. It was a cruel work. God's frown is upon it. The enemy meant to carry out his object and drive to utter distraction and confusion.

I saw the case of Sister Graham, your mother. The Lord loves her, yet she has been held off and thrust with side and with shoulder. I saw that she was rather slow to bear her whole weight upon the truth, does not see it in all its importance, yet she will if a right course is pursued towards her. She loves the truth; she sees it is clear, but the state of the church would hold her in uncertainty and doubt and lead her to inquire, Have we not been deceived? The Lord loves Sister Graham, and if she follows on to know the Lord, she will know His goings forth are prepared as the morning.

I was pointed to the case of Brother Landon. He has a work to do to overcome lightness, jesting and joking, which are not convenient for a growth in grace and knowledge of the truth. He must settle into the truth and seek to realize its vital importance. The feelings toward Brother Landon have been wrong. The fear over the church in his case has not been of God. Brother and Sister Landon must be united and have a decision and firmness in the government of their children, restrain and subdue their passions with decision.

I saw the case of Sister Mary North and Brother Wilcox. I saw that they have been pressed, crowded, and Mary has been crushed. Their attachment was not judicious, and Mary was overanxious; yet the pressing and urging to confess was not of God. Things were confessed that God was not in. They forced their minds to find something and confessed that which God did not require. And then the fear of Sister Mary, the treatment she received—think ye it was pleasing to God? Nay, verily. His eye has noticed it all, His frown is upon it. God loves Sister Mary and will have a care for her. The oil and the wine have been hurt. God has a care for Brother John and will lead him. He must move cautiously. There has been so much confusion in the church that he is in danger of taking false steps, that is, of not considering carefully enough and pondering the path of his feet.

I was shown Sister Lyman, that the Lord has never yet said to His angels, Let her alone. O no. His care is over her still. His eye is upon her. Here again was an impression, an exercise not of God.

Then I saw the case of Brother Moore. He was in darkness, not standing in the light of truth, feeling its weight and importance. Yet God has not left him. It has not yet been said to the angel, Let him alone. God's eye is upon him and He has a message that will take hold of him. But Satan steps in to destroy Brother Moore and drive him off where this message cannot reach him. God was not in that work. The church was not standing in a position where they could move understandingly in his case and carry out the mind of Christ.

Other things I saw; others have felt this same distressed, crowding influence. Exercises and burdens have been carried out that led to fanaticism and confusion. I saw that Brother Barr has not been standing in the counsel of God. He has had a wrong spirit, has followed impressions and feeling. It has led him astray. I saw that he was more to be blamed in Connecticut than the church there. He, a servant of Jesus Christ, should be ready to correct these wrong influences in the church, but he gave support to them instead of correcting them, and I saw that he had

better have been working with his hands than exerting this wrong influence in the church. In haste,

(Signed) E. G. White

Lt 8, 1859

Fraser, Jenny

Dartmouth, Massachusetts

September 15, 1859

Dear Jenny [Fraser]:

Here we are at Dartmouth in the house of Brother Ashley. We are quite well. My health is good, for me.

I wrote my last letter from Charlestown, Mass. Thursday we rode on the cars to Salem, the place of our next meeting. Made our home at Brother Saxby's. They were attentive to our wants. Brother and Sister Hutchins came Thursday. Brother Hutchins is quite well. Sister Hutchins is about as usual, but both have good appetites. This is favorable for them. They are in good spirits, enjoying the blessing of God. Brother Nichols seems as good as ever. He attended our meeting at Salem. The meeting was much better than we had expected.

A large hall—Lyceum Hall—was hired for the meeting. It was rather an odd place for a meeting. It was a very large room. We went up a flight of stairs. The hall was entered by three doors, and from the entrance commenced to descend and continued to descend. Every row of seats was a step lower. We went down into the hall as you go down a pair of stairs. Then there was a platform and upon the platform a stand. This platform was broad.

James and Brother Hutchins took their places in the center of the platform behind the stand, and moved the sofa to one end of the platform. From this platform the seats were ascending unto the entrance of the Hall.

Sabbath our meetings were interesting and profitable. James preached twice. Brother Hutchins talked quite freely. I bore my testimony with some freedom. Sunday, meetings commenced with a conference and prayer meeting. It was a good season. I talked—gave some little description of the sufferings of Christ. There were one hundred twenty-five present. James preached from this text: "Preach the Word." 2 Timothy 4:2. He was very clear and free. Those who heard him said they never heard the subject made so plain before. James divided his subject and finished in the afternoon. There were one hundred-fifty present. James was blessed of the Lord with liberty again. I had some freedom in exhorting at the close of the discourse.

James preached again in the eve. I had freedom, and was strengthened to follow with exhortation. Meetings closed up well. Monday morning we were about to separate, and James

spent some little time before morning prayer talking to those present upon having a kind, courteous spirit, being pitiful, etc. We then had a free season of prayer.

And thus we parted. Brother Saxby took us in his easy carriage to Charlestown. His wife accompanied us. The next day we went into Boston and traded some. Bought some remnants—drilling, bed ticking, twenty-seven yards factory cloth, two pieces, fine and course, woolen cloth for pants, cloth for my boys, remnants of merino shawls, etc. I have ticking enough for three feather ticks. I have done well by you this time in getting you the things you wanted.

Jenny, please get two crocks at Brother Kellogg's and send one to Sister Godsmark's, the other to Sister Byington's, to pack down with good butter.

Today we are at Sister Collins', a good home for weary pilgrims. Last night it was very cold. A heavy frost cut off corn and tomatoes. James saw ice one-eighth of an inch thick.

We are expecting to hear from you all at Topsham. Hope to hear you are all well, prospering in the Lord. We have not time to write Henry from this place but will write him when we get to Topsham. Hope, dear Henry, you are a good boy and happy in doing right. Jenny, be careful of your strength. Trust in the Lord, forever trust.

We went last evening to visit Sister Russell, who is in despair. She will not try to think there is hope for her. She is wasted to a skeleton. We had a very free time praying for her. She rested well that night, which is unusual for her.

I pitied the poor soul for she has ever tried to be a consistent Christian.

In love.

Lt 9, 1859

White, W. C.

Somerville, Massachusetts

September 6, 1859

Dear little Willie:

We are at Brother Folsom's. You remember, Willie, it is where they make candy. We are trying to get rested up for the meeting next Sabbath.

As we were riding from Springfield to Berlin, there were three children in the cars. One was a little boy about your age. He was dressed very prettily. I think his hair curled, but although he looked handsome, he was not so for he did not behave well. He disturbed those who sat near him by his loud, sharp voice, contending and plaguing his sisters until they had no peace. They told him they should tell his mother but he did not seem to care, and he behaved so rudely that

we were all glad when he got off the cars. I thought then how badly I should feel if my little Willie was so disagreeable.

Now, Willie, that badly-behaved boy with pretty clothes did not make people love him. His pretty face did not make them love him. His behaviour made those who had the care of him ashamed of him, and all seemed pleased to get rid of the troublesome boy.

If Willie acts well, if he is gentle, kind, and obedient, father and mother will love him and all good people will love him.

Willie, I must tell you about Margaret's cats. She has two cats just alike, just of a bigness. They are just the color of a rat, Maltese color. Sister Folsom takes a piece of meat and holds it up to her shoulder and the kitties will give a spring and climb to the top of her shoulder for the meat and then get down and eat it. These kitties are good, faithful kitties. They catch great big rats. They don't eat them, but bite off their heads and leave them.

Willie, we had a ride in the horse car again. You remember them!

Tell Grandpa and Grandmother that we have not forgotten them. We hope they are well. You must try to make them happy. They love you very much. Do just as Jenny [Fraser] would have you, my own dear boy.

From your affectionate mother.

Here is a peppermint, Willie.

Lt 10, 1859

White, W. C.

NP

Late September 1859

Dear little Willie:

We want to see you very much but it is eight weeks yet before we shall return home—a long time to be away from my children. In the last box we sent to Battle Creek were some little trinkets for you and a little box of candy. You must eat it only when Jenny [Fraser] thinks it is best. Eat a very little at a time.

We hope you are a good boy. We believe you are, and that you will make Jenny happy, for you know she will be so lonely when we are to be gone so long. Jenny loves you very much and you must please her. You must not get angry, but remember the Lord could not love you if you should be naughty. Jenny says you are a good boy and this made us feel very glad. I suppose you visit Grandpa and Grandma every day, and have a good time talking to them.

I must tell you something I saw in the cars. A wealthy gentleman took a little box from his pocket and wound it up like a watch. At the top of the box was a glass door, and open flew this little door and a little, tiny bit of a bird, with fine downy feathers popped up, and then forth from the box came a most beautiful song such as canaries sing. And the little feathers would move on the little bird, and it would twirl its pretty little head this way and that, flop its little wings, move its tail and fly about and act just as pretty as though the noise come from its tiny little throat. After the song was sung, down popped the little bird into the box, and down went the cover, and the man put the box into his pocket again. This little bird was artificial, made to look just like a little bird. We asked the man what it cost. He said \$200.00 (?). A great price!

Willie, good-by. Be a good little boy and I will write again soon.

In love. From your mother.

Lt 11, 1859

White, J. E.

Enosburg, Vermont

October 15, 1859

My dear Edson:

I have written you a letter of four pages not long ago, but will write you again this afternoon.

The Lord has been very merciful to me on this journey and has given me better health than I have had for one year. I have felt quite lighthearted and at times have felt the sweet peace of God resting upon me.

How is it with you, Eddie, are you any homesick or do you keep so busy you do not find time to be homesick? I suppose your time is all usefully employed. We do not mean that you shall work all the time. Light work will not hurt you but be healthy exercise for you. We hope you will make some progress in your studies while we are absent.

Be faithful, Eddie, and take a right course, that those who so kindly care for you may love and respect you. I have been so grateful to hear such good news from you—that you were trying to do right and that you had not been wrong or caused the family grief that you are with.

I want to tell you a little circumstance: Yesterday we were with a family where there was a poor, sick, lame boy. He is a cripple for life and never will be able to walk or run like other boys. We inquired into the case and found this poor boy's affliction was caused by his going into a brook of water when he was warm. He has since been a great sufferer. He has a great ugly sore on his hip, which runs all the time, and one limb is drawn up some inches shorter than the other. He is a pale, sickly, feeble little fellow,—has been so for five years.

You may sometimes think we are too careful of you and are too particular to keep you out of the river. My dear boy, think of this poor cripple. How easy it is for a young child like you to be a little careless or venturesome and make himself a cripple or invalid for life. I thought, What if this poor boy were mine? What if I should be compelled to see you suffer so? Oh, how my heart would ache that I had not been more careful of you. Eddie, I could but weep as I thought these things. Father and mother love you very much. We instruct you and warn you for your good.

Affectionately.

Lt 13, 1859

Friends

Battle Creek, Michigan

January 5, 1859

Dear Friends:

While in Rochester, N.Y., there were some things shown me concerning individuals at Battle Creek. I saw that all was not right with you. There is not that solemnity and watchfulness in your family which becomes those who are looking for their Lord.

I saw that the third angel is leading out a people and fitting them for translation. They are to be purified through obeying the truth. I saw that a work must be done in your family before God can be well pleased with you. You are not right. Your ways are not pleasing to God. God is leading out a people and all heaven is interested to unite this people together and draw them away from the world. I saw that you possess a dissatisfied feeling with the church and your sympathy runs out after those that it should not.

Instead of pressing with the church and having confidence in the church, you have too much confidence in your opinion and judgment. If there is a disaffected one who complains of the church, you too often sympathize with him, and instead of checking the complainer, receive what he says and get up a tried, dissatisfied feeling and speak of the wrongs (as you consider them) of the church. If any case of dissatisfaction arises you take the wrong side and unite with the complainer. Here you show your lack of confidence in the church, and this course causes the church to lose confidence in you. You feel like drawing off from the church, and the church feels it and they lose confidence in you.

You are not willing to confide in the judgment of the church, but prefer to rely upon your own judgment and opinion. This is wrong. If all in the church should take this course, the utmost confusion would reign in the church. When you take an humble position, and are willing to be counseled, advised, and corrected by those of sound judgment and experience in the church, then the church will feel it, will know it, and you will be united with them. Your hearts will be one, your experience one, and a healthy, wholesome influence will be felt in your family.

When you are baptized with the third angel's message, the soul-purifying truth for this time will make a separation between you and the world that you have never yet experienced. You will see then those who are wrong in their true character, and your sympathy will be more fully with God's peculiar people whom He is purifying unto Himself.

Please excuse this hastily written line. Overlook the poor writing. Different ones have broken in upon me. Have written a few lines at a time.

In love.

Lt 15, 1859

M, Brother and Sister

Dear Brother M and Wife:

Duty compels me to write you a few lines this morn.

While in Rochester, N.Y., I was shown a number of individual cases. Among them your case was shown me. I feel sad as I write. Things were opened before me and I saw the course that you had taken.

Sister M, you are not right. God is displeased with you. You have a bad disposition and O, how weak are your efforts to overcome it! You have a fretful and stubborn spirit and I was pointed back and saw that you never yet have subdued this disposition. You never yet have obtained the victory over it.

I saw that you should be grateful that God has given you a good husband, but you have not realized this. You have given way to self, and it has not only injured you and strengthened you in this great evil, but you have fretted at and ruled your husband until his disposition has greatly changed. If you continue as you have, there will be danger of his affections being weaned entirely from you and he will wish he never saw you. His married life has not been happy. It was in your power to make him happy. You were the object of his choice, but he never looked deep enough into your disposition and inquired, Will she be a help to me in spiritual things? Will she help soothe my careworn spirits? Will she by patient perseverance, help me overcome my evil besetments, or by fretfulness and impatience cause these evils to grow upon me, make my home unhappy and discourage me in my Christian walk, and prove a stumbling block in my efforts to obtain the victory over self, and to my overcoming at last and having eternal life?

I saw, Brother M, that before your marriage you enjoyed religion. But you enjoy but little of it now. You fear your wife's tongue. It is an unruly member and it is often full of deadly evil, for it is set on fire of hell. She makes herself miserable, and you, too. Instead of possessing a cheerful, contented, and happy frame of mind that every Christian should possess, it is fretting, blaming, and groaning. Is God pleased with all this? No, no; His frown is upon it. Brother M, you

have felt at times almost like giving up the battle, laying down the weapons of your warfare; but bear up with good courage. Impatience in your wife has begot impatience in you.

Your wife, I saw, did not honor you. She does not consider it a blessing to her and condescension in you to marry her and provide for her a home. This is the case. Thus God looks upon it. You have a better husband, Sister M, than you deserve. But often, before company and alone, you speak disrespectfully to your husband until he has begun to lose his own self respect and to place himself beneath the position that God has qualified him to fill.

Said the angel of God to Brother M, Assert your liberty. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew 4:10. Sister M, I saw that you have been impatient if your husband did not bow or submit to every wish of yours. You have been exacting and fault-finding. I saw, Brother M, that you should stand at the head of your family. God requires it of you. Keep your spirit free.

Sister M, you are too meddlesome, too free to talk. May the Lord show you yourself, your own heart, and may you with earnestness and zeal make strong efforts for eternal life. You have no time to lose. Your disposition has never been lovely, but now you can overcome if you will make strong efforts to do so and obtain strength from One that is mighty to save. "My grace is sufficient for you." 2 Corinthians 12:9. You must make thorough work or you will be weighed in the balance and found wanting. A thorough reformation must take place with you or you will find no shelter in the day when the fierceness of Jehovah's wrath is poured upon the heads of those who have slighted salvation, and made no effort to overcome their carnal hearts. Jesus is your Pattern. Imitate His lovely character, then you will be happy and all around you will feel happy.

Brother M, in the name of my Master, I would say, Go free. Shake off every shackle; break every cord. Possess patience and meekness under all circumstances, however trying it may be to human nature. Heaven, sweet heaven, is worth making any sacrifice or effort for. Elevate yourself; lay hold of God. He loves you yet. Press for the mark of the prize.

Letter 16 1859

Rhodes, Brother

Hubbardsville, New York

October 28, 1859

Dear Brother Rhodes:

Duty compels me to write you a few lines. While at Dartmouth, Massachusetts, I was shown the individual cases of some, and among them of those who had been laboring in word and doctrine. The course that has been pursued by different ones and the influence that has been exerted among the flock of God were presented before me.

I was shown, dear brother, the course that has been pursued by yourself, and its influence. I was shown that you could not be right until you undo what you have done. What had been shown in your case was again presented before me. I saw that you had covered this up, instead of acting upon it and counteracting the wrong influence you have exerted. I saw that there had been fears in your mind that if the churches were aware of the reproofs you have had, and you should acknowledge you had moved wrongly, that it would destroy your influence, destroy the confidence of the church in you. Here the enemy deceives you, and the wrong influence you have exerted has been, and still is, a stumbling block to many. This stumbling block must be removed by yourself.

I can hold my peace no longer. There are things that must be corrected in the church if they are ever brought into the unity of the faith. You have moved from impulse. You have acted out your feelings and talked hard to different ones, reproofing sharply, bearing on individuals with much severity, when there was no occasion for it, except your feelings. You feel strong and act strong—go to extremes.

I was shown that it would be some time before the churches in this state lived down and come out from all the wrong instruction they have received. At Roosevelt I saw it was cleaving to them like the leprosy, and they will be plunged into darkness and trial until they take an entirely different course.

Your course in dictating to individuals is all wrong. It was no part of your work, telling what this one must do, and that one. It is for you to preach the Word and allow your brethren to have consciences, as well as yourself. You have been too forward to mark out the track for others.

I was shown the sad state of things in Lincklaen. Such a state of things need not have been. Your hard speeches and severe reproofs, your decided, unyielding course, have been the means of placing the cause there in almost a hopeless condition. God does not approbate harsh dealing in the church.

Lorraine was presented before me. Circumstances have come under your observation and you have made quick decisions, accordingly gave your opinion, and counseled when it would have been much better had you remained silent. Your counsel, and the position you took in the cases of Brother Brigham and his wife, instead of mending the difficulty, made it worse. He is a quick-tempered, passionate man, but your influence and advice were not correct. Sister Brigham was in fault and was not careful and judicious to carry herself just as she should, and has taken advantage from what you have said to get out of her place. She has not always occupied the position a wife should.

Sister Horr has not been right; she has exercised more authority than she should and had she feared less the influence of her husband and occupied the humble position a wife should, she would have saved herself much trouble and perplexity that she has endured. There has been a great deal of fear of her husband's influence that was all unnecessary. She has done wrong. You have been at fault in deciding for or against individuals by what comes under your observation.

There are always two sides to a matter, and many times your influence has been cast all on the wrong side.

Dear Brother, your quick, sharp rebukes, your dictating to individuals, and marking out the course they should follow, has been wrong. Independent, thinking minds will not bear it. And God has not laid that work upon you. You could have had a good influence in this state, but you have killed your own influence by sharp talk, if one differed from you, to pass sentence upon him. The church of God will not bear this; they know it is not the spirit in which the gospel should be carried.

There may be times when we shall be called upon to deal plainly, to rebuke, to reprove with all longsuffering and doctrine. The doctrine must do this sharp work, not our words, and there must be longsuffering. You must not be impatient and in a great hurry to have one come up exactly where you think he ought to come at once. Leave time for the angels of God to do their work, to move on hearts, to correct wrongs. Let the truth carry on its purifying process. Teach individuals to move from principle, not from feelings or impulse. Allow that others have a conscience as well as you, and let the angels of God convict that conscience, and then the individuals will have an experience that is worth everything to them.

Many have depended on you to have an experience for them, because you have told them what they must do, and what they must not do. Everyone must have a living experience of his own, an individual experience. "Let brotherly love continue." [Hebrews 13:1.] "Be pitiful, be courteous." [1 Peter 3:8.]

Dear brother, it grieves me while I write, but I dare not withhold. You have not acted on what the Lord has shown concerning you. You have not done as you would mark out for others to do in like circumstances. It is your duty to correct the wrong influence you have exerted. You have set the church an example and have noticed little things, and have had many church trials that have proved a curse instead of a blessing. You have not dwelt upon the living principles of our faith but descended to little particulars, and entered into family matters that in no way concerned you. Many that God loved, you have rebuked and reprovved in such a manner that they have been driven off and become completely discouraged. Yet God's pitiful eye is over them, and He will yet reach down His arm to receive them.

Those who carry the truth must take a thoughtful, steady course, and their everyday life must be marked with kindness, mercy, compassion, and tenderness. It must not be fitful, impulsive, quick, or retaliating. The servants of Jesus Christ must take such a consistent course that their faith will recommend itself to the understanding of good men, and win unbelievers to the truth.

Servants of God must manifest great wisdom and judgment in dealing with minds. They must remember there are many minds and many differences, and these minds are to be made as one mind. The great principles of our faith are to be brought to harmonize the different minds and make them of one mind and one judgment, but this work cannot be done at once. The

ministers of Christ are to do their work, preach the Word, talk the principles, and the angels of God are moving upon these minds constantly to correct evils and bring them into the one channel. You have been in too great a hurry, and have felt too uneasy, nervous, and easily irritated, and this has had a scattering influence. We should all be coworkers together to have a gathering instead of a scattering influence; gather with the angels of God.

Dear Brother, you have not been calm, patient with your brethren. You have not been impartial, but your judgment has often been partial and one-sided. May the Lord help you to purify your soul through obeying the truth. I saw that you have a work to do. Undo what you have done.

Don't smother what the Lord has shown in regard to you. There is scarcely an individual that knows that you have ever been reproved. You have felt afraid to let matters come out as they are. You must change your course, and come into a different position. You have been easily irritated. You have let your tried feelings run away with you. You have destroyed your own influence, and cut and hewed to the right hand and the left and wounded others and your own soul. You have been very set and willful and very unwilling to confess your wrongs in this state. May the Lord open your eyes to see clearly, is my prayer.

Lt 17 1859

Friends at Roosevelt

Hubbardsville, New York

October 28, 1859

Dear Friends at Roosevelt:

I have a duty to do to free my soul in writing you.

While at Dartmouth, Massachusetts, the state of the cause of God in different places was shown me, together with the different influences that have been exerted among the churches. I have been shown that wrong teaching and Satan's taking advantage of different temperaments, have placed things in a very discouraging situation in this state. O the sad, sad work that has been made!

I was shown at Dartmouth that the wrong instruction and influence that have been given in Roosevelt have not yet been swept away, but cleave to some like the leprosy. I saw that there was no need of the confusion that is there. Satan is unwilling to have wrong corrected in that place. I saw that there have been burdens and exercises there that the Lord did not give.

After the message to the Laodiceans was given, some thought others were not as zealous in repenting as they should be, and instead of taking care of their own souls' interest, they began to be burdened and to reprove and bear down upon their brethren. This was not their work; and while they were thus engaged they got into a worse condition than those whom they were

reproving. I saw it was an individual work. "Be zealous and repent." [Revelation 3:19.] One is not to repent for his brother or sister, but for his own wrongs. Some have looked at and watched others and thought they were not moving fast enough—they did not move just to suit their idea of right—and impressions and burdens followed that God did not dictate. There was a bearing down upon others, binding burdens upon others that they should not bear.

I saw that the Lord had shown sufficient to correct these evils, but with some there was an unwillingness to be corrected, and a tenacious holding on to these burdens and reproofs that the Lord was not in. I saw that individuals were looking back and seeking to straighten out the difficulty and select this impression or that burden to be of God. I saw that they had not wisdom to do this. They are just as liable to cherish an error or a wrong as the right. It was all darkness, their cutting and hewing, attending to others' consciences instead of their own, endeavoring to keep their brethren straight and neglecting their own souls.

They will have to yield that experience back there. It is impossible for them to separate the right from the wrong. They should lay it to one side and commence anew. God is just as willing to give them again all the good they had back there. But some have taken the position that if they yielded that experience they should have to give up their whole Christian experience. This does not follow. The Lord has shown them to be wrong, and the safest course for them is to give up that wrong.

The Laodicean message was of God, but you were deceived as to the work accomplished by the message. There was not time given for the angels to do their work, there was not time given for the development of character. The angels of God are waiting for character to be developed and they are weighing moral worth.

I saw that the great care some have had of Brother Ross is uncalled for. They have watched him with jealous care when they should be attending to their own souls. They are not to give account for Brother Ross's sins, but to repent of their own sins and leave Brother Ross to the care of the angels of God. They will convict Brother Ross, and as the great principles of truth are received by Brother Ross, the purifying process will go on and purge away wrongs and convict of error and he will then obtain an experience worth everything to him. But the brethren have acted just as though the salvation of Brother Ross's soul was committed to them, that they must be conscience for him and tell him just what he must do. If he follows this, his experience will be founded in individuals instead of in God.

This is not as God would have it. I saw that Brother Ross could do errands for the Lord, but his brethren are so fearful Brother Ross will get exalted that they exercise an oppressive spirit of bondage. Think ye that God's angels are all asleep? Cannot they convict of wrong? Leave them a chance to do their work, and begin to search diligently your own hearts. Self is not dead yet with many. Correct your own wrongs, and what if Brother Ross does become exalted? You will not have to answer for his wrongs. I have been shown that you have neglected the great

principles of our faith, to descend to little particulars, finding fault with others. Begin to work in your own hearts, to set in order your own house.

Brother and Sister Chapel and Brother and Sister Arnold have not understood the work of the Laodicean message, and they must search carefully and correct the evil. Others were engaged in the same work in the same spirit but I do not recollect them. You must leave the tangled mass and now dwell upon the great principles of our faith. Satan has been unwilling that you should understand this matter rightly. The Lord has been showing that things were not right for about two years, and yet you are all in blindness and plunging further and further into difficulty.

At Pennsylvania the state of things in New York was shown me, especially Roosevelt and vicinity. Everything was shown that was needed to correct the evil. But in Ohio again these things were presented before me, and I saw the influence Brother Rhodes had exerted, his wrong course, etc., and that it would be some time before its influence would wear away and these wrongs be corrected. I saw that the same spirit existed there at Roosevelt, and was pointed back to where Brother Truman Finch was connected with these things and saw that what he had to do was to correct his wrong course and remove the influence he had cast.

And at the same time I saw that the wrong course of the church at Roosevelt had not yet been corrected and confessed. There was a great fear that if confessions of wrongs should be made, it would build up those who were thought to be wrong on the other side, and for fear of this there has been a scinching, a shrinking from duty, that should have been immediately attended to when the message was given in Ulysses. But some were too generous, gave what was designed for them to their brethren, and have passed on, not making thorough work, until they have had less and less disposition to acknowledge their wrong course.

At Dartmouth, Massachusetts, the state of the church in this state was presented before me again, especially the church at Roosevelt and vicinity. They were all tangled up because there was a disposition with some to maintain that God had led them when He had not. I saw that the Lord had borne long and patiently with the church there, but the angels are grieved, God's cause wounded and reproached. And I saw that God will not move on many hearts to receive the truth while there is no strength in the church to nourish them. They are standing directly in the way of the work of God, are growing blinder and blinder in mind and more subject to the temptations of Satan. More labor has been spent on the church in Roosevelt than on any other church in the state of New York. They will have to make thorough work and manifest a repentance that needeth not to be repented of, and then the stain will begin to disappear from Roosevelt.

I saw you should print on your heart and memory the testimony given at Ulysses. Confess your own individual wrongs, make no reference to the wrongs of your brethren, and then cry to the Lord earnestly for wisdom. Wait on the Lord and where you do not now see things clearly, you

will; light will break in. Gather with the angels of God instead of scattering. Be pitiful; be courteous. Have bowels of compassion for your brethren.

But it has been so different. There has been a blaming, an excusing of self, an accusing spirit against brethren. The third angel is bringing up God's people, elevating them, and fastening their minds and their affections on their eternal interests. A harsh, accusing spirit must be removed from the church before the church can flourish and exert a saving influence.

In haste.

Lt 18 1859

Naramore, Doctor

April 14, 1859

We often think those who serve God have many more trials than the unbeliever, and that the path marked out for them to travel in is rugged, and they must deny themselves of many pleasures in order to travel it.

Last Sabbath I was led to compare the life of the sinner with the life of the righteous. The sinner does not desire or care to please God, therefore can have no pleasing sense of His approbation. But does the sinner enjoy his worldly pleasure and enjoyment unalloyed? O no. There are times when the sinner is fearfully troubled. He fears God but does not love Him.

Are the wicked free from disappointment, perplexity, earthly losses, poverty, and distress? Many of them suffer a lingering sickness, yet have no strong and mighty One to lean upon, no strengthening grace from a higher power to support them in their weakness. They lean upon their own strength. They obtain no consolation by looking forward to the future, but a fearful uncertainty torments them; and thus they close their eyes in death, not finding any pleasure in looking forward to the resurrection morn, for they have no cheering hope that they shall have part in the first resurrection. This is the end of the life of pleasure of the sinner.

The Christian is subject to sickness, disappointment, poverty, reproach and distress. Yet amid all this he loves God, he chooses to do His will, and prizes nothing so highly as His approbation. In the conflicting trials and changing scenes of this life, he knows that there is One who knows it all, One who will bend His ear low to the cry of the sorrowful and distressed, One who can sympathize with every sorrow and soothe the keen anguish of every heart. He has invited the sorrowing one to come to Him for consolation. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28.

Amid all his affliction, the Christian has strong consolation. And if God permits him to suffer a lingering, distressing sickness before he closes his eyes in death, he can with cheerfulness bear it all. While he communes with his Redeemer you often see his countenance radiant with joy, while he contemplates the future with heavenly satisfaction. A short rest in the grave, and then the Lifegiver will break the fetters of the tomb, release the captive, and bring him from his

dusty bed immortal, never more to know pain, sorrow, or death. O what a hope is the Christian's! Let this hope of the Christian be mine. Let it be yours. Hope, and we will ask no more.

Many speak of the life of the Christian taking away from us pleasures and worldly enjoyments. I say it takes away nothing worth saving. Is there perplexity, poverty, and distress endured by the Christian? O yes, this is expected in this life. But is the sinner, of whom we speak as enjoying the pleasures of this world, free from these ills of life? Do we not often see them in deep perplexity and trouble? Do we not often notice the pale cheek, the racking cough, indicating consumption? Are they not subject to burning fevers and contagious disease? How often do we hear their complaints of meeting with heavy losses of worldly goods! But these troubles are overlooked.

Christians sometimes think they have a hard time and that it is a condescension in them to lay hold of unpopular truth and profess to be Christ's followers, that the road seems hard and that they have many sacrifices to make, when in reality they make no sacrifice at all. If in reality they are adopted into the family of God, what sacrifice have they made? Their following Christ may have broken some friendship with their world-loving relatives, but look at the exchange—their names written in the Lamb's book of life, elevated, yes greatly exalted, to be partakers of salvation, heirs of God and joint heirs with Jesus Christ to an imperishable inheritance. Shall we call it a sacrifice on our part to yield error for truth, darkness for light, sin for righteousness, a perishable name and inheritance upon earth for honors that are lasting, and a treasure undefiled that fadeth not away?

Even in this life, the Christian has One upon whom to lean for support, who will help him bear all his trials. Yet the sinner has to bear his trials alone. He goes down into the grave suffering remorse under darkness, bound by Satan, for he is his lawful prey.

It does seem to me that if there is any one who should be continually grateful, it is the follower of Christ. If there is any one who enjoys real happiness, even in this life, it is the faithful Christian. We will rejoice in Jesus Christ. We will live in the light of His countenance.

May the Lord ever give us a lively sense of the great sacrifice that has been made for us, and then present before us the inheritance purchased for us by that dear sacrifice; and may our vision be clear to dwell upon and appreciate the reward and excellent glory prepared for the faithful.

If we appreciate or have any sense of how dearly our salvation was purchased, anything which we may call sacrifice will sink away into insignificance.

Lt 19, 1859

Chamberlain, Sister

Newport, New Hampshire

October 4, 1859

Dear Sister Chamberlain:

Duty compels me to write you a few lines. About one year ago when we visited the East, things were in great confusion. We were obliged to see things in the utmost confusion and suffered much in mind on account of this wretched state of things. I was shown in vision while at Clinton the cause of this confusion. At the same time I was shown that it would be of no use for Brother Barr to travel among the churches East, for he could not do them good; that he had better be laboring in a humble way, working with his hands, than to do this; and that he possessed too much dignity, etc.

While at Dartmouth, Mass., a few weeks since, again the power of God rested upon me and I was wrapped up in a vision of God's glory. In that vision I was shown the state of things in Connecticut, in Massachusetts, in Maine, and in New York City. My soul was wrung with keen anguish as I saw the state of things. I was shown that the ministers, or those who professed to be servants of God, had caused much of this sad state of things for lack of real spiritual intelligence. Ministers of God should understand their work and their calling. They should not give the least influence to a hurried, fanatical spirit.

I saw that Brother Barr had done this, and when the message to the Laodiceans was given, a hurried fanatical spirit came in and burdens and exercises were had that the Lord was not in. No time was granted individuals to develop character. Angels of God were patiently waiting to weigh moral worth, and to mark the development of character. But some went ahead of the angels and were burdened and exercised because the work was not closed up at once. They did not wait patiently for the Lord to test character and to spue out the lukewarm, but took that work into their own hands; and unless they could see individuals coming up to the point they thought they should reach, they pushed them off. A fear came over them—fear to associate with the ones they thought spued out of the mouth of the Lord. Why did they not read the connection—Revelation 3:18-22? A strange, fearful, excitable, fanatical spirit came in and bore rule.

I saw that if Brother Barr had understood his duty, he would have checked this spirit at once. But he was not standing in the counsel of the Lord. I was pointed to the work in Connecticut. O, what a work! The brethren Graham were led by a wrong spirit. Those burdens and exercises they had were not of the Lord. They were in a deception. Brother Barr encouraged this, and by his words created a fearful excitement when Sister Lyman was set aside by one of these burdens. Brother Barr said, "He that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy." [Proverbs 29:1.] Who goes next? There may be hope today; tomorrow it is gone."

I was shown Sophronia C. mixed up with these strange exercises; and the burdens and exercises for Mary North and John Wilcox were uncalled for. It was not of God. They were made to believe that they had greatly sinned where there was no sin. Their thinking of marriage might

have been injudicious; further than this they were not guilty, and the treatment of Mary was cruel in the extreme. God loves Mary and John.

Then the moves Brother Barr made in your place were not actuated by the Lord. It was in his own spirit he came to you. His influence over you and the burning of those pictures and the cases was not right. I was shown that this was a loss that need not to have been. The cases could have been exchanged for something useful. And then again I saw that there was destruction of property that was not your own. It belonged to another. And if you could not conscientiously keep it you should have handed it to the owners and then you would be clear.

Lt 20, 1859

Bean, Brother

NP

September 1859

Brother B [Bean]:

I will try to write you what has been shown concerning you. I was shown that if God had called you to devote yourself to His work, when you have not a special errand to do for the Lord, you should labor with your hands the thing that is good. You can be of use in your place. You have thought the Lord had laid more upon you than He has.

Brethren should be careful, and know that the Lord has laid the burden upon men before they encourage them into the field. Even if the Lord is fitting up individuals, the brethren are in danger of hurrying them along and hurting them. They should be left to work their way through and let the Lord fit up and qualify men before urging them into the field. If God has called them they will feel the deep weight of the work upon them. Let them endure hardships, suffer some severe trials, and obtain an experience in the work. Those who are able and are not especially called of God to devote their whole time especially to the work of teaching the truth, should labor with their hands and supply their own necessities.

I have seen that those who, by the sanction of their brethren and the Holy Spirit, are set apart for the work will have something to carry; they will give unmistakable evidence of their calling. Some who think they are called of God are altogether too easy. They enter into other men's labors and build on another man's foundation.

Dear brother, you have mistaken your calling—it is not to travel and preach. You cannot command attention, you cannot hold a congregation. If the Lord had called you to the work of teaching He would have qualified you for the work. It is a great thing to stand between the living and the dead. It is a great thing to feel the burden of souls and to move judiciously and with wisdom as a servant of Jesus Christ should. You have moved too fast and accomplished but little. In the absence of ministers you can move forward to administer baptism if it is necessary, or attend to the ordinances of the Lord's house. You should hold yourself in readiness to

advocate the truth whenever you can. This is the duty of every one who has an understanding of the truth. All should glorify God and seek to save their fellow men in whatever circumstances they are placed.

I saw it was a fact that the brethren, instead of the Lord, were calling men into the gospel field. You have not been called of God to give yourself to the work of teaching the truth. You can do errands for the Lord. There are places and times where and when you can help in the work of God; but this is no evidence that God has laid on you the burden of teaching. The Lord did not call you to travel in Massachusetts. Your call to journey there was of no higher authority than your brethren. You cannot get the ears of the people. You are not fitted for the work. And there are others who have been thinking the Lord has a work for them to do to teach the present truth, but they are mistaken in this matter. If they should go, they would be self-made messengers.

Lt 21, 1859

Evans, Brother

September 1859

Brother E [Evans], I was shown in vision you could do errands for the Lord, but it would be of no use for you to travel extensively, for you cannot be a thorough laborer. You have not judgment and wisdom to fill the place of God's servants—who are chosen to teach the present truth and give themselves up wholly to the work—are required to fill. You are not judicious, not careful that your influence and your words tell on the right side. You are not fitted to direct in church matters or to officiate in church trials. Your influence would tend more to draw matters into perplexity than to get out of difficulty. You are not called to travel all the time, or give yourself wholly to the work. You can at times do good in talking the truth where the way opens, but know that the Lord is with you and that He sends you to a place before you go. Every one of us is in duty bound to let his influence tell for the truth and advocate it wherever there is an opportunity.

You should not, I saw, give up entirely the idea of laboring with your hands, even if you suffer some inconvenience and unpleasant feelings. You are afraid of your strength. You lack ambition to labor, and should seek God for strength to labor if you lack strength.

There will have to be a great reform with some in Vermont. The idea that many have that the Lord has called them into the vineyard will have to be given up. The enemy is at work in this matter. You have thrown too much burden upon the church. Exercise more, care for your own family and leave not all that heavy burden for the church while you are eased.

Lt 22, 1859

Phillips, Brother

Roxbury, Vermont

October 10, 1859

Dear Brother [Phillips]:

I was shown that you have the gift of exhortation. You can do good, but you let feeling govern you too much. You should lift when the work goes hard.

I was shown that you are not called to devote your whole time to exhortation, but can fill in here and there. When you are not especially engaged in this work of God you should be economical of your time, and should not seek to be eased while others are burdened and have all that they can do to get along. Your time should be spent to glorify God. It has troubled the minds of many that some are eased while they are burdened.

Those who have property have a duty to do to dispose of their means to God's glory, but the burden does not rest alone upon them. Many of them have acquired their property by hard labor. They used their strength lent them of God, to obtain what they have. Responsibilities rest upon them to dispose of their means in a right manner to honor God. And those who have strength of body should use their time and strength to God's glory, and provide for themselves, and do even more than this. They could bless others by advancing the cause of God with the means earned by the sweat of the brow. They should not live upon the bounty of others, but be diligent in business, fervent in spirit, serving the Lord.

Lt 27, 1859

Peabody, William

Regarding James White as a Leader

I was shown that God would reward those who will bear responsibilities and with energy push His work forward and stand in the forefront of the battle. God will choose those who will venture something in His work, but there are those who will not fill the place that God would be pleased to have them fill.

I saw that God had chosen James to fill an important place, and has made him His agent to forward His work. I saw that God had made him a burden-bearer from the commencement of his work since 1844. God thrust him out that he should obtain an experience to fill the place He designed for him to occupy, as one to manage in His cause to forward the work. In order to do this he has had to take responsibilities and to risk something on the success of this message.

God would be pleased if others would feel the same interest and move with the same energy, but they will not venture. I saw that God was displeased with those who do not take the burden themselves, and then stand ready to murmur at the one upon whom He lays the heavy burden. I saw that if others would come up and bear the burden he has borne for years, and venture all—life, health, strength, time, everything—to push this work ahead, trusting alone to the success of this message, then God would relieve him from such heavy responsibilities. God has made him His agent to stir up to zealous action.

I saw that the blessing of the Lord has rested upon every essential move that has been made to advance His cause and steadily has the work progressed, and one difficulty after another been surmounted. It is because God's hand was in the work.

I saw that some do not realize that selfishness is at the bottom of their murmuring. God's humble instrument moves too fast for their faith, and his venturing out as he has done has reproved their slow, unbelieving pace. And there has been satisfaction taken in watching and finding fault. Hints have been thrown out, doubts expressed, which have had their influence. Those responsible were at fault in this. Their faith was not strong enough to keep pace with him. Had they the strong faith and self-denial that they should have, those who have the ability and means might do a great deal in stirring up the people of God, and if they would venture out and risk something in the result and success of this message, it would inspire faith in the hearts of the remnant and there would be activity and zeal in pushing forward this great work.

I was shown that the work was not left in the hands of James or any other one upon earth. Angels of God have charge of the work, and they counsel and direct the people through chosen agents and thus the work moves forward. I was shown that God in His own wise providence raised James above dependence and want that his testimony and influence might not be crippled by the galling sense of dependence. God will use him as His instrument to speak with freedom, independent of man, and in His strength and Spirit raise his voice, and with his example call upon the people to arouse and with energy to assist with their substance, their influence, ability, and judgment in moving forward this great work. And any that wish to be convinced can be, that it is not from selfishness or to obtain any advantage for himself that he pursues this course. His object is to advance the work of God, which is dearer to him than life.

I saw that God will have a voice to speak in the Office and in His cause. I saw that it was easier for those who look on to complain and find fault than to suggest and lead in a better course. It is very easy and cheap to suggest doubts and fears, but it is not so readily undertaken to tell what shall be done. I was pointed back and saw that amid all the hatred and devices of Satan, God had spared the life of James, although Satan has pressed him sore to take it away. A few years since the Lord wrenched him from the enemy's grasp and from his power, and raised him up still to act for Him, to walk out on his faith, to be a succorer to the needy, and to strengthen and uphold His servants whom He has called into the field. I saw that God had stayed him on the right hand and on the left, that he should not go to extremes, and He has inspired confidence in the hearts of the remnant generally to confide in his integrity and judgment.

This has not been the work of man, but the marks of God's hand are seen in it all. His work will go forward. God will choose simple instruments to carry forward this great work, but they only carry out the mind and will of the great Master at the head of the work.

Lt 28, 1859

Byington, Brother

Battle Creek, Michigan

Dear Brother Byington:

James did not let me see the letter you wrote. He meant to conceal it from me, but by accident he let drop a word which caused me to closely inquire into its meaning. To satisfy me he told me as well as he could remember what was in the letter. Brother Byington, I felt grieved.

In my letter to you I felt deeply. I was very cautious that not a word I should say should wound, but that the facts should be related as simply as possible, and they cut. I knew if you realized the matter as it was shown me, you would nearly despair, and with strong cries and humble repentance you would seek the forgiveness and favor of God.

You speak of my publishing you. The only answer I can make is, If God should say, Hold up Brother Byington's case and warn others lest they fall into a like snare, and through love of this world yield their sacred obligations to God and the truth, you might see your case then published; and I would lift up my voice as a trumpet and cry, "Beware, beware. Love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him." [1 John 2:15.]

God is no respecter of persons. He does not bow to man's pride or shape His course to fit man's convenience. He is high and lifted up, and man must bow and yield continually to His will, and shape his course in accordance with the will and mind of God. If any one stands in the way of the work of God, He will lift him out of the way in His own good time, and as He does this it will not be done to suit the pride of the individual, but to speak a loud and effectual warning to others.

This world is in your heart, and to it you have sacrificed your noble calling, which, if followed out, would elevate you above the world and fix your grasp upon immortal treasures.

God forbid that I should dishonor Him by crying, Peace, peace, when there is no peace. We have not a temporal millennium in which to do this last closing work. May the Lord arouse me and breathe upon me His Spirit, and give me energy and zeal to do all in my power to save souls.

I saw, Brother Byington, that the greatest cause or reason that has led you to doubt its being duty for you to leave New York was temporal things. You had an income there that you do not have where you are, and if you do for the cause, you have to sacrifice. As yet you have not known what it is to sacrifice. I was shown this:

Who gave you what you have? Who gave you strength and judgment to acquire it, that with it you might do good, aid in His work, and advance His glory? I saw that the finger of God could quickly touch you, and like Job you [could] be stripped of everything.

I saw that Satan was leading your mind to look upon the dark side, to encourage doubts and unbelief and to live under a cloud. In reality you have nothing existing around you to be the

least excuse for your keeping your mind in gloom and unbelief. You have not a family of little children dependent upon you, and you are free from cares that many are perplexed with. God is displeased with you. If you were even brought down to be a common day laborer, having nothing upon which to depend, there would be no excuse for such sadness, such murmuring and gloom. You would not in that case have half the anxiety and trouble you do now, and you would be in no worse position than many of God's servants.

God is not partial. His ways are equal. I wish the curtain could be lifted and you could see your condition as it is. I was shown that your feelings have been wrong towards James. Since that house was purchased for Brother Bates to live in, you have been sinking. You have given way to the enemy and looked with suspicion upon James' motives concerning that matter. You ought to have been foremost in the matter, and cheerfully, gladly helped in getting a home for him, instead of having the least trial in the matter. God's ways are equal. He does not require one to sacrifice everything and another to make no sacrifice at all.

God's eye is upon all these things. He reads the motives of all, and it is written in the book. God suffered you to be tested to discover to you that selfishness existed in your heart. You have let this matter pass along with a bitter root springing up in your heart to trouble you. The enemy has managed to keep you in a constant hurry that you may have no time to devote to God. All the best of your energy and strength has been spent in your own service.

I was then shown that God will reward those who will bear responsibility, and with energy push His work forward and stand in the forefront of the battle. God will have those who will venture something in His work. But there are those who will not fill the place that God would be pleased to have them fill.

I saw that God had chosen James to fill an important place, and has made him His agent to forward His work. I was pointed back to the commencement of the work and was shown that God thrust him out that he might obtain an experience to fill the place He designed for him to occupy as one to manage in His cause, to forward the work, to take responsibilities, and to risk something on the success of this message. God would be pleased if others would also feel the same interest and move with the same energy. But they will not venture.

There are those who have excellent ability and judgment, and exercise it in the things of this world. The children of this world are wiser in their generation than the children of light. I saw that when the children of this world are adopted into the family and service of God, they do not generally turn their judgment and wisdom to a good account in spiritual matters. They exercise good judgment in temporal things but get the impression that God's cause will take care of itself. That judgment and wisdom lent them of God for a high and noble purpose is perverted, put to a wrong use. God is displeased that those who have so much energy and zeal in worldly matters have but little weight or responsibility of His work and manifest but little energy in His cause. They will not venture or risk much, for they lack strong and active faith in the success of this message.

I was shown that Brother Byington, Brother Fletcher, and Brother Smith have looked with suspicion and distrust upon James because he ventured out to do so much. They shook their heads doubtfully, thought he was going too far, moving too fast. I saw that if these should have their will and their way how the work should move, how it should progress, it would not move at all. Their fears and doubts and lack of energy would cause the work to stand still. The spirit with which they move in the work would be scattered through the body, and feeling would have much to do in governing the work. At times the pulse would beat quick and strong, and then again the feelings would change and the pulse beat slowly and feebly, so it could scarcely be perceived that they moved at all. I saw that those who are not willing to help bear the heavy burdens should not hinder and cast on their own weight to add additional burdens and to clog the work.

I saw that it was a sacrifice for Fletcher and Martha [Byington] to care kindly for Thomas as they did. They will not lose their reward, for he is precious in the sight of God, and every kind and generous act to that suffering disciple is remembered in heaven. It is written in the book, and the different ones whose interest, sympathy, and faith was aroused for him have not labored in vain. Every such golden privilege improved will prove for their own advantage in the end.

I saw that there has been a watching to see if there was not a failure in the management of the work, and if it does not come out as expected, some take advantage of it and make as much of it as possible. God has been displeased with these things.

I was pointed back to Moses and saw where God placed him. He occupied a prominent position. Aaron and Miriam murmured against Moses and talked with each other upon the matter. They were jealous of Moses, thought he took too much upon himself. God's anger was kindled against them. I saw that God was displeased with those who do not take the burden themselves and then stand ready to murmur at the one upon whom He lays the heavy burden. I saw that if others would come up and bear the burden he [James] has borne for years, and venture all—life, health, strength, time, everything—to push this work ahead, trusting alone to the success of this message, then God would release him from heavy responsibilities and burdens. But as yet God has made him His agent to stir up to zealous action, and I saw that His blessing has rested upon every essential move that has been made to advance His work, and steadily has the work progressed and one difficulty after another has been surmounted. It is because God's hand was in the work.

I saw that some do not realize that selfishness is at the bottom of their murmuring. God's humble instrument moves too fast for their faith and his venturing out as he has done has reproved their slow, unbelieving pace. And there has been satisfaction taken in watching and finding fault. Hints have been thrown out, doubts expressed, which have had their influence. They were at fault in this. Their faith was not strong enough to keep pace with him. Had they the strong faith and self denial that they should have, those who have the ability and means might do a great deal in stirring up the people of God, and if they would venture out and risk something it would inspire faith in the hearts of the remnant, and there would be activity and

zeal in pushing forward this great work. I was shown that the work was not left in the hands of James or any other one upon earth. Angels of God have charge of the work; they counsel and direct the people through chosen agents, and thus the work moves forward.

I was shown that God in His own wise providence raised James above dependence and want, that his testimony and influence might not be crippled by the galling sense of dependence. God wants to use him as His instrument to speak with freedom, independent of man, and in His Spirit raise his voice and with his example call upon the people of God to arouse and with energy to assist with their influence, ability, and judgment and substance in moving forward this great work. And any that wish to be convinced can be, that it is not selfishness or that he may be advantaged himself that he pursues the course he has, but that his object and aim is to advance the work of God which is dearer to him than life. I saw that God will have a voice to tell in the Office and in His cause.

I saw that it is easier for those who look on to complain and find fault than to suggest and lead in a better course. It is very easy and cheap to suggest doubts and fears, but it is not so readily undertaken to tell what shall be done. I was pointed back and saw that amid all the hatred and devices of Satan God had spared the life of James, although Satan has pressed him sore to take away his life. God has wrenched him from the enemy's power and raised him up to still act for Him, to walk out on his faith, to be a succorer to the needy and to strengthen and uphold His servants that He has called into the field. I saw that God had stayed him on the right hand and on the left, that he should not go to extremes, and He has inspired confidence in the hearts of the remnant generally to confide in his integrity and judgment. This has not been the work of man, but the marks of God's hand are seen in it all. His work will go forward. God will choose simple instruments to carry forward this great work, but they only carry out the mind and will of the great Master at the head of the work.

Lt 30, 1859

Dear Friends

Enosburg, Vermont

October 12, 1859

Dear Friends:

We have just arrived at Brother Saxby's, a wealthy, homespun farmer; he is an Englishman, came into this country with nothing, is worth now somewhere about three or eight thousand.

We are very tired. [We] were awake this morn at three o'clock, arose at four, took breakfast half past four and were on our way to Northfield at five o'clock A.M. Brother Howard carried us with his team seven miles to Northfield; took the cars for St. Albans. Arrived at that place [at] half past 11 A.M. and found Brother Augustin Bourdeau and Bro. Saxby waiting with easy teams to take us fourteen miles to Brother Saxby's. We tarry here tonight, tomorrow we leave for

Augustin Bourdeau's, who lives two miles from this place. Shall tarry there until Friday and then he will take us in his carriage ten miles farther to the meeting (to Berkshire).

I will now go back to give you a little history of the meeting. Meetings commenced Friday afternoon. We arrived at Roxbury Thursday noon. Next morn early one of Brother Pierce's sons was at the door of Brother Grant with a team for to take us to his father's. It was climbing a mountain half a mile long. We visited at Brother Pierce's until noon and then went back again to Roxbury about three miles. Was obliged to shut myself from the company to write.

Sabbath morn it was very stormy. We had a snow storm and there fell above one inch of snow. Our congregation was quite large, and attention good. Sunday nearly all of Roxbury was out, the large court house was filled, and there was the deepest attention and interest. We had a good interview with old friends but so many wanted advice upon this matter and that, and I had so much writing to do to individuals, at the close of the meeting I was more exhausted than I had been to any previous meeting. My head was in a complete whirl.

James had good liberty in preaching. He talked three times Sabbath, and twice Sunday. I followed in exhortation. I had great freedom in talking upon faith, that faith and feeling should not be confounded together. They are distinct as the east is from the west. In the darkest hours it is then we should exercise faith, and not suffer our feelings to govern us, but press our faith through the dark clouds to the throne of God and claim the blessing of Heaven. When our faith grasps the blessing then the blessing is ours, for our faith has got hold [of] it, and when our faith brings the blessing down to us—when the dark clouds scatter and divine rays of light from Jesus illumine our darkness—then it is no more faith; it is feeling. The evidence has come and it is feeling that has swallowed up the faith. This view of faith and feeling seemed to enlighten some minds and we had a most powerful conference meeting. Brother Pierce talked with great freedom and power, also Brother Phillips. Brother Pierce exhorted and appealed to his townspeople and neighbors with power. He appealed to those with whom he had been engaged in business and in civil matters together and entreated them to examine the truth of the Sabbath.

Our meeting ended well, leaving a good influence. Monday we visited Brother Pierce's family but was obliged to write nearly all the time while there.

Tuesday morn we parted with Brother and Sister Hutchins, Brother and Sister Sperry and went into Roxbury three miles, took dinner, packed our trunks and then Brother Howard took us up to his house about four miles, one mile was up a mountain a mile long. Next morn we awoke at three and took breakfast at four. At five o'clock A.M. Brother Howard helped us to Northfield seven miles with his team. Then we took the cars for Enosburg [and] arrived there at 11 o'clock A.M. Found Brother Cornelius Bourdeau waiting for us with two teams. James and self took one, and he the other and we rode 14 miles to Brother Saxby's quite comfortably. But here again we had to climb mountains. In every direction we have yet traveled since we entered Vt. we have had to climb mountains.

Yesterday morn we came to Bro. Bourdeau's. Today we leave for Berkshire, but it rains now and we shall wait until it clears off. Excuse my scribbling Martha. Much love to your parents and brothers. I would say Martha, Edson has new stockings somewhere at home in that old chest or in that basket of stockings. Don't let him want for anything.

Write us a long letter at Lapeer.

Lt 31, 1859

Pierce, Brother and Sister

Battle Creek, Michigan

February 21, 1859

Dear Brother and Sister Pierce:

I can write but a few lines, and will come right to the point. I am getting out a book and relating a little of my experience. If you could give me a little the particulars of your wife's state when she was despairing, and when she attended the Wolcott meeting, please give fully the effect of the vision upon her—the influence of them.

We are all as well as usual now. The Lord has wrought for us. Father and Mother White are living with us. They have embraced the Sabbath and are coming right along into all the present truth. The Lord has truly wrought for us, and we will praise His dear name.

The church here seem to be rising. I feel more anxious desire for holiness and an entire conformity to the will of God than ever before. I want my ways right in the sight of God.

Dear Sister Pierce, you must not be discouraged, trust in God. His watchful eye is over you; His ear is ever open to your cry. If the clouds envelope you, don't be discouraged. Then call to mind the lovingkindness of God and then believe He will not leave you to sink. His own strong arm will be reached down and lift your head above the cloud and reveal to you His own lovely face and fill you with earnest desire for His image to be reflected in you.

Lt 32, 1859

Smith, Brother and Sister Cyrenius

Battle Creek, Michigan

July 9, 1859

Dear Brother and Sister [Cyrenius] Smith:

Since having the conversation with you last Thursday I have been burdened. A heavy weight is upon my spirits, and I have felt strongly convicted that I was wrong in trying to explain the vision I sent you. That is not the work God lays upon me. It is to give to others what He has

given to me, and then, if they cannot see everything in the vision, let them humble themselves before God, search their own hearts, try their motives, plead and agonize with Him until they can see. This I have seen in times past was the right way. I have departed from it and am sorry.

In this last vision I was shown that if you had fully believed and acted upon the vision given before, there would have been no necessity for this last one. But the first vision has not been heeded. It had not that effect upon you that God designed it should. I am strongly convicted that I have explained much of the force of the vision away, and it has not accomplished what God designed it should. It is the last time I shall undertake such business. It is a serious matter to lessen the effect of the vision in the least. We are doing up work for eternity, and I must meet what God has committed to me. If I have not discharged my duty faithfully, mine will be a sad fate.

I know from the conversation we had that you do not understand yourselves in the light in which you were shown me. Things which were plainly presented before me you could not understand. It is my duty to put the matter in as clear a light as possible before you, and the work of making you believe it belongs to another. It is not my work, and I shall never again be drawn into it.

I know you do not see this matter as it is. I saw that there was selfishness in many things in you both, that must be corrected. Since I saw you I have dwelt considerably upon what I have seen, and the clearer the vision comes to my mind the more convinced I am that you are certainly blinded about yourselves. In regard to Brother Czechowski, selfishness was in both your hearts. I am not mistaken in this matter. Perhaps you do not see it so, but God regards it so. Dig deep, I beseech of you. I have not the least personal feeling in this matter. I dare not say peace, peace, when there is no peace.

I have seen that Sister Cranson has not received from you that heartfelt sympathy that her case required. You have not made her case your own. You have seen and felt deeply the wrongs in her children but have not half felt the wrongs in your own. Her heart has been desolate and lonely, her loss is a living loss. But few have had any just sense of her loneliness and discouragement. I saw that a difference should be made between her, a widow, and others who are differently situated. Her husband wore out his life and died at his post. He had perfect confidence that if his wife and his children could live near you, your influence would be saving, and your sympathy and care would partly make up the loss they would sustain. You have failed in some things. A heavy responsibility rested upon you in this matter. It has not been borne as it ought to have been.

I saw that God has His eye upon the widow and fatherless. Sister Cranson has often distrusted God, her faith has been weak, she has had too much pride, but if many who now see her lack were placed in her condition, they would not do half so well as she has done. I saw that widows whose husbands have devoted their strength to God and have fallen in their work should be

regarded in a different light than even other widows. A duty rests upon the church in this matter and great care should be taken to help strengthen the widow in her affliction.