

Ellen G. White 1860 Letters

Lt 1, 1860

White, Henry; White, J. E.

[Anamosa, Iowa]

My Dear Henry and Edson:

It is almost dark. I can write but a few lines this evening. I wish this to be put in the Office tomorrow. I was glad to learn that you had been to visit Mrs. Folts, and that you enjoyed the visit.

Dear children, I am very anxious that you should form good characters, that you should overcome obstacles, and obtain victories yourselves. Study your own temperaments. Learn your own faults, and what makes you feel unpleasantly and unhappily afterward, and then shun the cause. Especially do I as a mother charge you to be kind and forbearing, yielding to, and loving, one another. This will save you many unhappy hours, many unpleasant reflections. You can be happy if you choose. You must learn the important lesson of not always having your own way, but of sacrificing your will and way to gratify and make others happy.

I know a man that is now living, who in youth had his own way, was not willing to yield his notions, and he grew up to want his own way, and carry out his own will in everything. We have been acquainted with him for quite a number of years, and he is, we think, a very unhappy man. He is irritated at once if every one does not do just as he wishes to have them. When people first see him they think that he is a good man, but when they become acquainted with him they change their minds, become tired of him, and wish he was elsewhere. He is a trial to everybody, is easily out of temper, and makes himself unhappy, and every one around him.

Now, children, if you would not wish to be like this unhappy man, you must learn to govern yourselves while young. Don't give way to fretful, unkind feelings; but remember that the Lord reads even the thoughts of the heart, and nothing is concealed from his all-seeing eye. Right acts, right thoughts, will be remembered in heaven, and every victory you gain when tempted to do wrong, every temptation manfully resisted, will be recorded in heaven. Don't forget, dear children, that evil deeds are faithfully recorded, and will bring their punishment unless repented of, and confessed, and washed away by the atoning blood of Jesus. It is easier to go in an evil way than to do right; for Satan and his angels are constantly tempting to do wrong.

But there is One who has promised to hear the needy when they cry. Go to God when tempted to speak or act wrong. Ask him in faith for strength and he will give it. He will say to his angels, There is a poor little boy trying to resist the power of Satan, and has come to me for help. I will aid him. Go stand by[2] that child who is endeavoring to do right, and when the evil angels

attempt to lead his steps astray, gently guide him in the right path, and drive back the powers of the evil one. Every one of your efforts to do right is regarded of God. Dear children, live for God—live for heaven, so that when the wrath of God shall come upon the earth, Jesus may say to the destroying angel, Spare those two praying boys, Henry and Edson White. When in temptation they prayed to me to be delivered. I have washed away their sins. Come not near to destroy them—they are my jewels, saved by my blood. I will crown them for my kingdom. I will fit them to dwell in my heavenly mansions forever. They have overcome the tempter—they have gained the victory. They shall never more be tempted, but be free and happy eternally.

Dear children, will not such a precious commendation from Jesus be worth a great deal more than for you to have your own will here, and to give up to sin and temptation, and to have no thoughts of God or heaven, and make those unhappy around you, and at last be separated from Jesus, destroyed with the wicked, and miserably perish from the earth? Is not heaven worth making an effort for? Oh children, reflect seriously, soberly; and remember if you are saved at last you must form a character for heaven. I will leave this matter with you for you to ponder upon.

In all you do, be faithful and thorough, even if it takes you longer. Learn to be steady and persevering. Have a purpose in all you do, and carry out that purpose.

Your affectionate Mother.

Lt 2, 1860

White, W. C.

March 3, 1860

Dear Willie:

I have just finished a letter to your brothers, and will write a few lines to you. I should so love to take you, my sweet Willie in my arms; but no, this cannot be. But I hope we shall be returned home safely that we can see you all again in our own happy home.

Willie, you must be a good boy. You must overcome an impatient spirit. To be impatient is not to be willing to wait, to want everything you desire in a moment. You must say to yourself, I'll wait. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." [Proverbs 16:32.]

Willie, if you would be happy, you must rule well your own spirit. Be obedient to Jenny, love your brothers and be good all day, and the Lord will love you. Every one will love you.

Willie, dear boy, you have been our sunshine, and Oh how I prayed that you might always be the same pure, sweet Willie. Try to do right. Be kind, be patient, and loving. The Lord loves little children and when they try to do right, He is pleased with them.

When you go to your grandfather's, you must not act rough and boisterous, but gentle and mild. When the boys go to the office, you must try to not be lonesome. Make yourself contented and happy. Don't fret, but learn to be patient, my dear boy. We love you very much and will now say good-by for the present.

Your Mother.

Lt 3, 1860

White, W. C.

Iowa City, Iowa

March 14, 1860

Dear little Willie:

We have not forgotten you, my dear boy. When we see other little children around, we long to get our little Willie in our arms again, and press his little soft cheek and receive his kiss. In about five weeks we shall be at home again, and then, Willie, we will work in the garden and tend the flowers, and plant the seeds. You must be a good, sweet, little boy, and love to obey Jenny and Lucinda.

Give up your will, and when you wish to do anything very much, inquire, Is it not selfish? You must learn to yield your will and your way. It will be a hard lesson for my little boy to learn, but it will in the end be worth more to him than gold. Learn, my dear Willie, to be patient, to wait other's time and convenience; then you will not get impatient and irritable.

The Lord loves those little children who try to do right and He has promised that they shall be in His kingdom; but wicked, naughty children, God does not love. He will not take them to the beautiful city, for He only admits the good, obedient and patient children there. One fretful, disobedient child would spoil all the harmony of heaven.

When you feel tempted to speak impatient and fretful [words], remember the Lord sees you and will not love you if you do wrong. When you do right and overcome wrong feelings, the Lord smiles upon you. Although He is in heaven, and you cannot see Him, yet He loves you. When you do right [He] writes it down in His book; and when you do wrong, He puts a black mark against you.

Now dear Willie, try to do right always, and then no black mark will be set down against you and when Jesus comes, He will call for that good boy, Willie White, and will put upon your head a wreath of gold, and put in your hand a little harp that you can play upon, and it will send forth beautiful music, and you will never be sick, never be tempted there to do wrong, but will be happy always, and will eat of rich fruit and will pluck beautiful flowers. Try, try, dear boy, to be good and do right.

Your dear Mother.

Lt 4, 1860

Waggoner, J. H.

Battle Creek, Michigan

April 14, 1860

Dear Brother Waggoner:

While in Iowa some things were shown me in regard to messengers and their wives. I was shown in regard to your home troubles and was shown that it was very wrong for you to curse the churches with your wife, when she is in total darkness, without a ray of light, and your usefulness is destroyed by carrying such a body of darkness with you. The Lord frowns upon her course continually. And even when at home she makes you a weak man and then to travel with this shackle and clog with you, it is wrong, and it would be better for you to leave the gospel field entirely than to take this course and carry with you death and a medium for Satan to work through.

I have been shown that unless messengers take a decided stand and rise above the influence of their unconsecrated companions, it were better for the cause for them to cease laboring in the gospel field. I saw that your oldest boy was nearly ruined. He is naturally a good-hearted boy, but is not restrained, and his ways are evil and bad habits are growing stronger upon him. His every fault has been excused by his mother, and you have not realized the necessity of his being under strict discipline. He is allowed to follow his own way, grow up in idleness, and with his passions unsubdued. You, Brother Waggoner, will be accountable for this. Long since you should have put him under a guardian where he should have been taught industry and been under strict discipline.

You have tried every means in your power to remove every cause of fretfulness from your wife. You have made every effort to please, but in vain. She is a medium for Satan to work through, to destroy your influence. The influence of her continual fretfulness and finding fault is ruinous to your children. But you must press against this blackening influence. You must decidedly rule your own house.

Lt 5, 1860

Pratt, Sister

Battle Creek, Michigan

April 15, 1860

Dear Sister Pratt:

I have been shown something I dare not withhold. In the last vision given at Knoxville, some things were shown me concerning individual cases. I was shown your case.

I saw that you lacked religion. You lack consecration. You did not come to this church right. Your husband had not kept the Sabbath. He was ignorant of the influences of the Spirit of God upon the heart. He has no divine help or strength from heaven to overcome evil habits, or obtain the victory over his besetments. He is unstable as water.

I was shown, Sister Pratt, [that] your conversation is not profitable. You converse too much and upon things that do not profit. Your conversation is too much to exalt self, [to] speak your own praise and have an high estimation of your ability. And you possess an independence of mind that is not becoming or approved of God. Your independent spirit must change and you possess the fruits of the Spirit, true humility and childlike simplicity, which would be much more pleasing to God.

You have talked to others against the church in this place. You have expected more of the church here than it was their duty to do. Had your husband been sick, an invalid, then your expectations would have been realized. But as the Lord has blessed him with health, he should possess more energy, be ready to endure hardship, and if he is not slothful in business, he can abundantly supply the wants of his family. There is a lack of perseverance and energy on his part.

And your finding fault with the church was not just or called for. Your coming here in the manner you did, called for the exercise of great patience from the church. Your children were rude and undisciplined. They were an annoyance, and the church was in doubt and uncertainty whether you were true objects of their aid or whether any duty was required of them in your case. You should realize that your coming as you did threw a burden on this church that God did not require them to bear. These things you should realize, and [you should] appreciate their efforts.

If you feel that others have not done just right, you should have patience. If you feel aggrieved or that you have been wronged, you should go immediately to the individual and with a kind spirit inform the one you think has been wrong—not hint and insinuate to others and relate the whole matter to them, and thus injure one of God's children and excite prejudice against him.

God frowns upon such a course. He cannot meet with and prosper an assembly where such things exist.

Your much talk has not been a benefit to those around you or those with whom you associate. It has proved an injury to them. It has caused barrenness of soul and darkness. There must be a great work accomplished for you before you can be accepted of God. Your husband has no religion. You are often tried, and too often speak in an improper manner to him. You talk to him bitterly, which has not had a beneficial effect. Remember, by our words we are to be justified or by our words condemned. Our acts, our deeds, are passing in review before God. Angels are

waiting to see what character we develop and all our words and acts are faithfully chronicled in heaven. Your independent spirit must be yielded, your self-esteem overcome. It must die and you be subdued by grace.

In haste.

Lt 6, 1860

Loughborough, Brother and Sister

Battle Creek, Michigan

April 15, 1860

Dear Brother John and Sister Mary [Loughborough]:

While at Knoxville some things were shown me in regard to the cause of God and especially in regard to the messengers and their wives. I was shown your connection with Carrie [Carpenter]. I was pointed back to the time when you went to Ohio and then sent for Mary and Carrie to come. George, Carrie, and Mary's going to Ohio did not have a good influence. This journey was an injury to Carrie. She has not been as humble as she was before. These things troubled the church, and they have been troubled and tried over the matter.

I saw that messengers must use the greatest caution, look ahead, and study the effect of every move, for their moves do not affect themselves merely but the whole church. I saw it was not Carrie's duty to go to Ohio. She was where God did not want her to be. Such moves destroy the confidence of the church in the judgment of those in whom they should have perfect confidence; and when doubt once enters the mind concerning a messenger's judgment, Satan takes the greatest advantage of it and causes them also to look with suspicion upon others who are called to labor for the good of souls.

Then Brother Cornell's course, in taking the means raised by the church and putting it into those worthless charts, completely discouraged the church. Their donations have been drying up. Means which they dedicated to God for the advancement of His cause they have not seen wisely appropriated, and it has caused them to look upon all their ministering brethren with jealousy and suspicion, to feel that they are not careful of means put in their hands; and they have some cause for these feelings.

I was shown that you both regard Carrie in a light that is not warrantable. Her judgment is relied upon, and she influences you too much. You have not let her occupy her proper place, but have injured her by your esteeming her more highly than she deserves.

Mary and Carrie are too closely linked together. God did not approve the close intimacy between Mary and Drusilla. It was a curse to both, and an injury to the cause. The link now existing between Mary and Carrie, God does not approve. There is a union there, hurtful to both. I saw that these minds were too much alike for one to be benefited by the other. Mary

has a set, almost unyielding will, which has proved a grief to herself and a sorrow to others. Carrie has a set will, more set than Mary's at times, and this will is not governed by reason as readily as Mary's. It is a blind will. She also has an overbearing, domineering spirit, where she can exercise it. Her propositions and suggestions have been heeded by you both, and you have yielded to almost her every wish. The wrong of this must be seen, for Brother John's usefulness is greatly crippled.

Mary and Carrie have shut themselves too much away from the church, have rather found fault with the church, have not felt union with them generally. They have encouraged this feeling in each other, rather shut themselves up to each other, which is not right. They should have associated more with the church, and when with them not wait for them to introduce and lead out on religious subjects, but lead out themselves—bear some responsibility.

I can point you to the consequences of this feeling of dependence upon each other. This linking together, this childish submitting to each other's whims merely to please Carrie, to gratify her notion, regardless of consequences. I must speak this matter all out, I dare not withhold. I was shown the time and the occasion of Teresa, that frail flower, receiving disease when it might have been avoided as well as not. You all three were sleeping in the same bed when Carrie was much diseased. You, Mary, violated the laws of health. Your little plant breathed in a feverish, poisonous atmosphere. The consequence was, it suffered, it withered, it died.

I saw that this sickly dependence upon each other is a sin. As children of God we should possess a noble independence, mixed with kindness, courtesy, and gentleness; but these set notions are despicable in the sight of God.

Then again, as the progress of disease was stayed, without consulting reason or consequences, you followed another notion and went to Moscow. Exposure again brought on the disease, which had not been eradicated from the system and it took a deeper hold of the vitals.

There must be a work accomplished for Carrie or she will surely fail of eternal life. Her will is set, but it must die; that domineering will must be subdued or God will not own her as His child. You have injured Carrie, both of you. You have felt under obligation to her when it was not due. These things have led to unhappy results and will still, unless you have a true sense of them.

Mary has felt that Carrie's wishes must be gratified at all events. Brother John was called from Indiana when he should have stayed longer, to gratify Carrie's desire in going home. Carrie set up her will in the matter, and she was unwilling to yield. She did not study the glory of God or feel a willingness to deny herself or submit her will. Mary thought Carrie's wish must be gratified. It was gratified, and as the consequence John left the very place in which the Lord had placed him, and that He wished him to remain in. It was just the time that angels were moving on hearts and the truth needed to be forced home, to lead some minds to make a decision. They were left, some were not thoroughly convinced. They decided on the wrong side. Who is accountable for these souls?

Friends in Ohio lost confidence in James because he said so much concerning your expenses there. They thought his judgment not good because they thought he sanctioned Carrie's going to Ohio, and neither Carrie nor Mary had anything to do in public. These things looked larger to them than they really were.

Now there is a work to be done. Things that look of but little consequence must be seen in their true light. I was shown a restlessness with Mary and an idea that she can only enjoy the society of two or three select friends. This is not right. Carrie has been no help to her in this matter. She has encouraged this and has been more at fault than Mary, more set, more notional. There has been a constant desire for the society of a few whom Mary and Carrie choose to associate with, and an uneasy, restless, homesick feeling if these were not about them. This is not the fruit of the religion of Jesus Christ.

A contented, peaceful mind is the fruit of undefiled religion. Pure religion's enjoyment will overcome timidity, fear, loneliness, and these set notions. God does not approbate these things. The graces of the Spirit will overcome them, and where they still exist it shows a great lack of faith and confidence in God, a lack of religion, and a lack of the purifying influence of the truth.

Again I saw that Carrie uses too much freedom in conversation with the other sex. She should be more reserved, and not be so fond of their company. Her mind is restless and unsatisfied, and she is often very unhappy and makes others so.

I have written this in the fear of God. I will close, hoping you will receive it and make straight paths for your feet.

In love.

Lt 6a, 1860

Loughborough, Brother and Sister

Battle Creek, Michigan

April 17, 1860

Dear Brother John and Sister Mary [Loughborough]:

While at Knoxville some things were shown me in regard to the cause of God and especially in regard to the messengers and their wives. I was shown your connection with Carrie [Carpenter]. I was pointed back to the time when you went to Ohio and then sent for Mary and Carrie to come. George, Carrie and Mary's going to Ohio together did not have a good influence. This journey was an injury to Carrie. It exalted her and she has not been as humble as she was before. That journey tried the church in Ohio and other [places]. They were troubled over the matter.

I saw that messengers should use the greatest caution. Look ahead and study the effect of every move, for the course they pursue does not affect themselves merely, but the whole church. I saw that it was a wrong move, Carrie's going to Ohio. She was where God did not want her to be. Such moves destroy the confidence of the church in the judgment of those [in whom] they should have perfect confidence. And when doubt once enters the mind concerning a messenger's judgment, Satan takes the greatest advantage of it and they also look with suspicion upon other messengers who are laboring for the good of souls.

Then Brother Cornell's course in spending the means raised by the church in publishing those worthless charts completely discouraged the church. Their donations have been drying up. Means which they have dedicated to God for the advancement of His cause they have not seen wisely appropriated, and it has caused them to look upon all their ministering brethren with jealousy and suspicion that they are not careful of means put in their hands. And they have some cause for these feelings.

Friends in Ohio have lost confidence in James because he said so much concerning your expenses there. They thought his judgment not good, for they thought he sanctioned Carrie's going to Ohio, and as they seldom took part in meeting, the church was disappointed and did not feel reconciled to such things.

I was shown that you both regard Carrie in a light that is not warrantable. Her judgment is relied upon and she influences you too much. You have not let her occupy her proper place, but have injured her by your esteeming her more highly than she deserves. Mary and Carrie are too closely linked together. The close intimacy between Mary and Drusilla God did not approve. It was a curse to both and an injury to the cause.

Neither of you have yet realized the miserable effects and influence upon the cause, of that foolish, senseless linking together. The link existing now between Mary and Carrie, God does not approve. There is a union hurtful to both. I saw that you were not calculated to be a benefit to each other. Mary has a firm, unyielding will which has proved a grief to herself and a sorrow to others. Carrie has a set will, more set and stubborn than Mary's at times, and this will is not governed by reason as readily as Mary's. It is a blind will. She loves to dictate and has an overbearing, domineering spirit where she can exercise it. Her propositions and suggestions have been heeded by you both. You have yielded to her almost every wish. These things must be seen for they make John a weak man. He has been too much influenced by others' notions and wishes. Brother John's usefulness is crippled. Mary's lack of consecration makes him a weak man and destroys the usefulness of his labors.

Mary should have an influence with her to correct her errors and set notions, but it has been far otherwise. Mary and Carrie have shut themselves away from the church, and rather complained of the church, and have not felt union with them generally; and they have encouraged this feeling in each other, and it has withered their love and sympathy and union for the church, and in its place has come a listless, restless, lonesome feeling. They forget that

we are one body, and every one members one of another, every one of us has a part to act, an individual experience to obtain, a character to form for heaven; yet while doing this, we are dependent on each other. We are members one of another.

If Mary and Carrie had made efforts to overcome their notions, and associated more with the church and exerted a good influence when with them, they would have been more spiritual. But there is a disposition with both to throw off everything calculated to bring the least weight or burden upon them and to shun any position where responsibility has to be felt and borne. Such a course has been pursued. The fruit is barrenness, and they have had isolated feelings as though alone, lonely.

Mary, you have lacked greatly in making yourself useful. Your life is but a cipher, and that often tells on the wrong side. The weight is thrown in the wrong scale instead of bearing burden to burden.

When in the society of others you should lead out on religious subjects, not wait for them. What kind of a reward can you expect if you shun responsibility and burdens and fail to make yourself useful? You may mourn over this lack but this will never remedy the matter. It is for you to act, to work in earnest. You can do it, but you don't love to take the trouble.

I can point you to the consequences of this dependent feeling upon each other—these set notions to have your own will and way, this childish submitting to each other's whims merely to please, regardless of consequences. I must speak this matter all out. I dare not withhold [it]. I was shown the time and occasion when Teresa, that frail flower, received disease when it might have been avoided as well as not. You all three sleeping in the room and in the same bed, when Carrie was much diseased! O, Mary, you violated the laws of health! Your reason and judgment should have taught you better. Your little plant breathed in a feverish, poisonous atmosphere. The consequences were, it suffered! It withered! It died! I saw that this sickly dependence upon each other is a sin. We, as children of God, should possess a noble independence mixed with kindness, courtesy and gentleness. But these set notions are no fruit of religion and [are] despicable in the sight of heaven.

Again I saw, as the Lord answered prayer, the progress of disease was stayed. Without consulting duty, reason, or consequences, you all followed another notion and went to Moscow. Exposure again brought on disease which had not been eradicated from the system, and it took a deeper hold of the vitals; the consequence was fatal.

There must be a work accomplished for Carrie or she will surely fail of eternal life. Her will is set but it must die. That domineering must be subdued or God will not own her as His child. You have injured Carrie—both of you. You have felt under obligation to her when it was not due. You have been asleep to these things. These things have led to unhappy results and you will fall into the same snare unless you have a true sense of them.

Mary has felt that Carrie's wishes must be gratified at all events. Brother John was called from Indiana (when he should not have left that field of labor) to gratify Carrie's desire to go home. There was nothing urgent or pressing in this but a desire and set will she was unwilling to yield. She did not study the glory of God and have her will submissive to the will of God. She was unwilling to deny herself. Mary thought Carrie's wish must be gratified, and the wants of God's cause were made secondary. Carrie's will was gratified. John left the very field in which the Lord had placed him, and which He wished him to remain in. It was just the time that angels were moving on hearts; and the truth needed to be enforced home to lead some minds to make a decision. But they were left. Some were not thoroughly convinced. Other influences came in, opposed to the truth. They decided on the wrong side. Who is accountable for these souls?

I saw [that] unless Brother John can rise above these hindering influences and shake himself from them, devote himself fully to the work and shake off these trammels, it would be better for him to cease laboring in the gospel field.

There is a work to be done. Things that look of but little consequence must be seen in their true light. I was shown a restlessness with Mary and an idea that she can only enjoy the society of a very few select friends. This is not right. This is caused by a lack of religion. Carrie has been no help to Mary. She has encouraged this and [has] been more at fault than Mary; more set, more notional. Unless they exactly suited her turn of mind, [she] could have no pleasure in their society. There has been a constant desire for the society of a few whom Mary and Carrie choose to associate with, and when alone there was a restless, homesick, loneliness of feeling which made both unhappy. This is not the fruit of the religion of Jesus Christ. It is a withering, sickly influence caused by lack of the Spirit of God. A peaceful, contented mind is the fruit of pure religion. Pure religious enjoyment will overcome timidity, fear, loneliness and these weak, set notions. God does not approbate those who possess these things. The graces of the Spirit will overcome them. And where they still exist it shows a great lack of faith and confidence in God—lack of religion, a lack of the purifying influence of the truth.

Again I saw that Carrie uses too much freedom to the other sex,—[is] too free in conversation. She should be more reserved and not so fond of their society. Her mind is restless and unsatisfied and she is often unhappy and makes others so.

I have written this in the fear of God. I will close hoping you will receive it and make straight paths for your feet.

In love.

Lt 7, 1860

Smith, Harriet

Battle Creek, Michigan

June 1860

Dear Sister Harriet [Smith]:

I think it is my duty to write you a few lines this morning.

After we came home from the West you well know a burden rested upon us. We have felt no union with the church generally and have spent our Sabbaths at home. But I will go back. When we came from the East last fall I told James that I had no liberty to bear my testimony in the church at Battle Creek, but he urged me to do so. I continued to bear my testimony, but to the discouragement of my own soul; and when I prayed in that meeting house I had so little freedom I told James it should be the last time. I knew not the occasion of all this. I felt the same when relating or reading a vision in Uriah's [Smith] and your presence. I was reluctant to do so. I had no freedom and would feel a strange dissatisfaction after doing so.

While at Knoxville [Iowa] some things were explained to me which I had been ignorant of before. I was shown some things in Battle Creek, was shown the state of C. Smith's [Cyrenius Smith] family, and was pointed right back to the visions which they had not heeded. Then I saw Fletcher [John Fletcher Byington] and Uriah and you and other individuals. It seemed to be a chain of connection, with dissatisfied looks, and all watching James and me with jealousy and suspicion. Uriah and James were shown me a distance apart, not united. Darkness was in the Office. The angels of God were grieved and had but little to do with the work there. There was a secret dissatisfaction; all carried on in darkness.

Then I saw concerning J. H. Waggoner, and the communications between him and Uriah. If he had said to Uriah, "If Brother White is wrong in his feelings in regard to you, I am more so. I have burdened his mind with my feelings in regard to these things. Do not judge harshly of Brother White in this matter, for I am equally to blame;" then matters would have been left in the right shape. But that matter was not left right. It was left half finished, with all the censure upon James, like many other things. God frowns upon such injustice. At a meeting held at Brother Kellogg's [John Preston Kellogg], things shown me at Knoxville came vividly to my mind.

Harriet, I saw that a strange work has been going on here for months in the past. There has been a strengthening the hands of each other in unbelief of the visions because the wrongs of some have been reprov'd. I feel crushed in spirit and abused, and I have no more testimony to bear in Battle Creek until there is an entire change. This looks darker than the work in Rochester [New York] and is certainly worse, for they have their example and their present condition before them as a warning.

Harriet, I was carried back and shown that there has never been a full reception of the visions given in Paris [Maine]. It is still looked upon that Brother White dealt too plainly, and you are not free in this matter. From what has been shown me, he dealt no more plainly than the case deserved. And the disaffection and warfare against the testimony and visions there borne must be seen, felt, and acknowledged, or they will be subject to wrong influence and the temptations of the devil. They will appear to be united with us, but when plain dealing or reproofs are given,

all the past is called up and the same warfare commences, and they are more liable to sympathize with those who are wrong than with the right. All these things will have to be realized and thorough work made.

The influence and feelings which existed in Paris have affected your judgment and still sway your mind. You have received and cherished feelings that Brother White was too hard and too severe, and if one is reprov'd or censured, and complains of Brother White, you are all ready to sympathize with them. In this you come short of being a coworker with the angels of God. God lays a burden on His servant that things are not right. He must bear a plain testimony. It is not pleasant for him to do this. He would gladly be excused, but must do his duty regardless of consequences. Who, then, deserves the sympathy? The one who feels the burden and in the fear of God discharges his duty? or the erring one who caused this burden by grieving the Spirit of God?

Just as long as God has a church, just as long as He has a people, He will have those who will cry aloud and spare not, who will be His instruments to reprove selfishness and sin, and will not shun to declare the whole counsel of God, whether men will hear or forbear. I know individuals will rise up against the plain testimony. It does not suit their natural feelings. It does not suit you and some others who would rather desire smooth words spoken unto them and have peace cried in their ears. But this is not the work God has assigned us.

Individuals have been watching James with jealousy and suspicion, and the feelings and prejudice were communicated to each other while he was left in darkness as to the real state of their feelings. You have taken an active part in this. They were doubting the messages which the Lord has given. I saw that a great trial was before the church at Battle Creek, that James must be careful whom he trusted or confided in, for he is watched by his brethren at Battle Creek and watched by those in the Office—especially you, Uriah, and Fletcher.

I saw that the leaven of dissatisfaction that worked in Paris and Rochester has been at work here. The messages which God gave in Paris were doubted. The plain reproofs my husband there bore were not received, but he was looked upon as being hard and severe. But I saw that had he borne a more mild testimony he would have merited the displeasure of God. The feeling of those in Paris was not in union with the Spirit and work of God, and they realized not the sacrifices and self-denial that must be made by them, as well as others, to fill their place in the work of God. When they were reprov'd, instead of humbly confessing and putting away their wrongs, they dwelt upon Brother White's harshness and severity, sympathized with each other, linked together in their unbelief and dissatisfaction. And they never yet have seen and realized their wrong course or our sufferings at that time, which need not have been as severe if they had taken a right course. They were willing to think they had been too severely dealt with. Satan helped them in the matter until great darkness covered them and they were blinded to their true state.

Brother J. N. Andrews sympathized with those in Paris; their feelings and position affected him—it does still—and his judgment and sympathy were perverted. He too often stood on the side of those who were cautioned or reproofed, which caused trouble instead of healing the difficulty. This all arose from not having his sympathy and influence with those who he should have had confidence in, and letting those stand alone who were not in full sympathy with the work of God. Things at Paris were left at loose ends, ready for Satan to tangle into a perplexing knot to suit himself. They never have realized their wrongs and taken them out of the way, the bars were left down for Satan to step in and possess the field.

When everything moves on smoothly, then past dissatisfactions and difficulties in Paris lie dormant, but when a reproof or rebuke is given the same dissatisfaction arises. “Brother White was wrong back there; he was too severe, and he is too severe now.” Then jealous, hard feelings arise. As he is in union with the visions given, as the visions and his testimony agree, the visions are doubted, and Satan is working secretly to affect and overthrow the work of God.

I again saw the evil of not making straight and thorough work in the past. I was brought down to Rochester and saw the same suspicion and jealousy existing there—and you were greatly in fault there—and that God would have us leave Rochester just when we did, and that there had been a lack of frank acknowledgement from Brother J. N. Andrews, Uriah, yourself, and others, that it was the special work of God our leaving Rochester at the time we did, notwithstanding the most positive evidence has been given of this, to seal that whole work of God: the prosperity God has given the Office and the cause since the removal to Battle Creek. Yet there has not been straight work in acknowledging this as God’s special work.

All that work of God must be acknowledged, and a stand taken in these things, or Satan will improve every opportunity to throw in doubts and suggestions and jealousy, and the leaven will continue to work. This leaven must be rooted out. When God’s hand is reached down and He moves His people to the right or left, it is of some consequence that they acknowledge His hand and firmly take their position that God has done this.

The state of Rochester should be a warning to all who are tempted to doubt the teachings of God or who are ready to find fault with the straight testimony or reproofs given by Brother White. The angels of God do not hover in mercy over Rochester. A curse has rested there, and all the deeds and cruel work of those in Rochester and vicinity are recorded. God is not to be trifled with, yet Satan has kept the mind in perfect darkness in regard to these things. The suffering and agony His servants bore in Rochester when doing His work are faithfully chronicled. And notwithstanding the example of Rochester and their condition, the same work has been going on in Battle Creek in a secret, underhanded manner. The same spirit that existed in Paris and Rochester revives and will continue to do so until the past is all straightened out by acknowledging God’s work.

There is a thorough opposition with individuals in this place against plain testimony, and none are so thoroughly opposed as yourself. Your feelings have been wicked. There are those who possess a very mild, easy manner, who would not lift their voices against wrong brought under their observation. But the testimony will not cease. As long as God has anything to do with this church this plain testimony will cut to the right and the left, and the church will have to be hewed and squared, the planing knife of God will pass over them.

Harriet, I was shown the past, the position John [Andrews] occupied after he went to Waukon, the spirit of rebellion that arose. It is not dead yet, but many are standing in just that uncertain position, with but little spirit of present truth, where the seeds of rebellion would take root very easily. I saw that Brother John had suffered in his mind extremely. Satan magnifies many things before him, and he has represented Paris and Rochester affairs to others in entirely a wrong light. He has been driven almost to insanity.

The visit at Waukon was timely and God wrought there. John was convinced that God was in the work and he has made great efforts since that time to resist the temptations of Satan and to be in union with the work of God. He needs help. He has suffered. He has been fiercely buffeted, and has been making every effort he could to have his mind in the right channel and to be united with us, and not a shadow of unbelief should be thrown in his path. He should receive help in this matter.

If those who have influence with Brother John will exert that influence as they should, take their position decidedly and stand upon it in relation to the work of God, it will be a strength to Brother John and he will take a decided stand and yet be entirely free. Brother John must yet see all the past and realize what influence he has exerted; that his influence told on the side of the enemy's ranks, and his family does not stand clear. Dissatisfaction is in their minds in regard to things as they have occurred, and they will not stand in the light until they wipe out the past by confessing their wrong course in opposing the testimonies given them of God, and are united with the body in acknowledging the work of God. Their own selfish feelings and views stand directly in the way. Either their feelings must be yielded, if it tears them all to pieces, or the visions must be given up. There will be either full union or a division. The crisis has come. The warfare that has been waged against James and the testimonies given of God must be given up if everyone in that Office is removed, and those who fall into an agony, as you have, at the least censure or reproof do not realize that they are perfectly controlled by the enemy.

O, Harriet, your past course was unfolded to me. Your opposition of feeling to James, your being thrown into such agony and professing so much fear of him as though he were a tyrant. You have been deceived, and have acted under a perfect deception. You have been very close with us in regard to your feelings, but have sympathized with others, and expressed great dissatisfaction in regard to James. Your feelings have been in complete rebellion to him, and if you had felt aggrieved and freely opened your mind to him you would have been convinced that your feelings arose from prejudice, misunderstanding, and misconstruction of his words.

God's frown is upon these things, that a company so closely connected in His work as Uriah, Harriet, and James, should be so exclusive and secretive as you have been. Those who labor together in that Office—their souls must be one and they should have perfect confidence in each other, and there should be perfect frankness and openness to each other. And I saw it must be so, and things must go on in an entirely different manner and principle, or God will have everything in that Office turned upside down.

For months, Harriet, you have felt wrong, acted wrong, and spoken wrong, and been under the control of Satan. You may call your feelings grief, but you have not realized them as they were. It has been anger, and you have been too selfish. The present truth has rested very lightly upon you, and selfishness has woven itself closely with all you do. It is the natural besetment of your family, and it is a sin which God has rebuked them for but which they would not confess. You have never realized it. Your influence, instead of helping Uriah, has hindered. Your appearance, your words and actions, have just that influence that the Lord gave me a warning that they would have unless you stood in His counsel, and were consecrated to Him with your judgment sanctified by His Spirit.

Harriet, had you heeded the vision given you and Uriah two years ago, you would have saved much, but you neglected all that light, have been free to make confidants of those whom you should not, but have been very close and secretive to us. This is the height of injustice. How much faith do you have in the visions? They do not bear a feather's weight on your mind. Many times has God shown that the burden in the Office and responsibility rest upon James. Gladly would he escape from it, but the Lord has bound it upon him, and if God has placed him there with what light have you regarded him? As an intruder, a meddler into that which in no way concerned him, taking upon himself things which did not belong to him. How much union have you had with the Spirit of God or His work or His teachings?

I have been shown that the Lord would have a shrewd manager in the Office, one who will reprove, one who is keenly sensitive to wrong, and who feels that the cause of God is a part of him. Uriah and you have not felt this as you should. When a word of reproof was given, instead of looking and seeing that there was a cause for it and admitting there was a wrong, you have kept silent and considered you were suffering wrongfully and Brother White was censorious, severe, and exacting. O, Harriet, whether you realize it or not, these feelings come from a selfish, unconsecrated heart, and Satan has had the bent of your mind.

Brother White is not perfect. He may speak quite strongly in the ardor of his feelings, and if you go to him in confidence and open your mind to him, he would not be backward to relieve your mind all he consistently could. If Uriah and you were as free to confess when you erred as James White has been, there would not be the trouble which now exists. I saw that Satan had taken advantage of his open, frank manner to tell his whole heart, and you have thought him like yourself—one to lay up things, say nothing about them, and if a word is spoken by him, that there must be more where that came from, when you have the whole. He does not hide things in his heart. If an unconsecrated one is reproved by Brother White you sympathize with him,

confide in him. You messed with Carrie [Caroline Carpenter], linked yourself with her, and strongly sympathized with her.

This is the same feeling which you have brought down from Paris to Rochester, and from Rochester to Waukon, from Waukon here. You have things to straighten up in the past, and when in Paris, you strengthened each other's hands in sympathizing and linking together. There was selfishness there that never died. There were wrong feelings there, a rising up against Brother White's harsh manner, his severity. This has been dwelt upon. There was not a deep searching of heart to see the wrongs which existed in your two families. The same feeling exists with them now. They despised reproof. They despised the visions, blinded their eyes as to their own situation. God's hand has been laid heavily upon them, but they acknowledge it not.

And now, Harriet, those at Waukon, the Andrews and Stevens families, have stood right in the way of John. They might help him if they would. Yet Satan has carried them in the fog and mist so far, and they have so long neglected to confess their past wrongs I fear they never will take a position to help John. His mind has been in such a state that a continual dropping of words calculated to excite his mind and unsettle it has kept him in a confused state. But I saw it was impossible for the special blessing of God to attend his labors unless he took a decided stand in regard to the teachings of God. His influence at the time of the removal of the Office was all on the wrong side. He strengthened the hands of those whom the frown of God was upon. He unsettled the mind of Henry Nichols in regard to the visions, and Henry has never recovered. He worked on the side of the enemy's ranks while he was laboring under an entire deception.

Harriet, the link which the Lord showed years ago has never yet been broken. That influence that affected you in Paris, that you brought to Rochester, has affected you in Battle Creek; and then, through your close connection with Uriah and the work of God, it has affected him and he has had feelings and impressions that he would never have had.

The origin is away back in Paris. There has been a perfect chain of connection from Paris to Battle Creek, and the influence of John's opinions which he received in Paris, and your opinions and positions and views there received, have been instilled into Uriah until he has had a dignity that God has despised. And I have been shown that it was impossible of there being any better state of things to be hoped for in the future until clean work is made of the past. For if matters are now partially settled these wrong views and feelings will be just as liable to occur again.

The cause of God is in a critical state and unless there is now thorough work made there will be an open door for Satan to come in again and take the lead of matters to suit himself. Never can there be any degree of union in this work until wrong links, ties, and sympathies are broken and there is a thorough tearing up of the past and making clean work. But as matters stand now, there is no safety, no bars to keep Satan out. Is the work of God to go on thus? Bitter have been your feelings, and I dare not smooth over matters. The time has come that we must know who is on the Lord's side. The cause of God calls for immediate action and those who cannot endure

the smallest test of their fidelity now, what will they do when the dragon host is at war with those who keep the commandments of God and have the testimony of Jesus?

The feelings of Jennetta [Frances Jennette Stevens] have been crooked, also Angeline's [Angeline Andrews (née Stevens)]. They have chosen to believe that their course and ways were just right, rather than to believe the visions. But the time will soon come they will be compelled to see matters as they are, when these matters will be past remedy. I repeat, there has been a perfect chain of dissatisfaction all the way from Paris to Battle Creek. I saw that you could help in the cause of God if you were right, but in your present state you have been only a curse.

There have been two spirits in the Office at Rochester and two spirits in the Office at Battle Creek, and the Lord has shown me that the spirit of reproof should never die out of the Office. It will live there just as long as the Office exists. If Uriah and James are connected in that Office, their interests are one and the barrier that has been placed between them must be broken down, the reserve on the part of Uriah and yourself [must be] broken down, the exclusive course Uriah has pursued must be broken down, and they be in perfect union or not labor in connection at all. I saw that you have cruelly wronged James. The Lord help you to see it. Your feelings have been desperate and without a cause. God has given James a position to occupy. You have been at war with it. Two years ago was the reproof given for Uriah and you. Read it all over and see if it has been heeded. I saw that the Lord's hand had sustained James, but your feelings have been to tear him down.

Harriet, may the Lord give you a full sense of the part you have been acting. Your feelings of selfishness would lead you to tear Uriah from the Office that you might enjoy his company more exclusively yourself.

Lt 7a, 1860

Smith, Harriet

Battle Creek, Michigan

June 1860

Dear Sister [Harriet Smith]:

I think it is my duty to write you a few lines this morning. After we came home from the West, you well know a burden rested upon us. We have felt no union with the church generally and have spent our Sabbaths at home, but I will go back. When we came from the East I told James that I had no liberty to bear my testimony in the church at Battle Creek, but he urged me to do so. I continued to do so, but to the discouragement of my own soul. When I prayed in the meeting house I had so little freedom, I told my husband it should be the last time. I knew not the occasion of all this. I felt the same when relating or reading a vision in Uriah's [Uriah Smith] and your presence. I was reluctant to do so, and had no freedom and felt a strange dissatisfaction after doing so.

While at Knoxville [Iowa] some things were explained to me which I was ignorant of before. While at a meeting at Brother Kellogg's [John Preston Kellogg], the whole matter as was shown me in Knoxville was opened before me. Things came vividly to mind which it had been impossible for me to recall. I was shown while at Knoxville, the state of things at Battle Creek. I was shown the case of C. Smith's [Cyrenius Smith] family, and was pointed back to the visions which they had not heeded. Then I saw Fletcher [John Fletcher Byington], Uriah, yourself, and other individuals. It seemed to be a chain of connection with dissatisfied feelings and watching James and me with jealousy and suspicion.

Uriah and James were shown me a distance apart from each other, not united. Darkness was in the office. The angels of God were grieved and had but little to do with the work there. There was a secret dissatisfaction all carried on in darkness, concealed from us. Then I saw J. H. Waggoner and the communications between him and Uriah. Uriah wronged James in writing to Brother Waggoner and Brother Waggoner wronged him by not being open and frank. If Brother Waggoner had said to Uriah, if Brother White is wrong in his feelings in regard to you, I am more so. I have burdened his mind with my feelings in regard to these things. Do not judge harshly of Brother White in this matter, for I was equally to blame. Then matters would have been left in a different shape. But that matter was not left right. It was left half finished with all the censure upon James like many other things. God frowns upon such injustice.

There was occasion for Brother White's feelings and Brother Waggoner's, but their feelings were too strong and their course was wrong in not going directly to Uriah and talking over matters with him. But Uriah's and your wrong was still greater in carrying the matter to others and writing to Waukon before speaking to James upon the matter.

Harriet, I saw that a strange work has been going on here for months in the past. There has been a strengthening [of] the hands of one another in unbelief of the visions because the wrongs of some have been reprov'd. I feel crushed in spirit and that I have been abused. I have no more testimony to bear in Battle Creek until there is an entire change. This is darker than the work in Rochester [New York], and is certainly worse, for I saw that they had this example and their present condition before them as a warning.

Harriet, I was carried back and shown that there has never been a reception of the visions given in Paris [Maine]. It is still looked upon that Brother White dealt too plainly and you are not free in this matter. From what has been shown me, he dealt no plainer than the case deserved, and the dissatisfaction and warfare against the testimony and visions there borne must be seen, felt and acknowledged, or they will be subject to wrong influences and the temptations of the devil. They will appear to be united with us but when in God's order plain dealing or reproofs are given, all the past is called up and the same warfare commences and they are more liable to sympathize with those who are wrong than with the right. All these things will have to be realized and thorough work made.

The influence and feelings which existed in Paris has affected your judgment and still sways your mind. You have received and cherished feelings that Brother White was too hard and severe, and if one is censured or has plain matters of facts laid upon them, they complain of Brother White's severity. You stand all ready to sympathize with them.

In this you come short of being a coworker with God and His angels. God lays a burden on His servant that things are not right. He must bear a plain testimony. It is not pleasant for him to do this. He would gladly be excused but must do his duty regardless of consequences. Who, then, I ask, deserves the sympathy—the one who feels the burden and in the fear of God discharges his duty, or the erring one who caused trouble and burden by grieving the Spirit of God?

Just as long as God has a people, just as long as He has a church, He will have those who will cry aloud and spare not, who will be His instruments to reprove selfishness and sins, and will not shun to declare the whole counsel of God whether men will hear or forbear.

I saw that individuals would rise up against the plain testimonies. It does not suit their natural feelings. They would choose to have smooth words spoken unto them and have peace cried in their ears. You would choose to be flattered and caressed. But this is not the work that God has assigned us. Individuals have been watching James with jealousy and suspicion and the feelings and prejudices have been communicated to each other, while he was left in darkness as to the real state of their feelings, and they were doubting the messages which the Lord has given.

I saw that a great trial was before the church at Battle Creek. I saw that James must be careful whom he trusted or confided in, for he was watched by some of his brethren at Battle Creek, and watched by those in the office, especially by yourself, Uriah, and Fletcher.

I saw that the leaven of dissatisfaction that worked in Paris and Rochester has been at work here. The messages which the Lord gave in Paris were doubted. The plain reproofs that my husband there bore were not received, but he was looked upon as being hard and severe; but I was shown that had he borne a more mild testimony he would have merited the displeasure of God.

The feelings of those in Paris were not in union with the Spirit and work of God, and they realized not the sacrifices and self-denial that must be made by them, as well as others, to fill their place in the work of God. When they were reproved, instead of searching carefully their own hearts and confessing their wrongs, self rose right up [saying] It cannot be so. They dwelt upon Brother White's harshness and severity, sympathized with each other, linked together in their unbelief and dissatisfaction. They never yet have seen and realized their wrong course or our sufferings in Paris, which need not have been as severe if they had taken a right course. All this is recorded and will yet appear before them in its true light, just as heaven regards it.

They were willing to think they had been dealt with too severely. Satan helped them in the matter. Angels were grieved and turned from them, and they went into great darkness. They

had rejected the means which God had chosen to correct them, and their discernment between a right and a wrong spirit was gone.

Brother J. N. Andrews sympathized with his friends in Paris. Their feelings and their course of action affected him, influenced his mind and his judgment, and his sympathies were perverted, and he often stood on the side of those who were cautioned or reprov'd, which caused trouble instead of healing the difficulties. This all arose from not having his sympathy and influence with those whom he should have confidence in, and leaving those to bear and fully feel their burden who were not right, that by diligent search of their own course they might make straight and thorough work.

Things at Paris were left at loose ends, all prepared for Satan to tangle into a perplexing knot to suit himself. They never have realized their wrongs and taken them out of the way. The bars were left down for Satan to step in and possess the field. When everything moves on smoothly, then past dissatisfactions and difficulties originating in Paris lie dormant. But when reproof is given, the same warfare commences: Brother White is wrong, he is severe, he was hard back there, he is the same now; jealousy and hard feelings arise. And as he is in union with the visions, as the visions and his testimony agree, the visions are doubted. Satan has worked secretly, first at Waukon and then at Battle Creek, to affect and overthrow the work of God.

I was pointed back, away back to the time when those in Paris, especially Brethren Andrews' and Stevens' families, were ensnared by error and for years were in a perfect deception of Satan. They suffered while in this error, but they never will obtain a particle of reward for it. If they had been willing to be taught and had received light in God's appointed way, they would not have been held in error, fanaticism, and darkness all that length of time. But self would not yield to the light God gave. Their feelings and impressions were sufficient evidence for them, and they would not be corrected until they were overwhelmed and compelled to acknowledge the power of God and that they were wrong. God has given them since that time unmistakable evidence of His work and wonderful manifestations of His Spirit. Repeatedly have they been slain by the power of God, and while the impression remains, all is well; but when the impression wears away, the same wrong feelings return and self arises, because they did not make thorough work behind them.

I saw that it was of the greatest importance that they make thorough work in [regard to] the past. I was brought down to Rochester and saw the same suspicion and jealousy existed there. Your influence was not good, and I saw that things in Rochester and vicinity were in such a condition that God would have us leave Rochester just when we did, and I saw that there had been a lack of frank acknowledgement from Brother J. N. A. [John Nevins Andrews], yourself, and others, that it was the special work of God, our leaving Rochester at the time we did, notwithstanding the most positive evidence has been given of this to seal that whole work of God: the prosperity God has given the Office and the cause since the removal to Battle Creek. Yet there has not been straight work in acknowledging this as God's special providence.

While God was directing and counseling in regard to these matters [so] that His work could move forward with freedom, their feelings were in opposition to it. Had they been standing in the counsel of God, they would have been in union with His work and with the angels; but individuals were ignorantly warring against the leadings of God, and had no realizing sense of their fearful position of being united with evil angels in their opposition to the advancement of God's work and His opening providence. Had they believed that the Lord had shown in regard to these matters, they need not have moved in such perfect blindness. All that work of God must be acknowledged, and with decision a position taken in these things, or Satan will improve every opportunity to throw in doubts, suggestions, and jealousy, and the leaven will continue to work. This leaven must be rooted out.

When God's hand is reached down and He moves His people to the right or left, it is of the greatest importance that they acknowledge His hand and firmly take their position that God has done this. The state of things in Rochester should be a warning to all who are tempted to doubt the teachings of God, or to find fault with the straight testimony and reproofs given by Brother White. The angels of God do not hover in mercy over Rochester. A curse has rested there, and all the deeds and cruel work of those in Rochester and vicinity are recorded. Satan has kept the mind in perfect darkness in regard to these things. God is not to be trifled with. Sufferings and agony His servants bore in Rochester. While striving with all their energies to do His work, Satan was at war with them, and evil angels, and many professing the present truth, united with these evil powers to discourage and cause mental anguish which might have been avoided. They were co-workers with the powers of darkness. All this is faithfully chronicled, yet notwithstanding the example of Rochester and their present condition, which should be a warning, the same work has been going on at Battle Creek in a secret, underhanded, deceptive manner. The same spirit which existed in Paris and Rochester has revived, and there is no safety or confidence to hope for better things until the past is all straightened out by frankly acknowledging God's work, if it tears self and self-dignity all to pieces.

There is a thorough opposition in this place against plain testimony and, Harriet, none are so thoroughly opposed to it as yourself. Yet you are in close connection with the work of God, and in constant opposition and rebellion to the one He has laid burdens upon to reprove, to counsel, and manage in His cause. Says the True Witness, "I know thy works." It has been to disaffect the minds of others in regard to James, to place him in a wrong light before them, and put on a distressed appearance, which has had its influence with a number of individuals. Yet you faithfully concealed all this from us. But I have been shown that the counsel and straight testimony will not cease as long as God has anything to do with this church and with the office. The plain testimonies will cut to the right and left and the church will have to be hewed and squared. The planing knife of God will pass over them and if individuals will not bear the straight work, they will be laid aside as useless timber, unfit to have any place in the cause or work of God.

Harriet, I was shown the past position John occupied after he went to Waukon. The spirit of rebellion that arose there is not dead yet, but quite a number are standing in just that uncertain position, taking no decided stand, with but little spirit of present truth, having no sense of the work of God, and the seeds of rebellion that have taken root there would spring up very easily.

I saw that Brother John had suffered in his mind extremely. Satan magnified many things before him, and he has represented Paris and Rochester affairs to others in a wrong light. Brother John has been driven almost to insanity. The visit at Waukon was timely and God wrought there in great power. John was convinced that God was in the work, and he has made great efforts to resist the suggestions of Satan and to be united with us in the work of God. He needs help. He has suffered. He has been fiercely buffeted and has made strong efforts to get every difference under his feet and to have his mind directed in the right channel. And not a shadow of unbelief should be thrown in his path. He should receive help in this matter. And if those who have influence with Brother John will exert that influence as they should, take their position decidedly in relation to the work of God and stand upon it, it will be a strength to Brother John and he may yet be entirely free. But in order to be free, he must see the past and realize something of the wrong influence he has exerted, that his influence told on the side of the enemy's ranks.

I saw that his family do not stand clear; dissatisfaction is in their minds in regard to James and things which have occurred in the past. They will not stand in the light until they wipe out the past by confessing their wrong course in opposing the testimonies given them of God, and are united with the work of God. Their own selfish feelings and views stand directly in their way. They must either yield their feelings, if it tears them all to pieces, or the visions must be given up. There will be either full union or disunion. The crisis has come. The warfare that has been waged against James and the testimonies given of God, must be given up if every one in that office is removed.

Oh, Harriet, your past course for months was unfolded to me. Your opposition of feelings to James, your manifesting so much agony of feelings if there is counsel or the slightest reproof given in the office, and your professing so much fear of James as though he were a tyrant. You have been deceived and acted under a perfect deception of the devil, and have deceived others in regard to James.

The least advice or counsel has been construed into a reproof, and you have stood prepared to have your feelings reined up to the highest pitch, and then your unreconciled, strong, set, willful feelings have been carried out into manifestations of great agony, which have had the worst possible influence upon Uriah, and have had a complete tendency to tear him from James and cause him to consider himself and you abused, when it was all a deception of Satan. You, who ought to have been a help to Uriah and sought to have relieved his mind if burdened or in trial, have taken a course to excite and stir up his mind, throwing him into perplexity and bringing upon him the greatest trials he has ever suffered, and all this without a cause. You have cruelly injured and wronged James. You have been perfectly controlled by the enemy.

I saw that he had borne and suffered in that office as God did not require him to suffer again. I saw it would have been much better for you to have left the office entirely than to remain and exert the influence that you have. I saw that there has not been that care taken that there should have been to have only those in the office who were true to one another and devoted to the work of God.

You have been very close with us in regard to your true feelings but have sympathized with others and expressed great dissatisfaction of James' course and have received sympathy in return. Your manifesting so much suffering of mind has awakened strong sympathy in others when you had no foundation for such feelings, but your own imagination wrought upon by a tempting enemy. Your appearance has exerted the worst possible influence. If you had felt aggrieved, Brother White was the one for you to have gone to and freely unburdened your mind to him, then you would have been convinced that your feelings arose from prejudice, misunderstanding, and misconstruction of his words. God's frown is upon these things, that a company so closely connected in His work as Uriah, Harriet and James, should be so exclusive and secretive as you have been. Those who labor together in that Office, their souls must be one. Every separate interest should be laid aside and they should have perfect confidence in each other and perfect frankness and openness. And I saw it must be so. Your influence has been against this.

I saw that things in that office must go forward with entirely different feelings, and from different principles, or God will have everything in that office turned upside down.

For months, Harriet, you have felt wrong, acted wrong and spoken wrong, and been controlled by the enemy. You may call your feelings grief, but you have not realized your condition. You have at times manifested anger and you have been selfish. The present truth has rested very lightly upon you and selfishness has woven itself closely with nearly all you do. It is the natural besetment of your family and it is a sin which God has rebuked them for, but which they would not confess. You have never realized it as it is. Your influence, instead of strengthening and helping Uriah, has hindered him and planted in his breast feelings which would never have existed there if you had been consecrated to God.

Your influence, appearance, and actions have had just that strong influence on the wrong side that the Lord showed me two years ago that they would have unless you stood in the counsel of God, consecrated to His service, with your judgment sanctified by His Spirit. Had you heeded the vision given you and Uriah two years ago, you would have saved much, but you neglected all that light, chose your own views of matters, have been free to make confidants of those you should not, but have been very close and secretive to us, whom of all others you should confide in. This is the greatest injustice.

Many times has God shown the responsibility and burden He has laid upon James. Gladly would he be free from it, and he would have thrown it off if he dared to, but [he] fears the displeasure of God. God has placed him in the Office, but in what light have you regarded him?—as an

intruder, a meddler into that which in no way concerned him, taking upon him things which did not belong to him. How much union have you had with the Spirit of God or His work or His teachings? The visions do not bear with any weight upon your mind.

I have been shown that the Lord would have a shrewd manager in that office, one that will reprove and one that will not be dumb and senseless to wrongs or carelessness. He will have someone there who is sensitive to wrong, quick to feel, and who feels that the cause is a part of them, a part of their very existence. Uriah and you have not felt this as you should. When a word, admonition, or even counsel, is given which crosses your feelings and ideas, instead of looking closely and seeing that there was a cause for it, and confessing that you might be wrong, you have kept silent and considered you were suffering wrongfully and Brother White was censorious, exacting and severe.

Oh, Harriet, whether you realize it or not, these feelings came from a selfish, unconsecrated heart. Brother White is not perfect. In the ardor of his feelings he may speak too strongly, and if you at any time felt injured, and in confidence opened your mind to him, he would not be backward to relieve your mind of any burden which he consistently could. And if you and Uriah were as free to confess when you erred as he has been, there would not be the trouble which now exists.

I saw that Satan had taken advantage of his open, frank manner to tell his whole heart. You have thought him like yourself—lay up things, say nothing about them—and if a word is spoken by him in plainness that there must be more where that came from, when you have the whole, for he does not hide things in his heart. God does not look with approbation upon this close, exclusive, secretive disposition. If an unconsecrated one is reproved by Brother White, you are prepared to sympathize with and confide in him. You messed with Carrie [Caroline Carpenter], linked yourself with her, strongly sympathized with her. You could not discern her wrong or why she was not fit help in the office, because of your own darkness. These are the same feelings which you brought from Paris and exercised in Rochester. Instead of you confiding in those whose interest was in the work of God and the truth, you let your love and sympathy run out for the unconsecrated and linked with them. You carried the same spirit with you to Waukon and have exercised the same in Battle Creek. You have things to straighten in the past. You have a work to do. When in Paris, you strengthened each other's hands in sympathizing and linking together. There was selfishness there that never died. There was not deep searching of heart to confess wrongs and make thorough work by the two families. The same feelings exist with them now. They have despised reproof, despised the visions, blinded their eyes as to their own situation. God's hand has been laid heavily upon them, but they acknowledged not that it was He.

Harriet, Brother Andrews' and Stevens' families have stood right in the way of John. They might help him if they would, but they have so long neglected to see themselves and confess frankly their wrongs, that they have been carried by the enemy into the fog and mist so far, and they have so long neglected to confess their past wrongs. I fear that they never will take a position

to help John. His mind has been in such a state that a continual dropping of words calculated to excite his mind and unsettle it has kept him in a confused state. But I saw that it was impossible for the special blessing of God to attend his labors unless he takes a decided stand in regard to the teachings of God. His influence at the time of the removal of the Office was all on the wrong side. He strengthened the hands of those whom the frown of God was upon. He unsettled the mind of Henry Nichols in regard to the visions, and Henry never recovered. He worked on the side of the enemy's ranks. He knew not the spirit he was of.

Harriet, the link which the Lord showed me years ago has never yet been broken. There is a leaning to each other, a strong tie of sympathy that is in direct opposition to the Spirit of God. That influence which affected you in Paris, that you brought to Rochester with you, has affected you in Battle Creek and your close connection with Uriah and the work of God has affected him, and he has had feelings and impressions that would never have existed had it not originated away back in Paris. There has been a perfect chain of connection from Paris to Battle Creek. And the influence of John's opinions and his position and views and your feelings and views have been instilled into Uriah until he has had a dignity in some matters which God has frowned upon.

I have been shown that it was impossible that there should be any better state of things in the future until clean work is made of the past, for if matters are now partially settled, these wrong feelings, opinions, and views will be just as liable to occur again. The cause of God is in a critical state, and unless there is now thorough work made, there will be an open door for Satan to come in again and take the lead of matters to suit himself.

Never can there be any degree of union with you in this work in the Office until wrong links and influences are broken, ties and sympathies that have been misplaced are severed, and a thorough acknowledgment [made] of God's work in the past. But as matters now stand, there is no safety, no bars to keep Satan out. And is the work of God to go on thus? Bitter have been your feelings, and without a cause. I dare not smooth over matters. The time has come when we must know who is on the Lord's side. The cause of God calls for immediate action, and those who cannot endure the smallest test of their fidelity now—what will they do when the dragon host is at war with those who keep the commandments of God and have the testimony of Jesus?

The feelings of Jennette [Frances Jennette Stevens] and Angeline [Angeline Andrews (née Stevens)] have not been in union with the work of God. They have chosen to believe that their course and ways have been right rather than to believe the visions, but the time will soon come when they will be compelled to see matters as they are, when the past will be too late for remedy. I repeat, there has been a perfect chain of dissatisfaction all the way from Paris to Battle Creek.

I saw that you could help in the cause of God if you were right, but in your present state, with your feelings, you would only be a curse.

There have been two spirits in the office at Rochester and two spirits in the office at Battle Creek, and the Lord has shown me that the spirit of reproof should never die out of the office. It will live there just as long as the office exists. If Uriah and James are connected in that office, their interests are one, and the barrier that has been placed between them must be broken down and they be in perfect union, having confidence in each other, or not labor in connection at all. I saw that you have cruelly wronged James without a cause. God has given James a position to occupy. You have been at war with it. Two years ago was the reproof given for Uriah and yourself. Read it all over and see if it has been heeded.

I saw that the Lord's hand has sustained James, but your feelings have been to tear him down.

Harriet, may the Lord give you a full sense of the part you have been acting. Your selfish feelings would lead you to tear Uriah from the office that you might enjoy his company more exclusively yourself, but it would be a fearful step for you both.

I have been shown faults and wrongs of individuals who professed perfect confidence in the visions, but found fault with the instrument. The natural feelings of their heart rise up in rebellion against the visions which had exposed their errors and evil. Instead of humbly acknowledging they had erred, they found fault with the manner in which the vision was delivered. They took the position that a part of it was correct and a part of it was a mistake, [that] I had been told circumstances and thought that the Lord had shown them to me in vision.

Has God placed His work in such a careless manner that man could fashion it to suit his own inclinations, receive that which was agreeable to him and reject a portion? Would God give visions to correct His people of their errors and then trust to the erring one's judgment to receive or reject what portion of them he pleased? What would be the use of visions in the church if held in this light, or if erring individuals in their darkness were left to make what application of them they pleased? This is not the way that God works. If God reproves His people through an individual, He does not leave the one corrected to guess at matters and the message to become corrupted in reaching the person it is designed to correct. God gives the message and then takes especial care that it is not corrupted.

The visions are either of God or the devil. There is no half-way position to be taken in the matter. God does not work in partnership with Satan. Those who occupy this position cannot stand there long. They go a step farther and account the instrument God has used a deceiver and the woman Jezebel. If, after they had taken the first step, it should be told them what position they would soon occupy in regard to the visions, they would have resented it as a thing impossible, but Satan leads them on blindfolded in a perfect deception in regard to the true state of their feelings until he takes them in his snare. Grievous sins have been rebuked in individuals whom the church was holding in close fellowship, believing them to be devoted, sincere Christians. The persons reprov'd have risen up against the visions, contradicted their

truthfulness, and have received the sympathy of some of the church, but time has proved the visions correct. Facts have been brought to confirm and establish them.

At times I have had but little courage to write to individuals what I had been shown in regard to them, for so many take the visions which have been written to them with feelings of the deepest anguish and in tears. They lay it aside, some with a feeling of indifference; others say, "I believe the visions, but Sister White has made a mistake in writing it. She has heard reports of these things and has got it mixed up with her visions and thinks she saw it all." Oh, what a fixing up in this! What foolish positions Satan will lead some to take in their blindness, who are unwilling to humble themselves and see and confess their faults.

The heart is deceitful above all things, and desperately wicked. Satan exults that he can lead individuals to deceive themselves into a belief that they are right, when God frowns upon their wrongs. God "seeth not as man seeth," and when He shows what is in erring man's heart and the message is trampled underfoot, and he turns from it, saying, "There must be a mistake in the matter; I am about right," they are like the Pharisee who repeated his good works: "I fast twice in the week, I give tithes of all that I possess. I thank thee, that I am not as other men." Luke 18:12.

They comfort themselves with their good deeds and Satan then directs their mind in a channel to please himself. Many times have I felt to say, O, my soul, can'st thou persevere in such a warfare as this? Then again I could say, The battle is the Lord's, and if I am a co-worker with Him, the victory will be ours.

When the Lord sees fit to give me a vision, I am taken into the presence of Jesus and angels, and am lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth.

At times I am carried far ahead into the future and shown what is to take place. Then again [!] am shown things as they have occurred in the past. After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call to mind the first circumstance; but when brought before a company where that vision applies, the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible to call up things which have been shown me unless the Lord brings the same before me at the time and on the occasion that He is pleased to have me relate it.

Lt 8, 1860

Andrews, J. N.

Battle Creek, Michigan

June 11, 1860

Dear Brother John [Andrews]:

While at Knoxville, Iowa, some things were shown me in regard to the state of things in the office and at Battle Creek. I saw that there were grievous things in the office.

Harriet [Harriet Newall Smith (née Stevens)] has felt very wrong toward James [James Springer White] and has had a bad influence upon Uriah [Uriah Smith]. I was pointed back to Paris and Rochester [and saw] that the past has never been straightened. The feelings then were that James was censorious and severe and that reproofs were given which were not needed. I saw that the reproofs given in Paris were no more severe than the case deserved, and you two families linked together strengthened each other's hands against Brother White and were free to exchange remarks concerning him, calculated to injure him. There was deep selfishness manifested in Paris, which was very displeasing to God, but those reproofed for this despised [the reproofs], chose their own course, and shut their eyes from the light, notwithstanding the multiplied evidences that the Lord had given them of the correctness of the visions.

Opinions there formed with you and Harriet, you brought with you to Rochester and to Battle Creek, and they still cleave to Harriet like the leprosy. She has a greater desire to please her relatives and particular friends than she has to please God. When Harriet is consecrated, then she can be of use in almost any station, but when she lacks consecration or when a reproof is given in the office, the old feelings and prejudices arise that existed in Paris. They have never been confessed and healed, but the pestilent matter is ready to break forth at the least rupture. These things have affected Uriah, and instead of James and Uriah standing together in their work, which is so closely connected, there has been no union between them. There has been, on Uriah's part, a lack of confidence in James that is occasioned by the long, connected chain of circumstances as far back as Paris. I saw that there was no union or real belief in visions with Uriah and Harriet, and yet they are right at the head of the work of God. And I saw that you have not taken a decided position in regard to the past, and your position influences Harriet and Uriah much.

I was shown that the work of God could go on in this way in the office no longer, that God's work in the past should be acknowledged and a decided stand taken upon it or it should be rejected as of the devil.

You and others in Paris have let your feelings and impressions stand in the way of the testimonies given of God, and when reproofs have been given, they have been utterly neglected. Selfish feelings have kept those in Paris from receiving the testimonies given. You first sympathized with them and began to move in the fog, and at the time the office was removed to Battle Creek, your influence went on the side of the enemy. I saw that God would have us leave Rochester just when we did, and there has been a lack of frank acknowledgment on your part and that of Uriah, Harriet, and others, that our leaving Rochester at the time we did was the special work of God, notwithstanding the most positive evidence has been given to

seal that whole work as of God—the prosperity God has given the office and the cause since the removal to Battle Creek. Yet there has not been straight work in acknowledging this as God’s special work. Things are left at loose ends in a fit state for Satan to tangle into a perplexing knot.

The dissatisfaction and warfare against the reproofs and visions borne in Paris and Rochester must be seen, felt, and acknowledged or they will be subject to wrong influences and the temptations of the devil. They will appear to be united with us, but when plain dealing or reproofs are given all the past is called up and the same warfare commences and they sympathize with those who are wrong.

The influence and feelings which existed in Paris have affected your judgment and still sway your mind. If one has been reprovved or censured, you have weakened yourself and displeased God by sympathizing with him. You forget that in doing this you are a coworker with the evil angels. God lays a burden on His servant, that things are not right. He must bear a plain testimony. It is not pleasant for him to do this. He would gladly be excused, but must do his duty regardless of consequences. Who, then, deserves the sympathy—the one who feels the burden and in the fear of God discharges his duty, or the erring one who caused this burden by grieving the Spirit of God?

Some are constantly complaining of his severity, but are they to be judges whether an erring individual should have a severe or a mild rebuke? The work of all is not the same. One fills one office, another some other, differing office. Just as long as God has a church, just as long as He has a people, He will have those who will cry aloud and spare not, who will be His faithful instruments to reprove selfishness and sins and will not shun to declare the whole counsel of God, whether men will hear or forbear.

I have ever been shown that individuals will rise up against the plain testimony, for it does not suit their natural feelings. They would desire smooth words spoken unto them and to have peace cried in their ears, but this is not the work God has assigned us. Individuals have been watching James with jealousy and suspicion, and feelings of prejudice have been communicated to each other while he was left in darkness as to the real state of their feelings.

I saw that a great trial was before the church at Battle Creek, and that James must be careful whom he trusted or confided in, for he was watched by those in the office, especially Uriah and Harriet. The messages which God gave in Paris have been doubted; the plain reproofs my husband there gave were not received. He was looked upon as being hard and severe, but I saw that had he borne a more mild testimony he would have merited the displeasure of God.

The feelings of those in Paris were not in union with the spirit and work of God, and they had not the least realizing sense of the sacrifices and self-denial that must be made by them, as well as others, to fill their place in the work of God. Instead of putting away their wrongs, they dwelt upon Brother White’s harshness and linked together in their unbelief and dissatisfaction. Satan helped them in the matter until great darkness covered them as to their true state.

Brother John, you sympathized with those in Paris. Your judgment and sympathy were perverted and you too often stood on the side of the enemy's ranks. This arose from not having your sympathy and influence with those whom you should have confidence in, and letting those stand alone who were not in sympathy with the work of God. Satan has had his will in the matter and shaped things to please himself. Satan has been working secretly to affect and tear down the work of God.

I saw, Brother John, that you have suffered in your mind extremely. Satan magnified many things before which you stumbled, and you have looked at matters in an entirely wrong light and presented them before others.

Lt 9, 1860

Frisbie, Brother

Battle Creek, Michigan

June 17, 1860

Dear Brother Frisbie:

As my mind has received some relief from the heavy burden which has lain upon me for those in the office, other cases have burdened my mind from which I must free myself.

When I was shown that the Lord would have a shrewd manager in the office, I saw the necessity of this. Uriah's [Smith] easy manner would lead him to keep silent in many things when he ought to speak, [and] to suffer things to be introduced into the office which should have no place there. To save the feelings of an individual or two, he would go contrary to his own judgment.

I was shown [that] this has been the case in regard to your writings. The Lord has not called you to write, neither has He been pleased with the steps you have taken [in] preparing books. You are not qualified or competent for the work, and it has injured you. You are too easily lifted with success in preaching and you get above the work, and then God removes His Spirit from you and leaves you to labor in your own strength, and your lack of spirituality injures the cause instead of helping it. Unless you can have the Spirit of the Lord to help you, your labors are worse than thrown away.

I saw you were touched and felt wrong because James has plainly told you the truth. Your mind has been laboring in trial, and wrong feelings have rankled in your breast, and have had an influence on others. He told you plainly the truth. His views and Brethren Andrews' and Uriah's were the same, but they would not have spoken them to you; and self rose up against James and your mind was prejudiced against James. It was a delicate matter for any one to touch, but James shouldered the disagreeable task, relieving Uriah and John of a burden. This, I was shown, was the great cause of dissatisfaction on the part of individuals against James. He will speak in defense of the cause and to keep it clear from rubbish. Others who have influence, see

it, feel it, are burdened over [it]; but will not venture to take the censure upon their heads. Brother White talks out plainly his feelings. Those who have been burdened are gratified, but Bro. White receives the hard feelings; and influences are exerted against him for these things, and he is left to bear the censure alone.

You are too easy, do not take care upon you, do not possess energy enough, and have too little spirit of the third message. You esteem your own ability too highly, and while preparing those books, if you had been humble, seeking earnestly for the Spirit of the third message, it would have been much better for you and the cause of God.

I saw that greater care should be taken than ever has been in regard to what is published in that office. A decided position must be taken, whether individuals are pleased or tried and disaffected. God is pleased with plainness of speech and frankness in all things connected with the office. The work of God must not be marred or mangled to suit any individual. You have had a very free, easy life, free from responsibility and mental anguish, and are not at all prepared to understand the position and life of care Brother White has had. God regards it, although man may be indifferent to it. I was shown that your visit to Monroe was of no benefit, but proved an injury. God did not bless your labors. Your preaching lacked the power and spirit of the message; you were not right.

E.G.W.

Please copy this and return me the original.

Lt 10, 1860

White, J. S.

Battle Creek, Michigan

October 12, 1860

Dear husband:

Your letter was received by the family last night and read by me this morn. Was glad to have a few lines from you.

We are all doing well. We think the ague is broken upon me. Yesterday was altogether the best day I have had. I feel quite encouraged that I shall soon get about. Willie's hand has not troubled him at all. The children seem to be doing well. Brother Smith was here yesterday to work. The children helped him.

I have felt quite anxious about you, feared that anxiety and loss of sleep would prostrate you, but your word "arrived at Chicago well and safe," has quieted my fears some. Take good care of yourself and may the Lord prosper us all that we may meet again in health is my prayer. Let not despondency weigh down your spirits and do not feel anxious about home. I shall be (I think) in

the parlor in another week, and will do what I can to instruct my children, advise and counsel them. One week may do much toward overcoming my lameness. I am yet a cripple, yet gain upon it some.

I shall expect a letter as often as once a week, and will write you, if able, as often.

You may be assured I miss your little visits in my room, but the thought you are doing the will of God, helps me to bear the loss of your company.

Our nameless little one grows finely, weighed him last Wednesday. He then weighed ten pounds and one quarter. He is well. Willie is reading to Sister Benedict. He has lessons every day and I can see he progresses fast. My hand trembles, so fear you cannot read it.

In much love from your Ellen.

Lt 11, 1860

White, J. S.

Battle Creek, Michigan

October 22, 1860

Dear Husband:

As there is a box going to you, thought I would pen a few lines. My health is improving. The children are well and obedient. We shall keep help if we can get it for a few weeks. Help is scarce. The little nameless one is fat and rugged, and very quiet, has not had a cold yet.

Bro. Frisbie has moved back to the Creek and rented the Towser house.

I am troubled with the neuralgia in my jaws.

For a few days past, I have realized the mercy and goodness of God in sparing my life. I feel like devoting myself unreservedly to God. We have had some melting, earnest seasons of prayer for an earnest of our acceptance with God. I have deep feeling for our children and we have had good freedom in praying for you. We believe the Lord will sustain you and give you of His free Spirit.

October 24

I must send this today. I am getting along as fast as can be expected. Have had no pull-backs yet. Come up very slow. The baby is five weeks old tomorrow, a fat, hearty fellow. He takes so much nursing, I am very hungry most of the time. Appetite good. The children are all well. No ague. I received a letter from Bro. Abbey's family yesterday; all well. Sister Abbey writes very affectionately. Lucinda is well and they were all overjoyed to see her at home.

Father and Mother Harmon would go into Thomas Meade's house immediately if they could get it for fifty cents a week until a tenant is found that will occupy it. What do you think? Write and tell me. I thought it might be well for them to get by themselves if possible. They have said nothing to me about the matter yet.

Brother Benedict's family are settled. They pay fifty cents this winter and seventy-five in the summer. They have rented their place. Sister Frisbie is soon to have an addition to her family. There seems to be a general increase in the families of ministers.

Bro. and Sister Benedict spent Monday evening with me. It was a pleasant interview. Next week shall get Bro. Kellogg's horse and get Stephen to give me a ride. He can help me in and out [of] the wagon better than any one. I think it would strengthen me much to ride out and take the air. We have just weighed the yet nameless one. He weighs twelve pounds and a half, good weight.

The children are doing well; are quite steady; are not perfect—this we do not expect of children.

We have received letters and names from Noah Lunt of Portland. Brother Foy has written to know if you are to employ John in the office after his two years are up.

George was in this morning and says they have been looking for a line from you for some days. All those books concerning Uriah and Harriet are yet in the office. He wishes to know whom to send them to. And he says [there are] other things you promised to direct about. I have just sent Edson in to Grandpa to get measured for a pair of boots. I do not feel willing for him to go with poor boots and shoes and get a cough on him.

It looks like a long, long time before you return home, but we know you will feel as anxious to get home as we are to have you. We pray for you and believe that the Lord will prosper you on your journey. If you would write what times you would be at different places, I should like it because I can then sometimes send two letters to a place. Write me often. I am anxious to hear from you.

Yours affectionately.

Lt 12, 1860

White, J. S.

Battle Creek, Michigan

October 28, 1860

Dear Husband:

I received your two last letters, [one] on Thursday night, the other Friday. I am pleased to hear from you often, for then if you are well I do not worry about you.

We received a letter from Wilcox. Brother Cornell answered it in a letter to Brother Czechowski. He wrote very plainly and I feared censured Brother C. a little too much. Brother C. has written and I will send the letter to you in this. I pity the man, for he has had miserable advisers, who have led him into difficulty.

George and self have written Brother C. as comforting a letter as we could under the circumstances. We shall make up a box and send to the family the things sent in for the poor. It will do them much good this winter. I shall write to Convis to help and to Bro. Byington's family and we can make out a box, I think, worthy of sending. We have stockings and socks which will be of good service to them and unless they have them, will not be used this winter. I shall send a bed quilt that has been handed in for the poor.

My health is better than when I last wrote you. I improve every day. For the first time rocked and dressed the babe this morning. Am now rocking him and writing. Willie has gone to Sarah's for milk. She owed me sixty cents and I thought I would take it in milk.

Last Friday, Sister Kellogg came with their team for me to ride. Jenny and Sister K. helped me in and John Daigneau took me out in his arms. It seemed rather odd to have to borrow a man to help me out of the buggy. I endured the ride well. If it is pleasant shall ride out again this week. The baby worries some days but not a bit of trouble nights. I have thought if I would lie abed with him all day he would be very quiet.

I think if you stay until the 27th of November it is plenty long enough. It is very lonely here without you. The boys make a great deal of the baby. He is crying. I must stop. Have had him in my arms nearly all the forenoon.

Two o'clock P.M. As soon as I resume my writing, the baby begins to nestle, notwithstanding I rock and write at the same time.

We received a letter from Thomas [Mead]. He is worse. While walking from Brother Andrew's home an ulcer broke on his lungs. He has not felt as well since. He raised more blood than at any one time before. He does not expect to live and has decided to remain in Iowa and purchase about twenty acres of land which will support Mary without her working hard after he is gone. He has sent for his things to be sent on immediately. Brother Farnsworth and others are attending to the matter.

Father and Mother White are as well as usual. There is no news in particular to write about. Sister Benedict comes to see me quite often, and spends the afternoon. If I am prospered shall visit some next week.

We have some excellent seasons of prayer. I have tried to take hold of the arm of the Lord and have realized strength. I hope you will continue to be of good courage. I shall try to take good care of my health and hope you will do the same.

How much can my father and mother have Thomas' place for? Perhaps they will buy it. Thomas wishes it to be sold.

I sent you a letter at Wassonville. You do not speak of receiving it, but there was nothing special in it.

Come home when your work is done. I would not urge you out of the way of your duty. May the Lord abundantly bless you, is the prayer of your Ellen.

Lt 12a, 1860

White, J. S.

Battle Creek, Michigan

October 1860

Dear husband:

I find my hand trembles this morning, but will do the best I can in writing.

I am gaining slowly. We found it impossible to get along without any help, but we have hired Caroline Grant to help a few weeks, which answers well. Jenny was getting tired and needed a change. She is an excellent baby tender. I think we shall get along well. All help is very scarce now.

Brother Benedict moved yesterday into the Fults' house. The children are well. The boys seem steady and quite ambitious to do what they can in the office. I have now commenced to pray in the family myself and feel grateful for the privilege of kneeling once more with my family.

The little nameless one was weighed this morning. He weighed eleven pounds and three-quarters. He is quite good-natured. We have no ague now. The boys have been free from it since you left. It hung upon me for a while, but I am now free from it.

What do you think of Thomas buying land in Waukon? It seems lonesome here, sometimes. If you could be here to lift me in and out of a wagon I should ride out and should gain faster. Cannot walk but a few steps yet, but can see I gain some.

We shall try to live for the glory of God. Do not feel anxious for us. We do not forget to pray for you. Hope you will be free in the Lord. I feel grateful to God that He has spared my life to again take my place in the family, but your place at the dining-room table is vacant.

I enclose a letter from Brother Bragg. Can write but little; am not strong enough.

Yours affectionately,

Ellen G. White

Please write if you intended that the boys should have steady employment in the office until your return. Henry says you told him he could do as he pleased, work in the office or about home, after the hurry was over in the office. I told Henry I did not so understand it. I thought one day each week could be spend about home, the rest of the time in the office. Please write your wishes and all will be well. We want to follow as you think best in these things. I do not see much to be done at home.

Lt 13, 1860

White, J. S.

Battle Creek, Michigan

November 7, 1860

Dear Husband,

We are as well as usual this morning. I am gaining every day. Do not go out much for fear of taking cold. The children have no colds yet and are quite well. We try to put our trust in the Lord and we do not believe it is in vain.

I felt sad when I received your last letter that your lungs were affected. I hope you are better. I thought of the place you were going to, the excitement in Mauston that we feared was not genuine, and a sad weight rested upon me for you. But we have prayed earnestly for you and sent in your case to the church for them to pray for you. We believe that God will hear prayer and strengthen you and give you freedom and access to the hearts of His people.

Brother Loughborough returned home last night. Is in good spirits. Mary is going with him next. She is humble and is in a good place. She comes to see me every day. Has dressed my babe.

In the evening I found that this letter could not reach you at Marquette so I shall not send it there but to Monroe. When Brother Loughborough told me the letter would not reach you, I left it. Brother Lyon got Brother Kellogg's horse and carriage and came for me to [go and] visit them. Have been there all day. The three children went to the Office. Took their dinners and at night came to eat supper at Brother Lyon's with us. Sister Kellogg and Mother, Jenny and Sister Benedict visited with us also. We had a pleasant visit.

I see by your letter you fear we have moved too fast in sending to Czechowski. We have not sent yet and shall not till you return. We did not think of sending much, only those things sent in for the poor and clothes that George or some others could not wear. But it will take time to get up a box, and I am desirous to have brought in from other places what is on hand. We have had no help in the house for a week and do not desire any unless it is better than that we have had. Miserable help. Jenny and I get along better alone.

I received a letter from Lucinda. She states that Ranselo [Bennett] is dead. We cannot mourn. She says Nathan is sick. They need help and inquire of you if Johnny is to work in the Office. Say their mind has been some on John and inquire your mind about it.

Willie goes to the Office with the boys and helps carry books. He seems very lonesome at home alone. Brother Loughborough has just left here. I have asked him particularly about the state of things in New York. He says after the publication of the matter they had nothing to fight against. They agreed to it all. In Ohio Brother Butler, he thinks, has made all the difficulty and he is to work the other way now. At Lovett's Grove Brother Holt's case was taken up and the vision given for him read. It had quite an effect. There had been a division in the church but they left altogether a better state of things.

Brother Loughborough said after he had preached strongly upon the gifts, Brother Holt got up and tried to back him up and said "we were to desire earnestly the best gifts." Brother Waggoner wrote on a slip of paper and slipped it into Brother Holt's hand. Brother Loughborough saw it. It was this: "Does not your testimony today contradict what you have taught privately?" He hung his head in confusion, and then confessed that he had not been right. Said he "did not know that the vision meant that he must not go in some large places, and thought the vision did not mean that he must not labor with the tent," etc. Brother Waggoner and Loughborough stood together and labored faithfully, turned out of the church all of them and then took them back one by one, as they confessed humbly to each other. Brother Loughborough says Brother Waggoner is in a good state of mind.

[J.W., in The Review and Herald, November 27, 1860:] At a later date the letter says: While visiting at Bro. Lyon's, Bro. L. brought me two letters from you, which I read, and all seemed to rejoice, for all the church had made your case a special subject of prayer. Matters at Mauston, Wis., had troubled us all, and I feared you would be discouraged to find things in such a state. But the Lord has been to you a "strong hold in time of trouble." While searching for a verse for Willie, I opened to these words, which Willie committed to memory to repeat in Sabbath-school: "The Lord is good. A strong hold in the time of trouble, and he knoweth them that trust in him." [Nahum 1:7.] At these words I wept, they seemed so appropriate. The whole burden on my mind was for you, and the church in Wisconsin.

Lt 14, 1860

White, J. S.

Battle Creek, Michigan

November 19, 1860

Dear husband:

I have just come from Ceresco. Left Battle Creek one week ago today. Visited at Brother Glover's and they took great pains to make us happy. The whole family went and the boys had a

good, free time in the country. I let them run and race as much as they pleased. Brother Glover brought us down to the cars today, and as we entered the depot we met Mary Loughborough and Martha Byington. John had brought Martha down and waited for the purpose of taking us back home. Martha handed me seven letters—two from you, one from Czechowski, one from Brother Hull, from Daniel Bourdeau, McPherson with five dollars for the poor fund, one from Brother Snook.

We felt badly that you should suffer anxiety on our account. I had company and the babe was quite wearisome and I did not write until Tuesday, all the time thinking a letter would then reach you at Marquette. But Brother Loughborough said it would not, therefore I did not write.

We are well as usual. Babe is fat and healthy, weighed last Thursday fifteen pounds. He promises to be a very rugged boy.

Jenny is as well as usual. Willie is gaining in flesh. I am doing well; get extremely tired, sometimes, but get rested nights. Babe is quiet and good nights, but I will tell you one thing, he is so hearty it will cost you quite a bill to keep me and him. He eats and throws it up and is just as greedy to eat again. My appetite is good. Food sets well.

We have all just taken supper at Brother Loughborough's. They are hearty, good, and free; consider it a privilege if they can serve us in any way.

I thought it might not do the boys any harm to have a little excursion in the country, and I could visit a little and while away the time in your absence. Willie enjoyed himself well. Was sorry it was time to come home. The boys played with Eli and worked a little and hunted a little. It was a great treat for them.

George [Amadon] and Martha marry this week. Friday I think.

Brother Byington went to Parma, to Burwell, and by being very decided and urgent got his money and had John Loughborough put it in the bank in Battle Creek in your name, for Martha; so I suppose there is a market for your house.

Dear husband, the time of your absence is nearly ended. One week more brings you home. We shall all be rejoiced to see you home again. All as well as usual in Battle Creek, as far as I know.

I feel very thankful to the Lord for giving you such good health and I am almost well again, but not strong. Your great boy pulls upon my strength and I have to live by eating.

If you can find any garlic, please bring home a good bunch of them, for they are needed.

The boys are all abed, the fourth one in his crib. It is past my bed time. I must close.

We do not forget to pray for you.

Yours in much love.

Lt 15, 1860

White, J. S.

Battle Creek, Michigan

November 21, 1860

Dear Husband:

I put a letter in the office yesterday for you and told you that we were all well; but Monday night our child was taken sick in the night and all day yesterday was very sick—dangerous. Today not so much distressed but he is not out of danger. He is a very sick child. I thought you had ought to know this and then you could do as you pleased about returning.

Sister Benedict was with me all day yesterday. Sat up with the child all night and is with me today.

We prayed for it last night. It was relieved immediately but he is still a very sick child.

In haste.

Lt 17, 1860

Hall, Lucinda

Battle Creek, Michigan

October 24, 1860

Dear Lucinda [Hall]:

We received yours and your mother's letters in due time. We felt anxious to hear from you sooner and felt some like scolding you because you did not write.

I am now gaining strength as fast as could be expected; stay in the sitting room and eat in the dining room. We have just weighed our nameless one. He weighs twelve pounds and a half—good weight. He is fat and healthy. The small clothes we made for him can but just touch around him; shall have to exchange for the larger set very soon.

It is very difficult to get any kind of help in the house. After Sister B. [Benedict] left, we found we could not get along. We hired C. [Caroline] Grant about a week, and Addie Jones is now doing our work for a week or two. She was already on her way to the cars to go to Burlington to her mother. Jane insisted and she consented to stay one week and has partially promised to stay two. We must have help. Baby has to be tended much of the time. I am too weak to tend him. Jenny is an excellent hand to tend baby, yet she cannot do this and the housework too. When I get strong I shall try to do without a girl, but fear we shall have to whether we want to or not before that time.

We miss you very much. I have felt so lonesome that I could not prevent two or three crying spells. When I get stronger I hope I shall bear up a little better.

Sister Abbey, thank you for your sympathy and kind regard for me. I wish I were with you while James is absent, but this is useless.

Mary Loughborough dresses the baby every morning. Jenny sleeps on the lounge as Sister B. did. Brother and Sister B. spent the evening with me last Monday. Had a pleasant interview. They have moved up in the Fults house where Sister Pratt used to live. They have rented their house down street and pay for the Fults house only fifty cents a week for winter and seventy-five in summer. They can rent their house for double this. Brother Frisbie has moved back to the Creek. The children have had no ague since their father left.

I wish I had just such a girl as Lucinda with me this winter. I sometimes despair of ever gaining my strength again. Yet I have committed my case to God. He will order all things aright. Pray for us, for we need help from on high. You are very near to us. May the Lord abundantly bless you all is our prayer. Much love to all the children and your father and mother. I feel disappointed that I could not have had a visit with them myself.

In love.

Lt 18, 1860

Hall, Lucinda

Battle Creek, Michigan

November 2, 1860

Dear Lucinda [Hall]:

It is five o'clock. I improve this opportunity while the yet nameless one is asleep. (Send him a name.) He needs much attention. Never did I miss you as now. We have had Addie Jones to help us, but I should wish to be delivered from such help. She is just good for nothing; shall not keep her after this week. I employed her that Jenny might be released to take care of me and tend the baby; but instead of that, Jenny did the washing and I was left without help until about four o'clock, and felt almost crazy with weakness. I told her to tell Jenny I must have help. She said to her, "Sister White says she will want you this afternoon." That night I could not sleep and Monday was very weak and could not sleep Monday night.

Sister Kellogg came for me yesterday and took baby and me home with her and we spent the day; had a good visit. Last night I rested, yet my back is weak and I am so lame I cannot get around much. I went upstairs once on my knees to get these things together for the poor. Czechowski is quite poor and we shall send a box to them in about four weeks. Mr. Warren's little girl is dead; died with croup very suddenly. They had no little chemise to lay her out in; got

one of Mary Loughborough. The family, we find, are destitute of almost everything. They must have help or suffer this winter. Dr. King is near his end; can live but a few weeks.

Lucinda, I found a pair of shoes in the "Poor" box. Do you know whom they are from, so as to credit them to the giver? And there is a bundle of clothing—a small petticoat, a shirt, nightdress and a few such articles. Do you know from whom? They must have been handed in when I was sick.

We have heard from James often. He is somewhat encouraged and thinks much of Brother Snook and Brother Hull.

Lucinda, had I seen how much I needed just such a girl as you with me this winter, I should have made a strong plea for you to stay, but there you are at home and nothing, I suppose, will tempt you to leave it. I don't blame you, but I miss you so much I sometimes wish you had never come! I have a long cry now and then, and it does me good; I feel better afterwards.

My babe is a fat, healthy fellow, and takes all my strength to tend him. He is as large as a child three months old.

I can't endure to see things all in confusion about the house. Jenny does all she can, but she can't do everything around the house and tend baby too. I wish I were with you but this cannot be. Sister Benedict has taken a class in Sabbath School—your class. Brother Frisbie has moved back to the Creek.

We have had earnest seasons of prayer that the Lord would increase my strength. Do pray for me. I need help. I need strength.

We send love to you and all your family. In haste.

Ellen G. White

No sewing done since you left.

Lt 19, 1860

Russ, Sister

Previously unpublished.

Sister Russ,

I have been shown some things in regard to you, which I will write you. I saw that you had not heeded the testimony borne to you some time ago. You have not reformed. Had you taken the course a wife should have taken, your husband would be a far different man than he is. You have nearly ruined him. His disposition is hurt and almost spoiled. He becomes jealous of his brethren. So do you if you do not receive all the attention you think you should. Your brethren and sisters have not the time or disposition to take extra trouble upon themselves to entertain

you who bear no burdens yourselves in the cause of God, and who are rather a detriment than a benefit. Your conversation is such as to benefit no one.

Sister Russ, you do not know the first principles of truth. You have always been stubborn and rebellious, [and] always did raise a storm if you could not carry out your own desires. You have not treated your husband with respect and reverence. Your strong spirit has always borne rule.

Your husband deserves the pity of his brethren. He is constantly dragged down by you, his life embittered by you who should be a blessing and comfort to him. God's Word talks out your duty as plain as language can express it:

"Wives, submit yourselves to your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." [Ephesians 5:22, 23, 25.] "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." [Colossians 3:18.]

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." [1 Peter 3:1, 2.]

"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another ... Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." [Verses 7-9.]

Paul instructs Timothy [Titus] to instruct the aged women that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. [Titus 2:3-5.]

I saw that when Sister Russ should be at home seeking to make that home orderly, comfortable, and happy for her husband and children, she is away visiting, burdening somebody else with her conversation, presence, and children. It is not the duty of the brethren and sisters to be waiting upon her, when she should be at home, diligent there in doing her duty to her husband and children. I saw in her an amazing lack of fortitude and courage. She is lonesome when alone, afraid. It would not be thus if she would act as she should. She acts so passionately, with so little self-control, [that] she has not the least confidence and faith in God. She has not a trust in Him, and is in continual fear when alone evenings. This infirmity has kept her husband in complete bondage.

It is time for him to begin to act with some independence. If his wife chooses to storm, let her storm alone. He should leave the house when she begins to fret and storm. He should not abuse himself so much as to listen to her passionate words. He has too often answered her

back, and then both have sinned and manifested a bitter hatred to each other. You have driven angels of God from your dwelling, and encouraged evil angels in crowds into your dwelling.

No wonder you dislike to stay alone. Your thoughts cannot be very happy. Your meditations are not divine but of a very dark nature. You fly at your children in blind passion like a tiger, and punish them severely for a very small offense, just because you feel like it. You are out of patience with yourself and with them and everybody else. The demon in you makes you do just as he wants you to, and all who come near you must suffer. At other times you pass over wrongs that need correction.

The children are taking lessons from their parents. Every day their mother is sowing seeds— [seeds that] will spring up, bear fruit, and yield her an abundant harvest. Instead of teaching the children patience, forbearance, and kindly regard for each other, she sets them an example which the children will never forget. It would have been better for her if she had never been born than to pursue the course she is pursuing.

She does no good to the cause of God. She is, rather, a burden. She makes her home miserable for herself and for her husband and children. And God cannot take to heaven such a spirit as she has, for the peace of that heavenly place would be marred with fretting, faultfinding, envy, jealousy, and self-justification. The case is hopeless without an entire reform. And she has so long done as she pleased, [and] talked as she pleased, that the evil spirit clings to her like the leprosy. In order for her to overcome, it will require constant watchfulness and unceasing prayer for heavenly aid. When God sees that she is earnest, persevering in her desires to overcome, then He will send her aid. Merely observing the Sabbath and attending meeting is no sign of being a Christian. Every privilege that you have of listening to the truth [and yet you] do not improve the light given, [and] do not act upon what you hear from God's servants, tells fearfully in the scale against you and will bring upon you heavier punishment in the end.

I saw that it was the duty of Brother Russ to arise, to manifest more industry and ambition in temporal matters and spiritual matters. Also, he too often shuns hardships, [and] takes things too easy. His wife has had a most discouraging influence upon him to destroy his ambition and courage. It is his duty to manifest more industry, more zeal in his business and in the cause of God, and not only sustain his family but have the privilege of giving more freely to the cause of Truth, that the great Master may at last say, "Well done, good and faithful servant." [Matthew 25:23.]

You need the salvation of God. Every day you need His power to save. Be faithful. Let this be your motto in temporal things and in spiritual things. God help you to take hold of this work in earnest.

In love.

Lt 20, 1860

Friends in Mannsville [N. Y.] and Vicinity

Dear Friends in Mannsville [N.Y.] and vicinity:

Don't allow any burdens bound upon you. Act with a clear conscience in the sight of heaven. Take a meek, humble, childlike course, but do not compromise your liberty for the fellowship of any.

You know what the influence has been in every place where the visions have been crushed and crowded out of meeting. Now, the visions can come from but two sources. They are of God, wholly, purely, or of Satan entirely. God does not work in co-partnerships with the devil. If they are of God, is there not the greatest danger in slighting them and smothering them? If they are of God, are they not to instruct and comfort God's people? If they are of Satan, then the Sabbath-keeping remnant are woefully deceived and instead of being in the light are in a perfect deception of Satan.

"By their fruits ye shall know them." Look at the lives of those who have opposed the visions. How long do they hold fast the truth? "By their fruits ye shall know them." [Matthew 7:20.]

Just as soon as you begin to crush or smother the gifts of the church or to slight them, just so soon the blessing of God leaves that church. Here is where the war is coming against the remnant because they keep the commandments of God and have the testimony of Jesus. I am sorry that this war is often started among brethren. They do not wait for the dragon host to make this war, but they fall under the temptations of Satan and commence the war themselves.

Brethren be free in the name of my Master, be free. Bear a free testimony whatever the consequence may be. Cling to God. Cling to the Mighty One; don't let the enemy have the least advantage. There had better be three or five in your vicinity standing in the counsel of God than five hundred half-hearted souls that hardly know what they believe themselves. Take a firm, decided stand for the whole truth. Don't be crushed by the powers of darkness. And be careful and don't take extreme views or extreme measures. Hold your freedom with meekness, with humility. Don't yield your sacred peculiarities which distinguish you from the world, from the nominal church and backslidden Adventists. There has been great labor, much perseverance, and a steady pressing through conflicts and untold trials to maintain the position we now occupy of bearing a decided testimony in favor of the gifts God has placed in the church. Is this position to be readily yielded? No, no. Has not the battle for years been on this very point? This position will not certainly be yielded now when so many victories have been gained.

The nominal churches are in darkness and corrupt. They have shut out the gifts God has placed in the church. May the Lord enable His people to take an exalted position and live pure, that sinners in Zion, and hypocrites, may not find a place among them. We must have vital Godliness and heart holiness.

If the question has been asked me about introducing the visions in meeting, I do not remember it, except by Brother Ballou. I then told him, as near as I can remember, to be very cautious not

to take a course to irritate. But it is very wrong for those who come in among you, understanding your faith, and then seek to bind your feelings and testimony to suit themselves. If there are those who will pull off, let them go. If the old Messenger spirit is still in their hearts, it will work out. Do your duty, leaving the event with God. If they choose to separate from you, let them go until they are perfectly satisfied and get enough of it.