

Ellen G. White 1861 Letters

Lt 1, 1861

Jones, Victory

Battle Creek, Michigan

January 1861

Dear Friend, Victory Jones:

I feel called out to write you this afternoon. While in Battle Creek three weeks ago last Sunday, the Lord visited me. All day upon the Sabbath, I felt much depressed. For weeks I had watched over my suffering child with agonizing feelings which I cannot describe, and at last I witnessed its death struggle, the closing of its little eyes, but could find no relief by weeping. My heart was full to bursting, but I could not shed a tear. His little coffin was near me in the meeting house. My eye rested upon it with such feelings of loneliness as none but a mother bereft of an infant can feel. I fainted, yet could not weep. I saw it placed in the earth and then returned to my lonely home.

For one week I continued to sink under the burden, until it was intolerable. Sunday, I awoke before day, very sick—sharp pains darting through my heart. I could obtain no ease, and at length fainted a number of times. My husband called in some of the church to pray for me, and in answer to their effectual prayers I was revived and then taken off in vision. The churches in different places were presented before me.

I saw the church in Monterey, and then your case was presented. I saw your fallen condition, but that your case was not hopeless. I was shown a ray of light from Jesus to you, and angels seeking to direct your eyes to it, that you might struggle through the darkness which surrounded you and receive its rays to your heart. I heard them say, Yet there is hope; if he will lay hold upon it he can live.

I then saw that you were not a happy man. Your judgment and reason are convinced that we have the truth, and there is no happiness for you unless you overcome your strong habits and are purified by obeying the truth. The inconsistencies of some Sabbath-keepers have stumbled you. You have felt impatient with them because they did not show their faith by their works. But, Victory, this should not stumble you. Nothing should hinder you from following the only true unerring Pattern. Jesus pities and loves you yet. There is a living reality in religion, and its sacred influence is sufficient to hold you as an anchor.

Dear friend, I saw that you could reform. Your strong foe has bound you, but in the name of Jesus shake off these shackles and be a free man. Control your actions, overcome your appetite, sacrifice your idol. You love your family. You are a kind husband and father when your

reason is not perverted by strong drink. If this evil habit is not overcome it will entirely overcome you, and your happiness and the peace and happiness of your wife and child is at an end, for you will make yourself wretched and miserable and make your family miserable also.

You cannot overcome in your own strength. The Lord will impart unto you His strength, if you sincerely repent and earnestly seek for it. Your brethren would help you. There are those who would lay down their life to save you from perishing. But you must make the sacrifice yourself. It must be thorough and entire, or you will fail of carrying out your purpose. Saith the Lord, Return unto Me and I will return unto thee, and heal all thy backslidings. Everything depends upon the course you now take. Will you return? Will you be sanctified through obeying the truth? You are still remembered of your heavenly Father. You possess some noble traits of character. Shall all this be destroyed by evil habits? You are now weak, but God is waiting to make you strong.

I saw that your wife has erred in relating her trials to you. She should never relate her grievances to you, for it affects you. She should ever strive to encourage, to yield or sacrifice her feelings and wishes, and take every means in her power to strengthen you, for you have enough to battle with, Victory. If you had left off tobacco entirely and never touched that filthy weed after you had started the last time, you could the more readily have subdued your appetite for strong drink.

I was pointed to your case and these words were repeated, "And of some have compassion, making a difference." [Jude 22.] Your eternal interest now calls for zealous, decided action.

I have tried to write you what has been shown me. Now, dear friend, I appeal to you, will you take hold of this encouragement which the Lord now presents to you? Will you lay hold upon the hope the Lord now gives you? We feel deeply for you. We cannot leave you to perish. We want you to go with us. We will pray for you. Pray and watch yourself. Seek for the power of the truth in the soul. A mere theory of truth will never strengthen you to overcome your strong habits. Everlasting life is before you. For the sake of gratifying a depraved appetite, do not make your family wretched and shut out all happiness from them, and be miserable yourself, and in the end receive the wages of sin which is death.

Remember the sufferings of Jesus to save you. Look at His sacrifice, and then in His strength make the sacrifice yourself, which will bring happiness to yourself and family and at last win for you the victor's crown. Can you, will you, do this? I beg, I plead, I entreat of you to heed this merciful message and reform. The greater the struggle and trial, the greater will be the reward and the louder can you chant the song of deliverance.

I must close. My prayer is that you may prove worthy of your name. Be an overcomer and walk with Jesus in light because you shall be found worthy, washed and made white in His blood.

Lt 1a, 1861

G., Brother and Sister

January 24, 1861

Dear Friends, Brother and Sister:

In my last vision I was shown some things in regard to your family, that the Lord has thoughts of mercy upon you and will not leave or forsake you unless you forsake Him. I was shown some things in regard to C and E, that they are in a lukewarm condition. They must arouse and make efforts for salvation, or they will fail of everlasting life. They must have an experience for themselves, and feel an individual responsibility. They need a work wrought in their hearts by the Holy Spirit of God, which will lead them to love and choose the society of God's people above any other, and will lead them to be separate from those who have no love for spiritual things. Jesus demands a whole sacrifice, an entire consecration.

C and E, you have not realized that God requires your undivided affections. You love the society of the young, who have no regard for the sacred truths which you profess. You have made a holy profession, yet you have sunk down to the dead level of ordinary professors. You have appeared and acted like your associates, and have been contented with as much religion as will render you agreeable to all without incurring the censure of any.

Christ demands all. If He required less, the sacrifice was too dear, too great to make, to bring us up to such a level. Our holy faith cries out [for] separation. We should not be conformed to the world, or to dead, heartless professors. But be ye transformed by the renewing of your mind. This is a self-denying way, and when you think the way is too straight, when you think that there is too much self-denial in this narrow path, when you say how hard [it is] to give up all, ask yourselves the question, What did Christ give up for me? This question puts anything that we may call self-denial in the shade.

Behold Him in the garden of Gethsemane, sweating great drops of blood. A solitary angel is sent from heaven to strengthen the Son of God. Follow Him on His way to the judgment hall while He is derided, mocked, and insulted by that infuriated mob. Behold Him clothed in that old, purple, kingly robe. Hear the coarse jest and cruel mocking. They place upon that noble brow the crown of thorns, and then smite Him with a reed, causing the thorns to penetrate His temples; and the blood flows from that holy brow.

Hear that murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and they lead the noble Sufferer away, pale, weak, and fainting, to His crucifixion. He is stretched upon the wooden cross, and the nails [are] driven through His tender hands and feet. Behold Him hanging upon the cross those dreadful hours in agony, until angels veil their faces from the horrid scene. The sun refused to behold, and hid its light. Think of these things, and then say, Is the way too strait? No, no.

A divided, half-hearted life causes doubt and darkness. Such do not enjoy the consolations of religion, neither the peace which the world giveth. Do not sit down in Satan's easy chair of do-little, but arise and aim at the elevated standard which it is your privilege to attain. It is a

blessed privilege to give up all for Christ. Look not at the lives of others and imitate them and rise no higher. You have only one true, unerring Pattern. It is safe to follow Jesus only. Determine [that] if others act on the principle of the spiritual sluggard, you will leave them and march forward toward the elevation of Christian character. Form a character for heaven. Sleep not at your post. Deal faithfully and truly with your own soul.

There is an evil within you which threatens to destroy your spirituality and eclipse all the beauty and interest in the sacred pages. It is love for story books, tales, and [other] reading that does not have an influence for good upon the mind that is [in] any way dedicated to the service of God. It destroys the mind for usefulness, produces a false, unhealthy excitement upon the mind, fevers the imagination, and unfits it for any spiritual exercise. [It] weans the souls from prayer and love of spiritual things. Reading that will throw light upon the sacred volume, and quicken your desire and diligence to study it, is not dangerous but beneficial. You were represented to me with your eyes turned from the sacred Book and intently fixed upon exciting books, which is death to religion.

The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish you will have for light and superficial reading. The daily study of the Scriptures will have a sanctifying influence upon the mind. You will breathe a heavenly atmosphere. Bind this precious volume to your heart. It will prove to you a friend and guide in perplexity.

You have had in your life objects in view. How steadily and perseveringly have you labored to attain those objects. You have calculated and planned until your anticipations were realized. There is an object before you now worthy of a life-long, persevering, untiring effort. It is the salvation of your soul—everlasting life, and this demands self-denial, sacrifice, and close study. You must be purified and refined. You lack the saving influence of the Spirit of God. You engage with your associates, and forget that you have named the name of Christ. You act like them, talk like them, and dress like them.

Sister C, I saw that you have a work to do. You must die to pride, and let your whole interest be in the truth. Your eternal interest depends upon the course you now pursue. If you [would] have eternal life, you must live for it and deny self. Come out from the world, and be separate. Your life must be marked with sobriety, watchfulness, and prayer. Angels are watching the development of character, and weighing moral worth. All our words and acts are passing in review before God. It is a fearful, solemn time. The hope of eternal life is not to be taken up upon slight grounds; it must be settled between God and your own soul. Some will lean upon others' judgment and experience rather than be at the trouble of a close examination of their own hearts, and [will] pass along without any witness of the Spirit of God or evidence of their acceptance, for months and years. They deceive themselves. They have a supposed hope, but lack the essential qualifications of a Christian. First, there must be a thorough heart work, then their manners and deportment will take that elevated, noble, character which marks the true

followers of Jesus Christ. It requires effort and moral courage to live out our faith. It is an uphill work.

God's people are peculiar. Their spirit cannot mingle with the spirit and influence of the world. You do not wish to hear the Christian name and yet be unworthy [of] it. You do not desire to meet Jesus with a profession only. You do not wish to be deceived in so important a matter. Examine the grounds for your hope thoroughly. Deal truly with your own soul. A supposed hope will never save you. Have you counted the cost? I fear not. Now decide whether you will follow Christ, cost what it will. You cannot do this and yet enjoy the society of those who pay no heed to divine things. Your spirit cannot mingle any more than oil and water.

It is a great thing to be a child of God and joint-heir with Jesus Christ. If this is your privilege, you will know the fellowship of Christ's sufferings. God looketh upon the heart. I saw that you must seek God earnestly, and raise your standard of piety higher, or you will certainly fail of everlasting life.

You may ask the question, Did Sister White see all this? Yes, and I have tried to place it before you, and give you the impressions which were given me. May the Lord help you to take heed. Dear Brother and Sister G, watch your children with jealous care. The influence and spirit of the world is destroying all desire to be true Christians. Let your influence be to draw them from young company who have no interest in divine things. They must make a sacrifice if they win heaven at last. Dear Brother and Sister, help them all you can by your influence and example.

Lt 2, 1861

William

February 23, 1861

Dear Friend William:

While at Parkville your case was presented before me in vision. I saw that you were in a critical position, without God and without hope in the world. You are in a dangerous condition. The Spirit of God has convicted you but you have labored to throw it off. You have succeeded too well. You have grieved God's Spirit, grieved the holy angels. You will soon make your decision. Satan is making special efforts to lead you to decide in favor of the pleasures of the world. He will represent to you the ways of religion as difficult, while those of worldly pleasures will be strewn with flowers. In false and flattering colors will the tempter array the world before you.

Vanity is one of the strongest principles of our depraved natures, and Satan will constantly and successfully appeal to it. Individuals will not be wanting [lacking] to carry out Satan's plans to flatter you. They will respect your person, your manners and abilities. Satan will suggest that with such advantages you could greatly enjoy the pleasures of the world, and that it would be a great pity for you to forsake your young companions and the inducement the world presents to

be a Christian. But remember these pleasures have an end, and that which you sow you shall also reap.

William, you were presented before me. I saw you in the company of those who have no love for God, but were wild and reckless. At times I lost sight of you; then again you were pointed out to me full of hilarity and glee, forgetful of the light God has shed upon your pathway, forgetting good instruction, forgetting God. There are times when you have a temporary oblivion from care and conviction and throw off restraint. But even these transitory joys are not unalloyed. You have hours of solicitude. Jealousy, hatred, and disappointment embitter your cup of pleasure and you at times loathe yourself.

You try to take some pleasure in suffering your mind to run in the channel of infidelity, but you dare not follow in that road of darkness and death. You dare not let your mind rest there. It is a dangerous course to yield the mind to Satan and let him bend in the channel to suit his own purposes. William, you are treading dangerous ground. You will yet find that you will have to be judged by the sacred truths revealed, the great Statute Book.

It is too true that the great mass who possess ability and talent do not choose to travel the Christian road. Is their talent and ability too precious to devote to the Giver, the Lord of heaven and earth? They spend all in the service of Satan. They wish honor and flattery of men while they now despise the honor which cometh from above.

“The wages of sin is death.” [Romans 6:23.] Notwithstanding this, foolish man knows not what is for his best interest and rushes blindly on to receive his wages. Jesus takes the field, and through a life of unexampled sufferings and an ignominious death, has opened a way that rebel man may follow in His footsteps and win eternal life. The wages that Jesus offers for a life of obedience are life, an immortal inheritance, and a treasure undefiled, that fadeth not away.

In these days many would be followers of Christ if He would come down from the cross and appear to them in such a manner as they desire. If He would come with riches and pleasure, many would receive Him gladly and would be in haste to crown Him Lord of all. If He would only lay aside His humiliation and sufferings and cry, “If any man will come after Me, let him please himself and enjoy the world and he shall be My disciple,” multitudes would believe on Him.

But the blessed Jesus will come to us in no other character than the meek and lowly crucified One. We must partake of His self-denial and suffering here if we would take the crown hereafter. If Jesus had appeared in splendor and assumed the character and authority of the world’s great men, He would have received honor. But He came in the form of a servant to seek and save that which was lost, and He was despised and rejected of the great men of earth.

William, you have looked at the imperfections of professed Christians and have excused yourself because of their failings. But there is an unerring Pattern given you, a perfect example, a faultless life. Search the life of Jesus and see if you can find any fault with Him. Is there a spot in His life? Can you find one selfish act? The lives of unconsecrated professors will be no excuse

for you. We do not ask you to give to Jesus a divided heart. He will not accept such a sacrifice. He requires all you have—a soul to save or lose. How earnest should be your effort to turn the wrath of God from you. You are far from God, far from the truth. Do not move on blindly. Remember the reaping time is coming. You are sure of an abundant harvest. No frost shall blight it, no mildew blast it, no palmer worm devour it. There will be no failure in the crop.

When Satan allures you with the pleasures of earth and you engage with the young in their pleasures, forgetting God and the truth, remember, you are sowing to the flesh and shall reap corruption.

Life and death are before you. “Choose you this day whom ye will serve.” [Joshua 24:15.]

Will you now make an effort and break away from Satan’s enchantments and win everlasting life?

The time will come when every excuse which you may now attempt to offer will be swept away. You must render an account to God for all the light you have received and for all the gifts which God has bestowed upon you as an individual. You are not your own. Your time is not your own. You have been bought with a price. The precious blood of Christ was paid for your redemption, and if you spend your strength and influence in the service of Satan, how will you answer for it in the reckoning day?

You have not followed the light which the Lord has shed upon your pathway. You have no principle in regard to the observance of the Sabbath. You respect your friends, and for their sakes you keep up an appearance of keeping the Sabbath, but you do not observe it through love to God or respect for His requirements. You love approbation, and this is a snare to you.

The truth as it is in Jesus will not degrade but elevate the receiver, purify his life, refine his taste, sanctify his judgment. The Word of God has not widened the narrow way, and if the multitude have found a path where they can wear a form of godliness and not bear the cross or suffer tribulation, they have found a way where our Saviour did not walk and they follow another example than that which Christ set before us. Is it not enough that Jesus left the felicity and glory of heaven, endured a life of poverty and deep affliction, and died a cruel, shameful death to provide for us the joys of holiness and heaven? And can it be that we, the worthless objects of so great a condescension and love, will seek after a better portion in this life than was given to our Redeemer?

If Jesus had not died and risen again we could never have known anything but the horrors of darkness and the miseries of despair. Our sins mingled the bitter cup which our Saviour drank. He endured the cross, despising the shame, that He might reconcile the world unto Himself, that whosoever would might come and take of the water of life freely. Can we look upon Him whom our sins have pierced and not be willing to drink with Him the cup of humiliation and sorrow?

I cannot let you rest. Your eternal interest depends upon your choice. Will you choose life or death? I wish to alarm you. You must arouse, for you are on the brink of destruction. You are making decisions for the judgment. Step carefully. Lay hold of the merits of the blood of Christ. O, do not perish for the sake of a few short days of worldly pleasure. Enlist under the blood-stained banner of Prince Immanuel. Leave the black banner of sin and darkness. Cherish every tender conviction of the Spirit. Have you no respect for the recompense of reward? Have the joys of heaven and eternal life no charms for you? I beg of you to flee to Jesus. O "let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isaiah 27:5.

The Lord now speaks to you. Will you heed His voice? Will you make peace with Him? Harden not your heart; resist not the striving of God's Spirit. Make sure work for eternity. Jesus now pleads for you before His Father. Let it not be in vain. Weigh the evidences of our faith. Do not wait until every trivial objection is made clear to your mind or till the last seeming difficulty disappears. If you wait for this you will wait until the sweet voice of mercy is no longer heard. O delay not! Make haste and get ready. Leave off your vanity and folly. Sow to the Spirit that you may reap life everlasting.

It will require moral courage to take your stand on the side of truth. You may receive scornful looks and words. You may be counted foolish. But what of all this? Those who laugh and scorn the followers of Christ now will soon mourn and weep. They will cry when there is none to answer. Make your mark high for heaven. Let your influence tell for God.

I commit this to you, dear sir, hoping you may be benefited by it.

Lt 3, 1861

White, Henry; White, J. E.; White, W. C.

Marion, Iowa

March 18, 1861

Dear Henry, Edson, and Willie:

Our first conference has just closed. The meeting was held in a large courthouse. There was a large gathering at this place. There were about two hundred Sabbath-keepers present. None came over thirty miles except one brother who walked eighty miles, and when the meeting closed said he was richly paid for his journey.

We had a crowded house yesterday. The congregation was very attentive. There seems to be an interest in this place yet. But we cannot tell as any more have decided for the truth. The brethren and sisters seem to be much strengthened and revived by the meeting. This is an intelligent church. Men of solid worth are here, and if they follow on as they have commenced will be of great use in the cause of God.

Sister West and her husband were at the meeting. They came from Lisbon [Iowa]. Sister West was a Universalist, but when we visited Lisbon one year ago your father removed her last prop and she has yielded to the truth. She is a woman of great decision and firmness and has proved an ornament to the cause in Lisbon. Her husband opposed her much and has, while intoxicated, presented to her head a loaded pistol, but the Lord has kept her from being harmed. About one month ago this violent man was thoroughly converted. He has no appetite, he says, for liquor, and his bloated appearance has changed. He looks like a quiet, pleasant man. This is a great work wrought for this poor man. We had the privilege of meeting six noble souls who were converted through our labors in Lisbon one year ago. They seem very near to us. Our hearts are one.

We are now at Brother Snook's. This is an excellent family. When I see their little babe and take it in my arms, I yearn for my dear babe; but I will not have one murmuring thought. Sister Snook is an excellent woman, so quiet and even in her ways. I enjoy her society very much. Tomorrow we leave Marion for Fairview, about twelve miles. We shall go there in the stage, and visit Brother and Sister Weaver, who keep the hotel. O, what a change in them since our last visit to this state! Then we were entertained at their hotel and treated kindly, but now our hearts are united and we shall enjoy the visit we are about to make them so much better.

March 19

Dear Children: Since writing the above Brother Shortridge has reached Marion. He was unable to attend the meeting. Brother Snook and your father engaged with him in earnest conversation.

I am suffering from a severe cold, settled on the lungs. Children, be faithful, do right, and you will be respected. We think much of you and want you to form a good character which will make you, and also us, happy. Mind Jenny as you would me. Try to please her and do not show a reluctance to help her, but do it cheerfully and happily.

Little Willie, you must be a sweet, good-tempered boy. May the Lord bless you all, dear children. I want you to write me and have Jenny write also. We will write again after our next meeting. Do as William directs. We have placed you under his care at the office. Take a course to gain the love and respect of all.

From your Mother, who loves you.

Lt 4, 1861

H, Mrs.

March 1861

Mrs. H:

I have felt it my duty to write you but have lacked opportunity. The letter Brother H. sent to my husband containing one from you was received, which greatly discouraged me in regard to your case.

You say, "I believe the visions." How can this be? Were you not especially reproved in the vision because of your faultfinding and watching others' dress and finding fault with them because their manner of dress did not just suit your idea? I saw that you were entirely out of your place in talking with anyone upon dress, for you have not the right views of this matter; that in this very matter you must reform, for you were altogether too neglectful of your appearance, were untidy in your dress, were not careful to dress your children neatly and orderly, and your house was left in disorder. Confusion reigned in your dwelling.

While you have such a great work before you in order to become a consistent Christian, I beg of you to hold your peace upon dress. You greatly injure the cause of God by your appearance and by your course. You can effect nothing by all that you may say upon dress, but only disgust persons. You do not possess the qualifications of a Christian. You must be converted and reform or you are lost. If you believe the visions, why not act upon them? Why not control that unconsecrated tongue? Why not heed the reproof given you in regard to your lack of order, neatness, and cleanliness? Why not bridle your tongue? You have not kept truth upon your side. You talk so much. You prepare material when it is not right at hand and you exaggerate greatly. Cease talking so much and reflect more.

You say that you have read No. 6 and you refer to the last two paragraphs, that when people have asked you how Sister White was dressed you had to tell them you were disappointed to find that my dress was not in accordance with what I had written in regard to dress. I would say, I consider my dress to be in strict accordance with what I have written in regard to dress. If I write one thing and act another I am a hypocrite. I hope none will conclude from my writings that I consider it a virtue to be loose and untidy in dress. I hope no soul will follow your example, for I have been shown that you dishonor the cause of truth and disgust others by your neglect in the matter of dress.

You have reported that I was dressed very richly at Knoxville. I had on an old velvet bonnet that I was wearing the second season. I washed the strings and placed them again upon the bonnet. I had on a merino dress that was three years old, and the only other dress I wore on the journey beside my overdress was a dress three shillings per yard when new. I had worn it out once, but before I left home for that journey, took it to pieces, turned it, and put it together again to finish on that journey. Why I took this trouble to turn it was that I might save the trouble of buying another dress, and yet look decent and orderly. My overdress was made out of an old debase dress. By putting in front a breadth of another kind, I made it answer on that journey. My apron was made out of an old silk dress which once belonged to Anna White, and I had worn it two years. I had on a merino cape which cost 60 cents per yard, with a bit of velvet around the edge. This is the only unnecessary article about my dress. A sister made the cape and put on the velvet to keep the lining from sagging. This constituted my rich dress at

Knoxville. I generally purchase good clothing and then take good care of it, and it lasts me some time.

I will not countenance this faultfinding spirit. I will drive it wherever I find it. You would lower the standard of Christianity into the very dust. Read again the vision I sent you. You must have forgotten the contents. In order for you to live according to the light given in vision, you must reform or be weighed in the balance and found wanting. It is only the faithful overcomer who wins eternal life. I cannot acknowledge you as a Christian until you bring forth fruit meet for repentance. "By their fruits ye shall know them." [Matthew 7:20.]

You are very unhappy yourself and make others unhappy. I fear, yes, have reason to fear, that your course will ruin the influence of your husband and get him down from the work. He should never answer you impatiently, but should sincerely pity you, for when one has contracted a habit of fretting it is hard to overcome it. Nevertheless, it must be overcome. And, again, God frowns upon him when he lets your envious feelings against the brethren weigh on his mind and he becomes embittered toward his brethren. Be careful of the influence you exert, for you must meet it again.

A church is to be presented to God without "spot, or wrinkle, or any such thing." [Ephesians 5:27.] A great work must be accomplished for you before you can be brought into this position. When you manifest impatience and fretfulness to your husband or children, or any member of your family, there is a spot in your Christian character. When you become jealous of your husband there is another spot, for "jealousy is cruel as the grave." [Song of Solomon 8:6.] When you talk against your brethren and sisters and influence others who do not know them, when you report things in regard to them which are incorrect, there is a spot.

"The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell. ... The tongue can no man tame; it is an unruly evil, full of deadly poison." James 3:5, 6, 8. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Psalm 15:1-3.

In a letter to my husband you express surprise that he judges of you as he has, but your fruits have testified of you. You may feel friendless, but if you do, you may thank yourself for it. "For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Peter 2:20.

You must reform if you expect to be beloved of the brethren and sisters. You do not take a course to gain their affections. You think that you have been in the truth some time and disdain the idea of being instructed by persons who have recently embraced the truth. But don't

deceive yourself here. You have not yet learned the first principles of our faith and what it requires to constitute a Christian character.

I allow that you have taken hold of the truth but cannot admit that the truth has yet taken hold of you. If I should admit this, I dishonor the cause of truth. I believe and know that there is power in the truth, and when it takes hold of an individual it commences to purify, to refine the taste, sanctify the judgment. It will make the receiver meek, patient under censure even if it is undeserved. It will make him forbearing, cheerful, contented, and happy, yet his life will be marked with sobriety. The truth works an entire reformation in life, makes the receiver orderly, neat, and causes him to perfect holiness in the fear of the Lord.

All the profession of truth which you might make would only lower you in my estimation unless you carried it out in your life. I would rather receive the veriest babes in the truth, who had not only taken hold of the truth but the truth taken hold of them, than individuals who make an exalted profession yet fail to carry out the principles of truth, for in the conscientious young disciple there is something to build on. If we are truly converted to God, the principles of truth and holiness will be in us.

You fail to understand what constitutes a Christian, a true follower of Jesus. You seem to think that if you are careless of your dress and manifest no taste whatever in regard to your apparel, that you manifest a special grace. The principal burden you have is to notice a person's dress and thus decide in regard to his character.

Lt 5, 1861

Loughborough, Mary

Battle Creek, Michigan

June 6, 1861

Dear Sister Mary [Loughborough]:

I have done as you directed with your supporter and apron.

As a family we are prospering. My husband, though, has too much care—just now business matters in the Office, building at home, and planning to build the Office. He gets poor rest nights; is so nervous; has had a sore gather and break in his head.

Our aged parents are with us, willing to be led and do as we wish them to. This addition, of course, is an addition to our cares, but I would not have them circumstanced again, as they have been at Sarah's, for anything. They seem first rate.

Jenny had a serious time with her right eye. She was careless, took cold, and had a very severe sickness and inflammation in her left eye. Cynthia Carr has been with us for some weeks. She is an excellent girl.

I have no particular news to write you.

Mary, I have been thinking long and patiently upon what you said to me in regard to your wearing hoops. I am prepared to answer: Do not put on hoops by any means. I believe that God will have His people distinct from the nations around them. They are peculiar and should we strive to abolish or put away every sign that marks us as peculiar? No, no; let us preserve the signs which distinguish us in dress, as well as articles of faith. By putting on hoops, however small, you not only give countenance, but a powerful influence to this ridiculous fashion, and you place yourself where you could not reprove those who may choose to wear the larger hoops. Stand clear from this disgusting fashion. My mouth is open. I shall speak plain upon hoops in the next Review.

Dear Mary, let your influence tell for God. You must take a position to exert an influence over others to bring them up in spirituality. You must guard yourself against following the influence of those around you. If others are light and trifling, be grave yourself.

And, Mary, suffer me a little upon this point: I wish in all sisterly and motherly kindness to kindly warn you upon another point. I have often noticed before others a manner you have in speaking to John in rather a dictating manner, the tone of your voice sounding impatient. Mary, others notice this and have spoken of it to me. It hurts your influence.

We women must remember that God has placed us subject to the husband. He is the head, and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head. I have said more, perhaps, upon this point than necessary. Please watch this point.

I am not reproofing you, remember, but merely cautioning you. Never talk to John as though he were a little boy. You reverence him and others will take an elevated position, Mary, and you will elevate others.

Seek to be spiritually minded. We are doing work for eternity. Mary, be an example. We love you as one of our children and I wish so much that you and John may prosper. Be of good courage. Trust in the Lord at all times. He will be your stronghold and your deliverer.

Much love to all Brother Newton's family and Sister Golden and Brother Berry's and Lathrop and all our friends.

Please write me, Mary, fully. Tell me all your joys, trials, disappointments, etc.

In much love.

Lt 5a, 1861

Hall, Lucinda

Battle Creek, Michigan

April 5, 1861

Dear Sister Lucinda [Abbey-Hall]:

We returned from our western journey last Tuesday, some weeks sooner than we intended. The weather was so changeable and the roads so very muddy that we could not travel from place to place without suffering great weariness. Many of the places were off from the railroad. We have no strength to lose or throw away. We expect fierce conflicts with the powers of darkness. We believe the shaking time has come. My cry is, Stay not Thy hand, O God. Let everything be shaken that can be. Let us know who is upon the sure foundation, who is on the Lord's side.

Never, never did I see my husband so discouraged as now. I have feared he would tear himself from the Office and have nothing to do with the business matters there. The trials which occurred last summer have so shaken his confidence in his brethren, especially ministers, that I fear he will never recover from it. He calls to mind the disinterested part he has acted in this cause and then the abuse he has suffered, and his courage fails.

Some think it strange that Brother White should feel thus discouraged. But there is a cause. Look at Brother Rhodes down, and Brother Holt down. They have chosen to follow their own course and now they are of no use. God will not accept their labors. Brethren and sisters blame us for not speaking out before, but we have studied and prayed and spent many hours of anxiety and sorrow to know just what was our duty in regard to these individuals whose names are mentioned in No. 6.

We have spoken because the cause of God demanded it. The cause of God is a part of us. Our experience and lives are interwoven with this work. We have had no separate existence. It has been a part of our very being. The believers in present truth have seemed as near as our children. When the cause of God prospers we are happy, but when wrongs exist among the people of God we are unhappy, and nothing can make us glad. The earth, its treasures and joys, are nothing to us. Our interest is not here. Is it then strange that my husband, with his sensitive feelings, should suffer in mind? Yes, his mind has bordered on insanity in regard to these things.

Brother Rhodes may suffer in mind now, but others have suffered on his account long enough. He is not the only one who has suffered. He knows but little of the sufferings of mind he has brought upon my husband, and that he has endured these years. While his interest has been wholly in the cause, everything injurious to it has been a source of deep trial to him, and he has tried to stagger under his treble burden as preacher, editor, colporteur, and financier. He has had to meet the miserable influence of ministers who have pretended to be feeding the flock when they were tearing them to pieces.

Ministers who have had nothing to do but study their Bible and preach, who could have become skilful workmen, have failed to live upon the plan of addition—"Add to your faith

virtue, and to virtue knowledge," etc. [2 Peter 1:5.] Instead of living upon the plan of addition, they have been living upon the plan of subtraction, and that is the reason they are so feeble and tottering.

Those who will be thorough in this sacred work God will accept; but He will not accept the labors of those whose influence and doings, words and acts, outweigh all the good they might do. Such had better tarry in Jerusalem until they are endued with power from on high.

My spirit is stirred within me. I will speak. I will not keep silence. I have girded the armor about me. I am prepared for battle. In the name of the Lord of Hosts I will go forth and act any part which God may assign me in this work. The cause is the Lord's. Truth will triumph. God will not leave His children to perish. Pray for us, your unworthy friends, that God may lead us forth victorious.

In much love.

Lt 5b, 1861

Hall, Lucinda

Battle Creek, Michigan

April 5, 1861

Dear Lucinda [Abbey-Hall]:

We returned from our western journey last Tuesday, some weeks sooner than we intended. It was so muddy we could not travel from one place to another without great weariness. We have no strength to lose or throw away.

We expect fierce conflicts with the powers of darkness and we believe the shaking time has come. My cry is, Stay not Thy hand, Oh God. Let everything that can be shaken, be shaken. Let us know who is upon the sure foundation, who is on the Lord's side.

Never, never did I see James so discouraged, so desperately discouraged as now. I have feared that he would tear himself from the Office, and have nothing to do with the business matters. The trials which occurred last summer have so shaken his confidence in his brethren, especially ministers, that I fear he will never recover from it. He calls to mind the disinterested part he has acted in this cause and then the abuse he has suffered, and his courage fails. Some think it strange that Brother White should feel so discouraged. But look at Brother Rhodes, and Brother Holt. Down. They have chosen to follow their own course and now they are of no use. God will not accept them. The brethren and sisters blame us for not speaking out before, but we have studied and prayed, and spent many hours of anxiety and sorrow to know just what was our duty in regard to individuals whose names we have mentioned. We have spoken because the cause demanded it.

The cause of God is a part of us. Our experience and lives are interwoven with this cause. We have had no separate existence. It has been a part of our very being. The believers in present truth have seemed like our children. When the cause of God prospers we are happy, but when wrongs exist among them we are unhappy and nothing can make us glad. The earth, its treasures and joys, are nothing to us. Our interest is not here. Is it then strange that my husband with his sensitive feelings should suffer in mind? Yes, his mind has bordered on insanity in regard to these things.

Brother Rhodes may suffer in mind but others have suffered on his account long enough. He is not the only one who has suffered. He knows but little of the sufferings of mind my husband has endured while his interest has been wholly in this cause. He has been a preacher, an editor, a colporteur, and a financier. And yet ministers who had nothing to do but study the Bible and preach could become skillful workmen, yet have failed to live upon the plan of addition. "Add to your faith virtue, and to virtue knowledge," etc. [2 Peter 1:5.] Instead of adding, they have been living upon the plan of subtraction, and that is why they are so feeble and tottering.

Those who will be thorough in this sacred work God will accept, but He will not accept the labors of those whose influence and doings, words, and acts, outweigh all the good they might do. Such had better tarry in Jerusalem until they are endued with power from on high. My spirit is stirred within me. I will speak. I will not keep silence. I have girded the armor about me. I am prepared for battle. Let it come. In the name of the Lord of hosts I will go forth and act any part which God may assign me. The cause is the Lord's. Truth will triumph. God will not leave His children to perish.

On our western journey we became acquainted with Brother Shortridge, a preacher who has been in the truth about three months. He is a powerful preacher. We took him with us to Illinois, that he might become acquainted with us and with the brethren and sisters in present truth. We like him and think he will do good [work]. He needs a little more experience. Then he will be a giant in this work. He is very, very poor.

Well Lucinda, are you coming to see us this fall? We are making calculations to have you come. If we come to New York will you return with us? We need just such a cheerful body in our family. What do you say? Will you come and get recruited—for we do not want you to work hard and wear out with us.

Jenny is enjoying good health except a cold, and colds this time of year are quite common. Henry, Edson, and Willie are all suffering from the effects of severe colds. Father and Mother White are afflicted with the same. Sarah has quite hard times with her young family. She suffers much from scrofulous sores and she has her hands full, I assure you.

As my husband has written, I will say nothing about your donations. Much love to all your family. I want to see you all very much. Write to us often.

In much love.

Jenny says she will write to you soon.

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Lt 6, 1861

Loughborough, Mary

Battle Creek, Michigan

June 17, 1861

Dear Sister Mary [Loughborough]:

I received your welcome letter yesterday and I need not assure you that I was glad to hear directly from you. My health is quite good. James is too busy to know whether he is sick or well. He has some complaints which are threatening, but our trust is in the Lord. I believe he will be spared to do good. My children are usually well. Jenny is quite well now, for her. We are rather cluttered up, but in two weeks shall be permanently settled. We have things now progressing which will be convenient, and I hope make Jenny's work lighter. We have been in your house. Looked in the cellar, and now keep our butter there, which we do not need just now to use. We want our cellar fixed and expect Brother Leighton tonight to commence the work tomorrow.

We have heard from Brother and Sister Lockwood by way of Sister Eliza Waggoner. She says that the church there are in confusion. There is likely to be a division of the church; part will go with old Brother Andrews. The bone of contention is the visions. I expected this. John is not open as he should be. He lacks frankness. I am going to write to Brother and Sister Lockwood soon.

Mary, you write about quilted skirts, that it is wrong to wear heavy skirts. My answer you will see in next paper. If that does not convince and settle your mind, please write again. The more I dwell upon this matter, the plainer is it to me that the wearing of hoops is one of the abominations of the land that God would have us utterly discard. Our practice and example should be a standing rebuke to this ridiculous fashion. This I believe is one of the abominations which causes God's people to sigh and cry. The more I investigate, the plainer does it appear that the people of God should not have the least to do with it.

Mary, we have mighty truths and are not afraid that they can be gainsaid, and we are, I fear, lifted up, rich and increased in goods and have need of nothing. I feel fearful for the church of God. They are fast losing their peculiarity and their simplicity, and are imitating the fashions of the world. Mary, you can see this. It is too plain to be hid. My mind is seriously affected in regard to these things. "Be zealous and repent," is addressed to us, and unless we do this and heed the call of the True Witness, we shall be spued out of the mouth of the Lord. [Revelation 3:19, 16.] I feel solemn and much like mourning.

Mary, dear sister, let us covenant together to earnestly seek the Lord and learn wisdom of Him. Oh, for vital godliness! We must be examples to others around us, and never let us be a cause of stumbling. I am very desirous that you should continue to enjoy the free Spirit of God. Do not be content without it. It is your privilege to have it. Let us have strong confidence in God. Come to Him with living faith and let us rely wholly upon God.

Dear Mary, I went up to Oak Hill Cemetery and fixed our babes' graves and also Clara's. Fixed ours exactly alike. Put some pansies on the graves, and some myrtle, and at the foot of the stake put a bunch of the tall moss. It looked very pretty. We shall go up again soon and see if the flowers are doing well.

Please write often. Give my love to Brother and Sister Newton and Brother and Sister Berry's family, and Brother and Sister Lathrop, and Sister Golden, and all who love God. Should love to hear from them. Tell them to live for God, to carry out the truth, to purify their souls by obeying it.

I would say to Brother and Sister Ferrin, to live humbly and walk carefully before the Lord, to work out their salvation with fear and trembling. Stormy times are before us, and how very important that God's children be all united, loving and serving God and strengthening each other that together they may stand in the fearful day.

Mary, fear not to speak to me freely and fully your feelings. Others have no business with what we write. Let us be faithful to each other. Your letter cheered and encouraged me. Love to yourself and John.

Lt 6a, 1861

Friends at Home

Eagle Harbor, New York

July 26, 1861

Dear Friends at Home:

We arrived at this place last evening about eight o'clock. The cars took us to Albion and we hired a conveyance to this place. Was introduced to a family of non-professors. We tarried here last night, rested very well, but it does not seem at all like home. Brother Saunders lives three miles from this place. Shall make it my home with them.

We tarried at Brother Gurney's in Jackson. Left early Wednesday morn, arrived at Detroit about 10 o'clock a.m. Walked nearly one mile to a hotel near Dr. White's office. After dinner we visited Dr. White. My husband had two very difficult teeth filled close to the gum.

Abraham [Dodge] brought in the paper containing the war news, and while Dr. White was filling my husband's teeth I was reading the news. I then had two teeth filled, which were very

difficult, like my husband's, being close to the gums. It was a painful operation, but it is well done, thoroughly done. That night it was so noisy in the city, carriages rattling over the pavement, [that] we did not rest much.

But Willie says I must tell you that he had a tomato and pear the second day he left home, and as many as he could eat of the great Lawton blackberry which was in market. He also saw a little pony, no larger than the little circus ponies. A wagon was attached to him and a little girl about four years old sat in a nice little seat, holding the lines, while another little girl, about six, jumped from the little wagon, carried a package into a store and then came back, stepped into the carriage and drove away. It was the tiniest little horse and carriage I ever saw.

We had a long tedious ride from Detroit; it was very dusty. I am much wearied today.

When at Sister Gurney's I opened my hussy and found that bunch of black velvet ribbon, but it must have been placed there by mistake. When I decided not to trim my sacque with it, I did not mean to use it. I have sent it back by Abraham. Please, Jenny, inquire for it and hand it to Laura. Abraham is apt to forget. I am determined to give no occasion by my dress. O, that the Lord would give me heavenly wisdom and judgment that I may be an example to the flock.

Jenny, please to find the recipe for that hair preparation and send it to me as soon as you can. Jenny, please find the recipe, if you can, to make cholera mixture, and get the preparations to make only a pint. After you have made it, don't part with it, but let any that wish make it themselves, as we have done. I do not wish to be without it. Father and mother will often want it to use. Fix up Mother's room as nice as you can and spare no pains to make our parents happy.

Henry and Edson, do not neglect to water the flowers, the dahlias especially. Be kind and loving to each other and faithful to Jenny.

Jenny, do all you can to make the children happy. Take time if you have to hire the work done, time to talk with them. Entertain and instruct them.

Willie says I must tell the boys that we went under as many as sixty places where the horse went over, also he saw a very nice little fountain with water spouting up nicely and with a cork dancing up and down in the water. Abraham says this cork finally fastens in a tube and stops the water.

Willie is running back and forth from the tent to the house. Brethren Hull, Whitney, Cottrell and James are in the tent examining Bible subjects.

Lt 7, 1861

Children

Grass River, New York

August 1861

My Dear Children:

We, your father and mother, feel a deep interest for you. You may sometimes think that your parents are too strict, that they watch you too closely; but, dear boys, our love for you is great. We have dedicated you to God. You are His, and we must keep you separate from the world, that you may be the Lord's. We want your lives to be right and pleasing in His sight. Don't feel discouraged, my children. Satan is ready to lead your young minds; but go to God, seek Him for strength, pray much, give your hearts' best affections to Him.

Henry, you are my first-born, the eldest of my boys. A responsibility rests upon you. You will have to render an account for the influence you exert over your brothers. Love your brothers. Their salvation depends much on the course you pursue. Have your regular seasons of prayer for each other, and with each other. Don't let your love for writing, and your study, divert your mind, and cause you to neglect those duties which ought to be done.

We want you saved. We want you to be just right, and to live for God, and be an honor to His cause. Watch, Edson, against your besetment. Don't be full of frolic and fun. Be sober, be watchful, and God will enable you to overcome. My dear little Willie, may the Lord bless you. We shall pray for you. Pray for yourselves.

In much love from your affectionate Mother.

Lt 8, 1861

Sperry, Sister

Battle Creek, Michigan

September 26, 1861

Dear Sister Sperry:

We deeply sympathize with you in your bereavement and should have written you ere this but for the affliction which has been in our own family. When we returned home we found our Edson dangerously sick with dysentery. Jenny had watched over him one week, day and night, and for the first time she lay down to sleep the night. We returned and trusted him with watchers. He was under the doctor's care. He was reduced to a mere skeleton.

We thought him gaining a little. Last Sunday he had a relapse and was deranged all day. We appointed prayer seasons for him, although no praying could be done in his room, and no one was permitted to enter his room except those who were obliged to tend upon him. Monday he commenced to gain and has been gaining ever since. We feel so thankful to God that He has again raised our dear child from what we feared was his deathbed.

We are quite exhausted. We have had to be on our feet almost every moment. It is quite sickly in Battle Creek. The cases of dysentery are very stubborn. A fever attends those who are afflicted with it.

Brother Hull's wife has the inflammatory rheumatism and her children the whooping cough.

Sister Harriet Smith has an infant about three weeks old. Both are doing well. Her mother is with her.

Dear sister, we are living in perilous times and the worst is yet before us. Dear Brother Sperry is sleeping, to know no trouble until the Lifegiver awakes him to immortality. I do not feel sad for him, but for you and ourselves. His gift will be missed, but we have this to console us—"He fell like a soldier; he died at his post." Do not sink beneath this heavy affliction, but bear up. You have a child to live for and to train for heaven.

You have spoken of Brother Charles' request of appropriating a certain sum for the poor. Dear Sister, I have been thinking much of the matter, and I can see no poor in this state but [those] Michigan can take care of. I see no way to apply means except in cases that at present we do not feel free to help.

I think no one will need means more than yourself. I think that your parents should liberally settle all the expenses incurred at Brother Demarest's, and they will certainly feel it a privilege to do this for their own son-in-law. From what was shown some time ago in vision in regard to the matter—that they should have a special care of Charles—a duty rested upon them in his case, and their means could not be better applied than in making him comfortable. From the light there given me, there was a fear upon the part of Brother and Sister Gardner that the church would not do all their duty to Brother Sperry, and these feelings have led them not to do for you that which their relationship and God required them to do. In the last vision I saw that there was too close figuring with Brother and Sister Gardner. It is a withholding which tends to poverty.

Brother Sperry was affected with this, for this close economizing is contagious, and Brother Sperry did not have that ease and freedom from care that, with his poor health, he should have had. He was laboring to save, to economize, and he had no strength to spend in that way. His strength, I saw, was worth more than any amount of dollars and cents. I believe no one needs means more than yourself.

In much love to you all.

P.S. Excuse this poorly written letter. I can sit but a few moments at a time. Edson's bell rings quite often and we are obliged to tend him with the greatest diligence. If I could [I] would copy this, but it cannot be my duty under the circumstances.

Lt 9, 1861

Glover, Brother and Sister

Battle Creek, Michigan

October 12, 1861

Dear Brother and Sister Glover:

I have been trying since I came home to find opportunity to write you, but the sickness of Edson, and the conference, have not left me time to write.

While at Roosevelt the cases of quite a number of individuals were presented before me—your family and Lee and Cynthia, among others. There is still a great lack. There has not been that reform which God requires. The instructions given through vision have not been regarded.

The instructions given to Eli and Cynthia were too plain to be misunderstood; also the instructions given to Lee. Sister Glover, you have taken a course to destroy the force of them. The counsel given required a great change in the individuals mentioned, but the light God has given has been esteemed very lightly, if at all heeded.

God will not be trifled with. Neither Lee nor Cynthia nor Eli can be Christ's followers unless they imitate the Pattern and walk as He walked. They have failed to understand what constitutes a Christian, and if they follow on in the same course they will continue under a perfect deception.

I was shown, dear Sister Glover, that you were not clear in this matter. Your views of what Christ requires of us as His followers are not correct or according to His Word. In your view the cross would be left out of the Christian path. The standard of piety in your family should be elevated. In the last vision given I was shown that you were anxious that your children should have as much religion as will render them agreeable to all without incurring the censure of any. The restraining influence of the Spirit of God has affected them but little.

Again the life of Christ was presented—His self-denial and sacrifice to purchase redemption for us. When we profess to be servants of Christ we should no longer serve the world, and should not have union or fellowship with those who reject the truths which we deem sacred. I was pointed to (1 John 2:6): "He that saith he abideth in him ought himself also so to walk, even as he walked." (John 15:4, 5): "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

In the vision given about one year ago I was shown the necessity of your family dealing faithfully and truly with their own souls, for I saw danger of deception in these days of peril. You cannot measure yourselves by the world or by the opinions of others. Your only safety is to compare your position with what it would have been had your course been continually onward and upward since you professed to be Christ's followers. Your moral character is passing in review before God. You are weighed in the balance of the sanctuary and if your spirituality does

not correspond with the benefits and privileges conferred upon you, you are found wanting. Your path should have been growing brighter and brighter, and you bringing forth much fruit to the glory of God.

You are wanting, yet rest as unconcerned and well satisfied as though the cloud went before you by day and the pillar of fire by night as tokens of God's favor. You reckon yourselves among the chosen, peculiar people of God and yet have no manifestations or evidences of the power of God to save to the uttermost. You have not separated from the world as God requires His people to be separate. Sister Glover, there is a continual effort on your part to lessen the distance between your children and the world and to destroy the marks of peculiarity between them and the world. As you have been doing this, the distance between you and God has widened.

The people of God are in constant warfare to maintain their peculiar and holy character, and under no condition or circumstance is the cross of Christ to be shunned or laid aside. I saw that it was a heavy and galling cross for Lee and Cynthia to do religious duties, belonging to the service of Christ, before unbelievers, especially relatives. Why this backwardness? Why this shunning of the cross? Why this acting or appearing before unbelievers as though they had never named the name of Christ? Why are their lips sealed to the wondrous change wrought in them by the Holy Spirit (if this change has been wrought)? Why this concealing the signs of their being loyal subjects of Prince Immanuel? Why appear like the enemy's subjects? Why talk and act like them?

I saw that it was a shame to profess the sacred, holy, separating truths we profess and yet entirely fail to act them out. Our daily business here is to watch and pray lest we enter into temptation. The warfare and the cross are as necessary and certain as the victory. God is the refuge and support of them that trust in Him. He will give grace for grace to them that fear Him and walk in the truth, and He will most assuredly take away His Spirit and blessing from those who love the amusement of, and do not separate themselves from, the world.

Mercy and truth are promised to the humble and penitent, and judgments are prepared for the rebellious. You are too much united in fellowship and affection with the enemies of holiness. You are more willing to depart from the favor of God than to come out and be separate from the friendship and customs of the world. God's Word requires us to come out from the world and be separate. He leads His people in a very humble, cross-bearing way. He will sift His people even as corn is sifted in a sieve, yet shall not the least grain fall upon the ground.

Lee and Cynthia have been faithfully warned, yet they have not made that change which God requires them to make. They lack spirituality. The truth has not had that sanctifying influence upon them that it must have. They do not live their faith. When the enemies of our faith are within their influence, instead of bearing fruit and exerting a holy influence, they condescend to the worldling, do as they do, talk as they talk, laugh and jest with them. Says the True Witness, "I know thy works." [Revelation 3:15.] Just exactly the influence you exert, Lee and Cynthia,

before unbelievers, you will meet again. It is all recorded. It is written in the book. If you have not faithfully warned those with whom you have associated, and then in addition lived your faith before them as faithful believers of the truth, you have not borne fruit to God's glory and it is noted against you. You are classed as stumbling blocks and unfaithful professors.

You have all thought Brother and Sister Byington too strenuous, and Sister Glover, you have labored to pull the other way, and you have not felt right, spoken right, or exerted a right influence. The Word of God is plain. Follow that closely and it will lead you all from the spirit and influence of the world, much farther than you now are.

Is our sacred, holy faith something that can be taken up or laid aside as convenient? No, it requires effort and moral courage to live out our faith and carry out the living principles. When before the worldlings or unbelievers, Lee and Cynthia, your words and actions should have that elevated, noble character which distinguishes the true followers of Jesus Christ.

Lee, a great work must be accomplished for you. Unless your life is more becoming a follower of Christ, unless it is marked with more sobriety, seriousness, and more solemnity, God will give you sorrow and mourning instead of peace and prosperity and gladness. Lee and Cynthia must form characters for themselves or they will certainly fail of everlasting life. God will look with perfect indifference upon all who are halfhearted in the work.

Sister Glover, you do not feel right. You have not given Lee and Cynthia right instruction. Your influence has had a tendency to link them to the world, and yet you wish them to be united to Jesus Christ. This you cannot do. If they love God they cannot love the world. There is no danger of their being too separate from the world or of their serving God too faithfully; but there is the greatest danger of their efforts for everlasting life being so feeble that they will be weighed in the balance and found wanting.

Everlasting life is worth a lifelong, persevering, untiring effort. Unless we strive to enter in at the strait gate we shall remain this side. "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

God wants to bring you all up, to purify and refine you, but you have something to do yourselves. Cynthia, you have looked more to Sister Glover than to God. You must obtain an experience yourselves. Stand out free. You have an individual responsibility. Sister Glover, God wants you to come nearer to Him, to be led and guided by Him. Put away your unbelief and doubts and seek for salvation.

In love.

Lt 10, 1861

Daigneau, Brother and Sister [John M.]

Battle Creek, Michigan

October 18, 1861

Previously unpublished.

Dear Brother and Sister D:

According to your request I will write you what has been shown me in regard to you. I was shown you were in darkness, especially Brother John. I saw Brother John perusing letters containing arguments against our position in regard to the Sabbath. I saw our wily foe directing the mind of Brother John in a channel to suit himself. A great change came over Brother John. At one time his countenance was bright and hopeful. He was rejoicing in the truth. Then a change came over him. He was doubting present truth and was just about ready to yield and let go his hold of truth. I was surprised at this sight for I had not had the least suspicion of Brother John's critical condition.

Then the past was more fully presented before me with its dangers and wrongs. I was shown that when your mother embraced the truth her judgment was convinced. I saw that she was converted to the truth and loved it, but unfortunately for her she could not understand very well what was said in meetings. At first the blessing of God rested upon her as she took up the cross to obey unpopular truth, and that which without the blessing of God would be difficult for her to understand was made plain by the Spirit of God. But when she commenced to go into darkness and have doubts in regard to the truth, she could not be fed and understand or feel the force of the instructions given in the meetings. She was jealous of different ones and murmured against them, found fault with them. She was a very close, penurious, calculating woman, and loved this world.

Jerry was a great hindrance to her. His judgment was convinced that we had the truth but he sought to stifle conviction by watching for evil in believers in present truth and accusing them of things that they were not guilty of. These accusations weighed much with your mother and had weight with you.

About all that in reality stood in the way of your brother's believing the truth was his close covetousness and unbounded love of this world. There was no place for the truth in his heart, on account of this selfish and covetous disposition.

Your mother's close, penurious disposition crowded out of her heart all love for the truth, and her lack of conversing understandingly with the people of God placed her where she could not be helped by them.

Brother John, I saw that it was much better for you to be separated from your parents and from Jerry. Your mother has taken it upon herself closely to watch your wife and to find fault with her to you, which had more weight upon your mind than it should and caused your wife much unhappiness. Your mother has thought her extravagant because there was not all that closeness and selfishness manifested by your wife that she carried out. I saw that in some things your wife did not manifest all the economy that she should in her circumstances. She

spends too much labor to prepare food for the appetite of visitors. Treat your company courteously and well. It is wrong to go beyond your means to gratify anyone.

I was shown the bad influence that the counsel and the trials connected with it had on your mind and on the mind of Lucetta. Had you been present then, your mind would have been relieved, but the counsel and the lack of freedom with us, and our remaining from meetings, caused you to be tempted and made you doubt. These unjust trials brought upon us had a very bad influence upon those who knew not the cause or reason of these trials. You were terribly shaken there and have not recovered. Had there been all that diligence and exertion on the part of Uriah and Harriet to labor for those who had been thrown into perplexity and doubt on account of the trials they caused, you would have been led to the light before now.

Lt 11, 1861

Friends

Orleans, Michigan

December 1861

Dear Friends:

While in Roosevelt, N.Y., August 3, 1861, some things were shown me in regard to the state of the cause in different places. Many families were shown me, and the position and acts of different ones and their influence upon the cause of present truth. Again I was shown in Battle Creek in October, the state of the cause, and the churches contemplating organization, and that a great work must be accomplished for the church before they should be fitted for the work of organization.

Then a general view of the cause was presented before me, and I was shown that a more deep and thorough work than had been thought of must be done for God's people; that plain, cutting testimonies must be borne, and there must be a work of reform among God's people. There must be a coming up. Among the places and things shown me were Caledonia and Wright, and individual cases were presented before me. I was also shown some things in regard to this section.

The Brethren Kellogg and their wives and some others were shown me, that they do not look upon matters in the right light. They love the truth, but fail to let the truth purify and elevate them. They are too careless of their personal appearance and of their houses. You do not look upon order and cleanliness as essential qualifications for Christ's followers, especially professing to believe this purifying, cleansing, fitting up message. The design of the truth is to elevate the receiver, to purify him from all filthiness of the flesh and spirit.

I was shown that we are looked upon as a degraded people. We are a sect everywhere spoken against, and unless we do take an elevated position, we are miserable representatives of the truth and we stand in the way of those who would believe the truth. Our lives, our acts, must

be so circumspect and faultless as to commend [the truth] to unbelievers, especially to those who have any disposition to receive it. The truth is to elevate, to cleanse, to purify, to sanctify, to fit us for translation, prepare us for the company of holy angels, sinless beings in the kingdom of God.

Some who have lacked order, cleanliness and elevated feelings, look upon those who have refined taste and neatness and order as being proud. They feel uncomfortable because others do not come down to their level. This is all wrong. The truth does not bring us all down on a level, but brings us all up on a level. You are too careless, too neglectful of your person and apparel. God calls for a reform on your part. You are a hindrance to others embracing the truth. You must begin to work and reform. God cannot approve and bless you until you can be a better example and better represent the truth. Take a more elevated position.

Unbelievers are disgusted with anything in Sabbath-keepers which looks like slackness and uncleanness. Every act, every deed must be studied. All our course must be so that it cannot be censured justly. We must take every appearance [of] evil away from those who are watching us.

In the efforts made to get the truth before unbelievers, your low position has hindered the efforts from proving successful. You have not let the truth elevate you. You have not let its influence sanctify you.

Now God requires of His people to carry out the truth they profess. There are many of them poor and cannot obtain conveniences, yet He enjoins upon them strict cleanliness and order. God is no less particular now than when He gave directions to the children of Israel to observe cleanliness lest the Lord pass by and see their uncleanness and would not go up with their armies to battle against their enemies. These stumbling-blocks must be moved out of the way. God requires cleanliness of person, and neatness of dress, and order and cleanliness in your houses, or God will not bless you and you will be a hindrance to the cause of God.

I had expected to have an appointment to visit if we had given up our journey to St. Charles, but now we design to go, and therefore I have written.

Now I want to express my mind in regard to the meeting there. When we came to Bro. King's, we found three unbelieving relatives, and we saw that they were all feeble. Sister King [was] nearly down, her unbelieving sister weak and nervous, the mother nearly sick, and the young daughter utterly unable to do more work around the house. When you all drove up I honestly felt sorry. I respected and loved you. You have ever been kind to us, but I felt that it was not the place for you that you should have stayed where they were [not] all believers, and I was so fearful that something might happen to disgust these unbelievers, and place them where the truth could never affect them.

This fear led my husband to especially caution you, and then after his caution you felt tried because you thought you were expected to leave, and go to Bro. Olmstead's. All from

Greenville were expected here. You knew that they would be crowded, and it would have after all passed off tolerably well had it not been for the exhibition at bedtime [when] arrangements [were] made for men and women to camp down together in the same room, and then when opposed by Bro. King [for you] to reason and urge the matter. This was the height of impropriety. The first intimation from Bro. King should have been enough. Was not he the one to say how these things should be arranged in his own house? Again, in all my travels east or west, I never saw or knew of men and women lodging together in the same room if there were two rooms in the house. I would oppose such a move strongly. I would censure it. I would not give the least countenance to it. It is low, slack and immodest.

If persons are infirm and cannot endure the inconvenience of attending such large meetings—especially where there are but one or two families to lodge so large a company—if couples cannot be separated, they should stay at home. They should not discommode themselves and others to prove an injury to themselves in the end.

Arrangements were made for the men and women before the conference. Must these arrangements be broken and men and women lodge together in the same room to gratify one or two who are pleased with such a slack arrangement?

Anyone of refined feelings would agree with Bro. King in a moment. An apology is due from you to Bro. and Sister King for the spirit manifested by Bro. Joseph's wife. I felt so mortified and ashamed [for] the unbelievers here. Sister King's sister was disgusted, just as we feared it might be. What kind of an influence would have gone out had you been permitted to all lodge in the same room, men and women? Why, it would be like this—that we were a low, vulgar, immoral people. God requires an entire change, an entire reform. Is this abstaining from all the appearance of evil? Says Paul, "We are made a spectacle unto the world, and to angels, and to men." [1 Corinthians 4:9.] We must study our every act lest we are a stumbling block to others and their blood be found on our garments.

Sister Joseph Kellogg has a work to do to subdue her own spirit. She knows not what spirit she is of, and unless she governs her own spirit and possesses true humility she will be left in darkness; for God is bringing up His people.

Do you wonder that I felt fearful of the result when you came here, when I have been shown as I have? May God help me to bear the straight testimony He would have me [bear] upon this most delicate subject. Everyone who lacks must [be] right upon these things. The cause of truth demands it. God requires it. The great and dreadful God will not enter the houses of those who are not cleanly to bless them, after the light shines to them upon these things. Your conversation must be more elevated, more holy, and you must show to all that the truth has had a tendency to elevate, to reform, to purify.

May God help you to take hold of this work with zeal is my prayer.

Ellen G. White

As I have not time to copy, I will leave it with Bro. Davis to copy and send me his copy. It is my request that this be read to Bro. Joseph Kellogg and wife, Bro. Milton and wife, old Bro. Kellogg and wife, and Bro. Sumner and wife. Also read it to Bro. and Sister How, for they were present that evening and they should know the things I have written, that no prejudice may rest upon their minds in regard the course pursued by my husband and Bro. and Sister King.

Lt 12, 1861

Church at Caledonia

Orleans, Michigan

December 1861

While in Roosevelt, N.Y., I was shown some things in vision relating to the church at Caledonia. While at Battle Creek in October I was again shown the state of things in Caledonia: that they are in a state of great confusion and weakness; that the cause of God is reproached by their divided, scattered state. Their weakness is laid open to the heathen around them and they are accountable to God for the influence they have exerted. Instead of winning souls to the truth, Satan has been permitted by them to work as he pleased among them, setting brethren and sisters at variance with each other. Satan is the accuser of the brethren and, as though this were not enough, brethren professing to be Christ's followers strengthen the enemy's forces and join him in accusing their brethren. Angels are grieved and turn from the confusion. Yet I was shown that there is hope. Jesus still pities and wants to bless them.

I was shown that every effort that had been made among you of late by Brethren Bates and Frisbie has only made matters worse and thrown things into greater confusion. Hearts are not right. Each is watching the others to find fault with their course and unless this is entirely stopped and each attends to his own soul, and closely examines his own heart, you must go down. These unhappy divisions need not be. It is all the working of Satan which is encouraged among you. There is an individual independence which must be yielded.

I was shown that God had not blessed those who were formed into a church. They were not ready nor fit for this move. There must be a thorough work accomplished, deep humility manifested before God, each building off against his own house, or Satan's strong deceptions will hold minds until it is too late. I was shown that questions which gender strife must be repressed, and the brethren must strive to get just as near together as they can.

I was shown that some were in a discouraged, desponding state. Some who had not been embraced in the organization stood looking on, and they were watching to see the course of those who had been embraced in the church. Such were in a critical condition. Some had fallen back to their old habits, using tobacco and other indulgences, and yet knew that we had the truth. Their minds could find rest nowhere among another class of professed Christians, and the divided state of those who professed to believe the truth and professed to be walking in church capacity was only a hindrance to them, for they were in no condition to help them or to restore

them from their error and wrong course into which they had fallen. The wrath of God was kindled against both classes. Both must repent and seek to redeem the past.

Commence anew. Christians professing to believe the most solemn message ever imparted to mortals were seeking a quarrel with each other like little children. You disgrace the truth. Worldlings are more consistent. There is a lack of principle with some of the professed people of God, a great lack of forbearance and patience with each other, which places them all in almost a hopeless condition. Instead of trying to be united and not noticing little things unworthy of a moment's thought, they give way to evil propensities. And because things do not go just exactly to suit your minds, you find fault, hate and despise each other. You tempt the devil to tempt you.

I was shown that Brother Gerould looked at matters very nearly right. His views were consistent and right in regard to useless articles, as coffee and tea and tobacco. Yet he has suffered his feelings upon these things to carry him too far. By taking so stiff a course, he placed himself where he could not help others and he has felt impatient because all did not take that view of matters which he knew was consistent and right. When conversing with his brethren he lacked forbearance and patience. So did they. They were unwilling to receive instruction from him, and these interviews only made matters worse. No matter how aggravating the course of his brethren, Brother Gerould must exercise Christian patience and forbearance, and in due time, if he takes this course, he will have influence.

I was shown the wrong course of Brother Farnham. Had he been standing in the counsel of God he would not have upheld Sister Bryant in her wrong course, but censured it as it deserved. Brother Farnham, much of the trouble existing in the church rests upon you. Some of it you caused. If you had taken a humble course you could have prevented much of it. When the testimony was sent you in regard to your wrong, instead of receiving it and trying to reform, you began to complain and make appeals to others for sympathy.

You had sympathizers, and what was the result? Those who sympathized with you doubted the testimony and it was even carried to unbelievers, and you caused the work of God to be looked upon suspiciously. You have had independent feelings and thought your judgment very good when it lacked in almost every respect. You are set and think others must see things just as you view them, and you are quite firm in your position.

You have exerted a wrong influence against Brother Gerould and have felt quite a satisfaction in having others look upon him with distrust. I saw that you had just as lief differ from Brother Gerould as not, and then would calmly set to work ingeniously to have others view the matter as you viewed it. I saw that you had desired to fill a higher office in the church. If you should, it would ruin you, for you are unqualified for it.

You must commence the work in earnest for yourself. Commence the work at home among your children. Strive to remove the sadness and cloud from the brow of your wife. Teach your children to obey her. Discipline them to love her. She fails to do her duty, and the children

control her and cause her grief and anguish. She has a work to do to be decided, to correct the wanton words and disobedience. A few battles will teach them who is to govern. She has sunk under this load, and you have let her sink and remain there. Unitedly take hold of this work and teach the children implicit obedience to the mother that bore them.

You have a great work to do, Brother Farnham, that you have not seen or realized. It is all that you can do to work for yourself and your house. You were shown me in a critical, dangerous condition. Your eternal interest depends upon the course you now pursue. Make diligent work and redeem the past and counteract the influence you have exerted.

I was shown that Brother Andrews and his wife at first were hardly willing to receive the testimony. He could not understand some things. He was perplexed and troubled, yet sought to improve, and had been reforming. Yet the standard was not attained where the Lord wants him to stand.

In regard to the testimony that he must be converted, it was like this: his case was represented to me like Peter's. Peter was ardent, quick, full of zeal, and he asserted that he would not only suffer for his Lord but die for Him. In the garden of Gethsemane his zeal led him to raise the sword and cut off the ear of the servant of the High Priest. But soon after he denied his Lord and even cursed and swore. Then Jesus looked upon him in sadness and grief, which broke Peter's heart and he repented and then was converted and prepared to strengthen his brethren. Was not Peter converted when he manifested such ardent zeal for his Lord? What did Jesus say to him? "Satan hath desired to have you, that he might sift you as wheat. ... When thou art converted," Peter, "strengthen thy brethren." [Luke 22:31, 32.]

Brother Andrews' hasty, quick temper brings him into trouble and destroys his peace and happiness and injures the cause he loves. The sanctifying influence of truth will make him a patient man, and he must not allow his mouth to open when he feels this hot, passionate temper rising. In this work of overcoming he must not be discouraged if he does not overcome all at once. This work is not accomplished in a moment. He must pray. His companion must take hold with him and together work earnestly, zealously, to overcome. Eternal life is worth a lifelong, persevering, untiring effort. The truth will accomplish that for the receiver which nothing else can.

I saw in regard to the brethren and sisters in Caledonia [that] it would not be of the least use to investigate matters as they had occurred in Caledonia. The hearts of many were unsanctified. Each wanted to have his own way and was not willing to be reproved or corrected, and acting in their unsanctified condition almost everything was wrong. And all must break down together, take hold of the work in earnest, get their own souls right, set their hearts in order, and then it will be easy to come together. Love will exist. Everyone has a part to act, a work to do. They must manifest zeal in repenting or God's Spirit will be withdrawn from them. They will not know the very time when God left them. They suffer themselves to be deceived; think they are right when they are all wrong.

I would now exhort you to heed the light given you lest it become darkness—and how great will be that darkness! Every one of you must stop looking at others and get right himself before God. Every particle of this spirit of faultfinding must cease. I greatly fear that all the labor we spent among you in our weariness has been in vain. You would rather have your own way, exercise your own judgment, and live in just such ungodly distraction as you have lived. Is this your choice in Caledonia? What peace and happiness can you expect from such a course? God calls upon you now to repent, to cease your faultfinding and jangling, and return to Him. Will you obey?

I ask in the name of my Master, Who will be on the Lord's side? Who will covenant to leave watching for the faults of each other and only confess, with deep humility, his own faults? Don't be so very anxious to each measure off just that degree of the censure that this one or that one should have. God requires of every one of you broken hearts and contrite spirits. He calls for the deepest humility, because you have been such miserable representatives of the truth you have professed.

The blood of souls will rest upon you unless you cease your contentions and little differences and arise, elevate the standard. Redeem the past and show to others by your life that sweet union exists among you.

You lack Jesus. Almost every one needs to be converted. Sister Bascom needs a thorough work done for her or she will fail at last. Brother Cryderman needs a thorough reform. He must feel the transforming influence of the Spirit of God or he will fall into some delusion. Self, dear self, reigns in Caledonia and God is forgotten.

I am afraid of you. I will not cry smooth things unto you. I cry, Repent, repent and be converted, or you will perish. Bring forth fruit meet for repentance or the True Witness will soon spue you out of His mouth. He will not have His truth brought into disgrace by you and His suffering cause bleed on account of your crooked, wayward course. You are stumbling blocks to those who would believe.

I cannot hold my peace. I speak plainly in the fear of God. I entreat and warn you. Will you take hold of this work? Fast and pray individually until you are broken in spirit and can say, "I live, yet not I, for Christ liveth in me." [Galatians 2:20.]

I was shown the position you might be in—enjoying the favor of God. But you have not yet made the first effort to occupy that position which would be pleasing to God and that He could delight to bless you. Every one of you should seek to agonize for an indwelling Saviour and full consecration to God.

You have known but little of the influence of the truth upon the heart, but you may know it. You may experience it. You may have a living experience in the things of God. Souls around Caledonia are in a condition to be helped and to receive the truth, but with such an example as

Caledonia has set them, they feel disgusted and the cause of God has been deeply wounded by those professing to love it.

May God help you see your condition is my prayer.

Lt 15, 1861

Kellogg, Brother

Dear Brother Kellogg:

Some things were shown me in my last vision. I was shown some things in regard to you and your family. I saw that you fail much in looking upon the dark side, and dwelling upon discouraging prospects. This clips your faith and casts a gloom upon your hopes and prospects, and while in this state of mind you cannot glorify God or strengthen others.

I was shown that you were very sensitive and have felt keenly on the account of your children. You let their course of action have too great an influence upon you. Your older children have not felt and acted as they should. They have not heeded the counsel you have given them, and thereby have brought trouble upon themselves and upon you. They too often think their judgment and plans are the best, and when you have planned and advised them for their good they have too often thought that it was to advantage yourself instead of them. They have not felt as they ought, that you were planning for their interest, and if they will follow your counsel both you and they would be benefitted.

Your children have too often thought they were young and you old, and they could better manage business matters themselves. Here they mistake. They have not the ability, neither are they as capable of managing as their father. Had all your sons submitted to your counsel as they should have done, as it was their duty to do, and as God required them to, your dwelling upon the past would not call to your mind so many sad associations and remembrances which, if dwelt upon any length of time, bring gloom, sadness, and despair. It is the duty of these children to redeem the time and regard their parents and heed their counsels as they never yet have done.

Albert has thought that he could manage business matters better than his father, but if he followed his own judgment he would meet with many losses and difficulties from which he will be saved if he seeks counsel and moves guardedly. He has built his hopes too high, and has thought he was fully capable of managing business without the help of others. He has failed to understand himself here. In this respect his father's head and tact for business is much better than his own, and it is the duty of Albert to have a kind care at all times for his father's interest, and never bring a cloud upon his brow or needlessly cause him anxiety of mind.

Albert is apt to have too exalted an opinion of himself, and as a general thing there is too much pride of heart among the children. There is lacking that humility which ever becomes a follower of Christ. There is a lack of true piety and devotion. They must encourage these graces and ever

seek to understand themselves. They must closely examine themselves to see whether they are in the love of God. There needs to be the reforming influence of the Spirit of God to affect and sanctify the heart, and then there will be less selfish interest and a kind regard for the interest of others.

There has been with the children too much moving from impulse, moving from feeling; therefore there has been much moving wrong. I saw that Brother Kellogg was prematurely old on account of the anxiety and care his children have caused him. And now it is their duty, while their father shall plan and advise with them and calculate for them, in their turn to help their father in every way in their power. God has marked their unwillingness to heed instruction.

Merrit should be an example to all the children. The curse of God has rested upon him ever since he married his wife without advising and consulting with his parents. His course led the parents to feel and act as they did in regard to Smith's marrying Maria. They felt too strongly and acted too strongly in regard to the matter, but they feared that the curse which rested on Merrit would rest on Smith. The cases are not alike. They are regarded very differently by heaven. God's frown does not rest upon Smith because of his marriage with Maria. But his former course has caused his parents many heartaches and much anxiety and distress.

Smith has been trying to return unto the Lord that He may heal him. God pities him and if he earnestly seeks the salvation of God and heartily repents of his wrong course, God will turn His face toward him and will remember his transgressions no more. You have felt wounded, and shut Smith and Maria too much from your hearts. Take them into your hearts, help them by your counsel and faithful instructions. You can have a saving influence on Smith. Maria loves God. She loves the truth and will be a help to Smith. Let them know that they have your confidence and it will cause them greater joy than anything else on earth.

Albert, a sacred duty rests upon you in regard to your parents, and a sacred duty rests upon all the older children. God has had an eye upon you. You have had a good, a kind and tender mother who would not swerve from her duty of right if she knew what it was. You have had a better mother than you deserved, a mother who has loved you with a great love because you were helpless and motherless.

Brother Kellogg, I saw that when you get depressed in spirit, you forget the great mercies shed upon your pathway. You forget the good and can only see the evil and the dark, and you let these things overbalance the mercies of God. You have been blest in life above a greater portion of the human family. You might have had a wife who would feel no interest in your children, who would not be as true, as constant, to you as she has been. Although there is quite a difference in your ages, yet your wife's affections have been just as ardent and consistent and true as though she were the wife of your youth and had had your first and only love. Your interest and happiness she has preferred to her own. To your children she has been true and faithful, as if they were flesh of her flesh and bone of her bone. The children have not always

felt thus and regarded it in this light, but it is because a prejudice blinded their eyes and destroyed their judgment.

I saw that God in mercy stretched out His hand and snatched Laura from the grave because He saw that the furnace was becoming heated a little too hot. It is the mercy of God alone that saved Laura, and that she is now with us instead of lying beside Mary in Oak Hill Cemetery. God has spared Laura a time that she might be a blessing and comfort to her parents; and that she might be a humble, devoted Christian and be a blessing to her younger sister and brothers. A responsibility rests upon Laura. God requires more at her hand. She must exert an influence for good and dedicate to God the life which He has so graciously spared.

Brother Kellogg, are these things no sources of encouragement and joy to you? Turn your face from gloom and darkness and discouragement to the light God has granted you, to the blessings He has strewn in your pathway. "Rejoice in the Lord always: and again I say, Rejoice." [Philippians 4:4.] Gratitude from you is due Him for His abundant mercy to you.

I was pointed back and saw the time when Seymour and Miller came here. You felt indignant that the cause of God was reproached and that it must be vindicated. You let your feelings get the better of your judgment and moved unadvisedly. You should have trusted matters in the hands of God, but you felt a zeal to vindicate the truth which was trampled upon. You moved impulsively; you erred, and only gave the enemies of our faith greater triumph. The first wrong was in suffering them to have a meeting and to preach at all, when there was no minister to meet their influence. These things Satan has held before your mind sometimes and caused you trouble. But I saw that God marked no sin against you. You would not have moved wrong knowingly.

I saw that God wants you to forget the sad and discouraging things in the past and come up now and engage heartily in the work of God. God wants to bless you and your family. You are injuring your health and mind by dwelling upon things that will do you no good. Turn from these things and believe in God; trust in His power to save; take hold of His salvation. He that has had a care even for the sparrow has a care for you, and the future is in His hand. He will bring you along safely if you trust in Him with all your heart.

Lt 16, 1861

To the Church at Roosevelt, New York

August 3, 1861

Dear Brethren and Sisters,

The state of the church was presented before me. I saw many things in a tangled, perplexed condition. I was shown that God would not condescend to unravel every difficulty and explain every trial. The brethren and sisters are, many of them, unconsecrated, and when individual wrongs are reprov'd some stand prepared to triumph over those reprov'd. On account of

these things, God will not reveal many church difficulties, for many interpret the visions to suit their own peculiar ideas, and God is grieved, His church weakened, and the cause dishonored by childish contentions and by misinterpreting what He has seen fit to reveal. I saw that God would soon remove all light given through visions unless they were appreciated and the church make a better use of them than they have done.

The church must search carefully in meekness, and with humble hearts, for their own wrongs which have separated God from them. They must remember that the heart is deceitful above all things and desperately wicked. Self-justification must be laid aside, and all possess yielding spirits.

As I write, matters come plainly to my mind. I was shown some individual cases. Brother Pangburn's family lacks consecration. Brother Pangburn does not understand himself. He needs a thorough work of reformation. His temperament is fitful, changeable; he moves from impulse. He does not possess the heavenly adorning, the ornament of a meek and quiet spirit. He must be converted before he can progress. A profession of the truth will avail him nothing. He must show by his fruits that he is a follower of the meek and lowly Saviour. He possesses a hasty and self-important spirit, and does not control his own spirit. He looks out carefully for his own interest, sometimes greatly to the disadvantage of his brethren. He can never prosper and live in the light until he has a care and interest for his brethren and is willing to be reproved and instructed by them. He lacks the nobleness of soul becoming the profession of his faith.

Brother Pangburn thinks his brethren have misused him because they have spoken of his faults. Brother Pangburn, you are at fault; you cause yourself trouble. You do not control yourself in your family or with your brethren. You are the greatest enemy you have. When you control yourself and possess a noble, generous spirit, becoming a follower of Jesus, you will have peace, union, and love with your brethren, and can make thorough work. You are fluctuating, and do not move from cool judgment. You must thoroughly reform or be weighed in the balance and found wanting. Your brethren can have no fellowship with your spirit until you give evidence of a genuine work, and bring forth fruits to God's glory.

I was shown the case of Brother Edson, that he should not think because God's afflicting hand is upon him that His anger is kindled against him. I saw that Brother Edson had taxed his physical strength until it was exhausted, prostrated; but God loves him, and if he will lean upon Him He will bring him up. He will not forsake him now. I saw that God regarded the sacrifice made by him and Sister Edson. They had sacrificed for the good of the cause of God and had left their pleasant house and farm and he had stood as one of the Lord's minutemen to use his means to advance the cause of present truth. And now adversity and affliction have come upon him.

Satan has been permitted to afflict and annoy him that, if possible, their minds might be carried back to that pleasant farm and they regret the sacrifice they have made. Satan has not gained his object in thus afflicting. God designs to bring the family nearer to Him. He has not left or forsaken them. He will bring them through the furnace purified and refined if they will lean

upon and trust in Him. The state of God's cause has affected the courage of Brother and Sister Edson, yet God has His eye upon them and will visit them in mercy. They should have the sympathy and love of their brethren and they should favor him.

The case of Brother Manly Ross was presented before me. I saw he intended to be true and right. He has a work to do. There is danger of some misconstruing Brother Manly's frank manner. He must possess a willing spirit to acknowledge his wrongs and must not justify himself and brace himself against his brethren, but yield to their judgment, counsel, and advice.

The church must be subject to one another, willing to be counseled, reprov'd, and directed by the body. Dear self is the most obstinate person the follower of Jesus has to contend with. There must be humility and forbearance in the church. Self must be overcome and those looking for Christ's appearing must possess the power of endurance and self-control if they would have God's Spirit with them.

Some have been looking with jealous eye upon the moves made at Battle Creek. They fear they should become Babylon if they organize. I was shown the churches in Central New York have been perfect Babylon, confusion; and unless there can be a plan or system arranged whereupon the church can act, enforce, and carry out order, they have nothing to hope for; they must scatter into fragments.

I was shown that Brethren Ross, Preston, and some others have been holding back, fearing to venture and adopt the only plan that can cause union of action and health in the body. Brother Wheeler's influence has not been right in this direction. After all the light given and the strong reasons presented, which no one could gainsay, his course and the course of those of experience helping him in holding back, is wrong and inexcusable in them. It is no virtue in them to wait until compelled to acknowledge that God is in this work by every difficulty being removed from their minds and no chance to resist any longer. This is not the course for experienced brethren to take. God is not pleased with these things. God requires them to venture out and bear some responsibility as well as to have a few venture out and receive censure and dissatisfaction from others while they wait till the battle is fought and the instruments of God's choosing are wounded and faint. They choose to look on and see how the battle turns. They do not come up to the help of the Lord.

I saw that A. Ross must be cautious of his words. He has not regarded slavery in a Bible light. He does not see it as God sees it. Brother Ross has expressed himself unguardedly and has exerted a wrong influence. He is watched, and he will surely be in a dangerous position unless he strives to counteract the influence his words have carried. As a people we must use great caution. As we do not engage in the war, and pray for union and preach in regard to union, suspicions are aroused. And if one like Brother Ross expresses sentiments not fully comprehended, but taken that he favors the South, this people will be branded as Secessionists, and in this excited state

of the people but a word would set them on fire and destroy our safety. Brother Ross's views are not correct in regard to the institution of slavery.

The influence of teachers upon the body has not been right. They have not made known their decided faith and taken a firm stand that all might understand their position and know where to find them. These uncertain teachers who are unwilling to venture and bear any responsibility had better remain in silence until they can tell the time of night, and lead God's people safely and feed them with clean provender, thoroughly winnowed. These uncertain teachers have nourished the elements of disunion and confusion. Each should look well to his own soul and rule his own spirit. If each would do this, and watch self as eagerly as he watches his brethren, the elements of union would exist in the heart and every separating bar would be broken to fragments. Hearts would flow together like two drops of water. Then there would be power and strength in the ranks of Sabbathkeepers far exceeding anything we have ever yet seen.

We are living in a most solemn period. Satan and evil angels are arrayed against us with mighty power. The world is on their side to help them, and the most lamentable fact is that professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influences of the powers of darkness to distract and hinder or tear down that which He has required His chosen instruments to build up. Some do not work directly to tear down, but indirectly. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a doubting Thomas. They will not, or do not, put their hand to the work with zeal and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people.

Said the angel, "Those who do not gather with Christ scatter abroad." [Matthew 12:30.] There is no such thing as a neutral position. Every one has influence and his influence tells for or against. Individuals have stood ready to oppose every step of advance of God's people as God in His providence has led them. And those who would venture out have their hearts saddened and distressed by the lack of union and action on the part of their ministering brethren.

The case of Brother Sprague's wife was presented before me. She possesses an uncomplaining, kind, courteous spirit. She bears no ill will, no revengeful feelings. She feels interested for others. Yet she makes no profession of our faith. She possesses a principle of right and amiable and excellent traits of character. If she would identify herself with God's people, acknowledge Jesus as her Saviour, put away her unbelief, she would be an ornament to the Christian faith and would exert a powerful influence.

Then God's people were presented before me. O, the lack of forbearance and patience with one another, the lack of brotherly love, of meekness, of self control, while professing to be followers of Christ, subjects of His special grace! Oh, what a reproach to Christ! What a reproach to God's cause! Brethren and sisters professing His name suffer evil traits to appear in their lives and they are stumbling blocks to those who have not professed to be Christ's

followers. The reality of experimental religion and infidelity often blushes at the wayward course of professed Christians.

The course of Brother Sprague's wife is a living example to those who profess to be transformed by the renewing of the Holy Spirit. And when the brethren and sisters lack love for one another and manifest selfishness and independence, unwilling to yield to one another, the course of Brother Sprague's wife should silence their contentions. Her example is worthy [of] the imitation of those who profess to be Christians. Professed followers of Christ will have a fearful account to render to God for their wayward course. Angels are grieved and turn from them for their jangling and strife. They have furnished infidels with arguments against the reality of religion, and the truths of the Bible.

The weakest saint in Roosevelt or Central New York can be a powerful preacher by holy living, carrying out the truth in their lives. Truths more sacred than any ever imparted to mortals upon earth have been committed to our trust, yet we as a people have not been faithful to our trust. Our fruits have borne witness that our faith is weak and inefficient, unable to accomplish God's designs. Our unfaithful Sabbathkeepers are the worst enemies the truth can have. There is power in the truth and it will work a thorough reformation in the life when it takes hold of the heart. Many have taken hold of the truth, but the truth has not taken hold of them.

I was shown the apostasy of God's people. They have departed from God and are forming a union with the spirit of the world. As one fashion after another is introduced, one after another gradually falls back from their steadfastness and partakes of the spirit of the world and lose their peculiarity. It is a cross to the natural heart to be peculiar. It is a cross to come out from the world and be separate. And as individuals cease warring against the influence of the world and give up the conflict, they become Satan's easy prey. They become weary of the warfare and are taken in the snare.

Little by little the influence of the world steals upon them, and after the first step is taken to have friendship with the world the next is prepared, and darkness enshrouds them as they advance. And as they conform to the world they lose the transforming influence of the Spirit of God and their course does not look bad in their own eyes. They think themselves quite well off. They profess the truth. They don't mean to backslide, but they grow weaker and weaker. God's Spirit is withdrawn; they are of the world. They are spued out of the mouth of God, and they know it not.

There has not been so glaring a departure from God. It was gradual, and they know not the time when God left them, for they were so assimilated to the world that heaven's light was withdrawn, and they are left blind, wretched, and naked. They dress very nearly like the world, making just a little difference on account of their profession.

Hoops, I saw, should be discarded from the ranks of Sabbathkeepers. Their influence and practice should be a rebuke to this ridiculous fashion, which has been a screen to iniquity. Its first rise was from a house of ill-fame in Paris. Never was such iniquity practiced as since this

hoop invention; never were there so many murders of infants and never were virtue and modesty so rare. It has almost departed from this enlightened land, and Sodom and Gomorrah will rise up in the judgment and condemn those who live in this enlightened age, for if they had received the light which now shines upon the inhabitants of earth they would have repented long ago. But the people of the earth are filling the measure of the cup of their iniquity and every soul who professes to be God's chosen, peculiar people, who imitates their example in any degree, will perish with them.

God's people must cease dabbling with the spirit and practice of the world, and preserve their peculiarity as those who profess to be separate from the world, dead to the world, not conformed to the world but transformed by the renewing of their mind. Those who profess to have a heavenly inheritance must have the mind of Christ or they are not His children. God will have a separate and peculiar people. Their faith is peculiar, their prospects are peculiar and glorious, and with the heavenly inducement presented before them, if they will not value it of sufficient importance to lead them to a separation from the fashions, extravagance, and practices of the world, they will receive their portion with them. The friendship of the world is at enmity with God.

God calls upon us to elevate the standard. It has been left to trail in the dust. We must take an elevated position. But the fashions of the world hold many of God's professed people in bondage. They so earnestly desire to have friendship with the world that they mangle their feelings and make wretched work of following Christ. They want heaven and this world too, but such will certainly lose both worlds. They can now take their choice in these hours of probation. Their fruits will show their choice. For a life of obedience God will grant us the rich reward, but He calls for entire consecration and nothing short of this will He accept.

I was shown Isa. 3:12: "As for my people, children are their oppressors and women rule over them." I saw that this text applies to these last days of peril. Children are not generally controlled. They are suffered to come up with their wills unsubdued. They are indulged in pride and at last the parents must yield to them. Children receive the sympathy of their mothers, and the mothers affect the fathers. Satan comes more readily to the women and children and works through them to influence the fathers, and then unitedly, without an opposing influence, they imperceptibly slide downward, and yet have a name to live; but they are dead. No name, I saw, of such stands registered in the book of life. Their professions are the same, yet God never counts by the profession. The acts, the works, the fruits testify to whom they belong. They are servants of the world, slaves to fashion, and the opinions of unbelievers have much weight with them. Those who have moral courage and the living principle within them will decide to be peculiar, to take their position and stand firmly.

I was shown that perplexity and fear have seized all hearts. God is punishing this nation for their sins. The sin of slavery has long existed. It has been a curse to this nation. The cries and groans and agony of God's creatures, held in bondage, placed upon a level with brute creatures by their fellow men, have risen to heaven. The fugitive slave law that went forth was calculated

to crush out of man every noble, generous feeling of sympathy that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teachings of Christ. God's scourge is now upon the North, that they have so long submitted to suffer slavery to exist and their fellow man be held in hopeless slavery, tyrannized over and tortured just as passionate man chooses to act out the demon. If they murder their fellow man, no matter; he is considered no more than a brute by them. I saw that the inhabitants of earth have nearly filled their cup of iniquity.

Brother Woodruff, please return this to me at Battle Creek. If anyone wishes to retain a copy, he can copy it, but I wish the original.

(Signed) E. G. White

(Recopied February 4, 2014, to include the last five paragraphs which had been separated from the original and formerly filed as Ms 6, 1867.)

Lt 17, 1861

Ingraham, W. S.

Battle Creek, Michigan

January 17, 1861

Dear Brother [William S.] Ingraham:

The past year has been a year of peculiar trials to me. It has been a year of discouragements and suffering. Twenty-four days and twenty-four nights we watched our suffering little one, but it seemed to be our heavenly Father's will to take him from us. We feel to submit to His wise providence. Much of the time during his sickness I was mourning and pleading before the Lord that, if consistent with His will, my precious one might be spared. I could give vent to my feelings with bitter tears. But when my little one was dying I could not weep. I fainted at the funeral, but although my heart ached to bursting I could not shed a tear. For one week this anguish pressed me. My mind was in a continual study as to why it should be so.

We could not rise above the discouragements we passed through in the past summer. As to the state of God's people, we knew not what we might expect. Satan had affected our best friends, those who knew us, those who were acquainted with our mission and had seen the fruit of our labors and witnessed the manifestation of the power of God so many times. What could we hope for in the future?

While my baby lived, I thought I knew what my duty was. I pressed him to my heart and rejoiced that at least for one winter I should be released from any great responsibility, for it was not my duty to travel in winter with my infant. But when he was removed I was again thrown

into great uncertainty. The drowsy state of God's people nearly crushed me. A horror of great darkness came over me. I could not sleep through the night, for a severe pain was in my heart. I could find no rest in any position [in which] I might lie. Finally I fainted, and continued to faint a number of times, until my husband was seriously alarmed. He feared I must die. He sent for the brethren to come and pray for me. Their fervent and effectual prayers prevailed with God. I was relieved, and immediately taken off in vision. The cause of God in different places was then presented before me. Many things you will see in pamphlet form, but individual cases were shown me which have occupied much of my time for two weeks in writing.

I was shown some things in regard to you. I saw that the living, pointed testimony had been crushed in the church. You have shunned to lay your hands decidedly upon wrong and have felt tried with those who have felt compelled to do so. Disaffected and crooked ones have had your sympathy, which has had a tendency to make you a weak man, and your feelings have not been in harmony and union with straight, pointed testimony which has been set home to individuals: "Thou art the man." [2 Samuel 12:7.]

God's servants are not excused if they shun pointed testimony. They must reprove and rebuke individuals who deserve [reproof and rebuke]. You have too often stretched out your hand to shield these persons from the censure which they deserved and the reproofs which the Lord designed they should have. If these persons failed to reform, their lack is laid to your account. Instead of watching for their danger and warning them of it, you have felt tried with those who have followed the convictions of duty and have reproved and warned the guilty.

It is a fearful age, and the greatest danger now is of self-deception. Individuals blind to their own fearful condition reach the standard of piety which they and their friends have set up. They are fellowshipped by their brethren and are satisfied, while they fail entirely to reach the gospel standard set up by our divine Lord. If they regard iniquity in their heart the Lord will not hear them. With many it is not only regarded in the heart but openly carried out in the life. Yet in many cases it receives no rebuke or censure.

You have had feelings of opposition to the pointed, straight testimony. Your feelings against James were all wrong at Crane's Grove at the time of the discussion, and you affected others. The work that God designed to have accomplished for certain ones proved a failure. If you had stood in the counsel of God at that time, a great work would have been done. The Spirit of the Lord was grieved. Individuals were not corrected of their wrongs, and since that have built themselves up, and you are guilty in this matter.

I saw that you sympathized with Horace Cushman, and your course in regard to him has injured and crippled your influence. It is impossible for Horace Cushman to be fellowshipped by the church. He has placed himself where his case cannot be reached by the church, where he cannot have any communion with, or voice in, the church. He has placed himself there in the face of light and truth. He has chosen his own course and cannot commune with God's people. He has followed the inclinations of his corrupt heart, violated the holy law of God, and censure

must ever rest upon him. If he repents ever so heartily the church must let his case alone and not meddle with it. If he goes to heaven it must be alone, without the sympathy or fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust.

Brother Ingraham, you must bear a living, pointed testimony and stand out of the way of the work of God and His people. Step not in between God and His people and wrap up and smooth down the sharp testimony, or lift your voice against the reproof and severe censure He lays upon individual wrongs and sins. God is purifying His people. Stand out of the way that the work be not hindered, and instead of feeling opposition to cutting reproof and pointed testimony, use your influence to set it home. A plain, smooth testimony God will not accept. Ministers must cry aloud and spare not. They must weep between the porch and the altar and cry, Spare Thy people, Lord!

You fail in your family, fail in family government. You do not subdue evil temper and passion in your children. Your wife does not take hold with you, that together you may correct and rule your own household. The Lord has given you a powerful testimony, but yet you lack and must be corrected upon these things or your testimony will dry up and you be a weak man.

I saw that Brother Lindsay has no duty to travel and preach. God has not laid the burden upon him. He lacks the essential qualifications. The Lord requires of him that he be "not slothful in business; fervent in spirit, serving the Lord." Romans 12:11. 1

Lt 18, 1861

Buck, H. G.

Battle Creek, Michigan

January 19, 1861

Dear Brother [H. G.] Buck:

Your case was presented before me, and I saw that you were in a dark place. Instead of being a help and strength to God's people you cause them sadness and are a weight, causing them much perplexity. Your spirit is not controlled by the Spirit of God. You are not subdued by grace, and in your present condition have no work to do in His cause, for He will not accept your labors.

Your heart is not right. Self is too much esteemed by you, and self-will and a hard, unsubdued spirit controls you. You might ere this have been a successful laborer in the cause of God had you been cherishing the graces of the Spirit of God; but you have strengthened yourself in your own spirit and have been unwilling to learn or submit to your brethren. You have felt a hard, bitter, severe spirit if they did not agree with you. You have felt at liberty to act independently of the body and rise in opposition to anything introduced by them which did not meet your

mind or agree with your feelings. You have acted from impulse and manifested your own natural feelings.

You cannot be of use in the cause of God, for you are worse off than those whom you would try to benefit. You have not yet overcome self or learned self-control. You have not been purified by obeying the truth and have ever had too many to sympathize with you in your crooked course. You as an individual have had a work to do which you have not done, and your case looked dark and almost hopeless. If you had felt the purifying influence of the truth and thus gone into new places and by your exertions raised up a company, then you would have given fruits [to show] that the hand of the Lord was with you. But you can never benefit the church without a thorough reform.

God will not accept any effort you may make, for you are not true to the cause of God. Your faith is not pure in His sight. You have brought upon the church overwhelming trials, and your feelings towards Brother Henry Hilliard have been wrong. The Lord loves the spirit of Brother Henry. Your words have been bitter. You have had sympathizers. Calista has sympathized with you and has not realized what spirit she was of. The church should stand entirely loose from your spirit and influence and then they will not feel such heavy burdens and anxious care. You do not see your wrong course and make thorough work as you go. Your harsh, hard spirit has never been fully subdued. You have needed to be converted for some years, then the spirit of the meek and lowly Jesus would have been manifested in your words, carried out in your life and acts.

Says the True Witness, "I know thy works." [Revelation 3:15.] Angels of God are weighing moral worth. The Lord is reviving the living, pointed testimony which will help develop character and purify the church. If you had suffered the truth to purify you, your labors would have been blessed to the church, but you chose your own course, to follow your own way, and you have not been baptized with the spirit of the third angel's message, and your labors cannot benefit the cause of God.

The minister of God should have true, thorough, heart work. Then his manners and deportment will take that elevated, noble character which will secure the respect of unbelievers and the love and confidence of God's people. And while he is compelled to bear the pointed testimony, yet it is his duty to be agreeable and in all his manners courteous that, if possible, he may win souls to the truth.

While we are commanded to separate from the world it is not necessary that we be coarse and rough and descend to utter low expressions, and make our remarks as rugged as possible. No, no. The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continual aim to imitate the society we expect soon to associate with—angels of God who have never fallen by sin. Our characters should be holy, our manners comely, our words without guile, and we should go on step by step until we are all fitted for

translation. There is a work to be done to attain to this. We must live out our holy faith and carry out the plan of addition. Add to our faith virtue, to virtue knowledge, etc.

Lt 19, 1861

Lyon, Mary

Battle Creek, Michigan

October 13, 1861

Dear Sister Mary [Lyon]:

While I have been writing out what has been shown me in vision while at Roosevelt in regard to individual cases, your case has come in order, and I will try to write you how you were presented before me.

I was shown that you are not standing in the light and favor of God, but are too mixed up with the world; that your love for your Sabbathkeeping brethren and sisters in Battle Creek is growing cold. You are separated in your feelings from them. You do not enjoy the belief of the truth as you have done. I saw that the great cause of this is that your own will is separating you from those who would be your true friends. The opposition you have received from your relatives has made it necessary for you to stand very firm, advocate your own cause, and be very unyielding. Continual complaining and faultfinding from those closely connected with you, who should try to make you happy, have had an effect to cause you to brace yourself and whatever position you are in, when counseled or advised, act to justify your own course and not yield to the judgment of others.

The enemy is taking advantage of the independence of mind you have been obliged to have to maintain your position on present truth, and is causing this to separate you from His people. Your influence of late has not been in union with the Spirit and work of God, and you are not going forward but backward. The opinions of unbelievers are having too great an influence upon your mind. God is bringing up His people and proving them. We will be tried in every way until all the dross and tin are purged from us, and nothing but the pure gold remains. There is a work to be accomplished for you. You must possess deep humility of soul and war against self and an unyielding will or you will certainly be ensnared by the enemy.

Some who love to hear and tell some new thing have grieved you, have injured you, and you have in your mind censured those who did not deserve censure and been suspicious of those whom you could safely trust. When you take the position you should, then your heart will be strongly knit with your brethren and sisters, and their hearts will be knit with yours; but you have been weaning yourself from your brethren and the cause exists in yourself. You are not willing to be led and instructed. Darkness and clouds are gathering over you. Satan desires you that he may sift you as wheat. He is anxiously watching for your downfall that he may exult over you.

God calls His church to be more separate from the world in their dress than you have thought. God is constantly instructing His people to flee from pride of appearance, from love of self, but you are working directly against the Spirit of God in this manner, hence you are walking in darkness and place yourself upon the battlefield of the enemy.

I saw that God loves you. The Good Shepherd has tenderly cared for you and preserved you amid your afflictions and sufferings of mind; yet you must yield your will and judgment, and be willing to be taught. None, no not one, can go alone to heaven. God has a people whom He is leading, guiding, and instructing. They must be subject one to another. If one undertakes to go alone, independently, to heaven he will find he has chosen the wrong path that will not lead him to life.

Dear Mary, I love you. I have tried to write this matter as it was presented to me. May you see it as it is, is my prayer, and make sure and thorough work for eternity.

From your sister.

Lt 20, 1861

Wheeler, Brother

Dear Brother Wheeler:

In the vision given me at Roosevelt, Aug. 3, 1861, I was shown the sad state of God's people in central New York. I saw that there was a great lack among them. I was shown that the feelings of Brother Wheeler in regard to Brother Abbey's family have been wrong. They have not had occasion to feel thus. Brother Abbey's family have intended to work for their interest but it has not been appreciated. Brother Wheeler's family have watched Brother Abbey's family for evil, watched for their haltings, and they have been made offenders for a word, and condemned them for things unworthy of notice or remark.

Brother Abbey's family have prized the truth and have been willing to deny self and to sacrifice for the truth. They have borne burdens that your family, Brother Wheeler, would not bear. I saw, Brother and Sister Wheeler, your attention should have been turned long ago to your own family, to watch them with jealous care. There is a great work to be accomplished for them before they can be in an acceptable state before God. You have not restrained your children. You are unwilling to say No to them, or to deny their wishes. You should be decided and firm.

Your children wish to dress like the world and appear like them. You yield. The children influence the mother and the mother influences the father, and the children do about as they please. The influence exerted by your own family destroys the effect of your teachings. Your sons have expected Brother Abbey's family to favor them because by his hard labor he has means to handle. They have given others an exaggerated account of what Brother Abbey was worth. They have been disappointed, for Brother Abbey felt that he had no duty to help them. I saw that the church is not required to have the least burden of Brother Wheeler's married

children; yet for your sake Brother Abbey has borne from your sons many things he would not have borne had it not been for your sake.

You have not seen things as they are. Your family have been blinded. Brother Abbey's family had the utmost confidence in you. But your family have been watching them. They have noticed and marked every seeming wrong, and have nourished a faultfinding spirit, and there has been a faithful relation of everything coming under their observation of Brother Abbey's. Had Jesus been upon earth He would have said to your family, Let him that is without sin among you cast the first stone.

I saw that Brother Abbey's family have been placed in an unjust position. Take any family and place them in the position in which Brother Abbey's family has been placed, and let a number of individuals watch their every word and act to find something whereof they might accuse them, ready to construe everything against them, such persons would have business enough. Take your own family, Brother Wheeler. I saw that if others should do to you as you have done to them, you would call it the height of injustice. Let a number watch your family, notice all that looked inconsistent and wrong in them, watch their every word and act for years past, and then have it all stored and brought as accusations against you. Would you be willing to be placed thus? I know you would not.

You have misjudged that family. You have thought them wrong, and have said so to others, and have watched so eagerly to find something of sufficient importance to present before the brethren to weaken their confidence in them, and have taken an unchristian course, eagerly listened to anything others might bring to you against them. You have moved in blindness, deceived by the enemy.

I saw that Brother Abbey's family were not perfect. They are erring mortals and do not always move and act cautiously. Yet when they are convinced of wrong they have no wish to cover it up or screen themselves. The love of the truth is in their hearts. They have labored hard and have not spared themselves, and in this [they] go too far, and suffer themselves to be perplexed and overtaxed with the cares of this life; and the spirit of this world comes in and they are not as consecrated to the service of God as they ought to be. This extra care and labor should not be taken on, and they should allow themselves rest and relaxation from care, as well as others.

Many whom they have helped, your family not excepted, would not be as careful of expending means for their own benefit as they have been. Your family live in ease compared with Brother Abbey's family. They labor hard and have freely imparted to others. Your minds have been made up in regard to that family, and any explanation they might make would not change your minds. You have been very severe upon them without just cause.

You have been greatly affected and influenced by Brother Cook's family and you have mingled with them. You know their lack of consecration, their worldly-mindedness, their lack of sacrificing, yet why have you felt no burden for them? Wherein have you labored with them

and censured them? I saw you in conversation with Brother Cook. Hours you have spent in conversation. You know the subject of it, and God knows. You have been influenced by that family against Brother Abbey's family, and you have influenced them and added fuel to the fire of wrath already kindled in that family.

Sister Wheeler has felt wrong and has had a strong and hard spirit against Brother Abbey's family. Her spirit controls too much and affects Brother Wheeler. That strong spirit must yield and be subdued. I was shown that she had influenced and controlled Vernelia, and she was acting entirely out of her place. Brother Wheeler's family and Brother Cook's have united together to make that family feel what God will never let rest upon them. You have borne down upon them and caused them much suffering in mind. You have driven them to the borders of despair, yet God has not forsaken them. He will come to their deliverance. I saw that you had censured Lucinda, one whose spirit is precious in the sight of the Lord, whose whole heart is in His cause.

You have followed in a blind course. You have been blind to the condition of your own family—no weight of the truth resting upon your children, far from God, feeling no individual responsibility, having no living principle within them to separate from the world. You suffer them to appear in hoops and hats. The mother must please the children; the father must please them both. Your family do not exert a good and saving influence. I was pointed to this text in (Isaiah 3:12): "As for my people, children are their oppressors, and women rule over them." Women and children rule in these perilous times, and they are unconsecrated and lead the wrong way. I saw that it was time for God to work and set things in order.

While you are so very conscientious in regard to Brother Abbey's family, why not labor zealously with your own? I saw that you have placed confidence in Brother and Sister Marsh, and united with them to press down Brother Abbey's family. You are ruining those poor weak souls and know it not. Then you have confided in Brother Preston's family and there has been with you both a mutual relation of matters which has girded you both with strength to push Brother Abbey's family farther. Could you have carried out what was in your mind to carry out in regard to that family you would have left them crushed.

In regard to the matter of association, you have been pulling down what God has through His instruments been trying to build up. If God's Spirit has led you it has been withdrawn from the body and they are left in darkness, controlled by the powers of darkness.

I was shown the weight of responsibility resting upon James. But few have any interest or care whether he is overwhelmed or not. Ministers, instead of acting like God's free men and putting their shoulder under the burden, take a course to press the weight heavier and although they have scarce any burdens to bear themselves, and are very free from care, yet they suffer James to be overwhelmed and look on with indifference. Such a course God does not approve. There is a great lack on the part of the ministering brethren. God has marked Brother White's tears, his anguish, his distress, his hopelessness, his despair—all caused by the course of others.

The ministering brethren have not come up to the help of the Lord, but stood back to divert the attention and perplex those who would have come up.

God has recorded these things and those who have made themselves weak by sympathizing and uniting with a wrong spirit, and oppressing those who would exert all their influence in the cause of God must suffer. They can expect nothing else. God does not compel them to walk in blindness. They choose their own course. And if it be their choice to leave the light which God has caused to shine upon their pathway, they must wander in the mist and that without sympathy.

Brother Wheeler, I saw that if you follow the course you have pursued in regard to Brother Abbey's family, you will work yourself completely out of friends. I was pointed back to New Hampshire. Your family there saw the faults of your brethren. You did not realize that your family was at fault, and that the brethren had things to bear with in your family. There has ever been a lack there. Your wife lacks consecration, devotion, and needs much done for her. The church have loved your spirit and have tried to sustain you. You have been a source of encouragement to the church yet you have not been a successful laborer. There are but few souls that you can present as fruits of your labors yet your influence has generally been good in the cause and among the flock. Your eastern journey did not accomplish much good, and I saw that your future labors will not be of any account until you find out where you are, and can move understandingly.

May the Lord in mercy help you to see and work off against your own house is the prayer of
Ellen G. White

Brother Wheeler, please return this to Battle Creek. Take a copy if you choose. I place this in Brother Abbey's hands to copy if they choose and then hand to you.

Lt 21, 1861

White, Henry; White, J. E.; White, W. C.

Plum River, Illinois

March 25, 1861

My Dear Sons Henry, Edson, and Willie:

I have been troubled in mind in regard to you, Edson. The evening after the Sabbath I dreamed I was watching over you. You had been very sick, and were dying. Oh, the anguish of my heart in that hour! I could not have the evidence that you loved God and were prepared to die. I called Henry to me and told him that he and Willie were all that were left me. The three-fold cord was broken, and how lonely we all felt. I thought in my dream of the death struggle of my dear babe, and next of Edson, and then of the unprepared state in which he died; and it seemed that my heart would break. I awoke myself weeping aloud.

Dear children, this dream has caused me to reflect, and has cast a sadness upon my spirit that I cannot immediately throw off. You are none of you too young to die. Do you understand the plan of salvation? Your righteousness cannot recommend you to God. I do not think that you are yet adopted into His family. Our sins caused Jesus to die a shameful death that through His sufferings and death we may receive pardon. Can we receive the forgiveness of sin before we feel that we are sinners? and before we realize the sinfulness of sin? I think not. When we sincerely repent before God of our sins, we shall feel that without the pardoning blood of Christ we must perish. When we cast ourselves in our wretchedness wholly upon the mercy of Christ, and feel that unless He saves us we perish; when we yield our own will, our own way, and plead for Jesus to control our will and actions, then we come into a position where we can receive and appreciate pardon and the forgiveness of sin.

I am not writing to reprove you, children. You have been very kind, obedient children to us. Sometimes wayward, but not stubborn. I hope you do not look at others who act wrong and flatter yourselves that you are righteous because you do better than they, but think seriously upon the good instruction you have had, and then inquire if you should not be far in advance of what you are. In short, have you not had sufficient light to yield your hearts to God, and love to follow Jesus, and be influenced by His sweet Spirit?

You may ask, Why does Mother think I am not a child of God? One evidence is, you do not love to attend meetings on the Sabbath, and when you do go, sometimes go to sleep. Edson, especially, fixes himself in an easy position and takes a nap when he should be listening to the instructions given from the Word of God.

Then again when we have family prayers, and when every one of you should feel grateful to God for His care over you through the night, you do not always seem as interested as I could wish in the hour of prayer, but have your eyes wide open, looking at the floor or around you. If you loved God you would love the hour of prayer, and while others are praying would close your eyes, and would try to fix your mind on God and would be lifting your heart to Him for strength to do right through the day. God deserves your gratitude and love. And while you lack in these things you cannot be the children of God.

Other things I might mention: You do not love to condescend always to each other. Jesus says, "Blessed are the peacemakers, for they shall be called the children of God." [Matthew 5:9.] If you make peace with each other, if you condescend to one another's wishes instead of your own, you are peacemakers and Jesus calls you "Blessed."

If either of you should die and be laid in the silent grave, how would you who live feel? Every unkind word would be revived, every little unkindness would be a thorn in your heart.

Your affectionate Mother.

Lt 22, 1861

Friends in Caledonia

Battle Creek, Michigan

January 22, 1861

Dear Friends in Caledonia:

The church in Caledonia has been shown me. I saw everything in confusion—brethren pulling apart, no brotherly love and sweet union. While the brethren were troubled and fearing Crozier's influence, his proud boasting caused them to tremble and be weak. Satan was satisfied, but at the tent meeting at Caledonia the Lord gave His servants victory and lifted His people above the influence of the proud boasters. Then Satan came in another form to sow disunion among brethren, and tangle them up in a net of words, jangle, and strife.

I saw that the manner of dress the sisters adopted was foolish and wrong. It was immodest apparel, unbecoming professors of present truth. It has brought a stigma upon them and lowered them in the estimation of unbelievers around them. It had the appearance of evil and a wretched influence. Such a lack of judgment and wisdom deserve the severest censure.

I saw Brother Farnham had taken a willful, set course. He has been willing to differ with his brethren and have independent judgment. He has not sought for peace and union, and unless he lays aside his idols and abstains from filthy stimulants, which injure his constitution and becloud his mind, the church will pass on and he [will] be separated from them and left behind. He must reform or he will be weighed in the balance and found wanting. There will be yet a thorough sifting in the Caledonia church.

The case of Brother Andrews was presented before me. He lacks religion; he needs to be converted. First, let there be a heart work, then his manner and deportment will take that elevated character which will secure to him the respect of unbelievers and the love and fellowship of God's children everywhere. Nothing but a painful course of persevering, untiring effort will bring him to a confidence, unshaken by doubt, that he is accepted as a child of God. He has rested down without this assurance, but what will it avail him to have a name to live and still be dead? He will not, cannot, desire to meet Jesus with a profession only; he cannot wish to be deceived in so important a matter. The truth of God must sanctify the heart and life. It has not yet done this. Self is not controlled and manifestations of passion are noticed and marked.

Angels are witnessing every word, every act, and every manifestation of passion. Every fretful, angry word is recorded, and a blot is placed against their names. Every deviation from right in deal is noticed and a strict record is kept of it all. I saw, Brother Andrews, that your life was marked with dark spots. There is a lack of patience in your family. You give way to fretfulness, become often irritated. This is wrong. You should aid your wife just as much as you can, to take care of those numerous little ones that tax the patience, weary the nerves, and make her irritable. The mother has not hopeful, encouraging words spoken to her by the father of her offspring. Everything is out of order; everything is in confusion.

The mother has become discouraged in her wearied round of duties and cares; her disposition has become soured. She has made feeble efforts to overcome, and hold a place among God's people, but she does not sweeten her burdens and trials by resignation and prayer. She has not really analyzed her feelings and searched her heart to see whether Jesus was really formed in her, the hope of glory. The mother has a burden, but the grace of God, if she seeks for it, will enable her to bear it. The father should do his duty and cheerfully help the mother. Their only hope depends upon their seeking true religion which governs their acts and controls the life. A spirit of truth must take hold of the heart and purify the life. Self must die, evil temper must be overcome and idols laid aside. The graces of the Spirit must be manifested.

I was shown the case of Brother and Sister Cryderman. She looks at her troubles and at the difficulties which surround her and sinks under the weight of discouragements. Brother Cryderman fails of doing his duty in his family and does not interest himself to help share the burden his wife bears. He should take some responsibility of the children upon him, and assist his wife in training them. He is accountable for his children. God will not excuse him in this matter. He throws off the burden and it displeases God. He must take hold of the burden and bear his share, look for the comforts of his family as much as he possibly can, be economical of his moments, and try to make home orderly and happy. He is too fretful and impatient.

His wife suffers and worries, and he should be prepared to give her a comforting, cheering word, which would lighten her load and wipe that settled frown from her brow. She does not have all that control of her spirit that she should, and when she yields to temptation and speaks wrong, it destroys her confidence in God and throws her into a state of despair. She must consecrate herself to God. He pities her. And then she must guard the door of her lips and must not let her spirit chafe and fret and get harsh. She must discipline herself and then every burden will be much lighter. The parents lack government. They should take hold of the work in earnest together, have perfect union themselves, and then labor to train their children.

Other cases were presented before me. They needed to have a thorough reformation. Some are so untidy in their houses that God will not enter their dwelling, for they are unclean in His sight. Their clothing and persons are filthy. God notices these things, and such untidy, slack persons are not Christians, however high may be their profession. Without a reform they will be left to one side for they cannot go on with God's people. They let their children do as they please and leave them uncontrolled.

I was shown the case of Brother and Sister Hardy. They have not stood together, united in the work of God. The enemy has desired to sift Brother Hardy as wheat. He has tried to control his mind and lead it in the wrong channel. But the Lord has had His eye over Brother and Sister Hardy for good. God calls upon them to press together and unite their effort with those of the church who are earnestly striving to obtain the victory and come into the liberty of the children of God. Sister Hardy has grieved and felt very anxious on her husband's account, as she has seen him looking and watching my husband and myself with a jealous eye. Her prayers have been heard, and God will reveal Himself unto them.

I saw the Lord was reviving the living, pointed testimony which will help develop character and purify the church. While we are commanded to separate from the world, it is not necessary that we be coarse and rough, and descend to utter low expressions and make our remarks as rugged as possible so as to disgust people. The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continued aim to imitate the society that we expect soon to associate with, namely angels of God who have never fallen by sin. Our characters should be holy, our manners comely, our words without guile, and we should follow on step by step until we are fitted for translation. There is a work to be done to attain to this. We must live upon the plan of addition. Add to your faith virtue, etc.

Brother Gerould did not take the wisest course in the church troubles. Some difficulties might have been avoided with a little more wisdom and discretion on his part.

May the Lord help you all to make thorough work for repentance is my prayer.

Lt 26, 1861

Hall, Lucinda

Battle Creek, Michigan

May 4, 1861

Dear Sister Lucinda:

Our conference was interesting from the commencement to the close. I wish you could have been present. It was a stirring, deep-feeling meeting. Ministers and people sought to make thorough work, that they might be fitted up and prepared to engage in this work of God with all their energies. Wrongs were not passed over lightly. They were sought for, dug out, and the individuals were not released until they had made clean work.

Brother Frisbie's case was brought up and he confessed his wrong course. Stephen and Sarah have made thorough work. Sarah's case was introduced and she has confessed her backslidings, her unwillingness to receive the reproofs given in vision. Last night she again repeated her humble confessions. You know that the state of Stephen and Sarah and Father and Mother has been a source of great discouragement to us. Yes, it has proved the greatest trial to us we have ever had. Father made quite an humble confession. He feels very differently in regard to James. He confessed his crooked feelings, and says he feels very differently. We feel encouraged to see this good work begun. Last night Aristus Bogardus (?) confessed with many tears her backslidings and said she wished to go with us to the kingdom. She could not endure the idea that she must be left behind.

Lucinda, how apt we are to look to ourselves, trying to hunt up some worthiness in us to make us acceptable with God, or else to bemoan that lack of worthiness we are so anxious to find. Jesus invites us to come just as we are, although polluted with sin. We cannot make ourselves better. It is more pleasing to God for us to come to Him just as we are in our helplessness, in

our hopelessness (if He does not undertake for us) and cast ourselves upon His mercy, upon His worthiness. Our necessity will then be God's opportunity. Here we certainly lack. We should come to Jesus because of our very helplessness and dependence, and then Jesus mercifully, willingly receives us. We lack living, abiding faith. When clouds surround us we are apt to sink under the cloud instead of laboring to have our faith alive amid the darkness and gloom. Oh, let us not distrust God, but venture out, trust, trust, forever trust.

Poor Lottie has been very much afflicted. She has had a bone felon and lost the first joint of her right thumb. Her sewing days are over. I often think what will become of Sarah and her family of babes. Her infant is a very smart, intelligent child. Charlotte has done no work for months.

Laura's health is better. We hope she will be spared through the summer. I love Laura. Brother Hull and wife have moved to Battle Creek. They live in William's house.

Two weeks ago last Sunday, Brethren Phillips, Lyons, Lewis, and Cornell rode about six miles out of town and heard Mr. Jennings preach—that dark-skinned man in Wakelee's store. In the afternoon James preached a very interesting discourse upon the resurrection. I followed in exhortation; had freedom. They are anxious to have us come again. We shall visit tomorrow and James will preach to them again Sunday.

Lucinda, I am glad you are coming to see us again. We need you. The children need you. Jenny and I had to work very hard for the last conference. We had no help. Jenny had someone to help her wash dishes twice.

We shall have to get up a little sewing bee for Sarah. They need much done for them to make them comfortable. They are now where we feel it to be duty to help them, in the line of making up some things for them.

Jenny is suffering with a sty upon her eye. It is certainly the worst looking eye I ever saw. She has suffered much with it.

I must close. Love to all your family, especially your father and mother.

Lucinda, if you come to see me, bring me some peonies if you have them.

In much love.

Lt 27, 1861

Hall, Lucinda

Battle Creek, Michigan

June 19, 1861

Dear Sister Lucinda:

I have come to the office to get a retired place to write. We are having an addition put to our house and it is pound, pound, banging and slamming, tearing down and putting up. You would be delighted with the change we have made in our dwelling. We have moved away that little old woodshed and put up in its place a good-sized kitchen, large bedroom, clothes press, buttery, and meal room off of the buttery. Then a little stove room for the stove in summer, and to be used as a woodshed in winter. I wish you could be here now, but you promised to come in September and you may make all calculations to do so, for we shall not let you off.

Lucinda, in order to do my duty in writing and helping James in his writing, I ought to have a girl with me all the time to take the care of the sewing from me. For five weeks Sister Cynthia Carr has been with me, but she must soon leave and then again I shall have no help. Sometimes I think I will confine myself to my little family and attend to their wants, but if I do I am sure to lose ground and bring condemnation on myself. I hope that the Lord will raise me up suitable help, if He has a work for me to do. I cannot do my duty to my family and devote myself to the benefit of God's children too. My mind cannot be everlastingly planning and cutting and contriving, and yet be prepared to write for the Review and Instructor and answer the numerous letters sent in to me. I want to know my place and then I will try to fill it. Lucinda, I was thankful for your help when you were with us. I know that it was a great sacrifice for your mother to have you come so far from home. But if you could come and be with me again the coming winter and spring, I should be perfectly suited.

I am writing a piece upon hoops now. This piece has required much study and care, for it is a delicate and important matter. I consider the wearing of hoops a sin. It is the abomination of the nations around us and God forbid we should step one inch toward following the abominations of the unbelieving nations around us. How important that we maintain our separate distinction from the world. But it is a fearful fact that we as a people are losing our simplicity and the marks of our peculiarity. We cannot honor God while mixed up with the world, following their fashions and customs.

Oh, that God would impress upon His church the necessity of unity of action, and activity and great care to maintain our elevated, sacred position. The Lord is not slack concerning His promise. He will not refuse or delay to give any counsel or support necessary for our continual advancement, when we receive and improve it. It was not the good pleasure of God that the Children of Israel should wander so long in the wilderness. God would have brought them directly to the promised land, if they had loved to be led by Him. Because they so often and so many times grieved Him in the desert, He swore in His wrath they should not enter into His rest, save those two who wholly followed Him.

A greater than Joshua is in the midst of God's people to lead them on to victory, if they will submit to be led. All power in heaven and earth is committed to the Captain of our salvation. He has said for our encouragement, "Lo I am with you alway," and, "Be of good cheer, I have overcome the world." [Matthew 28:20; John 16:33.] Dear friends, the warfare is before us. The work which God gives us to do He is able to accomplish by us. If we fail of obeying God, the

promise of God cannot be fulfilled to us. Oh, let us unitedly seek God and follow in a course of strict obedience.

I must close. My children are as well as usual. Father and Mother are living with us and they seem so contented and happy. They take care of their room but eat with us. You don't know what a weight of care is removed from me since I can watch over these two aged children. Mother does just as I wish her to, follows every suggestion I make. I dress her up neat as wax, comb her hair, and she looks like a nice venerable old lady. Father also tries to please us in every way. We fix him up and he looks real nice.

I would give my love to all your family, especially your parents. Let us hear from you often. Don't sink down in despondency and doubt. Look up, be of good cheer, and God will lead us on to victory.

In much love.

Lt 28, 1861

Hall, Lucinda

Battle Creek, Michigan

September 21, 1861

Dear Sister Lucinda:

We were very much disappointed in not meeting you at Rochester. If I had thought you could not come, I should have ventured to have got another girl, but I hated to have a stranger in my family. I have been waiting for the Lord to raise me up help. Have feared to solicit help, fearing I should get those who would only be a burden, and I know I have burdens enough.

We have been from home eight weeks. We rode all day Tuesday and arrived at home at one o'clock a.m. We walked up from the depot and found a light burning. I knew at once someone was sick. We found Sister Benedict watching with Edson. He had been dangerously sick with dysentery.

Monday, the 23rd

Edson had a relapse. He is still very sick. We know not how the case may turn with him. When we got home we found Jenny had taken charge of Edson one week, day and night, and had done all her work. We got Louisa Bogardus. She is a great clumsy, noisy, ignorant girl. Can't cook. Martha A. came up yesterday and cooked for us.

Please let me know whether you shall come this winter or not.

Poor Edson. He is nothing but skin and bones. I am just going to the store to get flannel for Edson to wear, for his blood is most all gone. Our prayer is for God to spare his life. We cannot give him up now. Mrs. Purple is tending him.

We have received no letter from you explaining why you disappointed us.

In much love.

Lt 29, 1861

Hall, Lucinda

Battle Creek, Michigan

November 13, 1861

Dear Sister Lucinda:

I have long wanted to write you, but have been so driven, have not had time. I have had very much writing to do, and today have left home to prevent being disturbed.

We are anxious to hear from you and to learn what Brother Wheeler and E. D. Cook are about. Please write us all the particulars.

We sent to New York for a girl and she is now with us, and we are much pleased with her. She is an excellent teacher, yet she has not much experience in present truth. None of her family are Sabbathkeepers. She wished to go among Sabbathkeepers.

Sister Sperry wrote me that E. D. Cook would not receive the message sent to him, neither organization. It will take time to develop character, and I care not how soon the half-hearted are brought to light and know who is on the Lord's side. A thorough work has been going on in this church. Uriah and Harriet are standing clear and in union with us.

Mary Loughborough has been quite sick for months. Four weeks ago she gave birth to an infant weighing three pounds. It lived one week and died. Mary is a feeble child and she has suffered much for weeks past. She is now just able to walk to our house.

Laura remains about as usual. Our parents are again with Stephen. I think they feel more contented there, and as we have the burden of the cause of God upon us I do not think it can be our duty to take charge of our aged parents. Before we left for the East we told them we would obligate ourselves to take care of them as long as they lived if they would get their means from John and that in the bank, all amounting to \$500; and we would agree, and put the same in writing, that if any of their means should be left more than they should expend, we would leave it to Sarah and Stephen. Mother was not willing to call the \$200 from John, and James said it was the last offer he should ever make them. Now Skinner's Bank has gone down and they have lost all they had in the bank, some \$300. Stephen and Sarah have quite a care upon them. I shall not let my parents suffer for anything like clothing. I have just made father a

new vest and handed it to him, and made mother two flannel chemises to make her comfortable.

My boys are now having their overcoats made. We have quite a lot of work on hand, but we shall soon be through.

I wish you were with us, Lucinda, but I know that your parents need and deserve you until they make a final surrender of you to another. We often think of you all and would be so glad to see you at your own home, but this cannot be.

Jenny and the boys are as well as usual. The children are very, very busy with their school and seed business.

Now, Lucinda, do sit down and write me a long, long letter. Tell me all particulars. What interests you, interests me.

Much love to your father and mother and the children.

In much love.

Lt 31, 1861

Czechowski, Brother

Dear Brother Czechowski,

In the vision given me at Roosevelt, I was shown that your moving to New York City was wrong. You followed your own judgment. You looked with suspicion upon the very ones in whom you should safely confide and whose judgment would benefit you. The enemy tempted you in regard to Brethren Whipple and Taylor. You were shown me looking upon them and their families with suspicion and distrust. You misjudged them. These brethren are conscientious and would do their duty if they knew what it was. They are experienced. God loves them. Brother Taylor's spirit is precious in the sight of the Lord.

Your French brethren in that section are not refined and intelligent, and because Brethren Taylor's and Whipple's families do not come right down to them to make much of them and supply their wants, they become jealous and dissatisfied and think themselves misused. If Brethren Taylor and Whipple should take the whole burden of these brethren upon themselves, their own families must be neglected and suffer, while they would only hurt the French people. If they should be helped, they would only look for more help from the same direction and would not depend upon their own efforts. God does not require this church to take the charge of every poor family who shall embrace the message. If they should do this, the work of the messengers to enter new fields must cease, for the fund would be exhausted. Many are poor from their own lack of diligence and economy and they know not how to use means aright. If they should be helped, it would only hurt them. Poor people choose to raise large families

when they know they have nothing to support them and, worse than this, no family government, [but] leave their children to come up to ruin.

Who must be the sufferers in this case? Must the cause of God be sapped and the treasury in different places exhausted to take care of these large families of [the] poor? No, the parents must suffer. They will suffer no more after they embrace the Sabbath than they suffered before.

There were those in New York City who had not the least foresight or judgment, who were not capable of taking care of themselves. Brother Wilcox was ready to advise you and lead you on to venture out and plan for you to advantage himself with the little means you had. He was poor and did not love to labor. Wished to obtain a living in an easy way without suffering much fatigue or hardship. Such men have no right to marry and have the charge of a family. If they choose to venture, they must bear it and suffer. Brother Wilcox has not been diligent and judicious, but has looked upon his brethren who were better situated than he in regard to the things of this world, and felt tried with them if they did not favor him and impart of their substance to him, when God did not require them to do this. He has been the instigator of much of the difficulty in New York. He has felt tried and had bitter feelings against Brother Andrews' family because they have not taken hold to help him and follow out the plans he has suggested. They had no confidence in his judgment or his diligence.

He has related things to different individuals in regard to Brother Andrews and wife and created prejudice in their minds that could not be readily effaced. He has had views and feelings like this, that if his brethren were better off than he in any respect, he was entitled to a share. If he needed, he had a right to it, yet he would not consent to labor as hard as his brethren to acquire the means they possessed. His views and feelings in regard to these things have been carried out and he has not been honest but appropriated means to his own use which did not belong to him. I saw that he had taken from the treasury of God and through his calculations and contrivance, led Brother Czechowski into difficulty and suffering and distress, and brought discouragement upon the church in regard to helping Brother C again. I saw that the Lord required Brother Wilcox to replace the means he had been the means of sinking which had come from this treasury.

Brother C, you do not have discernment of character. You confide in some you should not because they manifest zeal and are ready to venture in any new enterprise, while those whom you could safely confide in, you do not appreciate, because they do not enter zealously into all your plans.

It was not the place for you in that city. It was very expensive for you to live. Money must be paid for everything necessary to support a family. Your own lack of judgment with poor calculations and miserable counselors to help you, consumed means which would have made your family comfortable elsewhere, and saved you from much suffering and privation.

Dear Brother, you make too many calculations that you can never carry out. If you should attempt to follow your own plans, you would make a failure which would drive you to discouragement, and instead of censuring yourself, you would be tempted by the enemy to blame and censure your brethren because they did not engage with you in your enterprise. You have many temptations in regard to your brethren. You must resist them or the enemy will make you weak and overthrow you. It is your duty to do what good you can as God opens the way before you. You are constantly trying to open some way for yourself. If you continue to plan and follow your judgment, you will burden your brethren and exhaust their patience.

I was shown that individuals would present inducements to tempt you. They will represent that the Seventh-day people do not appreciate your talents, that you could accomplish a far greater and more useful work to leave them. Those who would thus deceive you are Satan's agents. You will be tempted to break away from this people where you can be pushed forward to do a great work.

I was shown [that] if individuals could obtain their object and estrange your heart from this people, they would engage with you in your plans, raise your hopes, and then their interest in you would die when they could serve themselves of you no longer. They would leave you saying they were disappointed in you, and you and your family would suffer.

Your being a learned man does not qualify you for a leader or efficient laborer in this work. If you had much less learning than you have and could speak English readily, you would be more useful in this work. Your zeal is good. You are ambitious to see the work moving forward. You are conscientious and perfectly honest before God.

I saw you looking anxiously forward to a field of labor. You are absent from your country and cannot expect to labor in your favorite sphere. Your following the light which God has given you while in foreign countries, has cost you much suffering, much persecution, and your views now differ so widely from theirs, your liberty and life would be in danger of falling a sacrifice to a superstitious people. Do all you can where you are. Hold yourself ready to follow the opening providence of God, but you should not mark out a course for yourself.

You are very sensitive. You possess fine feelings, but if you are not careful, the enemy will take advantage of your sensitiveness. Disappointment throws you upon the battlefield of the enemy. To avoid disappointment move cautiously and sure. Counsel with experienced brethren. The Lord has blessed the Brethren Bourdeau with judgment and experience. God will make them a blessing to you. They seek to move cautiously. Counsel with them.

You would be of far greater use to control your mind, restrain it and not suffer it to be on the constant reach to engage in some great work. Content yourself to do what good God would have you to do. Follow His opening providence. In thus doing, you can be of far greater use than to urge your own way forward and endanger your liberty and life and your helpless family be left without a protector.

Your children need a father's care. Teach them habits of industry. Be not too careful to shield them from hardship. Teach them the power of endurance. Teach them as much as possible to be useful, especially your eldest son. If you cannot be with him to instruct him to useful employment which will prevent evil habits from taking root, it would be wise to have a judicious person take charge of him who could love him and yet teach him industry, light labor or [that] which will not tax the constitution. Such a course would be for the interest of your child.

Dear Brother, you must lean upon the judgment of those who have experience. They must be your anchor to steady your course or you will drift in confusion anywhere and will be of no use in this last great work of preparation of God's people.

Brother C must learn as he passes along by the things he suffers. I saw that God loved Brother C. The loss of means in New York City rests heavily on Brother Wilcox. He is much more to blame than Brother C. I saw, Brother C, if you should follow out all your plans, it would require an inexhaustible fund to support your plans that would accomplish nothing in the end. Brother C, the same means which you have expended would have kept a successful laborer in the gospel field. If Brother Taylor had received half this means, he could have left home free and have accomplished much more than has been accomplished by Brother C. Brother C's life has been such, he has not valued money. He is very free, open-hearted and confiding and has not discernment of character. He must value means more. The brethren work hard and some suffer privations to put money into the treasury, and then when they see it foolishly wasted for want of judgment, it saddens them and also discourages those who have used their influence to call out means from their brethren.

If God has a special important work for you to accomplish, He will open the way before you and not only teach you your duty in the matter, but instruct the church, lay the burden upon them to assist you by their prayers and aid you with their means.

I was shown that Brother C's family must not be left to suffer. There is no need of this. If all the churches in Vermont and Canada do a very little each while Brother C is with them, they would scarcely feel it, and at the same time, Brother C's family would be comfortable. This burden must not rest upon any one individual. God loves Brother C. His eye is upon him and his family, and He will bless those who will kindly care for them and aid with their sympathy and substance. Brother C suffers much in mind. His trials are peculiar to himself, and his family has known what pinching want is. Sister C suffers from poor health yet she tries to do her duty to rightly care for her little family. I was shown that none should oppress them but do them good; yet Brother C must be willing to be corrected and reprov'd and must reform where he fails. Yet Brother C must not be deceived and think his labors more valuable than they really are. Brother C must exercise judgment and economy in using means. Brethren work hard for their means and, while they see so little accomplished in the field by Brother C, they are in trial. Brother C must remember the brethren have cause for trial on account of his lack of judgment and use of

means. He must be willing to be instructed by his brethren where he lacks judgment and not suffer jealousy to come into his heart against them who would labor for his interest.

In love.

[P.S.] Some in Vermont are deceived in regard to Brother Buck. God does not acknowledge him as his servant to labor for the salvation of his fellow men. He has long been a hindrance to the cause of God by his lack of consecration. He has so long suffered self to rule and has been controlled by a passionate and willful spirit that he is weak, too weak to help others. Unless there is a thorough reform on his part, God will not use him in His cause. His life has not been elevated, his expressions have been rough and unbecoming a Christian. His influence has not been good. He has been too ready to dictate. He has been making efforts to reform, yet he has not taken all the stumbling blocks out of the way. He has spoken against this matter and that, and expressed himself very hard against them, and has not made thorough work to undo what he has done. When he makes clean work in the sight of God, then the church will know it. God sees not as man seeth. Only those who are holy, without spot, or wrinkle, or any such thing, will Jesus present to His Father. God's work requires clean instruments, pure vessels. "Be ye clean that bear the vessels of the Lord." Isaiah 52:11.

Lt 31a, 1861

Czechowski, Brother

Dear Brother Czechowski:

In the vision given me at Roosevelt I was shown something in regard to your case. I saw that your moving to New York was wrong. There were those in New York ready to counsel you who had not the least foresight or judgment, and who were not capable of taking care of themselves. And again it was very expensive for you to live in a city where money must be paid for everything necessary to support a family. Your own lack of judgment, with poor calculation and miserable counselors to help you, consumed much means which would have made your family comfortable and saved you from much suffering and privation.

Dear brother, I was shown that you make too many high and large calculations that you can never carry out. If you should attempt to follow your own plans you would make a total failure and would be driven to discouragement. You are not free from temptations, and you feel very uneasy because you cannot be doing some great work. Your mind is constantly upon the reach to engage in some work which you will certainly fail of accomplishing.

It is your duty to be more easy and quiet and be contented to do what little good you can, as Providence opens the way for you. You are constantly trying to open some way for yourself, and if you continue to plan and make so large calculations you will greatly burden your brethren and exhaust their patience, and Satan will tempt you.

Individuals will present inducements to you and represent that this people do not appreciate your talents, etc. You will be tempted to break away from this people where you can be pushed forward to do more. But, Brother C, I was shown that if individuals could obtain their object and cause you to leave this people and carry out their plans, their interest in you would soon die. Without God you could accomplish nothing, and they would be disappointed in you and would have no further care for your family.

Your being a learned man does not benefit you much in this work. If you had acquired not half the learning you have, you would be far more useful in this work. Your zeal is good, your spirit God loves, but your labors cannot accomplish what you anticipate. Should you visit other countries your way is hedged up. Your preaching the truths you hold would cost you your liberty and finally your life.

You could be of far more use to make up your mind contentedly to do what you can as Providence opens the way, and in doing this [you] can be of far greater use than to push your own way forward and lose your liberty, and your helpless family be left without a protector.

Your children need a father. You should teach your children habits of industry. You are not willing they should learn the power of endurance. Useful employment would keep your oldest son out of evil habits. If you cannot teach him to labor you should put him in the care of a judicious man who could teach him to be useful.

You have a work to do here right in your own family, Brother C.

You reach too high to be of essential service in this cause. You must lean upon the judgment of those who have experience. They must be your anchor or you will drift anywhere and be of no use in this last great work of preparation for God's people.

Lt 32, 1861

Ingraham, Brother

Battle Creek, Michigan

Dear Brother Ingraham:

I fear that I shall not see you, therefore I write you.

In the last vision it was a marvel to me that your feelings in regard to my husband had not been shown before. I inquired why these wrongs were not corrected back there. Then I was shown that God had given light but it had not been followed, and you had been suffered to take your own course and follow your own judgment in many things, which was not good. It was not a sanctified judgment. Self had too much to do with it. And notwithstanding the stand you took at Crane's Grove, and the influence you exerted, which was carried to different places, and the lack of sympathy you manifested for my husband (which has been a source of the deepest grief to him ever since), yet he tried to do you good and to interest others in your behalf to help you

to secure a home. You had every evidence you could ask that my husband's course was an unselfish one and that he would do his duty regardless of his feelings; that he would not follow impulse but be governed by reason and judgment.

In the vision given at Brother Newton's at the time I was healed, I saw that your feelings in regard to Brother White were wrong. Then you should have carefully studied your course and sought to counteract the influence you exerted on Brother Sanborn's mind, also on the minds of others who were eagerly waiting for an occasion against Brother White. God noticed the lack of sympathy you had for one you knew, one who had borne and was still bearing a heavy burden in the work God had assigned him, one whom you knew had suffered extremely through the injustice of others.

Because of these things, the prospering hand of God has not been with you and you have not been guided by a sanctified judgment. Your false sympathy strengthened the hands of Brother Ferrin and the work God designed to have accomplished for him proved a failure. He did not reform and his course has been evil since that time. Then again, the Bates family's suspicions were excited in regard to Brother White's manner of dealing. Doubts which were expressed by you and Brother Bates others carried to their homes. When the vision reproving their wrongs was sent to them they rose up against it, declared it to be false and untrue. They contradicted what had been shown me, spread prejudice all around against us, and did not keep it from unbelievers.

And when they had done all the mischief that they could in this line, then Satan was willing that they should take another stand, for he had accomplished his purpose through them. They then came out and acknowledged their wrong and declared the visions to be correct and confessed things which confirmed others in the truthfulness of the visions, and after they had confessed two of them united with the church.

I saw that after you moved to Monroe there was a lack on your part. The people chose you to be their helper, but when they most needed help, when they needed to be instructed as to the principles of our faith, you were somewhere else and for some time they were left alone, and those who should have been strengthened were scattered. They were cruelly disappointed in you, and censure from God rests upon you in regard to your course. You left them to perish when they needed your help.

Then, to finish the matter, the special interest and sympathy manifested for a man whose character and life you knew, destroyed the confidence of the brethren in your judgment. You had no regard for others' feelings or views in regard to the case of H. C., but blindly persisted in following your own course and gave to him that sympathy which you would not give Brother White—a fellow laborer whose experience and life were all interwoven with the work of God and the advancement of the cause of present truth. Your sympathy was much more for H. C. than for Brother White. You had all the evidence you needed that God had chosen my husband

and myself to bear burdens, to reprove individual wrongs, and to act a prominent part in the cause of God.

Your course has destroyed your own influence and made you a weak man. Your time and labor have not been exercised to the best advantage or when they could accomplish the most good. You have visited surrounding towns, raised an interest, and have not followed it up. Souls have been left to perish. You have a powerful testimony but it has been of but little use for some time past.

You indulge in childish feelings. You should strike out in new places to labor, even if you have to go alone, but rather than do this you encourage someone to accompany you who can be no help to you in advocating the truth.

Brother Ingraham, how could you suffer your children to do as they please, have their own head, come up without restraint, when the Word of God is so plain upon that point, and when the example of Eli is before you? God's curse was upon him because he restrained not his children. And you and your wife have suffered your children to have their own way and their evil course is a reproach to the cause of present truth; and unless you and your wife take hold of the governing of your family immediately, your labors will be worse than lost. Your children do wrong and in almost every case if anyone speaks to you of your children's wrong course, and you are admonished in regard to them, your feelings have risen up against them and your union with them is broken. Here are your weak points. Here is where you must reform. May the Lord open your eyes to see this matter as it is. We want to help you by assisting you to see things as they are. If you lack government, firmness, and decision in training your children, should you not be in earnest and in haste to reform and obtain that which you lack? While you are bringing children into the world, should you not learn your duty in regard to them?

We hope that you will understand your duty and do it. I do not write this because we are dissatisfied with your piece in the paper. It is all that we could ask. But these things which I have written have troubled me and I want you to see and realize the matter as it is. We hope and pray that you may have strength to discharge every duty.

I never saw my husband in the condition he is now in. Hope has died within him. I cannot make him hope and his confidence in his brethren is so shaken I fear sometimes he will become insane. Nothing but the power of God can help him now. He is down, and none but God can lift him up. I dare not dwell on the dark side for a moment. I must be where I can help my husband. I will not despond. God will not leave us to perish. My husband's health is poor and my cry is unto God for His deliverance.

Dear Brother and Sister, I beg of you to make sure work for eternity. I should not have written this if I did not feel it my duty to do so. We have loved you and love you still, and I would say, Let not feeling govern you now, but judgment and reason. Brother Holt is done. Brother Rhodes is done. Their labors are finished. The shaking time has, I believe, come. Those who will not

come up to the gospel standard must be shaken off. We are fitting for translation, forming characters for heaven.

I beg of you to give yourself wholly to the work. God has not released you from your calling. Satan may seek to lead you to say, It's of no use. I know the influence he has upon minds, but your duty is between you and God. You are not to please yourself but to ascertain what God requires of you.

I must close. In haste,

(Signed) Ellen G. White.

Please return this to me at Battle Creek as soon as convenient.

Lt 32a, 1861

Ingraham, W. S.

Dear Brother Ingraham:

I fear that I shall not see you, therefore write you. In the vision given me at Battle Creek it was a marvel to me that these things wherein you had erred had passed along without being corrected. I inquired why these things wherein you were wrong had not been corrected back there. Then I was shown that God had given light but it had not been followed, and you had been suffered to take your own course and follow your own judgment, which was not good. It was not a sanctified judgment. Self had too much to do with it.

Notwithstanding the stand you took at Crane's Grove and the influence you there exerted, which was carried to different places, and the lack of sympathy you manifested for Brother White, which has been a source of the deepest grief to him, yet he tried to do you good and interest others in your behalf to help you to a home. You had every evidence you could ask that his course was an unselfish one, and that he would do his duty regardless of his feelings; that he would not follow impulse but be governed by reason and judgment.

In the vision given at Brother Newton's at the time I was healed I told you that I saw that your feelings in regard to Brother White were wrong. Then you should have carefully studied your course and sought to have counteracted the influence you exerted on Brother Sanborn's mind, also the minds of others who were eagerly waiting for an occasion against Brother White. God noticed the lack of sympathy you had for one you knew, one that had borne and was still bearing heavy burdens in the work God assigned him, one whom you knew had suffered extremely through the injustice of others. The prospering hand of God has not been with you for these things, and you have not been guided by a sanctified judgment.

Your false sympathy strengthened the hands of Brother Ferrin, and the work God designed to have accomplished for him proved a failure. He did not reform. His course has been evil since that time.

The Bates family were presented before me. Your course, and expressions and remarks made by you and Brother Bates excited suspicion in their minds. The doubts you expressed in regard to Brother White's manner of dealing cut off our influence with them. They carried these suspicious, wrong feelings to their home, and when the vision in regard to their wrongs was sent to them they rose up against the message, declared it to be false, and contradicted what had been shown me; and they tried to prejudice others against us, even unbelievers. After they had done all the mischief they could do in this line, then Satan was willing that they should take another course, for he had accomplished his purpose through them. A part of them then confessed the vision to be correct, the things shown in regard to them correct, and confessed, which confirmed the truthfulness of the visions.

I saw that after you moved to Monroe there was a lack on your part. The people had the utmost confidence in you and chose you to be their helper, but when they most needed help, when they needed to be instructed as to the principles of our faith, you were somewhere else and they were left alone. And as to all the good you did them in Monroe you might just as well have been in another state. You lacked wise management, failed to do your duty. If you had acted wisely and had put forth efforts to build up those who professed the truth, there would have been a company in Monroe; but they were not strengthened but were scattered. They were disappointed, and censure from God rests upon you in regard to these things. You left them to die.

The special interest and sympathy you manifested for a man whose character and life you knew destroyed the confidence of the brethren in your judgment. You had no regard for others' feelings or views in regard to Horace Cushman's case, but blindly persisted to follow your own course and give to him that sympathy which you would not give to Brother White, a fellow laborer, whose life was all interwoven with the work of God and the advancement of the cause of present truth. Your sympathy has been much more called out and exercised for H. C. than for Brother White. You had all the evidence you needed that God had chosen Brother White and myself to bear burdens, to reprove individual wrongs, and to act a prominent part in the cause of God.

Your course has destroyed your own influence and made you a weak man. Your time and labor have not been exercised to the best advantage or where they could accomplish the most good. You have raised an interest in surrounding towns but have not followed it up. They have been left to perish and receive delusions.

You have a useful testimony but it has been of little use for some time past. You can now review the past and see that your efforts have not accomplished much. You have shunned the pointed testimony which bears upon individuals and leads them to dedicate their means and use it in the cause of God. You stood back at systematic benevolence and failed to come up to the work on this point. Brother White has been obliged to strike out on this as well as other things alone.

If you had manifested the zeal that would be pleasing to God, a different condition of things would now exist in Wisconsin. Every preacher in the field should manifest zeal to establish church order and impress upon the church the necessity of acting their part in advancing the cause of God. You leave others to attend to these disagreeable tasks while you are willing to be benefited with the result. You have been unwilling to venture or run any risk, but leave others to do the very things that you should do. If these ministers in the field would all do their part and zealously bear the plain, pointed, cutting truth, the churches would be in a more promising condition than they are now. But the church cannot be blessed unless they act their part and impart of their substance to aid the cause of truth. They must have an interest in this cause. They must be taught that responsibility rests upon them. Ministers stand ready to start back at any advance move in the cause, and if they do not cast their influence directly against, do not use their influence in favor.

You indulge in childish feelings. You do not venture out in new places, cast your whole soul into the work. Rather than go alone, you have encouraged someone to accompany you whose journeying requires means which should be used to advance the cause of God and who can be no help to you in your labor.

Brother Ingraham, how could you bring up your children as you have, let them do as they please? You have not subdued and restrained them. The Word of God is plain upon this point. The case of Eli is before you. God's curse was upon him because he restrained not his children. Yourself and wife have suffered your children to have their own way, and their evil course is a reproach to the cause of present truth; and unless you take hold of the work unitedly of governing your family they will go to ruin and your labors will be of no account. You are very sensitive upon this point. You feel offended if you are reprov'd for the course or wrongs of your children. You cannot bear correction upon this point, but you must reform here or God cannot approbate and bless you. Here are your weak points.

May the Lord open your eyes to see this matter as it is. We want to help you to see things as they are. If you lack government, firmness, and decision in training your children, you should be in earnest and in haste to obtain that which you lack. While you are bringing children into the world should you not learn your duty in regard to them? A responsibility rests upon you that you have not realized.

While with the tent the influence or conduct of your boy told against you and was an injury to the truth. You should place your children where they can have useful employment and be exercised to labor, especially your boy. If his mother cannot patiently manage or govern him in your absence from home you should place him where he will be under control and strict discipline. If you cannot yield your feelings and the desire to have your children with you when their interest requires you to [do otherwise], you injure your children and do wrong. Oh, how earnestly have we labored for our children's good, prayed for them, corrected them, and restrained them! If my children are lost, I do not mean it shall be on account of my negligence. Our children love us, although we have been very strict with them. I beg of you to place your

older children where they can be under strict discipline. Their salvation depends upon their being disciplined. We hope you will understand your duty and have strength from the Lord to do it.

I write to you plainly, not because we feel dissatisfied with your letter in the paper. No, it is enough; is all that we could ask. But these things I feared I had not made as plain as I should to your mind.

I never saw my husband in the condition he is now in. Hope has died within him. His confidence is so shaken in his brethren that I fear sometimes he will become insane. Nothing but the power of God can help him now. He is down and none but God can lift him. I dare not dwell upon the dark side for a moment. I must be where I can help him. I will not despond. God will not leave us to perish. His health is poor, but my cry is unto God for deliverance.

Dear brother and sister, I beg of you to make sure work for eternity. I should not have written this if I did not feel it my duty to do so. We have loved you and love you still, and I would say, Let not feeling govern you now, but judgment and reason. Brother Holt is done. Brother Rhodes is done. Their labors are finished. The shaking, I believe, has come. Those who will not come up to the gospel standard must be shaken off. We are fitting for translation, forming characters for heaven.

I beg of you to give yourself wholly to the work. God has not released you from your calling. Satan may seek to lead you to say, It is of no use. I know the influence he has upon minds. But your duty is between you and God. You are not to please yourself, but to ascertain what God requires of you.

Press into the work; gird the armor about you. You have but a short time to labor; but a short time to lead souls to the truth. Bear the living, pointed testimony. Fail not in a single point. God make you a workman that needeth not to be ashamed. Rest not until the truth moves you out to labor for souls earnestly, zealously. It is not a small thing to be a mouthpiece for God. Oh, arouse, I beg of you! The hours of probation are passing. Mercy's sweet voice will soon be no more heard. Oh, save all that you can! Rest not; be at your post. Cry aloud and spare not.

In much love,

(Signed) E. G. White

Please copy and return this to me. I have to have a copy of all I send out, that I can refer to the original if necessary.

Lt 33, 1861

Frisbie, Brother

January 1861

Previously unpublished.

Dear Brother Frisbie:

While at Battle Creek I was shown some things in relation to you. I saw that you had lost the power and influence of the third angel's message. I was directed to the perplexing state of your father's affairs—everything in confusion and out of order just as Satan would have it. You have the same slack manner of leaving things that your father had—taking things easy—which brings a great amount of perplexity in the end. And while you are so fully engrossed in temporal matters and reveal such a lack of the spirit of the message yourself, it is wrong to pretend to be laboring for the good of the church.

The people are influenced by the spirit their preachers manifest, and if you are not in a condition to bind up and strengthen the church, your place is at home or attending to your temporal matters. At times the Lord has blessed you with freedom and given you success. Then you would become exalted and think that your gift was calculated to do a great work, and that you could enter into cities and large villages. In this you reach beyond your measure. You are not qualified for such places and would only be trampled over by opposers, and the cause of truth be injured.

You can do the most good in new places. Go to a place and there remain until a company is raised up. And then do not leave that company for the wolves to come in and tear to pieces. Visit them often. Look after them as a shepherd would look after his flock. I saw that instead of going round among the large churches where they are well established, you should feel the burden especially of those raised up in new places, little companies situated in dark places. They need to be looked after often. But it has been the case with you that you have neglected and left these little companies to perish. This is wrong.

I saw that a work must be accomplished for you or you are useless in the cause of God. Your first attempting to write books for publication was all wrong. You have had a strong desire to write and publish, but this is not your calling. God has qualified men to do this work, and as you engaged in it, the Lord withdrew His Spirit and blessing from you and you were left to go in your own strength. You do not now see why it is not your privilege to write and publish, and you have felt very unreconciled to Brother White because he has been faithful and plain with you in this matter.

You have felt jealous and envious of Brother White, and your course after he first came to Michigan was very displeasing to God. You saw him in feebleness and discouragement, and Brother Waggoner and yourself were united, and your feelings and work at that time and the influence you cast, were cruel. It has been noticed of God. You have never yet realized the crooked feelings you then had. You will be a weak man until you make straight and thorough work in regard to the past.

Brother Frisbie, while you lack spirituality so much it is no advantage to the churches for you to labor among them. You are in a cold, lukewarm state. You lack ambition and energy. You disappoint the people of God wherever you go. They expect you to come and help them, but you leave them lower than you find them. You shun the straight testimony. You lack moral courage to lay your hand decidedly upon wrong and reprove, rebuke, and exhort. Your habits are careless and neglectful about your home, in your temporal affairs, and you manifest the same disposition in spiritual matters.

You leave things in a careless manner in the church. You pass along with crooked and half-hearted ones, and bear a smooth, general testimony calculated to perfectly suit the half-hearted, careless, and drowsy, and the church becomes dead. You do not take upon you the burden and then manifest energy, life, and ambition to have the matters of the church done up thoroughly as you go. You would prefer to shun this burden and let the one that follows after you attend to the laborious part while you slide along in an easy manner from church to church with an easy, peaceful testimony, perfectly calculated to lull the careless to carnal security. You want and must have the straight living testimony or your labors are worse than lost. The Lord will have efficient laborers in His cause. Elegant speech is not necessary, but the power of God is necessary, and without it there is nothing accomplished.

Your moving to Wright and then back to Battle Creek has had a tendency to discourage the church in Wright. You looked for the church to do for, and interest themselves for, your family, when you failed to do the duty in regard to your family which belonged to you. You are too indolent, love your ease too well, and your wife bears burdens which belong to you to bear. If you bear the straight testimony and exert a good influence, it would be a pleasure for the church to do for your family. You should be faithful in home duties and not leave too much burden upon the brethren. When they see you manifest the care and diligence that you should manifest in your temporal concerns to see that you leave your wife comfortable, it will influence them to come up to do their duty. Your influence in Wright has had a tendency to scatter instead of to gather and build up. The lack of care you take upon yourself has a wretched influence upon the cause of God.

You should pray more and talk less. You must be more economical of your time. You spend too much time in talking. Act as though your time was worth something. Not only do you lose your time, but the time of the one you talk to is lost, and you will be accountable for the time of both. It is your duty to look more after the comforts of your own family. You know their wants better than their brethren do. Prepare things for their comfort. Before you leave your home go to your brethren and tell them freely what your wife needs in your absence. Leave her as well supplied as you can, and then, before you leave, appoint two brethren as agents to see what she needs and have them report to the church, and there will be no lack.

Your lack of order is calculated to tear any church to pieces. If you are careful of your spare moments and do not spend so much time in idleness or talking, you can make your home comfortable, orderly, and happy. There has been a great lack on your part in these things. You

have looked for your brethren to do what you could do, but did not. It is not your duty to leave your wife unless you can leave her comfortable. This you can do by spending more of your time and labor at home, and you will fail of your duty as a Christian unless you do this. You leave your brethren to do what belongs to you to do.

I saw that you encouraged Brother Edgar to travel as a laborer. God has not called him. When the Lord is moving upon an individual to labor for the salvation of souls, the burden of the work will rest upon him. He will not feel like entering into other men's labors, but will strike out into new places, enter new ground, and although he may suffer want and privation, he will labor on and give full proof of his ministry, bringing out souls as the fruit of his labor. But the principal burden with Brother Edgar is his support. He does not feel the burden of the work upon him, and it is wrong for him to spend his time in traveling from place to place, accomplishing nothing. If such ones do not have a decided influence to benefit the church and build them up, it leaves them lower. Brother Edgar has been deceived in regard to his calling.

Brother Frisbie has lacked judgment in talking to Brother Edgar and to his brethren that he had a duty to travel and labor. It takes the Holy Spirit to select laborers. There are individuals that can exhort and pray with a degree of freedom in conference meetings. This is well. Just such ones are needed in the church. But they may lack the essential qualifications for laborers in the vineyard of the Lord. Let them fill their place in the church but push them not into a work they do not understand, and that they have no experience in. These things discourage the church. They interest themselves to help such ones, and then see no fruit of their labor.

You, Brother Frisbie, have felt grieved and severely tried with Brother White because he has reproofed you. You have thought him too severe, that he could take a course that would not cut you so deeply. You would choose an easier manner to be approached. But this you will be disappointed in. Every reproof given will conflict with your natural feelings and mortify your pride of heart. You fail right here. You want what you say to be smooth, so as not to offend your hearers. You wish it to agree with their feelings, and the straight testimony is walked all around. You have not the burden of the work. Brother White has labored for your good and the good of the cause in speaking to you plainly. He has suffered and suffered in his feelings, hoping to get rid of the disagreeable task, until he felt that the Lord would be displeased, and then he has spoken. But you have held yourself ready to be tempted with jealousy that you were slighted and have been tried which has shut the light of God's countenance from you.

A different work is laid upon Brother White than is laid upon you. Gladly would he exchange his work for yours if God would so order it, but no, he must fulfill his mission and you must fulfill yours. You know but little of trials and burdens or self-denial. You gratify your appetite, use stimulating drinks, as tea. Your influence should be to discourage the use of tea and coffee, but it has been to encourage their use in the churches. Ministers of Christ are looked up to as an example. One minister visits the churches preaching against these hurtful stimulants; Brother Frisbie follows after and uses tea to excess. Such things throw the churches into confusion. When the effects of tea are gone from your system there is a languor, a weakness. You use tea.

It stimulates you, makes you feel a great deal better until the influence of it wears away, then you are worse off than before. It becomes ministers of Christ to deny themselves of these things and exert an influence to have their use discontinued among Sabbathkeepers and the means spent for these things be put into the treasury of God.

Brother Frisbie, I was pointed back and saw that you greatly lacked judgment in taking a gift from a poor brother in Hastings, a gift of cattle, to be used for yourself and the church. He was conscientious, and wished to do all he could to mend his past course, which had not been correct. God accepted this offering, but you did wrong to receive it. Your judgment should have taught you to refuse such a gift from a poor family, for it was their main dependence. That gift distressed him and in consequence he suffered. I saw that you could not be clear or justified until you pay the full value of those cattle, as you received them from the brother's hands, and the interest of the value of the portion you were benefited with while they were in your hands.

Here is another evidence of your careless, loose manner of getting along. That family is suffering for sympathy and help. You should have looked after that family and inquired into their circumstances to see if they were not distressed because of that gift. But this you failed to do. It is your duty to labor and strive earnestly for the Spirit of God and not venture out to labor without it. Preach the straight truth which will lead the men of wealth to lay their treasures upon the altar. Enforce upon them their duty. Then show diligence yourself. Labor for the good of your family. When you are not zealously engaged in the work of God labor with your hands. Help yourself. God does not approve your indolent habits. Your uncomplaining wife might have many things for her comfort she does not have, but the lack is on your own part.