

Ellen G. White 1864 Letters

Lt 1, 1864

Bates, Brother and Sister

Brother and Sister Bates,

In the last vision I was shown much in regard to ministers and their families, and then was shown the condition of the churches. As a general [thing], the churches were shown me in advance of their ministers. There are a few exceptions in every church—a few hangers-on who have no experience in the things of God.

As I wrote out the testimony for ministers in Number 9, that which had been shown me for you came clear to my mind. I was shown that you had not realized and acted upon the vision given. Especially has Sister Bates failed to see her wrongs. I saw that you were both in a state of mind to be easily tried, and to bring a great trial upon the church. If you continue to occupy the same position you have done, you will prove the greatest trial to the church in Monterey they have ever had, and will prove an injury to the cause of God. As you now are, the church at Monterey are a thousand times better off without your influence than with it.

I was shown that the church in Monterey understood our position in a much clearer light than Brother Bates could present it to them; therefore the efforts which he may make are not a help but a hindrance. I was pointed back to the trial brought upon the church by the course pursued by your daughter Mary. She was permitted by you both to live with you, and be supported by the church, and then you suffered her to have her own way, to go and come as she pleased, choose her own society, write to whom she pleased, talk and tattle as she pleased, and yet the church must bear it. They must do for you, labor to please you, support her, and let her bring awful trials upon the church, and by her loose habits bring a reproach upon the cause of God. And yet you thought the church must bear and say nothing. They bore with you and her until forbearance ceased to be a virtue. God was displeased with you and displeased with the church that they suffered Mary to remain with you so long, giving the enemies of our faith occasion to speak reproachfully of our faith.

I saw, Brother and Sister Bates, just as long as Mary was under your roof, she should have conformed to your rules, and been restrained by your counsel and wishes. When she would not consent to do this, then she should no longer remain dependent on you and on the church. God's anger has been kindled against you as it was against Eli. Brother Bates, had another pursued the course your daughter Mary has pursued, you would see it all, you would give it no quarter, you would bear down upon it in the most unsparing manner.

Again I was pointed to your course pursued at Green Vale, Illinois, in regard to Darius Myers. Here is an instance where you failed to read character. You failed to manage his case wisely.

Then I saw that his sin in the sight of God was not nearly as great as in Mary's case. You bore down upon Darius Myers with an unsparing hand. You made a public matter of what should have been private. How different your course toward your daughter! She was bound to her husband by the marriage vow; yet she has scattered her ways to strangers, and has encouraged the addresses of corrupt and vile men. And how earnestly and energetically you have labored to clear Mary and cover up her course of action which has been the greatest source of trial the Monterey church has ever had.

I have been shown that the church will cheerfully take care of you; but they should not bear the least burden of your proud, vain, extravagant children. They have chosen their own course and must be the sufferers. They must reap that which they have sown, and Sister Bates must reap that which she has sown. She has sown the seed,—the fruit is manifested. She has gratified the wishes and wills of her children, and has not taught them to deny themselves, and has not restrained their desires. And now in their old age, when Brother and Sister Bates should have faithful, devoted children to lean upon, their children are nearly worthless, hardly capable of bearing their own weight in the world, and others have to act the part which their children should. I saw that it would do your children good to know real want and privation. I saw that it was not the duty of Brother and Sister Bates to take the burden of their children upon them in the least.

Sister Bates, a page of your history was presented before me. I saw that in most cases you had ruled in your house and family. You would have things just as you wanted them, or you would raise a storm. You have had a set will which has been hard for you to yield. You have had exalted views of your own doings, and have had things about your own way. Now in your old age, these traits of character are strong. You do not know what it is to yield, and you think that others must look up to you. You have certain ideas of gentility and politeness, and customs of the world which do not correspond with the simplicity of the truth. Your brethren and sisters do not view these things as you do. Their interest for the truth swallows up ceremonies and forms which seem essential to you, but which you would be better off without, and far happier.

I saw that you, Sister Bates, are so apt to complain, you watch the moves of your brethren and sisters with a jealous eye and imagine you are neglected and abused, and are continually watching to see if you are not slighted and neglected. You notice the most innocent movements and put on an air of one that has been wronged. Satan takes advantage of your state of feeling and construes everything in the wrong light. You do not shut the enemy out but open wide the door for him to enter, and you both have a real miserable and unhappy time of it. You bring grievous trials upon yourselves.

Sister Bates has felt if the brethren had anything she desired, she was entitled to it, and they were not using her right unless they let her have it. This is the old feeling and spirit which she had years ago, which is now being manifested in a different form. Sister Bates, unless you reform and overcome you cannot possess heaven, for there are spots and wrinkles upon your Christian character which will shut you from a pure and holy heaven. You complain, and

misconstrue the acts and words of your brethren and sisters. You are fretful and exacting to Brother Bates, and charge this all to nervousness. You increase that malady greatly by giving your feelings vent. You must keep your tongue as with a bridle. "He that offendeth not in word the same is a perfect man, and able, also, to bridle the whole body." [James 3:2.] Here is a work before you, which God requires you to perform. I saw that you do not practice that self-denial you should. You increase disease and nervousness by preparing your food too rich. You tax your digestive organs, and in this you sin. You make too much parade for company. You spend precious time and strength preparing a variety for the stomach, which the stomach would do much better without. Days and days you have suffered with headache brought upon yourself by improper diet and your unnecessary labor in preparing it.

There is more need of a reform with you than with any of the faithful believers in Monterey. You are so anxious to keep up appearances that you exhaust yourself in doing that which others are obliged to let alone even if appearances do not suit them. It would be much more pleasing to heaven if you would study and labor more earnestly for a thankful, contented, happy frame of mind. You will have to spend more earnest, persevering labor upon these important points or you will surely fail of heaven. Labor more earnestly for the approbation of God, and less for to carry out appearances. If you do this you will live in the hearts of the church and they will love to do for you, and will have a care for you which not one of your children now possess.

The patience of the church in Monterey you have taxed greatly. It should not be so. If you were ripening up for heaven you would manifest patience, sweet contentment, and gratitude. But as you are and have been, Sister Bates, you are a burden. It is not the duty of the Monterey church to be constantly studying what course they shall pursue to save Brother and Sister Bates from trial. It is your duty to get where you will not be so easily tried, where you will not notice every move and word of your brethren and feel that you are slighted. The officers in the church at Monterey are men who move understandingly in the fear of God. They feel the burden of the cause of God upon them, and feel compelled to move for the best interest of the cause. They can see things to be avoided and shunned which you would not think of. Their minds are clear, they have good judgment; they study from cause to effect, and try to shun everything which would cause unbelievers to take advantage of us and reproach our faith. Your mind is not even as clear as it once was.

In years past all the way up to the present time you would weave into your discourses things which were fanciful, erroneous ideas, which injured the cause of God, and which caused a great deal of labor to do away the prejudices you created. Your course all the way up has been marked with a peculiar stubbornness which has severely tried the souls of your brethren and exhausted their patience and destroyed their courage. And now as you are in the decline of life you are far less capable of doing justice to our faith by presenting it to others, for your memory and strength of mind have failed. You never were willing to be corrected by your brethren. Much labor has been spent in vain to enlighten you in regard to erroneous views you received. You would not understand the plain facts presented to you by your brethren. You were

independent and stubborn and would not yield until corrected through vision. Now in the decline of life it is more difficult for you to see the inconsistency of any course you may take. Your perceptive faculties are duller than they were.

The men in Monterey, who have the burden of the cause of God upon them, should not feel gaged in their course of action, that they must not follow their best judgment unless they counsel with you. They should go about their duty which God has for them to do. If you get in their way you must be the sufferer. It is your duty now in your old age to be guided and counseled by younger minds,—the officers of the church in Monterey who have the burden of the cause of God upon them. It is wrong for you to stand back upon your dignity and think that your brethren and sisters must conform to ceremonies and forms which you consider needful. When you yield your own will and your own set ways, then you can see the matter which I have written to you in the true light. But you have both been very blind to your state. Sister Bates has ever had too much influence upon her husband. He has ever labored too hard to gratify her notions and desires and wishes; he has been very careful not to cross her set will. And now it will be a hopeless task for anyone to take the burden upon them of pleasing Sister Bates and coming up to her ideas, and giving her all the attention she requires. She must see the necessity of a change, a thorough change in herself or she will be very unhappy, make herself a great amount of trouble and will cause others great trouble.

I saw in some things at his home and in his family Brother Bates has been more set than the case required; he could have yielded and not compromised his dignity in the least. Angels cannot delight to minister unto you and hover in your house until there is a reform.

I saw, Brother and Sister Bates, that you have despised the advice and counsel of the Monterey church. You have felt that it was more in place for you to instruct them, and counsel them, than for you to listen to and be counseled by them. You have been too independent, have stood back too much upon your dignity. I saw that you have been anxious to preach, to give a discourse, but I saw that you leave out much that is important, and bring in much that does not belong to it. You introduce foreign matter which is not connected with the subject, which destroys the harmony of your discourse and makes it a disconnected, tangled mass, and leaves upon minds a worse impression than if you had made no effort at all. You do not see how you fail and are not the proper judge of your own efforts. Your brethren see where you fail to make points and connections, and they are in continual fear that you will hurt souls who are inexperienced. You lack judgment and must let those who are capable judge for you.

Lt 4, 1864

Phillips, Brother

Battle Creek, Michigan

January 12, 1864

Dear Brother Phillips:

In the vision given me June 6, I was shown some things in regard to you. I saw that you have been very selfish and were wrapped up in self, and were close and penurious.

You have engaged in patent rights, which has been a great hindrance to your spiritual advancement. Your course has been wrong. Your faith has given you influence among Sabbathkeeping brethren, and then you have injured them by recommending your patents to them. You have made it in your way to tarry with them, sleep in their beds and eat at their tables, and have interested them in and urged upon them some of these patents, removing objections which would arise in their minds to thus investing means. Many became entangled and found themselves involved, all on account of the confidence they had in you. The trouble of mind which some have felt on account of their expectations not being realized, has discouraged and almost driven them to despair.

You have led poor brethren into expense to benefit yourself. You have lost the spirit of the truth. The secret of your backsliding is your extreme love of gain. You have been worldly minded in every sense of the word, and the truth has lost its charms for you. God does not approve your course. His frown is upon you.

You injured the cause of truth by your attachment for Mary Lyon. That was no sanctified, reasonable attachment. You appeared like a man mesmerized, bewitched, and befooled. If the truth with its sanctifying influence had lived in your heart you would not have been thus deceived and led astray.

But the reason of all these failings on your part was back in the past. You were not what God required you to be when you went around with the tent. Your love of ease, love of self, led you to shun responsibilities and shirk the burdens upon others. You were ever seeking to have an easy time and God did not give you strength and health for you to exercise for your own convenience and benefit. Had you dedicated yourself to God and conscientiously and unselfishly followed in the path of duty, God would have strengthened you and used you to His glory. You have fallen into many snares. Your influence has been an injury instead of a benefit and blessing.

You have drawn believers in present truth into difficulty and you have now a duty to do to repair the injury done these brethren. You have a work to do. Brethren in different States have felt embarrassed to a greater or less degree with these miserable inventions, which have obtained their confidence because recommended by believers in the truth. You have traveled about with your patents and made it in your way to go among your brethren as much as possible that your expense of entertainment might be small, and in return have left them that which has been an annoyance and perplexity instead of a blessing.

You have a work to do to get rid of your supreme selfishness. You are becoming so close and love money so well that every penny looks large to you, and the noble, generous traits of your character are changed to love of money, desire to accumulate and lay up. You have gained

some money, but oh, at what a loss, what an expense! The saving power of faith and the truth has been cruelly sacrificed.

Brethren in present truth should let these uncertain enterprises alone. They should seek some safe, steady employment, even if the income be small. They should not be given to much change.

Many of our brethren involve themselves by engaging in new enterprises which look flattering, but in a short time they find themselves disappointed and their means gone—means which should have been used to support their families and advance the cause of present truth. Then come remorse, regret, and self-reproach, and some conscientious ones cast away their confidence and lose their spiritual enjoyment; and in consequence of mental distress, their health suffers also.

Those who believe the truth should practice economy, live upon plain, wholesome food, always making it a rule to live within their means. Brethren should never engage in new enterprises without consulting those of experience who are good managers in temporal and spiritual matters. Amid a multitude of counselors there is safety. By doing this they would save themselves much perplexity and would enjoy happiness of mind. If in want, they would have the sympathies of their brethren and their aid if needed.

Brethren had better be contented with a small income and handle that little prudently rather than run risks to better their condition and suffer continual losses thereby. I was referred to (Proverbs 28:19, 20): “He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.” (Verse 22): “He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.” (Proverbs 20:21): “An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.”

[P.S.] After sending my last letter to you George handed me one you had written him. I decided not to make this public. If you will only heed the admonitions of your brethren and the testimonies given, it is all we desire.

N.B. I had this all prepared to send you just as it is when yours came. I now send a few lines more.

Lt 4a, 1864

Phillips, Brother

Battle Creek, Michigan

January 1864

Dear Brother Phillips:

In my last vision I was shown that you are in danger. You must be cautious or you will surely be entangled by the enemy. The business you are now engaged in is sapping your spirituality and exciting your mind, and you are losing your love of the third angel's message and drawing the brethren into the same snare. Your influence will tell, and will draw others into perplexity and darkness.

The brethren have confidence in you, and it is not right for you to keep company with or be engaged with Mr. Grant. He is disfellowshipped by the church and his course has brought a stain upon his profession. While you are seen by others in his company it injures you and you are in danger while with such a dark spirit.

Your testimony will be of use in the church and you should, while you engage in business cares, labor to not be surfeited with the cares of this world, but seek earnestly for freedom and purity of spirit that your influence may tell for God and for the advancement of His cause. Take an exalted position and be where you can help souls. Put your shoulder under the burden and lift with all your energies. Be "not slothful in business; fervent in spirit; serving the Lord." [Romans 12:11.] You are in danger of losing salvation. Be careful how you draw your brethren into perplexity, for their expectations will not be realized.

[P.S.] My husband has known nothing of what I had seen until this noon after he had written the notice he had for the paper.

Lt 5, 1864

Hutchens, Brother

Battle Creek, Michigan

February 22, 1864

Dear Brother Hutchens:

We received your letter in due time but have been unable to answer it until now, and cannot now write more than a brief letter. Willie is just recovering from lung fever. We have been so anxious and have been obliged to watch over him day and night until we are much worn, and my head aches nearly all the time. We feared that Willie, too, was to be removed from us, but in answer to our earnest petitions the Lord has stayed the progress of disease and spared our dear boy to us.

Dear Brother, in my last vision I was shown some things concerning you. I was shown your labor in connection with the cause of God, that it had not been as beneficial in advancing the work as the names mentioned in the testimony. You have moved too much from impulse and your own feelings. The cause of God has needed a correcting influence upon this point, instead of a leading influence. You have rather encouraged this impulsive movement than otherwise. In many respects your influence upon the church has not been right.

You have caused doubts to arise in many minds in regard to positions taken by those who have the burden of the work of God upon them and moved only as God directed them to move. Instead of helping those who had all upon them that they ought to bear, you have taken your position on the wrong side. Your feelings have arisen in opposition to any new important advance, and instead of your trying to find evidence favoring the position those you should have confidence in have conscientiously taken, your labor has been to search up every objection and cast them in the way to encourage infidelity and doubt upon the very things which God would have you believe.

In your experience you have often been fanatical, carried matters to extremes, had great faith in small things which you should not, and acted with zeal in those things which proved to be all wrong. Such a zeal was not according to knowledge or good sound reason. Such a gift cannot be relied upon and is not to be safely followed in the church. You have your ideas, and expect others to carry them out.

You make of great account small things, while things of the utmost importance you have treated with indifference because every objection was not removed from your mind; and you have unwisely awakened unbelief in the minds of others who have had confidence in you. You have interested yourself in things of minor importance in others, noticed articles of dress, little acts, words, and such things which should not call forth reproof or remarks from you. Your holy example will be the greatest corrector of these things. You have noticed these little things and spent many words upon them and have suffered yourself to become irritated over them. Even if the ones you reproved sinned, your sin was greater by arbitrarily bearing down upon them for these small matters when in many things you were more faulty than they.

I was shown that your influence has not been what it should have been in Brother Barrows' family. You have been notional and very exacting and have not had that influence to happily unite and harmonize the feelings of parents and children, as was your privilege. You have said too much and cut off your influence from the unbelieving children of Brother Barrows. You have had too much voice in things connected with that family, and this has separated the unbelieving children, in part, from the truth and from their parents. It would have been better for that family if your influence had not been there.

You have not a happy disposition. You are, rather, selfish, exacting, fault-finding and arbitrary, censure others who do not deserve censure half as much as yourself, and do not make that Christian, compassionate allowance for others which their case deserves. You are generally looking out for your own interest and that which would be pleasant for yourself, but show severity toward this brother or that sister for a supposed wrong, or because they do not exactly meet your ideas of right. You often mistake your feelings in these things. It is often the case that instead of your being moved to thus labor because God has laid the burden upon you, it is a burden of your own seeking, through your own peevish, exacting feelings, and you have a mistaken idea that it is a zeal for the truth and cause of God.

Your health is poor, and God does not lay any very heavy burdens upon you or leave you to bear any great responsibilities; yet you could do good to others if you would only overcome as you wish to see others overcome. If you would bear a comforting, encouraging testimony, and labor to comfort and build up and not try to fill the most prominent place but to be useful to the cause, your own soul would be watered and others strengthened.

When those who have had the burden of the work upon them for years take positions which you cannot explain but which cross your track, you should not feel that the responsibility of the work rests upon you to array yourself in opposition to the positions advanced lest the cause of God would be in jeopardy. You get up feelings in regard to things you do not understand. You should wait until these things are proved and tested somewhat. You should feel that God stands at the helm, that the cause is no one man's, it is the Lord's; and if He sees that those who stand at the head of the work, bearing the heavy responsibilities connected with the work, are moving wrongly, He has means to correct that wrong and turn them right without Brother Hutchens in his feeble, nervous state becoming impulsive and taking burdens upon him and feeling that the great responsibility rests upon him to keep the body upon the right track. If you would realize that God does not lay very heavy burdens upon you, and will leave upon others the responsibility which God has laid upon them, and you bear and act only that part for which God has qualified you and given you strength to carry out, you would accomplish a greater amount of good and be a happier man yourself.

God has not laid upon you the special work of reproofing the erring and setting them right, for the very reason that it is a trait in your character to be ready to censure others' acts and doings. By doing this you have done a great amount of harm and destroyed your influence which otherwise would be good. These conscientious souls who have had implicit confidence in Brother Hutchens have been in danger of casting away their own experience and looking for him to mark out an exact experience for them or a path that they should walk in. They have taken extreme views of some things and some have been affected with fanaticism.

If God lays the burden of reproof upon any one it will be upon him who is reluctant to see faults in others but is well aware of his own failings and errors, and can reprove in pity and Christian meekness, with some having compassion, making a difference. Your testimony will accomplish good in the church if you will be content to comfort and entreat the church and lay aside the whip. You would be happier, your health would be better. You must not undertake to set so many right around you. Fret less, censure less, and pray more. Be sure and keep Brother Hutchens in subjection and the faults of others will not be so many or so great in your estimation.

The Lord has not released you or taken His work from you, but He requires of you to have your work in His cause marked with less imperfections. We have the tenderest feelings toward you all and pray that you may be prospered and enjoy the rich blessings of God.

In love to all dear friends,

Your sister in Christ.

Please send me a copy or the original of this as I retain a copy of all testimonies I send out.

Lt 5a, 1864

Hutchens, Brother

Battle Creek, Michigan

February 23, 1864

Dear Brother Hutchens:

We received your letter in due time but have been unable to answer it until now and will try to answer your question. Willie is just recovering from lung fever. We have been obliged to watch over him day and night until we are much worn. We feared that our dear Willie was to be removed from us, but in answer to our earnest petitions the Lord has stayed the progress of disease and spared our dear boy to us.

I was shown your labor in connection with the cause of God, that it had not been as beneficial in advancing the work as the names mentioned in my testimony. You have moved in your labor too much from impulse. The cause of God has needed a correcting influence upon this point instead of a leading influence. Your example has rather encouraged impulsive movements. Your influence upon the church has not been right at all times.

You have by your words and influence encouraged doubts to arise in many minds in regard to positions taken by those upon whom God has laid the burden of His work, and who, in their experience, have followed the opening providence of God. Instead of helping, you have hindered. You have taken your position upon the wrong side. Your feelings have arisen in opposition to any new and important advance. Instead of your trying to find evidences in favor of the positions conscientiously taken by your brethren, in whom you should have confidence, you have labored to raise objections and cast them in the way, which has encouraged doubt and infidelity upon the very things God would have them and you believe.

Your fears have been that as a people we should become like the world. Those who follow God's leading [and] providence have not made any greater advance in uniting in and partaking of the spirit of the world than that class who have expressed so much fear that we should become like nominal professors and the world. God would have ministers and people move steadily, consistently, and have influence with the world. They should not draw by jerks, work when they feel like it, and when they choose become stubborn and refuse to move at all. God would have all draw in even cords. Move from principle.

In your experience you have been fanatical and carried matters to extremes. You have had great faith in small things and acted with zeal in these things which proved to be all wrong. Such

a zeal was not according to knowledge or good sound reason. Such a gift cannot be relied upon and cannot be safely followed in the church.

You have your ideas and expect others to carry them out. You make too much of small things, while things of the greatest importance you have treated with indifference because every objection was not removed from your mind, and you have unwisely awakened unbelief in the minds of others who had confidence in you.

You have interested yourself in things of minor importance, noticed articles of dress, little acts and words unworthy of notice which should not call forth reproof or remarks from you. Your holy example will be the greatest corrector of these things. You have suffered yourself to become irritated about small matters and have arbitrarily borne down upon others when in many things you were more faulty than they.

I was shown that your influence has not been what it should have been in Brother Barrows' family. You have been notional and exacting. You have not had that influence to happily unite and harmonize the feelings of parents and children as was your duty and privilege. You have dictated too much and had too much voice in things connected with that family which had a tendency to cut off your influence from the unbelieving children, and separated them in part from their parents. It would have been better for that family if your influence had not been there.

You have not a happy disposition. You are naturally selfish, exacting, and fault-finding, and indulge in arbitrarily censuring others who do not always deserve censure. You do not make that Christian compassionate allowance for others which their case deserves. You are generally looking out for your own interest and choosing that which would be pleasant for yourself and do not take sufficiently into account the happiness, interest, and convenience of others. You have not fully overcome these unhappy traits in your Christian character. These things destroy your influence. You have not overcome a peevish disposition and your usefulness is crippled.

You should take a more elevated position. You should draw more from Christ, and then you will not be under the necessity, in order to create interest or to have something to labor for, to descend to little particulars and bear down upon others.

Lt 6, 1864

Lockwood, Brother and Sister

Dansville, New York, "Our Home on the Hillside"

September 1864

Dear Bro. and Sister Lockwood:

I have been trying to find time to write to you for some days but there is so much to be done I cannot do half I wish to.

Adelia and the children have been examined today. The doctor pronounces Adelia sick. We shall have their written prescriptions this week, then you can know more in regard to them. I think Dr. Jackson gave an accurate account of the disposition and organization of our children. He pronounces Willie's head to be one of the best that has ever come under his observation. He gave a good description of Edson's character and peculiarities. He enjoined upon him outdoor exercise and not much study. I think this examination will be worth everything to Edson.

They have all styles of dress here. Some are very becoming, if not so short. We shall get patterns from this place and I think we can get out a style of dress more healthful than we now wear and yet not be bloomer or the American costume. Our dresses according to my idea should be from four to six inches shorter than now worn and should in no case reach lower than the top of the heel of the shoe and could be a little shorter even than this with all modesty. I am going to get up a style of dress on my own hook which will accord perfectly with that which has been shown me. Health demands it. Our feeble women must dispense with heavy skirts and tight waists if they value health.

Brother Lockwood, don't groan now. I am not going to extremes, but conscience and health require a reform.

We shall never imitate Miss Dr. Austin or Mrs. Dr. York. They dress very much like men. We shall imitate or follow no fashion we have ever yet seen. We shall institute a fashion which will be both economical and healthy.

You may ask what we think of this institution. Some things are excellent. Some things are not good. Their views and teachings in regard to health are, I think, correct. But Dr. Jackson, mixes up his theology too much with [the] health question, which theology to us is certainly objectionable. He deems it necessary for the health of his patients to let them have pleasurable excitement to keep their spirits up. They play cards for amusement, have a dance once a week, and seem to mix these things up with religion. These things, of course, we should not countenance, yet, when I view the matter from another standpoint, I am led to inquire, What better can be done for the feeble sick who have no hope of heaven, no consolation received by the Christian? Their sources of enjoyment must be derived from a different source. While the Christian has the elevating influence of the power of grace, the sinner must draw from another source his enjoyments. If ever I prize Christ and the Christian hope, it is here, while looking upon poor invalids with but little prospect before them of ever recovering their health and have no hope of a better life.

Dr. Jackson carries out his principles in regard to diet to the letter. He places no butter or salt upon his table, no meat or any kind of grease. But he sets a liberal table. Waiters are constantly in attendance and if a dish is getting low, they remove it and replenish. The food I call liberal and good. All the difficulty is, there is danger of eating too much. All our food is eaten with a keen relish. If any one requires a little salt they have it supplied for the asking. A little bell sits by their plate which they use to call the waiter who provides them what they ask.

From 12 o'clock to quarter before two are resting hours. Everything is quiet. All undress and go to bed. But I forgot to state at half past ten comes the taking of baths. All patients who take treatments enter a large carpeted room with stove in it. All around the room are hooks. Upon these hooks are the sheets of the patients. Each has his particular hook and his number over the hook.

Upon entering this room, the one who undresses first wraps a sheet about her and signifies her readiness for a bath. By removing a tin from a hook, painted on the back side with brown paint, they hold that tin until the bath tending women ask, What does No. 1 want? She then tells them either sitz bath, half bath, or dry rubbing according to their prescription. They say, All ready. Then the patient turns this tin brownside out and goes to her bath. This saves all confusion for it is known when all are served.

The bath women put on old duds reaching to the knees, are barefooted and bare-legged and look bad. Yet their manner of dress is according to their work.

I do think we should have an institution in Mich. to which our Sabbathkeeping invalids can resort. Dr. Lay is doing well. He is in the very best place he could be in to learn. He is studying all his leisure moments and is coming out a thorough convert. His wife is doing well. She is gaining, walks well for her. She is one hundred percent better than when she came here. Dr. Lay is respected in this institution. He ranks among their physicians. I think they [would] be unwilling to have him leave them. Dr. Lay thinks some of going to N. York City to Dr. Trall's college and attend lectures, obtain a diploma and come out a regular M.D. I believe the Lord's hand is in our coming to this place. We shall learn all we can and try to make a right use of it.

Yesterday we attended the celebration of a wedding conducted in style, worthy of imitation. Dr.'s only son James was married to Miss Katie Johnson. They were married in their father's cottage and then came to the hall where all the patients were congregated and all the members of the household, also sick patients confined to their rooms, were brought out, laid upon sofas and placed in rocking chairs upon the large platform occupied by those who lecture. Some were cripples, some diseased in various ways. The hall was decorated in tasteful style, nothing superfluous or silly. After the bridegroom and bride walked in, then Mrs. Dr. York conducted us to them and gave all who desired an introduction to them. There was a long table arranged with food which was placed upon plates and passed around to each one. Then waiters were constantly passing around with a supply if any more was required. Grapes were passed around in abundance. Everything was liberal, yet plain. They did not even on this occasion depart from their principles of diet which made the thing consistent and admirable. They had extras, graham pudding with dates in it, gems mixed with raisins, custard, apple pie and baked apples, a few other simple things, nothing like fine flour was seen, even upon this extra occasion.

I am afraid as a people we should not carry out our principles as well. After we had eaten, Mr. Clark, a great musician, sang and played upon an instrument of music, cabinet organ. His song was very amusing, but enough of this.

I don't know when you will get another letter. I meant to send the price of those shoes so if any wanted cheap shoes they could get them for their children. But there are so many hands and so many different prices and kinds of shoes that I think it would be impossible to tell you so that you could understand in regard [to] them. They had better remain until we return, I think.

We hope you will enjoy yourselves well in our absence. Be cheerful, above all things be happy. Look on the bright side and may the blessing of God rest upon you in rich abundance.

In love.

Lt 7, 1864

Folsom, Brother and Sister

Topsham, Maine

October 14, 1864

Dear Bro. and Sister Folsom:

I may not have an opportunity of calling at your house and speaking with you face to face; therefore will write you a few lines.

We are enjoying very good health, better than for many years before. For this we are thankful to God and are determined to devote ourselves wholly to His service.

I was much pained to learn of your state of mind by the conversation you had with Frances and Rebekah Howland.

I flattered myself that the testimony given me for you which I wrote with painful feelings and sent to you would have the influence upon you God designed it should have, but I am sorry to learn that your feelings are such which lead you to talk very bitter of your brethren and organization. This of course shows your true feelings, that you are in opposition to the visions, especially the testimony of reproof given you. I am sorry that Satan has thus far obtained control of your mind, that you will kick against the pricks.

Notwithstanding all the past experience you have had and its painful results, you are making work for repentance. Why suffer Satan to control you and lead you to oppose the work of God? You have suffered in the past for pursuing this course. Why act it over again? You are injuring your own soul more than us or any others. I have felt an interest for you and Margaret which has been true and unselfish.

My feelings have not changed but yours have. I am sad that you have despised the testimony given you of Heaven. It is not I that you have sinned against in your bitter feelings, but the Author of the testimony which the humble instrument wrote you. We shall both meet that testimony again to render an account in regard to it.

But can it be, after all, that you have chosen to imitate others in their rebellion just at this point of time, when the people of God are growing more and more united and strong and are preparing for the great day of God?

You and Margaret have been kind and liberal with us, and I felt it a sacred duty to be true and faithful to you who had been thus kind and to tell you your true condition as God had shown it to me. Have I made you my enemy because I have told you the truth? You know that the testimony I sent you is correct, unless you are dreadfully blinded and deceived by the enemy of all righteousness. If I had had a selfish interest instead of telling you the truth, I should have flattered you and spoken to you smooth words, prophesied deceit which probably would have been more acceptable to you in your state of mind than the unvarnished truth, laying open before you your true condition calculated to tear you from self-deception and self-exaltation. May God help you to repent and make thorough work for eternity. I expect to meet every line I have written [to] you.

I write no words to smooth over that testimony, for I wrote it to you presenting your true condition as God presented it to me. I entreat of you to read it again and do not despise this light revealing to you yourselves which God has graciously given you.

That testimony which I wrote you only gave me a greater interest in your welfare. I knew that God wished in His mercy to save you both and presented before you the only course you could take in order to be saved, that you must reform and overcome your wrong and thoughtless words and your worldly mindedness, and be refined by the grace of God, purified, made white and tried, that you might be prepared for to be hid as in the secret of His pavilion in the fearful day of trouble before us, and be made at last fit society for the angels of God and the lovely Jesus. Can you sacrifice heaven now? Can you sell everlasting life for a mess of pottage?

For a long time, I fear, you have been deceived in regard to your true condition before God. You did not know yourselves. Satan has been determined to secure you and separate your interest from God's true remnant people. Margaret did not realize the sinfulness of her course in giving way to her temper and being controlled by the demon passion. She had taken it for granted that she could not overcome this. God mercifully presented before you just how He regarded such exhibitions of passion as occurred almost daily and then showed you you could reform, that you had power in yourself by seeking the aid of the grace of God to control the unruly member which grieved angels of God and caused them to be driven from your household. You both had reason for gratitude to God that He had not suffered you to go on self-deceived and at the judgment meet the fearful spotted record of hard, spiteful, angry, bitter words and passionate acts.

Before it was too late for wrongs to be righted, He revealed to you your true condition that you might repent and seek pardon by your sins going beforehand to judgment, which would be the case if you humbly repented and by humbly obtaining the grace of God, overcoming your wrongs and by firm reliance upon the blood of Christ have all the spots against your Christian characters effaced and you have a clean spotless record in heaven. Your names could be written in the book of life and you become heirs of immortality. But if you choose your own course and venture [to] trample upon the light God has been pleased to give you, I am clear; you at your own expense must do so. I am sorry that we cannot help you. But remember that which you sow now you will also reap. If you sow to the flesh you will reap corruption; if to the spirit, life everlasting. It is for you, my dear brother and sister, to say what shall be the nature of your harvest. Nothing but purity, honesty and holiness can enter the realms of peace. Have you chosen to follow the blind course many others have pursued rather than humble your heart and get right before Him? We should be glad to meet you at Enosburgh. Come both of you to be benefited. Come if you can October 29 and 30,—October twenty-nine and thirty.

If you do not come, write us. If you would be glad to have us come to your house, and write to us to come, we would be glad to come and visit you, but if you had rather we would not come, we could not be induced to go for a thousand dollars. We have as you well know, homes and sincere humble friends who consider it a privilege to have us visit them. It is not our work to urge ourselves upon any one. We shall be glad to learn your feelings.

In regard to the books, Brother Loughborough will remove them in accordance with your wishes just as soon as he can. The books are not ours. You are not accommodating us but him.

I cannot express to you my grief in regard to your course. What occasion have we given you to feel toward us as you do? I have been faithful to you and Margaret because you were in temporal things. I have talked with you both as I felt it to be duty and I am not afraid to meet it again.

Lt 8, 1864

Chase, Maria

Topsham, Maine

October 14, 1864

Previously unpublished. Written jointly by James and Ellen White.

My dear niece, Maria Chase:

Respecting your accompanying us to our Michigan home to be our daughter, I wish to speak freely.

1. I have no daughter and my wife has never kept her own house. She was an invalid among a lot of sisters about her age in good health, and [who] did all the work, so wife did not learn to

do housework, and since our marriage she has spent her time either traveling, writing or caring for our children.

There is, therefore, a large place in our large house for you if you choose to occupy it. Were you my daughter, I would not ask you to do housework unless you chose it. You would wish to be active and it might be necessary for you to do some housework, especially if hired girl be sick, or absent a week or so. In all such cases, we should consult your feelings as one would a daughter. Remember this, we do not ask you to go with us to do our housework unless you should choose such a position for a while now and then. We would not ask you to take it.

Let this be understood, that our sympathy is deeply enlisted for you, and that we do not expect to be benefited in the least by your living with us, but we greatly desire to help you, not to bring you under obligation to us. We are able to help you, want to help you. It would be our highest pleasure to make you happy. And all we could ask in return is that you would be happy in confiding in us as long as we give you evidence that we have ability and desire to make you happy.

3. I gladly pay your fare to our home. While there I will meet your wants as though you were our own child, and when either you or I think you had better return, I will pay your fare home.

4. We love you for our Sister May's sake. We love you because you are our own noble, affectionate niece. And, dear Maria, there is a still deeper love. We love you for Christ's sake, and feel that we must see you a devoted, cheerful, happy Christian. This would do much to heal your wounds and sweeten your disposition.

5. If we should see you with a good prospect of bettering your condition in life by marriage, we pledge ourselves to take all that interest that would become us. But I fear we could not find a man in all the [world] worthy of Maria should she wear the crown of true piety, making her truly beautiful.

6. We are a cheerful, happy family. And my boys, though praying boys, would be easily led into nonsense. Especially in our absence we should want you to guard against rude, or careless talk before them. Our children are everything to us, and we should be very particular on this point.

7. Lastly, we invite you to go with us, with the entreaty, not requisition, that you make up your mind to give your heart to Christ, and secure heaven. It may be the reason why there is not much in the world for you, that you may be led to secure the next.

Your affectionate uncle and aunt,

James and Ellen G. White.

Lt 9, 1864

Howland, Sister

Battle Creek, Michigan

March 20, 1864

Dear Sister Howland:

Many years ago some things were presented before me in vision in relation to you and your family. One year ago last June, as different families were presented before me who erred in some things, you, in connection with your husband and children, were again presented before me, and I was referred back years in the past.

I saw you watching your husband with a sort of jealous fear. His heart was devoted to you, yet you feared that he would think too much of others who had no claim to his affections. These words were then repeated to me: "There was great fear; no fear was." That is, your fears were groundless. Yet this fear has been with you through your married life. You have passed through many hours of unnecessary suffering, scrutinizing the words and acts of your husband with a censoring mind, and putting a wrong construction upon them.

Satan was ever ready to do his part to aid on the work and mar the happiness of a family which might be complete. I saw that this spirit of jealousy was cruel as the grave, and caused an estrangement of feeling between husband and wife. In time the children very often understood the mother's feelings. Her sadness and trouble awakened sympathy in their hearts, and they see alike, generally, with the mother, and become separated in a greater or less degree from the father. All this unhappiness was borrowed. Satan has magnified innocent words and acts into a fault.

I was shown that although a couple were married, gave themselves to each other by a most solemn vow in the sight of heaven and holy angels, and the two were one, yet each had a separate identity which the marriage covenant could not destroy. Although bound to one another, yet each has an influence to exert in the world and they should not be so selfishly engrossed with each other as to shut themselves away from society and bury up their usefulness and influence. Uriah and Harriett were reprov'd for this. They were narrowing down their society and influence to each other and were getting to be of but little use in the world. They were reprov'd for their selfishness and contracted influence.

Many cases have been shown me in vision where the first evil seed sown in the family was an expression, look, or act of doubt on the part of the wife in regard to her husband's love or his attentions. Nothing can wound a man of integrity like this—to know that she who has given him her hand and has given her life's happiness into his keeping distrusts him, that he has not her entire confidence; that his words, his goings out and his comings in are watched with uneasiness and jealousy; that he cannot act without restraint in the society of friends who visit him; that he cannot be cheerful, happy, or social with his friends; that an eye is upon him and he must act guardedly and restrained. A barrier is soon formed between the two who should have perfect trust in each other; then coldness and neglect follow, and the husband is driven by

the jealousy of his wife to find in other society that which he cannot find at home with his wife and children.

Many a man who has left his wife has been driven away by a bitterness of feeling on her part toward him for a supposed wrong and neglect on his part, when he was entirely innocent and a wrong thought or feeling never entered his heart until put in his mind by his wife's unjust suspicions. Much misery and suffering, Sister Howland, have you brought upon yourself by being jealous where there was no necessity for it. Days and weeks of real suffering have you brought upon yourself by cherishing feelings of distrust. Your children have partaken of the same feelings and have lacked confidence in their father and love for him. You could have influenced them and directed their minds differently. You all could have been a happy, united family. Your husband has been almost like one alone in the family, which is not right. God did not design it should be so. But Satan has controlled matters to suit himself.

In regard to Brother Howland, he has not taken the wisest and best course for the happiness of his family. He has worked hard, and when he could as well as not, should have manifested a desire to meet the taste and wishes of his wife and children. There was a lack here which Satan has used to the greatest advantage.

Since Brother Howland has been an Adventist he has been fearful of imitating the fashions of the world and being like them, and has carried the matter too far, and has not indulged his wife and children in making home pleasant and attractive. Considerable indulgence on the part of Brother Howland would not have been amiss as long as it was sufficiently balanced by good religious principles. The children have been kept from society, and therefore double pains should have been taken to make home cheerful and attractive. Their taste should have been more consulted as they approached an age when they were responsible. They should have a voice in all things connected with their home, its arrangements, its furniture, its surroundings, and Brother Howland should have delighted to gratify them and his wife.

But the lack of confidence Sister Howland has had in her husband and the disposition of Brother Howland to carry out his ideas independent of wife and children has made an estrangement between the wife and the husband, and between the children and the father. Brother Howland has been too distant, has not come down enough to his children, has been too reserved. He should have been more cheerful and social in his family, laid aside his sternness, and in the childhood of his children when in his home, been a child again; come down from the stern man to a social companion. By doing this he could have gained the greater love, confidence, and deep, tender affection of his children. As they approached womanhood they would have felt free to advise with their father, to make him their counselor, to tell him their plans, to open their hearts to him and tell him their joys and sorrows.

When you left your labor you should have left all your care with your labor and been free, happy, cheerful, and social in your family. You should not shut yourself too much up to yourself but endeavor to make your wife and children happy by your cheerful, happy conversation,

instructive advice, and useful counsel. Open your plans to each other. Your children are now understanding, cautious, sensible girls. Throw off coldness and reserve, converse freely together in regard to your plans, your arrangements, improvements in the house and surroundings. This will inspire mutual confidence, union, and trust in each other.

Your wife and children have fine taste. They, as well as yourself, love order and arrangement. If this is not carried too far it should be gratified. Your means cannot be put to a better use than in making your children happy, making home the happiest place in the world. There has been a mistake in your married life in the things I have mentioned.

From what has been shown me, it would have been better for the whole family if you had changed your location ere this. You have deprived yourselves of society and privileges which you might have enjoyed and the life you have lived for years has not been as useful as might have been. Your influence has been narrowed down. No matter how great the gain from a worldly point of view, it is all a loss if by obtaining it the mind becomes dwarfed and the influence cramped.

Lt 11, 1864

Mears, Brother

Dear Brother Mears:

I will now try to write to you some things which have been shown to me in your case. I was shown that you could do good in the cause of God if some defects were remedied in your character. You have in many things pursued a straightforward course, and in some things have been a little too sharp. You have not had that compassionate tenderness, that brotherly love, which would be a blessing to the cause of God. Your efforts for the good of God's people might be far greater if you would guard yourself on some points. You need greater tenderness and compassion, and to be brought more closely into sympathy with your brethren. If you feel that one of your brethren is wrong, you are inclined to hold him off and be distant. This is not the way to convince him of his error and win him to correct feelings.

You are beguiled to talk too much of yourself, relating stories in which you have acted a part. Again, you think that you have had a hard time and made sacrifices when your sufferings and sacrifices are not worth mentioning when compared with the sacrifice Christ has made in our behalf. After we have done all in our power for the dear Saviour, we are to say we are unprofitable servants. It is impossible for us to do too much to save souls and be coworkers with Jesus Christ. To engage in the work of God with a feeling that we are doing a great deal and that the Lord and the brethren are under obligation to us because we do something in God's service, is all wrong.

When you go from place to place you want to go willingly, cheerfully, heartily; have the truth and its power diffused through your entire being. Let it flow out from your lips in words that will melt and burn their way through the cold formality and ignorance and prejudice of those

you meet and wish to benefit. Let your fervor and earnest zeal kindle the fire upon the altar of other hearts.

You are using God-given probationary time, and this is too precious to be used in talking of unimportant matters in connection with self. Every hour that passes goes into eternity with its burden of record, never to return, never to be amended. Then let each moment be so employed that we shall not be ashamed when the books shall reveal the record of everyday life. Self should be hid behind Jesus. We should not make ourselves and our lives a criterion for others or seek to mold others by our experience. We may present the example of Christ, His life of self-denial and self-sacrifice, and dwell upon His spotless purity, His matchless love. We have a large field in the truth to give food for thought. We must show in the burden of our labors that the truth is everything and we are nothing.

You have had your seasons of discouragement and distress, and apprehensions gather in fancied failures and defeats and in magnified sufferings and self-denials and sacrifices. It is at this time that faith should be exercised which will grow strong in conflict with doubt. Your hands too frequently slip off from the promises of God. You settle under the cloud as though there were no way through. You talk failure, you talk discouragements, and unbelief strengthens every moment.

You are like Peter. You venture into the water; it is overwhelming you and you are sinking because you have your eyes withdrawn from Jesus to your danger. Peter's only hope was in his Saviour. He cried in his peril and anguish, "Lord, save me." Matthew 14:30. That arm was stretched out to save with words of gentle reproof, "O thou of little faith, wherefore didst thou doubt?" Matthew 14:31. His doubt came in withdrawing his eyes from Jesus and fixing them upon himself and the troubled, tumultuous waves. Had he looked confidently to Jesus he would have been as safe walking upon the waves as upon solid land.

Your conversation, my brother, has not always been upon heaven and heavenly things. You permit your talk to center too much upon yourself and you weary those who listen to your relation of details that are of no special, vital interest to them. If you talk faith only when everything looks prosperous, this is no virtue; but when there are difficulties, then is the time to have faith. Faith strengthens by exercise. Let faith press through the clouds and you will have gained an experience of the highest value.

How often have you prayed for more faith and peace in Christ, but even while you prayed the blackest cloud you ever realized has settled over your soul and the wrath of God seemed to be hanging over you! Oh, how amazed have you felt in your anguish! You could not understand that in this very perplexity and distress God was answering your prayer, was driving you to earnest effort, to persevering faith, that when you should be tested sufficiently and your faith proved, He might lift the cloud and reveal to you His own clear light, and diffuse through your soul that peace which passeth knowledge.

God would lead out His people if they would be led, and give them an experience at every step. Above every cloud is written in living characters, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matthew 7:8.

Brother Mears, your efforts in meetings have need to be of a different character. You fail to come directly to the point. You talk of too many things. Come to the pith of the matter at once. Leave self out of the question and stop in good season before others become wearied with your lengthy remarks. The greatest wisdom and the nicest tact are required in dealing with minds. You need to educate yourself in this direction if you become of use in the cause of God.

There is another subject that I must mention. I was shown that your children have not been making advancement in the divine life, and they never will until they go back in the past life of girlhood and take up their course of error and wrong and make crooked things straight. This you may not understand. I was taken back and shown that your children in their school associations have pursued a course wholly inconsistent with our faith. They were forward. They loved the society of young men and their course was not only unbecoming in modest young ladies who profess no religion, but was a reproach to their parents who believe exalted truth, and a reproach to the cause of God.

The precious cause of God has been brought into disrepute by their frivolous course of conduct, by their coquetry and their flippant behaviour. God frowned upon their course. It is all written in the books of heaven—these children's deception and prevarications and downright falsehoods, to escape censure which they knew their course of conduct merited and would surely receive from you if you were cognizant of the real facts as they existed.

You may say, "It is hard to bring these things up now. My three eldest children have married and have homes of their own." I would not mention these things but for the fact that they cannot be free before the people of God and feel clear in their own souls until they make straight their crooked course and confess the falsehoods they have uttered to deceive their father and mother. The mother thought the father was a little too exacting and in his discipline too severe, and she must be indulgent and favor her children to counteract what she thought was the over-severe discipline of the father. This indulgence upon the part of the mother, and excusing their faults, has had a very bad influence upon the children. Brother Mears in some things has been overexact, but in nearly all things had his rules and judgment been respected more it would have been far better for every member of the family.

There are wrongs committed by some of the girls in trifling with affections which have wounded, which wound cannot be healed. There are wrongs which cannot be cured. Some of these exist and now all that your children can do is to make humble confessions and show deep and sincere repentance before God, and this is the least that they can do. The effect of their course upon young men, in trifling with their affections, has been most disastrous. This has passed into eternity with its record to be revealed in the judgment, unless they shall make thorough work for repentance as far as in them lies, and pardon is written.

Did these girls think when they prevaricated and denied that they had been guilty of levity of conduct when they knew they had, that God did not know, that God had not written it all in His book? Your children loved amusements and loved pleasure and fun and frolic, but they studiously kept these things from their parents, and the eyes of their parents were blinded. They were not ignorant that their children had errors and faults, but they did not think that they would tell them direct falsehoods; but this they have done; and while they bear this violated conscience, and while suspicion of bearing false witness rests upon others who told the truth, these girls, if they should live till they were grey-headed, would bear a violated conscience.

Their course in their youth was not modest, sober, and candid. Their future life and experience may teach them this, but they will constantly be in danger of prevarication and deception, and will be deceived themselves and deceive others unless they go back and make past wrongs right as far as they can do so by thorough confession. This will cause death to self and will be like taking out the right eye and cutting off the right arm; nevertheless, not one particle of deception nor the least impurity of character can dwell in the presence of that pure and holy God who dwelleth in light unapproachable.

We are doing up work for eternity. Brother Mears, you come down with unsparing criticism upon the youth who venture to pursue a course of folly not half as bad as that which your children have carried on in and out of your house, and you blinded to it. All this has had its burden of influence to be seen in the judgment. Not one of your elder children is in an accepted state with God. They have a work to do which no one can do for them. They need a change of heart, a most thorough heart conversion, or they will perish with the wicked in the general ruin.

This is painful for me to write you, I assure you, but consider me not your enemy because I tell you the truth. The future happiness of your children depends upon the course they now take. They cannot be happy in their future life unless they make past wrongs right as far as humiliation, repentance, and confessions are concerned. God's eye is upon all the acts of the children of men. Their most secret acts and even the thoughts of their hearts are recorded for the judgment. Nothing but the blood of Jesus can avail to wash away the stains of sin and remove the wrinkles in the moral character, traits that must be seen and overcome before God can pardon the transgressions and blot them out of His book of records.

These children that have knowingly let anyone rest under censure, or even suspicion of falsehood, which should rest upon their own heads because of their own wrongs, will feel the displeasure of God upon them. He will visit them for these things.

There are in the church those who are weak-handed and feeble in spiritual strength, self-made invalids. Their own sins separate them from God. They have not confidence, because their sins stare them in the face. Every act of known transgression should call forth tears of repentance and humble acknowledgments. Never can the souls of your daughters be clear of the blood of

their young companions till they have humbled their proud hearts before God, and by confession to their young associates show that they see and heartily repent, and despise their course of folly in the past.

Your daughters knew better. They had precious, glorious light, yet they yielded themselves to Satan as captives of his will. The light they had received makes their wrongs more aggravating in the sight of God. Your children have loved to have their own way. They have a fearful stubbornness of heart. Their will is not submissive; it is by nature at enmity with God. But the time has come when there must be an entire transformation or the case is hopeless. The truth of God must penetrate down into the dark vaults of the depraved heart and discover the secret, hidden sins and glossed-over depravity or they risk an exposure in the day of God before assembled millions, and will hear the terrible denunciation, "Depart from me, ye that work iniquity." Matthew 7:23.

God will make no compromise with sin. May your children find out their sins by close searching of heart and put them away, rather than run the risk of passing along until the discovery and exposure is made by the lightening flash of God's wrath, at the great day when every case is brought into review before God, and all will receive according to the deeds done in the body, whether they be good or evil.

May your children count the cost of submission to God. He demands the whole heart, the entire affections. How many golden years of their lives have passed into eternity, and in God's great book of records there are found facts as they exist. He came to find fruit in the lives of these children and found neither buds nor blossoms, but leaves, nothing but leaves.

If your children expect to follow Christ they must deny self and lift the cross that Christ has appointed for them to bear. They may count the cost. Can they make thorough work for eternity; will they do this? Will they give up everything that is wrong? As they have loved to please themselves and have their own way, will they now surrender to God and consent gladly to be led by God? Will they submit to yield everything? Will they take up the block of stumbling, which they have cast in the path of the young? Any favorite, sinful pleasure must be forever yielded and they find a higher pleasure in the service of their Redeemer, and in abandoning every wrong. This will pay in the end. It will cost a great effort to make clean and thorough work for the judgment, but it pays, it pays. Get the guilt of sin from the conscience and there will be a sweet happiness and rest in the yoke and burden Christ will lay upon them, which will surpass every sinful pleasure and gratifying indulgence.

If you, Brother and Sister Mears, see these things and the elder children see them and make thorough work, the younger children may be saved from the follies of the elder ones. May the Lord make these words, written in faithfulness, a blessing to you all, is the sincere prayer of your sister.

Lt 12, 1864

Munsell, Mrs.

Mrs. Munsell:

My spirit is stirred within me. I cannot hold my peace. Recent developments have caused me anguish of spirit and agony of soul and then when I think of the misery of poor Sister Grant whose happiness you have ruined forever, then I inquire what will be your reward for these things? We are to be judged according to the deeds done in the body. We feel that it would be just and right for you to be brought to receive the punishment you so justly merit, but we remember the words of Scripture, "Vengeance is mine and I will repay saith the Lord." [Romans 12:19.] That which you have sown you shall reap. Yes, you will reap a bountiful cup. No frost shall blight it. No mildew blast it. No canker worm devour it. You have sown to the flesh. You shall reap corruption. A heavy retribution awaits you.

Not only have you sinned against your family and cast a stain upon your children, the fruit of your body, which shall cleave to them like the leprosy, but you have plucked the joy, the happiness from Sister Grant's fireside forever.

Have you become so hardened that you have no fear of God, of the judgment, of eternity, when your acts however secret are to pass in review before God? Do you realize that your evil doings are faithfully chronicled in heaven, written in the book, and that the Word of God, the statute book, is to judge you in that day? What did God command Moses to do with those who were guilty of adultery? They should be stoned to death. Does the punishment end there? No, they are to die the second death. The stoning system has been done away, but the penalty for transgressing God's law is not done away. If the transgressor does not heartily repent, he will be punished with everlasting destruction from the presence of the Lord.

I hear you have said, "I love Walter Grant." What business have you to love Walter Grant, when he belongs to another? Will you ruin and break an innocent wife's heart for the sake of gratifying your guilty love?

What family is safe if others pursue the heaven-daring course you have? They might just as properly enter into my family, insinuate themselves into my husband's affections and then tear him from me to satisfy their guilty love. Again I ask you, Are you so hardened that you have no fear of God, of His fierce anger, which will soon come upon the sinner unmixed with mercy? You are willing to sell your soul cheap, disgrace your brother, disgrace your children, to satisfy your lustful heart.

After you have gotten Walter Grant, what then? You have a man who fears not to break God's law, that fears not to break the heart of a kind wife who has borne him many children and laid them in the grave,—a wife who has given him the warmth of her affections in youth,—a wife he has lived with until they are on the decline of life! Think you after you get this Walter Grant for yourself entirely, after you steal him from the wife of his youth, he will ever remain constant and true to you, who have accomplished so much evil to satisfy your guilty love? The truth

found Walter Grant a hard case. It has done everything for him. Now he has no fear of God, no fear of transgressing His law. Evil angels take charge of his mind and yours, and then how constant and true and even will your love run? You have sowed to yourself misery, misery. Evermore will a guilty conscience haunt you. Is it possible now for you to retrace your steps? Is it possible that a merciful God would pity you yet?

How dare you love Walter Grant, and add to your sin that of breaking his wife's heart? Oh, you have sold heaven very cheap. You have shown what is your choice. Your life has marked your choice, that of being outside the city with dogs, sorcerers, adulterers, whoremongers and those who love and make a lie.

Please read (Proverbs 20, verse 6) and onward. Read Revelation chapter 7.

Yours with deep suffering of mind.

Lt 17, 1864

Kellogg, Brother and Sister J. P.

Dear Bro. and Sister Kellogg:

I was shown some things in vision one year ago last June in regard to your family. At the same time [I] was shown that you were not then prepared to understand and receive it, that events would transpire which would then make it necessary to relate to you the things shown me. I feel that the time has come.

I was shown Brother Kellogg in a state of discouragement of mind, suffering anxiety and almost constant gloom. I was pointed back some time in the past, [and] shown that there had been some erroneous moves in religious things which had lessened Brother Kellogg's confidence in himself.

I was shown that God had prospered you, Brother Kellogg, that you have gained property; but there are dangers ever attending the one who is prospered, for Satan is ever ready to turn their prosperity to a bad account and make that which might be a blessing, soul destroying. After you commenced to keep grocery, you did not watch closely enough and did not realize the necessity of double grace and did not guard yourself on every hand lest you should give place to the devil.

You suffered your mind to become too much engrossed in business and your desire was too strong to make money fast, which had an influence on you to a greater or less degree to overreach. You were not as careful for your brethren's interest as you should have been. The business connected with your grocery and the company it necessarily brought was very injurious to the younger members of your family.

Since that time your engaging in business was not wrong unless you suffer your business to lead you to neglect more important things. As you have engaged in business you have been

prospered from a worldly point of view and you have let the desire to accumulate make you selfish and cause you to neglect the interest of your poorer and unfortunate brethren. In this thing you have erred, which has injured your spirituality.

Bro. Kellogg, I saw that your increasing family demanded more of your time and attention. It is wrong for you to increase your family and bring upon your wife heavy burdens unless you can devote more time to the care and instruction of these children. It is a sin to bring up children undisciplined; when children are young is the time to devote to the formation of character. It is wrong to bury yourself up in your business and neglect a matter of such vital importance. A heavy weight of care—constant, unceasing care—has come upon Sister Kellogg, and no one has helped her share this burden. Business and an accumulation of property have been made of more account than the religious education and the formation of the character of the children. They are coming up undisciplined. Your influence, Brother Kellogg, should be united with that of your wife to train your children for God and heaven.

This duty rests upon you both. You have brought these children into the world, and now you should let nothing divert you from their cultivation. Teach them the lessons of obedience, of self-denial, self-control, of love for each other, to yield to each other, to respect each other, to be gentle and affectionate to each other. Restrain your children, let not their wrong habits or acts go uncorrected or unnoticed. Reason with them and teach them to do right.

Laura has been very remiss in her duty in the family. She has been very selfish because it did not just suit her mind to act a faithful part in taking burdens upon her to care for the children. She has shunned to do this important duty. It was to her a disagreeable task which she would not bring her mind to. Yet God does not excuse her. Next to her parents she should manifest a care, an interest, a degree of solicitude which is only equalled by the parental anxiety of the parents and which belongs alone to them. With strength from God and strong resolution should she engage in the work of caring for her brothers and sisters. She has not exerted a good influence over them. Selfish considerations have swallowed up more important duties. She could unite her efforts with her parents, take the responsibility which rests upon her and engage her whole interest with that of her parents in strong efforts to make things happy in the family. She can do this by taking special care and burdens upon her in regard to the children which a Christian sister should. Laura manifests but little deep interest for the future well-being or rather for the eternal interest of her brothers and sisters.

I was shown that Laura's life had been spared when she was very near the grave in answer to the earnest, persevering prayers of her parents. God is proving and testing Laura whether she will devote her life to usefulness and glorify God in her body and spirit which are His or spend her time foolishly like the careless world, selfishly wrapped up in herself, caring for her own interest. Angels are watching you, Laura, to see what character you develop. You have been spared a little longer to see if you will bear fruit to God's glory.

You have been given very much to vanity and pride. You have a haughty spirit which needs to be subdued by heavenly grace. You have been bewitched, Laura, with a desire to gain, to make money. You have loved to dress and you have had too strong an influence over your mother. She has yielded to your wishes to your own hurt.

God has given Laura a lease of life and health as a trial to see if she will use the strength lent her for her own selfish purposes.

Laura has overlooked higher considerations. As the eldest daughter at home, it is a duty which God has enjoined on her to care for her brothers and sisters. For this was her life spared, that she might, if she would, exert a sisterly influence in the family, patiently, tenderly and lovingly instruct them, not send them from her if they come to her, not turn from them, not pass them by unnoticed; but come right down from that self-important, high mindedness of the lover of the world and be interested in their wants. If they are impatient, teach them the wrong of indulging such a spirit; gently, lovingly get into their affections; let them know you are their true, Christian, sympathizing, loving sister. Patiently, perseveringly, instruct them to do right.

Your mind has been directed in a wrong channel. Laura, you have not been accommodating and caretaking. Your pride, Laura, must be overcome. You have drunk in the spirit of the world. Your father's example has not been, in this respect, worthy of imitation. His children have partaken of his spirit of getting gain, making money. This spirit has carried you all too far and every one of you will lose heaven unless there is a greater value placed upon things of more importance—the salvation of the soul and the approbation of God. Pride has filled your heart, Laura, more than true godliness. The appearance is studied, but things of vital importance neglected.

You have much to learn now, Laura, in regard to disciplining yourself, lessons which you must learn if you ever enter the kingdom of heaven. You must study to show yourself approved unto God. This will be a lesson of more importance than any lesson you have ever learned.

You have not learned to deny self, to work healthily, dress healthily, and eat healthily. Your appetite, your desires, and [your] pride control reason to the injury of health. You should exert an influence over the younger members of the family after you have practiced the important lesson yourself.

I saw that it was very hard, Laura, for you to deny self, deny the appetite, the taste.

Brother and Sister Kellogg, there is a work of reform to be carried on in your family. Your children need to be taught lessons of self-denial. They are feeble children. They have not much constitution to draw upon; therefore the greatest pains should be taken with their diet. They should eat the simplest food at regular intervals. Their appetites and taste should not be consulted to the injury of their stomachs. This has been done too much and they have been made more nervous and have had less patience and self-control. Their stomachs should be consulted instead of their taste. Digestive organs should not be overtaxed, for they have but

little force of constitution to draw upon. Nature should be left unburdened to carry on her work.

Laura consults the taste, the appetite, more than the stomach, the digestive organs. A simple, wholesome diet should be allowed the children and that only at regular intervals—not oftener than three times a day, and less would be better.

Your family need reform. Until this is done there will be a great lack. Their eating and habits of living affect their dispositions. Laura should not have a great amount of labor laid out so that the younger members of the family shall not be benefited with her influence. The children's wants, their sorrows and joys, she should not make of but little account. She should not consider things beneath her notice. The most important position she can fill in this world, is to come right down to the hourly wants of her brothers and sisters. That, Laura, which may seem to you of but little importance is regarded of God and noticed by angels and in no case should be neglected by you.

Can you divert the mind of your brothers and sisters by the right kind of instruction? You have, by so doing, done a noble work which will be noticed of heaven.

Laura, pride in you must die. You must study your appearance less and let your study be to show yourself approved unto God. Seek the ornament of a meek and quiet spirit, which is in the sight of God of great worth.

When you all take hold unitedly of this work of reform, then can the blessing of God rest upon your family—and not till then. Worldly-mindedness has swallowed up true godliness.

Brother Kellogg can be free when he comes into the position God would have him. There is light and freedom and joy for him if all will take hold unitedly for the blessing of God.

It is not wrong for Brother Kellogg to engage in business but that business must not control him and destroy his spirituality. He must control his business and make it secondary. He must gain back his love to care for the interest of those who are poorer than himself. He must not seek to advantage himself to the disadvantage of his poorer brethren.

It would be an easy matter for God to put in His hand to scatter what has been accumulated. If Brother Kellogg's thoughts are too much taken up with benefiting himself and not having a care for his brethren, God will bring reverses.

The course your sons have taken has been a great grief. Smith is naturally dishonest and needs to be constantly guarded or he will prove dishonest and sell his soul for gain. Albert has not heeded the testimony given him. He has been too independent, too self-important, and has despised the counsels and advice of his father. He has not been under the influence of the Spirit of God and he has not manifested that respect for his father which the Word of God requires. He has not honored his father. His desire to accumulate has eaten out of his soul true godliness. Self and self-interest have come first and the truth and the kingdom of heaven next. Albert has

cared but little for his father's interest and Brother Kellogg's increasing love for gain has made him feel Albert's lack of interest for him more sensibly.

Albert has scarcely any influence of the saving truth in his heart. Heaven and eternal things are made of less value, of less study, of less consideration than the accumulation of property.

Beware that your prosperity does not prove to you a snare. You may obtain gain, and to your eternal loss. What shall it profit a man if he gain the whole world and lose his own soul? There is a work for you all to do. God help you to do it.

In love.

Lt 18, 1864

Folsom, Paul

[Paul Folsom:]

You have professed to believe the truth but have not been sanctified through the truth. You have occupied a central position where if you had been just right you could have exerted a strong influence in favor of the truth. But your influence has been more to scatter than to build up. Had your life been sanctified by the truth you profess, your prayers and exhortations would have been humble instead of exalted and in a lofty strain. They would have savored more of the spirit of an humble suppliant dependent wholly upon the mercy of Christ. The power of religion would characterize your acts and shine out in your life. But you have not carried your religion and faith into your everyday life. You have not labored to preserve ever with you the sacred influence of the sanctifying truth. You have felt self-confident—that you could get along with only the aid of Paul Folsom.

In your business transactions the fruits of the Christian religion have in a greater or lesser degree been laid aside. It has been hurry, storm, and drive, dealing censure and faultfinding on every hand, wounding right and left. Then again it is joking, laughing, and a continual stream of nonsense, and a little religion mixed up with it all. Sacred and holy things are mixed up with common. You excuse these things to yourself and others because it is your way. God help you to get rid of your way and to get the mind of Christ and pattern after His way. Your way can never glorify God.

Unbelievers have worked with you and have heard you pray and also converse upon our faith. Although what you would say might appear reasonable, yet it had no abiding influence upon them because your daily life, your business life, if not in direct opposition to the principles of the truth you talked, was far from being in accordance with the elevating, sanctifying truth which you advocated. Your life, your acts, showed to all that you had not learned of Him who has bidden us to come to Him when weary and heavy laden and learn of Him who is meek and lowly of heart that we should find rest to our souls.

Your influence over unbelievers or believers has not been saving. Self has been too prominent in everything. Some who have even been inclined to the truth have been farther from it after association with you or laboring for you awhile. You have had a scattering influence instead of a gathering influence. You oppose order in the church. You know not what you are doing. You have not understood yourself. You have thought your course was righteous but you have been self-deceived. The Lord in mercy has given you a correct view of yourself. Will you disdainfully cast it from you and choose to cling to your own righteousness which is in the sight of God but as filthy rags, or will you flee to the stronghold and obtain the righteousness of Christ?