

Ellen G. White 1867 Letters

Lt 1, 1867

White, J. E.

Wright, Michigan

January 7, 1867

I am sorry to hear of your affliction but, Edson, I think now you had better decide not to wear any more paper collars. I believe it is these that has poisoned your neck.

Please write me how you prosper in your school and how much longer it will take you to get through.

I have received two letters from you. Was glad to hear from you, but they were not long enough. Write me more definitely in regard to yourself. Have you received my letters? I sent you two.

What is your mind and purpose in regard to serving God? This is of first importance to me. Don't neglect to heed the Voice that invites you. While it is called today, if ye hear His voice harden not your heart. Satan will imperceptibly steal your affections and interest from eternal things, and you flatter yourself that you will yet be a Christian; but, Edson, ere that time comes Satan will present some inducement, weave about you his snare, and you will be further from being a Christian than ever. While it is called "today," if ye hear His voice, if you have the least softened feelings, the least impression of the Spirit of God, harden not your heart lest your heart be hardened by the deceitfulness of sin.

Edson, this is my greatest ambition concerning you—that you should be a Christian. When you have turned to God with all your heart, then will you be prepared for any place that God shall mark out for you to fill.

Your father is much like himself. In mind he is nearly well. He prays for you so earnestly every time he prays. He manifests the tenderest feelings in regard to you. He takes hold in meetings very much as he used to. Sabbath he talked one hour, and yesterday forenoon two hours, to a crowded house. I am much encouraged in regard to him.

Edson, you will find, or Jenny [Fraser] will find for you, your linen collars in that box covered with paper in the open chamber. Wear them, Edson, altogether.

My health is not the best. I have a rush of blood to my head almost all the time. Sanford will tell you all the particulars. Love to Jenny. Tell me the particulars about New Year's. Whom did you have at our house? Tell me all about it.

In much love from your Mother.

Lt 1a, 1867

McPherson, Brother

Wright, Michigan

January 2, 1867

Dear Brother McPherson:

I have a few words to write to you which I will delay no longer to write. In the city of Rochester one year ago many things were shown me concerning the people of God in connection with the work for these last days.

As I have been talking in meeting several times, I have come to certain points where it has required some effort on my part to restrain from speaking the names of several before the congregation—your name among others.

I hope by writing to so free my soul that I shall not be compelled to make so direct an application of my remarks. Last evening I had hoped to find only believers present, where I could feel at liberty to speak directly to the church. I fear such an opportunity may not present itself, and I will endeavor to free my soul by writing.

In Rochester, New York, I saw that many professed Sabbathkeepers would come short of everlasting life. They fail to take warning from the course pursued by the children of Israel, and fall into some one of their evil habits. If they continue, they will, like them, fall and never enter the heavenly Canaan.

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” [1 Corinthians 10:11.]

Many, I saw, would fall this side of the kingdom. I saw that God was testing and proving His people and many would not endure the test of character, the measurement of God.

I saw that you would have close work to overcome your peculiar traits of character and be without spot or wrinkle or any such thing, unrebukable before God and man.

I saw, brother, you will not be any special benefit to the church, but rather a hindrance, a burden, without a thorough reformation on your part.

Your political views are at fault and are not in harmony with God’s Word or in union with the body of Sabbathkeepers. They do not accord with the principles of our faith. Light has been given sufficient to correct all who wished to be corrected. And all who still retain their erroneous principles not in accordance with the spirit of truth are living in violation to God’s Word and the spirit of freedom and holiness. Your principles and positions, from what was

shown me, are a snare to you and will eventually bring you into a position where you will be separated from Sabbathkeeping Christians unless you are converted. We are to see troublous times and to be brought into conflicts severe, such as you have not dreamed of. God wants His people to be one to meet the conflict in perfect union, for this is necessary for their strength and salvation.

Brother McPherson, you need to be converted, and unless you are, you will fail of heaven. You possess an overbearing spirit, and a disposition to accumulate and this is so strong upon you that you overreach. If you can advantage yourself you will do so even at others' disadvantage, not excepting your brethren in Christ. You will take advantage of them if you can. You have done this and will continue to do it, unless you are thoroughly converted. Your overbearing spirit has been felt in the church. Where you dare to do it, you will place your iron heel and gratify your cruel spirit to grind down and crush who? who? idolaters? infidels? sinners?—No, but those whom God loves; those whom angels minister unto. You grieve and oppress one of these little ones.

Lt 2, 1867

White, J. E.

Wright, Michigan

January 29, 1867

Dear Son Edson:

I received your few lines written in the schoolroom, and was glad to hear from you. I see that censure does not deservedly rest so severely on you when you had no better example from those older in years and experience than yourself. It is not so very strange that you should do as you have done. Yet I should have felt so pleased, so gratified, to see in my boy a principle governing his actions in the line of eating which would not swerve even before the example of those of experience.

I have labored zealously in this place. Have spoken no less than fifteen times to large, attentive congregations of people. Your father seems much improved in mind, also in body. The two first articles of his in the Review I wrote, he dictated. He now writes himself. He manifests especial interest for you; prays for you every night and morning. In regard to his eating, he eats nothing between meals and his meals are now very simple.

I should love to see you and talk with you. We have made it our home at Brother Root's. They have kept us and our team for about six weeks. Next week we go to Greenville. Shall remain there perhaps the same length of time. We want to stop home expenses and I be relieved from care so that I can write. I have sent in to the printer matter for a 36-page tract. Shall get out a 64-page one while at Greenville.

Willie at first felt rather lonesome, but is getting more accustomed to going about and does not feel quite so bad.

Edson, write just how you get along as to means. Willie wants me to ask you when you will be through school?

I shall expect, Edson, that your interest will be devoted to us next summer. We cannot hire help. We must have your help and you must put your heart and interest into the work and improve the place that it may not run down but increase in value. Sanford has bought the Baldwin place.

While I am laboring for the salvation of others I can but remember you and pray for you. I have written you letters dictated by the Spirit of God, and I beg of you do not disregard my efforts and do not turn aside your own convictions of right and duty. Pray God to show you yourself and then that you may know what you must be in order to be saved. Turn to the Lord with all your heart.

In much love to Lucretia and Anna and yourself.

Your mother.

Lt 3, 1867

Higley, Brother

Wright, Michigan

January 29, 1867

Dear Brother Higley:

When Brother Loughborough came to this place he inquired of me if I had been shown anything in regard to Lapeer. I told him that I had, and related to him what had been shown me. He wished me to write the matter out and I will do so.

I was shown that the cause in Lapeer was in a very discouraging condition.

I was shown that you, Brother Higley, have been at fault, although you were ignorant of it. You have not the most pleasing, happy, winning temperament to gain the affection and confidence of God's people. You have been too severe. You have marked out a course which you thought the church should pursue, and if they have not come up to your measurement you have censured them, borne down upon them. This they cannot bear and will not submit to. You, I saw, had marked out your own course, taken it for granted that you were all right, when your management was questionable. You have stood back too much upon your dignity, have not come right down to your brethren. Come, let us reason together. Your brethren have not been permitted to have that voice in matters wherein they were particularly concerned and wherein they should have a voice.

You, my dear brother, have moved presumptuously in taking upon yourself so heavy burdens, embarrassing yourself and the brethren.

In the vision given previously in regard to you, I saw a lack in regard to your business matters, wherein you failed, and that the cause of God was in danger of being reproached thereby. In the last vision given, I was shown that you make calculations, laying you under obligations which you fail to meet, and this causes you to be looked upon suspiciously and your faith is brought into disrepute. Dear brother, here is where the warning applies, which was given some years since. I saw that you had brought perplexity and cares upon yourself, and have made sacrifices which were uncalled for, to accomplish an object you had in view, when, had you taken the course the elder of every church should take and which every brother in Christ should pursue with such an enterprise before him, you would have had others to share your burdens and these burdens need not necessarily have been half as heavy.

Such an enterprise as has been entered into in Lapeer was laid out and carried through too largely for the condition of the people. Brother Higley should have consulted with ministers and men of experience before making the calculations he has done. Here has been his failure. His zeal has carried him beyond wisdom and beyond what the real wants of the people required. The brethren have felt exceedingly tried as they have seen their judgment set aside, and a burden forced upon them which they did not heartily engage in, because they could not see the way to meet such heavy expenses. The house of worship is none too good to worship God in, were the brethren able to carry through such heavy burdens unembarrassed.

The brethren have not felt right toward Brother Higley. They have felt annoyed, and as though they were abused. Brother Higley had no such design. He considered he had a zeal for the Lord in doing as he has done in building the meetinghouse, but his calculations were not wise. His brethren have felt and talked too strongly, and the union which should exist with brethren has been lacking. The enemies of our faith see this lack of love, of union, and strengthen themselves against the truth. Brother Higley has designed to do the will of God and has not been aware that some of self was mixed with his efforts.

Deep humility is required on the part of all. A worldly spirit has taken possession of the people of God. Seek for true humility before God, love as brethren, be pitiful, be courteous.

Satan has been determined to put out the light of truth in Lapeer. God wants His people there to rally around the standard and disentangle themselves from the spirit of the world and act like men waiting for our Lord. All hard speeches should cease and brother should strive to get near to brother. Selfish interests and opinions should die, and all manifest zeal in repenting of errors, wrong, lukewarmness, and indifference, and seek for true holiness and godliness. Brother Higley should get close to his brethren and his brethren close to him, and like true yoke-fellows seek Christ's glory.

Lt 4, 1867

White, J. E.

Greenville, Michigan

February 13, 1867

Previously unpublished.

Dear Son Edson:

I have received your second letter today. I answered your first. I would say in regard to your second letter: If you can go through your course at Albion without requiring any more means of us, do so. But you have had already plenty to carry you through, had you economized that which you had. Your squandering means must now come to an end.

I trusted in your faithful promises and consented to furnish means for you to get a start in education at Albion, but you have acted in many things without my advice. You joined the Good Templars without asking my advice or the advice of any one at Battle Creek. You must have known I should not have sanctioned this, for it is one step in separating yourself from our faith. You knew, or ought to know, that Sabbathkeepers keep separate from all these bodies and parties. All these secret societies are the work of Satan. They tend not to godliness.

I have more anxiety that you should become an humble Christian than to attain to an exalted position in this world. I am anxious for you to develop a character worthy of the better life. It is but a small matter to qualify yourself to live in this little short life. It is the life to come, the endless life, which should engage your highest ambition. And can it be that this little short, suffering life is of so much moment with you that it eclipses all the value of the immortal life promised on condition of faithful obedience? Will you, Edson, give yourself to God without reserve? Will you seek to develop a good Christian character? Separate from the Good Templars, for it will only be a source of temptation to you just as long as you are there among them. Let your name be inscribed in the Lamb's Book of Life as one of His faithful, devoted soldiers, and it is all I ask. For this I pray daily. Will you, Edson, will you turn to your Redeemer with full purpose of heart?

Again I say, I give my consent for you to pursue your studies. Can you do it without requiring more means? Means is not the greatest reason I request you to do this, but for your own good. You have shown that you do not value means and do not realize its worth. Now you must begin to do so, and learn a lesson you are yet a stranger to, to economize, to learn that a penny saved is as good as a penny earned. Save the littles; be particular in the littles.

May God help you to see and feel your critical condition out of Christ, is my earnest prayer. Come to Him, Edson, that you may have peace and rest.

Your Mother.

Lt 5, 1867

Belden, Stephen and Sarah

Davenport, Iowa

September 24, 1867

Dear Stephen and Sarah [Belden]:

In the cars on our way to Pilot Grove Convocation meeting.

Our Convocation meeting at Wisconsin has just closed. It was the best series of meetings we ever attended. Meetings commenced Wednesday morning, and closed Sunday evening. There were six ministers present. James was free and clear all through the meeting. He labored as earnestly and as acceptably as at any period of his life. Johnstown is a beautiful place. The large tent was erected and around it twelve small tents were erected by families from their several churches, who were taking care of themselves. There were four hundred people present, all Sabbathkeepers, during the entire four days' meetings.

My health failed me two months since. I have labored earnestly without rest since last December. I attended two Grove meetings, speaking to an interested audience of people. In the last of these meetings the wind blew in the pine and oak trees, making it very difficult for the speaker. My turn came upon the afternoon of first day when the wind was blowing so strong it was almost impossible to make the voice heard by all the people assembled. I spoke one hour and a half, clear and loud; every word was heard distinctly. Outsiders said there could not be found one man in a thousand that could be heard as distinctly as I was heard. I think the effort was too much. That week I began to fail. (It is the turn of life with me.) I was attacked with palpitation and fainting. Could not stand five minutes upon my feet.

James attended one appointment without me and came back much wearied and said the people were so thoroughly disappointed it was the last time he would go without me. People came from every direction to hear the woman talk, and our Sabbathkeeping people said if I had known how much they were disappointed I would have come if I had been brought upon a bed.

The appointment in Greenville I was enabled to attend and to labor as usual, although very feeble. This proved too much. I fainted Monday; could not sit or stand but a few moments at a time. James declared he would not go again without me. The people in Green Bush were so disappointed. He gave out appointments for Orange, thirty miles from our home, and for Green Bush, forty miles from Orange, because of their previous disappointment.

As I lay upon the lounge, my face as colorless as the pillow beneath my head, I called to mind former days and former faith and decided to try the experiment to go twelve miles and risk the consequences. (The cars joggle.) I could but die. A great work was to be done; but a short time in which to do it. God would help me if I did all He required on my part. Thursday about five o'clock we started, designing to go twelve miles that night, tarry over night, and go twenty

miles the next day. I was placed in the carriage upon my knees and thus rode ten miles. I could not sleep much that night, but decided to trust in God and go on the next day to meet the Orange appointment. I rode most of the way in a fainting condition, but the journey made me no worse.

I spoke to the people three times with great freedom. Sunday we had lawyers, judges, doctors, and ministers to hear. Good was accomplished at this meeting and I was glad I had ventured. Monday we rode on to Green Bush, forty miles, accompanied by Brother Amadon. Held one meeting in a grove. Spoke to about eighty people assembled. Among them were a judge, spiritual mediums, doctors, ministers, and lawyers. It was the best meeting I think I ever attended under such circumstances. I was perfectly free, though feeble in health. The most wicked opposers were cut to the heart and wept like children.

Thursday we rode twenty miles to Ithaca and had interesting meetings in that place. From two to three hundred came to hear and seemed to hear as for their lives. After our meetings closed, we rode twenty miles back to Green Bush. I was sick all night, yet was able to make the journey next day by riding on a bed in the bottom of the wagon. We filled appointments in Wright, Monterey, Battle Creek, and the convocation meeting to Johnstown Center. I spoke to the people three times with freedom, although I was suffering with inflamed throat and lungs. Sunday I was decidedly sick, vomiting all the forenoon. My lungs were congested. Fomented them. Evening after the Sabbath, through neglect no wet head cap was put on my head, and the congestion was removed to my brain.

The people expected me to speak Sunday afternoon. Twelve hundred were assembled to hear. What could I do? I had not sat up an hour all day, lost all my breakfast, could only eat a cracker or two for dinner. I could not see straight, my head was whirling, the sound of the voice seemed to play upon my brain and come out of my ears. The promise had been given the people that I should speak, and I meant to try if I broke down in the attempt. I made my way to the tent, tremblingly took my seat in the stand and said to the ministers, If you will sustain me with your prayers I will move forward, relying upon God to sustain me. I stood up before that large crowd with trembling but, thank God, I was blessed. My headache disappeared and I spoke to the crowd one hour with freedom. I could not have done this of myself. Not one scornful look, not a jeer or sneer was seen in the congregation. All was attention and interest.

James has spoken to all these with clearness and power. God has blessed the word spoken. Our testimony is received by all believers and we have, through the help of God, seen much good accomplished at these four days [of] meetings. We are now on our way to attend the meeting at Pilot Grove. We expect larger crowds than in Wisconsin. My health has steadily improved since my effort Sunday afternoon. Last night we rode on cars until two o'clock at night, then what little time remained [we] tarried at [a] hotel. Found good lodgings, paying one dollar each for fare. Seven in all in our company. Brother and Sister Maynard, wealthy farmers, accompanied us to wait on me and James in our feeble condition.

Lt 6, 1867

Lay, Brother and Sister

Greenville, Michigan

May 6, 1867

Dear Brother and Sister Lay:

For several days my mind has been exercised to write you, but I have been so utterly prostrated by exercise of body and mind that I could not bring myself to the task of writing.

As I was relating things which I had seen in regard to different ones at Battle Creek, your case came so vividly before me that I could not at that time, neither have I been able since, to force it from my mind.

In the vision given me at Rochester, I was shown that God in His providence has been especially leading Brother Lay to obtain an experience that would be beneficial to himself and to the cause of God. I was shown that Sister Lay has suffered much with disease and infirmity both of body and mind. Yet if she would pursue a right course she would greatly improve her condition of health physically and mentally, that she need not be in the depressed state that she has been in for some time. Her imagination was diseased and she thought herself in a worse condition of health than she was in, in reality.

Habit is very strong upon Sister Lay. She has believed herself in a very critical condition when she was simply mistaken. The mind and imagination was diseased. The power of the will would have carried her above very many ailments which were slight, at which the mind became alarmed, and yielded to symptoms. She need not have been in the inactive state that she was in the length of time she thus remained had she, regardless of symptoms and her fears, said with courage, I will be of use in the world. I will be free from disease. But she yielded to weariness. When she exercised a little, a dread was continually before her mind that she would be worse, that it was impossible for her to do this or that, when at the same time the doing of the very thing she thought she could not do but at the risk of life would have been of great advantage to her, and would have improved her health instead of injuring it.

All through your life, Sister Lay, you have had, to a greater or less degree, a diseased imagination. God designed your affliction for your good, that it should remove from you many things detrimental to you, and which had proved a leaden weight to your husband. You have not realized your condition, or the effect both your physical and mental infirmities have had upon your husband. They have made him a weak man, in every sense of the word, when he might have been strong. He has suffered in mind intensely, when it all might have been saved had you viewed things calmly, rationally, and as a Christian wife should.

There has been, dear sister, a failure with you for years which you have not realized—a set will of your own which has never been subdued. You consider your judgment inferior to none.

Therefore, when you get your mind running in a wrong channel you cannot be advised or corrected by your husband. In short, you are headstrong and will not yield to reason and view things calmly, rationally. You are naturally of a jealous turn of mind, and unless the grace of God is especially abiding upon you, you yield to your own spirit and do not control your own will, way, and words. And O, how bitter, how hard at such times is the life of your husband! He has often coveted death, and has frequently been driven almost to insanity, and yet you did not, would not, realize his sufferings, but only kept before yourself a picture of your supposed wrongs when there has been scarcely the slightest thing for you to build such feelings upon. It has been a diseased imagination which has done all this mischief.

You have not understood and appreciated your husband. While he has been thoroughly kind to you, you have distrusted him and nursed suspicious feelings toward him that he slighted you or did not value you as he should, when he has really estimated your capabilities higher than they can bear the test. Dear Sister Lay, you can be, I saw, a great benefit to your husband. Stand by his side, help him bear his burden instead of laying your whole weight upon him and being a burden yourself. It is the Spirit of God you want. You have no occasion for jealousy of the slightest order in regard to your companion. He loves you and has ever given you the first place in his heart, next to his Maker, and frequently he has swerved from his duty to his God to meet you and gratify your wishes to save himself worse trials, when he should have stood up in the fear of God and risked the consequences. Your spirit has been strong and he has felt that he could not stand against it.

Brother Lay has erred in times back. He—as well as yourself—has been a lover of hospitality and has enjoyed the company of his brethren at his table when it was an injury to you, a tax to your physical energies. He has been of an extremely sensitive nature, and it has led him to take special pains to make all at home at his house, because he has experienced too frequently the chilling atmosphere which pervades the homes of some. But he sinned ignorantly. Sister Lay, your husband, as a physician, has had to cultivate social qualities of mind, a cheerfulness in the presence of others, a courtesy to all, when a heavy ache has been in his heart all the time, and he has been studying, What can I say? What can I do to help Julia? You have not understood your husband. The experience you have had at Dansville has greatly helped you to appreciate his worth, and yet, dear sister, you must view things from a higher, more elevated standpoint.

God has laid upon him responsibilities which you do not have to bear. Give him all that respect and reverence due your husband and fear not that you will not have his love, his affections. You can pursue a course to chill the most earnest love, the most devoted affections. Would you lean upon the strong affections of your husband and be happy in his love, never harbor a thought or breathe a breath, a word of distrust in regard to his love for you. Never let jealousy live in your heart or abide there one moment. He deserves no such suspicion. Consider your godly husband above the slightest suspicion.

I was shown that while at Dansville you both learned much, but heaven designed to accomplish a still greater work for you both if you would walk in the way that God could work for you. Dr.

Lay saw errors in the chief physician at Dansville in regard to the course he pursued toward Mrs. Jackson, which he would never be influenced to imitate. He abhors all such fondness and familiarity as this man exhibited towards females. Yet I was shown that God would not have him remain a much longer time at Dansville, for he would be in danger of receiving some things or viewing some things in the same light, or much in the same light, as Dr. Jackson viewed them, which would hinder his influence in the position God would have him fill.

Lt 8, 1867

Aldrich, Brother

Greenbush, Michigan

August 20, 1867

Dear Brother Aldrich:

Brother Amadon informed me that you desired him to converse with me in regard to the Health Institute. I hardly know what to write; there is much I might say, but have not time, in regard to what has been shown me. In addition to what has already been written of what was shown me, I wish I were better prepared to write. I am not well, have been poorly for a few weeks; will do the best I can. In regard to the health reform, may the Lord assist me to write plainly upon paper that which I have spoken to Brother Amadon. The health reform is a great enterprise and is a part of the truth [as] closely connected with present truth as the arm is connected with the body. And all who are earnestly engaged in it should realize that they are connected with a most solemn work. The great Apostle Paul, inspired of God, has placed this subject on the right basis. Please read carefully and prayerfully 1 Corinthians 9:24-27.

In no case should those engaged in this enterprise pattern after the [Dansville] Health Reform Institute. Yet there would be danger of following in this track and losing sight of the exalted character of the work. I was shown that if those connected in this enterprise should descend from the pure, exalted principles of truth to imitate the theories and practices of those engaged in other institutions, where invalids are treated merely for disease, not working from a high religious standpoint, God's special blessing will not, cannot, rest upon us any more than upon them. The Health Reform Institute is to be one of the efficacies to prepare a people to be perfect before God, to have physical and mental clearness, and strength to appreciate the elevated truths of God's Word, and be brought into a position where with clear and sanctified judgment they will be able to discern the imperfections upon their moral character and reform so as to have friendship with God. "Without me ye can do nothing." John 15:5.

If the truth is placed at all in the background, and there is a departing from its holy principles, that which God has given us in the Old and New Testament Scriptures, we separate from God. He cannot minister to unrighteousness. If the standard of truth and holiness is lowered, then is the design of God turned aside and the managers walk in the sparks of their own kindling. I was shown that the Health Reform Institute needs ever to move cautiously, to walk softly before

God, rendering to God all reverence and honor. There are some who would be in favor of moving too fast. [I was shown] that all should wait the leading of Providence and not get in ahead of God's Providence, making plans and seeking to execute them in their own human power; that a large work would be done, but could not be accomplished in a short time, for it is not an easy matter to find chosen men whom God could approve, who will keep the way of the Lord to do justice and judgment, to work together harmoniously, zealously, disinterestedly for the benefit of suffering mortals. Those who do this are missionaries in the highest sense. The object is to be kept prominent, always the Lord first and His righteousness, the perfection, the holiness to be attained through the channel of vital truth. And this high state of perfection could not be attained while wrong habits were bringing disease upon bodies and minds, neither could the object be attained through the body alone being treated for disease and working from the worldly standpoint. Satan has his agents and he will use them to make suggestions and to lead the mind in false ways. While our institutions will in their patrons have the worldly wise men to present better methods and ways, hear them respectfully, but seek your counsels of God, and ever lay out all your plans before those who love God and keep His commandments, because the secret of the Lord is with them who fear Him.

God will raise up men qualified to engage in the work, not to be merely physicians of the body but of the sin sick soul, who will be spiritual fathers to engage in this important, solemn work, enlightening the Christian world what they can do through Christ, in practicing temperance in all things, in running the Christian race successfully, that they may obtain the crown of life awarded to the overcomer.

I was shown that the ideas present of some, in regard to pleasure and work, were not wholly correct. The very amusements they recommended hindered the recovery of many where one might receive benefit. Physical labor was condemned which proved a great injury to very many, while the amusements such as playing cards, chess, and checkers, were recommended. This was not wise, for all these plays excite and weary the mind that should not be thus excited and taxed. Light employment and physical labor for usefulness, would occupy the time and be decidedly beneficial for the invalid in the recovery of health. Take away all labor and there is a restlessness, a discontent, looking to themselves, useless in the world, imagining their condition far worse than it really is, and the result tends to imbecility.

For years I have had instruction that the sick should not be taught that all exertion or labor must be suspended if they would realize health, for in doing this the will becomes dormant, the blood in the veins becomes sluggish, and there is a tendency of imagining their case very much worse than it is. Indolence will be most sure to produce the most unhappy results. Checkers, cards, or dancing, or any plays of this description, will not, cannot, take the place of well regulated and judicious employment, giving the invalids to realize that they are not useless in the world and must live only to amuse themselves, but are of some benefit.

The theory that because persons have overworked, abused the physical and mental powers, that now in order to recover both must be idle, is a great mistake in very many cases. The

change is too great and the effect injurious upon the invalid, even to loss of life. In a very few individuals the suspension of all labor for a short period of time, and the entire rest of the system for a short time, is necessary; but the cases are few. The change would be so great that with laying aside the active labor entirely, the will power goes with the labor, and such are mere machines. The imagination is diseased to a high degree, and controlling the invalids [brings] great annoyance and suffering of those who are any way connected with them.

Inactivity to such is the greatest curse that can come upon them. Inactivity keeps the powers so dormant that it is impossible for them to resist the languor which they must resist in order to recover from physical and mental debility. And yet another point, some physicians are wide of the mark. In all these [matters] Sabbathkeeping health reformers should avoid making the same blunders. We must be guarded not to copy the errors of others.

In regard to a religious experience, religious excitement, etc., Dr. [Jackson] presents dancing and playing cards a class of amusements as healthful, but presents religion as deleterious and dangerous to health. Religion is not detrimental to the health of the body or of the mind. The exaltation of the Spirit of God is the very best medicine that can be received by a sick man or woman. Heaven is all health, and the more deeply the heavenly influences are brought into the daily life the more sure will be the recovery of the believing invalid. This has been presented in such a manner that the invalids would be led through this instruction to think their recovery depended upon their having as few thoughts of God and heaven as possible, and to be strangers to experimental religion and vital godliness. This theory is not correct. There are ill-balanced minds that imagine themselves very religious and impose upon themselves rigorous fasting, which God has nothing to do with, and this is the reason that they are not sustained. They have a pharisaical righteousness which springs not from Christ, but has foundations in themselves alone. They are trusting to their own good works for salvation. They are thinking they are buying heaven by their own meritorious acts instead of relying, as every sinner should, alone upon the blood of a crucified, risen Saviour.

Christ's righteousness is true godliness today and forever will be health to the body and strength to the soul. The more God is interwoven with our thoughts or business, or our actions, the more firm will be the health. Let invalids do something instead of occupying their minds with a simple play which lowers them in their own estimation and leads them to think their life useless. Keep the powers of the will awake, for the will aroused and rightly directed is a mighty soother of the nerves. Invalids are far happier with employment and their recovery more easily effected. I was instructed while in Rochester, New York, that the greatest evils that had ever come upon my husband and others were the instructions they received in regard to doing nothing, but remaining inactive. They were terrorized that if they should have physical exercise, it would be their ruin. Some thought it dangerous to exercise. The imagination of both were diseased and their inactivity resulted in the thought and feeling that it would be dangerous to health and life to exert themselves, especially if in doing so they became weary. The machinery was put so seldom in motion that when they did exercise themselves, joints and muscles were

not pliable, elasticity was gone, and every move required great effort and, of course, occasioned great weariness. Yet this very weariness would have proved a blessing, had they, irrespective of feeling or of unhappy symptoms, braved the matter through and resisted the disposition to follow their inclinations of inactivity.

Sister Lay, some invalids have a diseased imagination, and a life of inactivity is the greatest possible injury to such. They are constantly brooding over themselves. It would be far better for invalids to feel some responsibilities resting upon them to awaken or call into life their dormant energies. I saw that the broken-up state of their family was ruinous to the education and training of their dear children. Children, for their own good, should learn to bear their responsibility in household labor and feel that some burdens in life rested upon them. Then there will not be so many broken-down mothers. The mother engaged in the education and training of her children is doing the very work which God has assigned her.

The sick should shun intemperance in labor, but above all shun a life of inactivity. When the Lord gave me the vision at Rochester, I saw that it would be far better for mother, father, and children to form a family by themselves, the children each doing a part, bearing a share in the family labor, and thus obtaining a valuable education which could not be obtained in any other way. I saw that the life at Dansville or any other place, surrounded with helpers and being waited upon, was the greatest possible injury to mother and children. Reading for mother or children should not be indulged in to any great extent. The mother has a diseased imagination which she has brought on by reading fictitious, highly wrought tales. In her imaginations she aspires to that [which] she cannot attain. Her imagination is unhealthy and morbid and therefore will never be realized.

Jesus speaks to Sister Lay to find rest in Him, to be meek and lowly of heart, and let her imagination receive a healthy tone by dwelling upon heavenly things, and earnestly seeking to bring up her little flock in the nurture and admonition of the Lord; [to] help her husband and never depress and hinder him by making him feel that she is the object for all his attention, care, and sympathy. If she rids herself of this view of matters and realizes that God has other burdens for her husband to bear, and that she must help him to do the work assigned him, never murmur, never complain, never censure, but feel that it is her privilege to rejoice in the Lord, to be thankful, to be humble, then will she realize such blessings, such peace, such happiness as she has not experienced for years and which come only upon the hopeful, believing, trusting Christian.

God has especially blessed Sister Lay, and she has a reason for constant gratitude that she has a treasure, a valuable treasure, in her children. How carefully should she watch lest their minds become poisoned by evil seed being sown in their young hearts. They cannot live as God would have them, surrounded with influences such as were in Dansville. You should withdraw them from a promiscuous company, where they see and hear that which will prove an injury to them while they live.

I must speak. I have felt disappointed in the way the Health Reform Institute has been conducted. In regard to some classes of amusements, I could not harmonize them with that light which has been given me. In regard to exercise and moderate, useful labor being dangerous, I could not harmonize this with the light given me for years back in regard to invalids, that they should in the name of God arise and resist disease. In regard to Christian experience and religious devotion and spiritual exaltations, I could not harmonize the tone of the institution at [Dansville] with what I know to be in accordance with the will of God upon this point.

In regard to the large calculations for building at the present time, you are moving faster than God directs. When God raises up men capable of engaging in a large business, as you are preparing to do, then it is time to begin to branch out; but now you have all that you can well do with the present help in that institution, if invalids have all the attention they require. Dr. Lay is not qualified to carry on so large a business as you are laying out for him. His health will not admit of it, and he is not qualified to sustain and manage large interests with increase of burdens.

If his wife possessed physical and mental health he would be better prepared to bear the burdens already resting upon him. Sister Lay sways a powerful influence over her husband, and when under the influence of the Spirit of God she can help him; when she is not, she can be as heavy a weight as mortal man ever bore up under. With these burdens upon Dr. Lay I feel compelled to say, You should know what you are about. You should not suffer Dr. Lay to urge you, Dr. Byington, or any other doctor under the sun, to move in the dark. There is too much backwater now to make any very extensive moves. Dr. Lay has well done to move out in this great work, but he can bear no heavier burdens. In his desire to see the work grow he may urge matters faster than can be well carried forward with the best results to the glory of God.

In love to all.

Lt 9, 1867

White, W. C.

Johnstown, Wisconsin

September 19, 1867

Dear Son Willie:

Here we are at the place of meeting. Our tarrying place is in a large, pleasant, convenient house. A few rods from the house a large tent is erected; around this are twelve small tents put up by brethren who will take care of themselves through the meeting.

At Battle Creek we heard many inquire, Where is Willie White? Is he not coming? They were disappointed in not seeing you.

Friday morn

Meeting was held in the tent all day. Yesterday your father spoke twice. I spoke three times, short each time. Our meeting in the evening was excellent. The Spirit of God rested upon nearly all present. Your father seems real smart, cheerful, and free. The people here in Wisconsin and Iowa are anxious we should remain several weeks. We may do so.

We hope, dear Willie, you will not forget to watch and pray. Remember you are one of Christ's soldiers. Be faithful. Seek to please your kind heavenly Father. Speak and act at all times in such a manner that your conscience will not condemn you. Be cheerful, but be guarded in regard to relating stories which will create a laugh; let sobriety be cherished.

In regard to the fair, do not you go, my Willie. It will be no benefit to you. I would advise Betsey, George, and the younger children not to go. Be content to remain away. It is best to keep from temptation as much as possible. Is it appropriate to pray, "Lead us not into temptation" [Matthew 6:13], and then with eyes wide open walk right into temptation?

Brother and Sister Maynard are enjoying very good health. They also enjoy the meetings. I think there were three hundred present last evening.

Willie, set out all the strawberry sets that are strong on our place and get some of the best kinds from Brother King. Don't get any chileans. Don't move the downing, the old plants, only the sets, for we wish to get all the berries from them we can.

Willie, bathe every week, twice a week if you can. You can go down to the house, build a fire in the kitchen stove, and bathe. Rub yourself dry.

Dear children, Willie, George, and Sarah, I am glad you are praying children. This is good. God will listen to your sincere prayers although your words may be few and broken. It is the heart God looks at. Love God, keep His commandments, and angels of God will guard you, will be around about you.

Don't trouble grandmother. Seek to please her. May the Lord bless you all is my prayer. Betsey, you must be of good courage. Trust in the Lord. Pray, believe, be thankful. In haste and love to you all.

(Signed) Ellen G. White.

P.S. I have written to Brother King to send or bring you strawberries.

(Signed) James White.

Lt 10, 1867

Sanborn, Brother and Sister

Mt. Pleasant, Iowa

October 4, 1867

Dear Brother and Sister Sanborn:

I have a few words which I feel it to be my duty to write to you. While you were giving me the fomentation and speaking in regard to Brother Wood, some things came to my mind that I had been shown in regard to his case and yours. I merely made a suggestion to you that probably it was the wrong course pursued by Brother Wood which had caused these brethren to stumble. This I am now confident was the case.

While speaking in meeting Sunday afternoon I could scarcely refrain from calling your names and relating some things I had been shown. I was shown, Brother Sanborn, that you do not occupy the position in your family that God would have you. Sister Sanborn possesses a strong will, which has never been subdued as God requires. God used you, Brother Sanborn, when you first engaged in the work of teaching the truth to others. When you were little in your own eyes, God used you as His instrument, but I saw that for some time in the past you have been growing weaker and weaker. Your labors have not been as wisely directed as formerly. Your moves have not borne the certain mark of the impress of God.

Your wife has been a good manager in temporal matters, and in your absence has borne burdens which were too heavy for her to bear. This has excited your sympathy for her, and you have placed too high an estimate upon her qualifications because of her capabilities in managing matters during your absence. I saw that Satan was watching for an opportunity to take advantage of the confidence you had in your wife, also the confidence she had in her own capabilities, to destroy you both.

Your wife has thought that God had instructed her in a special sense. You and she have believed and acted accordingly. This impression and discernment she has thought she possessed in a special sense is a deception of the enemy. She is quick to see, quick to understand and anticipate. Satan has taken advantage of these traits of character, and you have both been lifted up and both been led astray. The Lord has not especially instructed Sister Sanborn, yet you have been a bound man for quite a length of time, and you will both finally make shipwreck of faith unless there is an entire change.

You have thrown off your responsibility as God's steward, yet you are not excused. You have been stumbling in darkness and you will never be strengthened, established, and settled until you allow your wife to occupy the position a wife should, and act for yourself in the fear of God as head of your own family.

In the case of Lardner Bostwick, you committed a great error, and God's cause was wounded through your wrong course of action. You greatly erred in moving forth without consulting your brethren and moving in unison with their judgment. You trusted to the judgment of your wife. You believed, and in a degree followed, her light and it has caused you to make many mismoves and has had an influence to unsettle you and cause your brethren to lose confidence in your

judgment. You were shown me as a man without an anchor. When God especially calls your wife to engage in the work of teaching the truth, then should you consult with her and confide in the instructions God may give you both as possessing an equal interest in the work, having equal qualifications to act a prominent part in the most solemn work of saving souls. But the great work which your wife at present has to perform is closely to watch herself. The work of watching others has not been assigned you.

Lt 11, 1867

White, W. C.

Battle Creek, Michigan

October 22, 1867

Dear Willie:

We have seen the work of God in Battle Creek after a marvelous manner. Brother Hunt's children have sought the Lord and have been baptized. Dr. Lay's children have also given their hearts to God and all have been baptized but Minnie. Nellie Mead has been baptized, also George Wilson's little girl. The youngest Hearn's girl has gone forward in baptism. Marcus Ashley was baptized, [and] Oliver Pratt and Mary More, whom you do not know.

Dear Willie, watch and pray lest ye enter into temptation. Have set seasons for prayer. Guard yourself. He that controlleth his own spirit is greater than he that taketh a city. Jesus will help you, Willie; He will bless you. It is important for you to think before you speak and act. Do nothing which you will regret afterwards.

Your father sends you a very nice Bible. I hope it will please you, my dear boy. We want to love the Lord more and more earnestly. We wish you to pray for His Holy Spirit to guide you. You have not strength to keep yourself; you must trust in God, and pray to Him alone all by yourself. Think what you desire most, and then ask your kind heavenly Father for the very things you need, and He will grant you the desire of your heart. He is more willing to give the Holy Spirit to them that ask Him than earthly parents to give good gifts to their children. Be true, be frank, be honest, be patient, forbearing. This was the character of your divine Lord.

I would say to Betsey, Willie, Johnny, George, and dear Sarah, Marian, and Marilla, we love you, children, because you have ever been ready to cheerfully wait on us and have done everything you could to please us. But we are now anxious [that] you should manifest fruits of earnest, sincere love and devotion to your dear Redeemer, who gave His life to save you, thus giving you proof that His love was greater than the love of father, mother, sister, brother, or friend. When you have such positive tokens of such deep and unselfish love will there not be awakened in your heart gratitude and love for Jesus? Will you not delight to dwell upon His charms and study His life? And will you not seek to imitate this unerring, sinless Pattern?

We want you to love secret prayer. Just as long as you watch and pray you will retain the victory, but when you love diversion and play better than you love to read the precious Word of God and better than you love the hour of prayer, you manifest that your love for holy things is small. If we overcome our wrong and sinful habits, we must work. Make strong efforts, for Satan will do all in his power to overcome every one who is seeking to love and serve Jesus.

As you enter the school of Christ you have lessons to learn. You are scholars. You must discipline yourselves. Be not easily disheartened or discouraged. Be valiant soldiers of the cross. Learn to endure hardness, and be not easily offended. Be not easily provoked or annoyed with little trials. When you have little difficulties to bear which seem hard, think of Jesus the dear Saviour, how He suffered and endured to save sinful mortals.

Much love, dear friends, and my dear boy Willie.

Your Mother.

Direct a letter to me at Topsham, Maine.

Lt 12, 1867

White, W. C.

Topsham, Maine

October 31, 1867

Dear Son Willie:

Here I am in the room where your dear brother Henry died. This calls to my mind scenes of peculiar interest and also of trial to me. I have looked into the room where he was first taken sick. Everything connected with his illness and death is revived so distinctly.

We found this dear family as well as usual. Beckie has a noble, handsome boy. He looks very much as you did in your babyhood. The old house has been repaired and looks new again. It is painted white and the roof is raised high enough to make a large garret. They have enlarged their bedrooms, making two into one.

Our last meeting resulted well. We found much hard labor to perform, but at the last obtained the victory. Between thirty and forty came forward for prayers. They were those of middle age, youth and children. Lucy Edson came forward, also Lilly Abbey, and were baptized. There seems to be a good work in every place as the result of our labors. Our last meeting, held at Roosevelt commenced at two, and held until eight. Your father and myself had the greatest part of the labor to perform. We labored exceedingly hard. My lungs became so sensitive, it cost me great pain to speak at all. We had fifteen meetings at Battle Creek, besides speaking twice at the Institute; and without any time for rest we commenced labors at Roosevelt and labored with all

our energies, with the best results. Meeting held from early morn Monday until eight o'clock at night.

The next morning we rode twenty-one miles to Syracuse through the rain and just got on board the cars and that was all. At Albany had to get out of the cars while it was raining a shower and get into the sleeping car by traveling some rods in the splash. As I lay down in the sleeping car, I thought it was so hard we should not sleep but we slept as well as if the bed had been down. In the morning, which was Wednesday, we found ourselves in Boston. We went across the city in a hack to the eastern depot and took the cars for Portland. Came all safe to this place and tomorrow we engage in meetings again. We leave here today for Norridgewock.

Well, dear Willie, I shall expect a letter from you at Norridgewock. We expect you are beginning to feel somewhat like an orphan. We hope you are cheerful and happy. We would be glad to be at our own quiet home and rest, but it seems there is but little opportunity for rest allowed us. God has sustained us thus far, and we trust Him still. He will give strength according to our day. And, Willie, you are deprived of our society very much and if you bear this deprivation on your part like a Christian, you will be blest. Be watchful, be prayerful. Satan never sleeps. He is watching continually to gain advantage over us all, but especially the youth. Be careful lest he gain advantage over you in your words or acts. Let the theme of your conversation be upon Bible subjects. Read your Bible much. Love the dear Saviour with all your heart and be daily learning in the school of Christ. Encourage patience and forbearance. Let your patience bear the test. Be guarded, not to speak hastily. You, my son, can experience daily the living realities of religion. You can know for yourself that your ways please God. You can consecrate yourself to your Saviour and can be daily exerting an influence which will be saving on those with whom you associate. Try to help Johnny. We want Johnny to be a humble, sincere Christian, walking in the footsteps of his dear father, traveling the path which leads to holiness.

I hope all you that are praying children will endeavor to live your prayers. Pray in faith, believing that Jesus hears you; then watch, bearing in remembrance your prayers. Jesus loves to have children pray to Him. Believe and trust Him. When you are tempted to speak impatiently, lift up your heart in prayer—silent prayer, if it is not convenient for you to go by yourself. Jesus knows every trial that you bear, every self-denial that you may make, and he can appreciate just how much it costs you every time to give up your will and way to the desire of others. And Jesus is ready to help when you call upon Him for help. He loves to have you feel how weak you will be in your own strength, without His special help.

Dear children—Betsey, George, Willie, and Marian—live for God. Overcome daily. Betsey, dear child, learn to endure hardnes, to bear life's burdens cheerfully, and to look ever on the bright side. "Hope in God: for I shall yet praise him, who is the health of my countenance, and my God." Psalm 43:5. Little Marillia and Joseph, love to you. Be obedient, be loving, and may the Lord bless these little lambs is my prayer. Good bye, dear son.

From your Mother.

Lt 13, 1867

White, W. C.

Fairfield, Maine

November 7, 1867

Dear son Willie:

We are now at your Uncle Chase's. Came here yesterday. We had no idea it was going to be so cold when we started, but heavy black clouds came up and we had quite [a] little flurry of partial snow and hail, all soft, about as large as a pea. Then it became so very cold [that] we suffered in traveling fifteen miles. Last night was a very bitterly cold night.

Willie, dear, how are you this cold weather? I want you to be comfortable for clothing. Be sure and dress warmly. Bathe as often as once a week without fail, if you have to go to our house and build a fire and there bathe.

Your uncle and aunt were at the meeting at Norridgewock. They both enjoyed the meeting much. We had an excellent meeting. I spoke four times during the meeting in public. Your father spoke four [times]. We both had freedom in bearing our testimonies. There is an excellent class of people raised up in Norridgewock and in Athens. A new meeting house has been built in both these places. We shall remain three weeks longer in this vicinity and engage in the dedication of the new house in Athens. Then there are the most earnest petitions to visit Portland, Topsham and other places. We have not yet decided what places we can visit, but all these places are suffering for just the testimony we have to bear them. It is highly important that some time be spent in this vicinity.

I know you will miss us and it will be a sacrifice for you to be deprived of our society so long, but I can think of no place, dear Willie, where I could feel as free and well about you as the place where you are. I know Brother and Sister Maynard will be a good father and mother to you in our absence, and I feel very grateful for their kindness and care, which has ever been exercised to us and you. May the Lord bless that dear family and you, my precious boy. We pray for you once, and often more, a day. Your father is doing excellently well in every respect. This cold weather we are glad to occupy one bed.

Lucretia has been sick and is not right well yet. We fear this climate for her. Canright proves to be a worthy, excellent husband. Both are happy in their choice and are useful here in Maine. Lucretia's influence is good. I wish you would write me just how you feel. I received your other letter and was so glad for a letter written by your own hand. Write again. We can read [it even] if it is not so nice. Be faithful, dear boy, in prayer and I hope that Johnny, George, Sarah, and Marian will give their young hearts to the Lord fully, be adopted into the fold of Christ, and be ever ready to listen to the voice of the true Shepherd. Be faithful in all things. Be careful not to offend in word or in act. Jesus loves you, my son, and the children I have named. Let them be a

good example. Do good where you are, and to those with whom you associate. Keep learning in the school of Christ.

Try to live humble, prayerful lives and expect the blessing of the Lord to be with you. Believe that He hears you when you pray to Him. Tell Jesus all your troubles, all your perplexities. He will delight to bear your burdens and griefs for you. We have a tender, compassionate, loving, pitiful Saviour. Love Him and trust Him with your whole heart, my precious, dutiful boy.

From your loving Mother.

Lt 14, 1867

White, J. E.

Norridgewock, Maine

November 9, 1867

Dear Son Edson:

We have not yet received your letter referred to in your last, which was directed to Topsham. A mail came in last night which we shall receive today noon.

My dear son, we have a deep interest in your case and we pray for you every day that you may move right. Your proposition to study and recite to Uriah in grammar we thought was right. You must have knowledge of the common branches of education before you can labor to advantage without embarrassment. We will help you all we can, but don't be in too great haste and rush business. Make haste slowly. Move cautiously. Your health will not permit of close and constant application. Too many have broken down by pursuing their course. We want you to move just as fast as you can and move safely.

We are so earnestly engaged in the work and so much to do, our time and strength is all taken up with labor. There are many here that are upon the point of deciding to identify themselves with this people, but have not strength to decide. Many young here need to be converted. Oh, we do feel so earnest, so anxious to see the work of God progress. We are now at this moment conversing with Brother Stratton, his wife, [and] Brother and Sister Goodrich. I am writing while talking at the same time.

Your letter from Topsham has come to hand. Another two days' meeting has closed. I returned to Brother Canright's at noon. Took a foot bath and while thus engaged read your letter.

I think if I had means, Edson, I would consent to your going and your father would not object. But we cannot provide the means, for we are already in debt.

I see it is favorable for you to go now, considering others are going to be company, but there may be another opportunity just as favorable. As it is, try to be patient. Make haste slowly. Study the will of God and commit your ways to Him and He will direct your path. Be submissive.

Wait the opening providence of God. We do not fail to pray for you that heavenly wisdom may be granted you. Pray much, cast all your care upon God who careth for you.

I have spoken one hour and a half this afternoon; am quite weary. Things move slowly here, yet we are not discouraged. We expect to see a good work accomplished in this state. Brother Stratton has been making us some trouble, but he is now seeking to get right. Tell Sister Lampson I can see no objection to her attending Trall's lectures and more fully qualifying herself to act her part in the Institution.

Dear son, an unsettled state of mind is hard to bear.

In regard to the books, if they take them, it will be like making us a present of means, which we do not feel free to accept, and as we do not feel clear to accept [we] shall come out five hundred in debt. We had talked the matter over and both agreed not to take from the publishing association. The devil is not dead yet, and should we do this there might be seeds that would germinate into dissatisfaction and give the enemy a clue upon us. A burnt child dreads the fire.

I wish we had the means at our command. We would let you have it freely; as it is, do the best you can and trust in the Lord.

From your mother who loves you.

Lt 15, 1867

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

Norridgewock, Maine

November 9, 1867

Dear Children, Edson and Willie:

We received your letter stating you had written us to Topsham, Maine. The letter has not come to hand yet, but doubtless we shall receive it soon. We are pleased to read your letters, and we wish you to be free to ask advice and counsel of your parents. We will candidly consider all your plans, sympathize with you in all your perplexities, and will give you counsel and encouragement as far as we can for your best good. But you have your heavenly Father to go to, who is too wise to err. He loves to have you bring all your burdens and all your troubles to Him. He will guide the inexperienced feet of youth. He will with every temptation make a way for your escape.

Your parents, you must remember, are praying for you. Although separated from you, we do not have you out of mind. God has called us to deny ourselves, a considerable part of the time, the pleasure of the society of our children and the privilege of personally superintending their education. But the Lord understands all about this; He knows the sacrifice is painful to us. But

we can pray for you and write to you and we will not have one murmuring thought. I believe that God hears our prayers and that He will give our dear children moral power to resist the manifold temptations which encompass the path of youth.

In your letter, Edson, you ask our counsel in regard to your studying grammar and reciting to Elder Smith. If he will permit you to do this, if it is consistent with his other duties, if he can spare the time, you have our hearts' approval. We are desirous for you to gain a thorough knowledge of the common branches of education and then, if you are balanced with good principles, if you show true earnestness, you may go to any length in cultivation of the mind. If you are careless, if you choose that class of society whose mind and character have been cast in an inferior mold, we shall have no courage to help you. We wish to do all on our part that we can do, that you may make life a success. Without education you will not be fitted to engage in any work without embarrassment.

You will have to study economy, for our means is limited, but you may depend on us that we will do on our part, if you are as earnest and faithful as you should be to do on your part. Economize your time, for you can do but little unless you do. Do not let your attention be taken up with the plans and projects of other youth around you, in seeking amusement and gratification, following your own desires, but work for your present and future good.

Never be in so great a hurry, either for your own amusement or in your studies, as to forget to be attentive to your aged Grandfather and Grandmother White. Their heads are white with the frost of age. How long we may have the privilege of their presence and society we cannot tell, but while God spares them to us, let us love them and be very courteous to them. You can make them happy by your thoughtful attentions. Your youthful feet can run for them and you should always have something pleasant to tell them. Gather up no disagreeable things to relate to them, which will leave the faintest shadow upon their minds. And how happy you can make them by the knowledge that you are grandchildren of whom they are not ashamed. Let your conduct be such as will do credit to your father and mother and to your grandparents. We feel a reverence for the aged and we want you should show them respect whenever you meet them. I am pained as I travel from place to place to see how little respect and reverence is manifest by youth of this age toward men and women of gray hairs. Ever treat the aged with marked respect, be they strangers or acquaintances and relatives. If your grandfather and grandmother advise or reprove you, show them respect by heeding their counsel as readily as you would ours, and show them that you prize the interest that they manifest for you. God will bless you children if you will do right.

In regard to your education, you will accomplish your purpose if you are not in too great haste. Edson, you were always in a hurry. Your safety is to make haste slowly. It requires time to obtain an education. Education means far more than many take in. It means a knowledge of practical life as well as book knowledge. If you move cautiously you will not fail. But I know you cannot endure constant application to study. We meet with physical and mental wrecks everywhere. These started in all wrong. They gave themselves wholly to the confinement of

study, neglecting physical exercise. These should be beacons of warning to others not to be presumptuous and cherish only one idea and sacrifice everything that makes life valuable to obtain knowledge, which when gained they cannot put to practical use because health has been sacrificed in their efforts. Had these taken more time, combining physical labor with the taxation of the mind, they would have preserved both physical and mental vigor.

We feel sad as we see youth so inconsiderate and thoughtless of health. They have been accustomed to active exertion in the open air. They change this for the confinement of the schoolroom or college, and soon health fails and they are obliged to give up the studying they commenced. They never reach that intellectual height they had hoped to reach. These began wrong and continued wrong. They did not mingle work with the taxation of the mental powers. The brain was overworked while other organs were left inactive. The result was the ruin of the physical and mental too. The value of health and how to preserve it should be your first study. Health is enjoyment and life. Health dedicated to God becomes the richest possession. No honor or wealth or learning will compensate for the loss of health. A capital of health is a fortune at interest and will support you. Squandered, it is a loss which never can be regained.

For you to move cautiously is the only path of safety. And above everything else never forget the claims which God has upon you. It is our duty to pursue a course that will ensure to you health and vigor, that you may present to God a living sacrifice, not a diseased, half-decayed offering. You should feel that God enjoins upon you to eat and drink and dress and work and study in accordance with the laws of health and life, that no organ of your body or mind shall become enfeebled. After you do what you can on your part, you may then come to God and cast all your care upon Him who careth for you.

There are many who complain of suffering much with debility and nameless complaints, when all they need is to become intelligent in regard to their own course of action to prevent disease. Students commit a great sin against themselves in shutting themselves up within enclosed walls to sedentary employment, or to study without indulging themselves in the luxury of spending hours daily in the fresh out-of-door air, cold or warm. Men and women must have plenty of sunlight and plenty of fresh air if they expect health. Do not say "Children, hover over the stove," even on a cold day. Walk out, run, exercise yourselves at the wood pile. In this way you will harden yourselves to changes of weather.

If the schoolroom is illy ventilated, do not remain in it the entire period of school hours. Ask to take your book and go into the open air. If in winter, put on your overcoat and mittens. Walk and study, for in this way you will give food to your lungs and strengthen your system to endure any amount of taxation. You have complained of headache because of heated rooms. If teachers and scholars are ignorant of the bad effects of these over-heated rooms, and will close the windows and take into their lungs the impure air, modestly ask the teacher to excuse you, telling them it is the positive request of your mother. If this is not granted, your only alternative is to leave school and we will be at the expense to employ a private teacher. I feel the necessity of your regarding these matters in their true light. Act up to the knowledge and intelligence you

have. Health and life are not to be sacrificed to others' whims. Because of their deficient education and their wrong habits, they have been educated and trained in these habits all their lives. Others should not be made to suffer for want of pure air to breathe because of these health destroying habits of some.

Lt 16, 1867

White, W. C.

Topsham, Maine

December 10, 1867

Greenville, Mich.

Dear Son Willie:

We received a letter from you and also from Brother Maynard soon after our letter was mailed to you. Today we came to this place from Norridgewock. One hour since Rebekah brought us quite a pile of letters. We were really glad to find a letter from Sister Maynard, Sister Betsey, and yourself. You were quite liberal this time. Thank you all for your favors. If you knew how we prize a letter or letters from you, you would be prompt in writing. I have no fault to find with you; you have all done well.

Last Thursday morning we rode eighteen miles to Athens. We found the people needed help very much. I spoke Sunday morning, then we had a meeting with the church especially, then a praying season with the family we had tarried with, for the object of helping some cases in great darkness to whom I had in the name of the Lord borne a straight testimony. It was a most solemn occasion—parting, perhaps never again to meet the same persons until the judgment.

We started at five o'clock for Norridgewock. Brother Ira Rodgers had taken us in a wagon. He exchanged that for a sleigh, as the night before we had a fall of snow—about two or three inches. It was extremely cold, and a sleigh was preferable to a wagon. We came wrapped up with all the clothing we had. We came thirteen miles in one hour and a half. It seemed sometimes as though we almost flew over the ground. But it was intensely cold and we came near freezing. We tarried with Brother Cyphers to warm. My fingers suffered terribly, but they were not frozen. The last five miles was from Skowhegan to Norridgewock, alongside the river. A keen breeze blew directly in our faces. I was so unfortunate as to freeze my face pretty severely. It is very sore.

This morning we rode on the cars but could not keep warm by any means. The air circulated about our feet, chilling them. We are now in Brother Howland's hospitable home. We are now sitting before a fireplace. My stand is drawn up to the fire and I am writing you.

I am entirely relieved in regard to you, but I have been not a little troubled about you. I am thankful you are in so good a home. I have perfect confidence in Brother and Sister Maynard

and I am more attached to those dear children you associate with than to any other children among all my acquaintance.

We commence meetings here in Topsham this week, to hold over Sabbath and first day. We hope to see the work of God progress. We have labored earnestly in public and from house to house since we came to this state and we trust a good work has been done. We leave the results with God. It has been hard toiling—hard, hard, hard. Now we leave this field of labor. We have seen the work of God, but everything has moved so slowly. But we will thank God that they have moved at all.

Your father and Brother Andrews are talking as fast as they can talk. Addie Chamberlain is crocheting by my stand. Sister Howland is doing the same by another corner of my stand. Brother Howland is putting on a large log in order to throw out the heat. Beckie is standing behind me untangling a snarl of worsted.

Willie, please write me how you employ your mind. What progress do you make in the school of Christ? Are you seeking for humility? and are you trying to speak and act in that way which will increase your confidence in God? Do you pray? Watch and pray lest ye enter into temptation. Temptations may be all around you, yet you are safe as long as you do not enter into them. Many of us are overcome by Satan because we walk right into temptation. Now dear son, watch and pray lest you be inclined to enter into temptation. It is your business to keep aloof from everyone and everything which will have a tendency to lead you away from duty and divert your mind from God. Your will must be in submission to the will of God. If there are boys or girls whom you know are evil, you should remain away from them—not place yourself in their society. If compelled to be in the society of those who are evil, you are not compelled to enter into or engage in their evil. You can, by prayer and watching, remain unsullied by the evil manifested about you.

Ever seek to exert a good influence, that God may approve of your works. Remember you are forming a character for heaven or for destruction. Oh, that you may form a good Christian character! You are daily stamping a record of your life by your course of action here. Let all your acts be such that you would not be ashamed to meet them in the judgment. God's eye never slumbers or sleeps. This all-seeing eye is ever upon you.

Now, dear child, be not led astray by any one. While you associate with Johnny, try to lead him to God. Talk to him in regard to his duty to love God. But in no case let Johnny have an influence over you, to divert your mind from the right or from duty. I hope Johnny will be led to give his heart to God and to devote his life to His service.

I hope that George and you will strengthen one another in doing right, in loving right, in loving prayer, loving to do your duty, loving faithfulness, honesty, and uprightness. I have great confidence in George. He is a boy of good principle. Love one another, help one another, pray with each other, and for each other. Exert a good influence over the younger members of the family. May the Lord bless you.

In love, from your Mother.

Lt 17, 1867

Maynard, Brother and Sister

[Maine]

Dear Brother and Sister Maynard:

Here we are sitting by the New England fireplace at my sister's in the state of Maine. We have just arisen from prayers. They have so much to say that I can hardly get time to write you before we must get in our carriage to return.

I would say I am glad, very glad, my Willie is with you. I have confidence that you will do well by him in making him feel at home with you. He is such an independent-minded boy and so extremely sensitive that I should feel very anxious were he in any other family. You seem to understand him so well.

I am anxious that Willie should have warm clothing. His flannel shirts need the sleeves pieced down. They are too short. I have in our house cloth—black and white plaid—for pants. His patterns are in the bureau drawer. There are three yards of gray cloth for a good, warm, decent overcoat. Get Sister Savage to make it after it is cut by a tailor. Get William's wife to knit him mittens and warm stockings if he needs them. In a box in the clothes' press in the chamber there are, I think, stockings for Willie. I want that he should lack for nothing to make him comfortable. The gray cloth is in the open chamber in a chest. There you will find flannel for lining, I think, in the same chest.

You have children enough to care for without having my Willie, but the Lord will bless you for your efforts while we are engaged in His work. We should so rejoice to be at home, but we must not study our pleasure or our ease but the will of God. May the Lord bless your children, especially Betsey, and give her strength and grace to do the will of God, to study to have the approving smile of her dear Saviour, and to lay up a treasure in heaven.

I find I have a testimony for this people, and no one can have that influence for them that we can. We know just where to take hold and what to do. We may remain much of the winter [or] may be home in a few weeks. Cannot determine exactly in regard to matters. I wish I had time and could write more fully.

You will learn something of our meetings by reading the paper. I was sad to read that in regard to Sarah. According to your request, I wrote her before leaving Michigan some six pages of note paper, making as strong appeals to her as I could. Poor, foolish woman! Can't you see her and entreat of her? Get Sister Fargo to go see her. Try to save her if you can.

I sent home some plaid cloth to make Willie shirts, if his old ones were too small and not warm enough. We sent him a Bible. Did he get it? I sent him two good books. Well, I will close and write again more fully.

In much love, your sister.

P.S. We will settle all bills when we return to you.

Lt 18, 1867

Davis, Brother

Topsham, Maine

December 11, 1867

Dear Brother Davis:

We received your letter yesterday and will return you this answer [by] the very next mail. I was grieved to learn the distressing state of your wife's mind. I felt distressed to learn that you have taken your wife to the [mental] hospital. This must only increase her affliction, and is the very last course which should be taken.

In regard to taking her to Battle Creek, I would not advise you to do this until I understand her case more perfectly. In no case should a friend be taken to the [mental] hospital until the recovery is pronounced hopeless, and even in that case if friends can possibly take care of her they should. I would advise you to take her home and take the best care of her you can, even if you devote your whole time to this case. If you think of a cheerful, hopeful person, beloved of your wife, get her to come and remain with her for a time.

Dear Brother Davis, from what has been shown me, you have not been as careful, as delicate of her feelings, as you should. You have not extended to her that tender sympathy, that her sensitive nature requires. Your words should be full of love, of pity, of tenderness. She is a woman that feels deeply, intensely. It should be your part to soothe, to make her surroundings as happy as they can possibly be made. Do not rein her up to just your views, your ideas. Leave her to think and act for herself. Do not strain her mind out of its own order to run in the same mold as your own. You have talked too much with her upon duty, stern duty. She is conscientious, very, and possesses a diseased imagination. Manifest to her at all times deep love and affection. It is not weakness to do this.

You have not loved her as her nature requires. Her heart craves for affection, for love, and will wither without tokens of love and acts of affection. You have too frequently crossed her track, interfered with her judgment and preferred your own without taking into the account the influence this must have on her mind.

Open your heart to your wife and let her see that she can lean upon your large affections. Love begets love, affection begets affection. Love bestowed on members of our family will be reflected back to us again. You have been too set, too stern, in your course of action. Many things I might write, but this must go into the mail. If you have a desire to help your wife, do not seek to maintain your dignity as a husband, but frankly acknowledge that you have not loved as you should, have been too severe, exacting to herself and children, and that you will change your course and be more affectionate. You have frequently made light of her deep feeling and sensitiveness. This is cruelty. Soothe her by affection, bless her with your love, with tenderness and respect for her feelings.

May God bless these lines to you is the prayer of your sister.

Lt 19, 1867

White, J. E.

Topsham, Maine

Dear Son Edson:

Our effort in this place closed last evening, and I am weary and worn. Our labors have been very wearing. I have had the heaviest amount of labor to perform. Have tried earnestly to bring souls to the point to decide to take their position on the truth. Several acknowledge the things they have heard are all so, but are waiting a more favorable opportunity. I have been attending meetings through the day and evenings. Spoke last Sunday in the social meeting, and prayed. Spoke in the afternoon upon health reform one hour and a half, also in the evening upon dress reform above one hour. Several said that they had heard more truth since we came to the place than for forty years in the past, but they hesitate to obey. We had still another meeting last night. I spoke to the people one half hour.

The weight of the work is upon me day and night. I was so exhausted yesterday I lay down to rest and in about half an hour awoke myself exhorting the people to take their position upon the truth. Last night I was laboring for the people all night. I did not obtain sleep until midnight. I have practiced arising at four o'clock and devote the time to writing in the forenoon. I must lay off some of this care, this pressure.

We leave for Falmouth today. We have meetings appointed there tomorrow and in the evening, then we go on our way to Washington.

I hope, my dear boy, you will be earnest in your efforts to live a Christian life, to develop a good Christian character. Be not vacillating, changeable; be steady in your purpose, think more than you express, let your movements be the result of calm thought and prayerful consideration. In regard to your attending school I would say, Do not think of this unless you have a firmness of purpose, moral courage, firmness and independence, while realizing your duty to perform and carry it out in your daily life.

I fear, Edson, to have you board at Sister Amadon's. If you can, stay at Brother Graham's. If you have not made the change, do not do so. Ella is affectionate. She may think too much of you and you of her. My dear son, be cautious, be modest, be teachable. Oh my son, we are preparing to associate with heavenly angels in the pure, holy city of God. Christ is our pattern, our great example. Imitate His life of self-denial, of doing others good.

We do not think of calling at Battle Creek now. If you can attend school trusting in the strength of God instead of your own strength, we have no objection. But can't you study and recite your lessons without attending school? I merely suggest. I want you to feel that a responsibility rests upon you to act conscientiously, in the fear of God, for yourself.

You are about to commence a new year. Oh, do it with new resolutions, firm purpose, and high resolves. We are anxious for you to study and obtain a more thorough education, but the past makes us tremble for the future. Have you firmness and decision to resist the temptations to which attending school may expose you? God help you to meditate and pray and to make decisions in His fear and for His glory and your own good. Move cautiously, I entreat of you. If you are balanced by a firm principle, you can go through terms at school without losing your faith. If you are not thus settled, rooted, grounded, and built up in Christ, you will fail. You will lose your faith and perhaps your soul.

Dear son, I send you a Christmas present. Accept the same from your loving Mother. If you have purchased one, sell it if you can without losing on it.

Your Mother.

Be careful of your means; don't lay out one penny needlessly; don't make Christmas presents yourself, for you cannot afford it.

Lt 20, 1867

Morrell, Brother

Enosburg, Vermont

December 28, 1867

Dear Brother Morrell:

I feel it to be my duty to write you a few lines. Your case was presented before me. I had never seen you with my natural eyes, but I knew you the moment I looked upon you in meeting. I knew that you were the man that had been shown me in vision. I saw that you were among the first to welcome the light brought to Athens. You commenced to keep the Sabbath. And then the enemy began to trouble you in a special manner. He was determined if he could not devour you to annoy you in every way possible. You have large conscientiousness, small self-esteem. Satan came in this way to trouble you by taking advantage of your conscientiousness in this matter. He drove you nearly to insanity.

After four days' business was done, Satan whispers, "Did you tell such a thing correctly? Did you not waver from the exact truth, and in your deal, did you not act dishonestly? Did you not say one word or two that were not all correct? In dealing with your children, you were irritable, harsh, severe. You are no Christian. You cannot live a Christian. You did this and that on the Sabbath that you ought not to have done. You broke the Sabbath. You can't keep the Sabbath. You are a hypocrite. You pretend to believe the truth but your heart is not in it." Thus will Satan suggest, and very many other things will he trouble Brother Morrell's mind with.

Brother Morrell's nervous system is greatly affected and he ponders over these things, dwelling upon them. His imagination is diseased. It is a morbid imagination. The mind has suffered beyond expression. Sleep was driven from him. The mind was so distressed that Satan said you will become insane unless you let these things alone. His relatives opposed his faith. Opposition of unbelieving children, most bitter opposition from some of his relatives in his own house, has been a discouragement. His wife believing, hoping, praying.

Satan telling him just as soon as he gave up all to God and received the truth fully, he would afterward see cause to repent [of] it, that the Sabbath would stand directly in the way of his business. His friends would think him a fanatic, crazy. These suggestions would force themselves upon him until the conflict seemed unendurable and he yielded to Satan's suggestions, gave up the Sabbath. Yet I saw that the Lord still loved him and pitied him and His arms were open to receive him again, as soon as he would return unto Him in the way of humble obedience.

I saw that Brother Morrell was a nervous dyspeptic. Should he adopt the health reform, his health would improve. Everything of a stimulating nature as tea, coffee, or flesh meats, he should avoid. These are all too stimulating, too great a tax to the nervous system. They do not impart strength as he supposes, to the nerves but take the strength from the nerves and use his reserve force, vital force. They have an exhilarating influence at first, but in the end let him just as much below the medium, as through their influence he was raised above the medium. These things are an injury, and he should by degrees leave all stimulating, irritating causes and eat food that will not stimulate and draw upon the strength of the nerves, thus having an influence to debilitate the nervous system. He will for a time feel the need of these hurtful brain and nerve-weakening indulgences, but in time he will recover as much by their disuse [as] he has lost through their use. Then can the brain think more calmly, sleep will not be so uncertain.

I saw, Brother Morrell, you must cast away your fears. Leave consequences with the Lord and let go. You try too hard to save yourself, to do some great thing yourself which will commend you to God. All God requires of you, dear brother, is entire submission of yourself to him with all the consequences that your acceptance of the whole truth involves. Satan says, what if it is error after all, can you afford to run the risk? Jesus loves you, and if you will consecrate yourself and all that you have to Him, He will accept you and will be your Burden-bearer, your never failing Friend. You have looked with terror and alarm at the cross of Christ. The yoke has appeared to you galling. Satan has made it appear thus. Jesus has invited you to come to Him.

“Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls, for my yoke is easy, and my burden is light.” Matthew 11:28-30.

This yoke you are afraid [to] put upon your neck because you fear it will gall. Jesus says [it] is easy. The burden you dare not touch; it is light. All that is required on your part is to resolutely lay hold upon it, and you will find it a support rather than a grievous burden. That cross which seems to you so inconvenient an instrument to lift, which seems too heavy to be raised, when you cheerfully lay hold upon it and lift it, it will lift you and be a support and strength to you.

Dear brother, you have not dared to venture to give all your name, your influence, all that you have and are to God and to receive unpopular truth. The inconveniences of doing this, Satan presents before you and magnifies things which appear to you to be hindrances mountain high. All you need is to decide upon the weight of influence and venture something for the truth's sake, for your faith is too small. Christ made Himself of no reputation. He left His majesty, His splendor and glory and all His riches and came to this earth to die for sinful men. He was a man of sorrows and acquainted with grief, wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed.

Dear brother, you must possess a willingness to obey the truth, to keep the Sabbath of the fourth commandment, if you would have a part in the better life and become an heir of immortality. You must educate yourself to believe, to take your stand on the elevated platform of eternal truth, and welcome reproach and trial for Christ's sake. Jesus will help you, angels of God will help you resist the devil and he will flee from you; draw nigh to God and He will draw nigh to you.

“Believe that God is, and that he is a rewarder of all those who diligently seek him.” [Hebrews 11:6.] Believe Jesus loves you and in your efforts to obey the truth, if you err, don't feel that you must worry and worry, give up your confidence in God and think that God is your enemy. We are erring mortals. If we sin, “we have an advocate with the Father, Jesus Christ the righteous.” [1 John 2:1.] You cannot cleanse yourself from impurities; carry all your burden to Jesus. He will help you. He wants you to not wait and expect through your good deeds to make atonement for sin or to make yourself righteous. Trust in the merits of the blood of a crucified, risen Saviour.

Endeavor to place yourself in the very best relation to health and life, that you may think calmly, rationally, and be able to comprehend the truth and appreciate its rich value.

I was shown that God has claims upon you higher and more sacred than any earthly relative or friend can have. Jesus has paid the price of His own life to redeem you. In view of this great sacrifice, Paul exhorts his brethren by the mercies of God that they present their bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service. [Romans 12:1.] This God requires of you.

Your help is needed. Your influence is wanted. The whole weight of it should be thrown on the Lord's side. Let nothing prevent you from answering the design of God in this great work, to aid what you can to help forward the work. Entire letting go is what is required in order for you to have peace with God,—entire consecration, a full surrender of your entire being. Jesus loves you. You must believe it, and lay the wealth of your affections at His feet. Like a faithful soldier of the cross of Christ, endure hardness; gird on every piece of the armor and fight manfully the battles of the Lord. Let not opposing forces lessen your courage and bring you into despondency.

You will have a healthy mind if you are temperate in eating and drinking and in labor. Temperance in all things is required. Make a decided move. God requires it of you. Adopt strict temperance in all your habits. Leave off stimulating, hurtful indulgences. God loves your wife. She has tried to obey the truth, although she was placed in discouraging circumstances. Angels will aid her in her persevering efforts to be an overcomer. She must not tire, but look steadily forward to the Author of her salvation who endured the cross, despised the shame and is forever set down on the right hand of God. Your children are in the broad road to death; let your example be a light to shed its rays upon the narrow pathway that they may be induced to leave the pleasures of sin, the rocks of Satan, and choose the narrow path of holiness and purity. Adopt the truth, Brother Morrell, yourself, and may your life recommend it to your children.

Lt 21, 1867

Children; [White, J. E.]

Enosburg, Vermont

December 29, 1867

Dear Children:

I have for some reason felt anxious for you. I expected to find a letter from you here at Enosburg but was disappointed. I sent you a Christmas present. Let me hear from you.

Now, my dear son, I want you to qualify yourself by studious habits for to attend medical college. Be careful of your means. You will want them all. If you dress and live simply and are economical, we will provide your clothing. Don't let quarters and half dollars slip from your hands here to purchase things you may think that you need, for a neck ribbon or for slips or for any trifling article. If you will preserve carefully your means, we will, as I have said, see that you have suitable clothing.

Guard against being fickle-minded and changeable. You may qualify yourself by obtaining a thorough knowledge of the common branches of education that you may be fitted for any post of duty. I wrote you a letter of twenty pages but do not yet send it, as I read it to Brother

Andrews and he urges me to send it to the Review. I will send these lines now and the other shall be forthcoming. We do not forget to pray for you.

Our meetings in this place have been exceedingly interesting. But we have labored with all our energies. Sabbath meetings were held in the morning, forenoon, afternoon and evening. Ordinances in the evening. Through utter exhaustion, I could not attend the evening meeting. Attended morning meeting and then came home to rest while your father preached upon the law and gospel. Had an intermission of fifteen minutes and then I took the stand. I do not allow myself to eat dinner before speaking. I choose to speak on an empty stomach, and then the brain power will not be called to the stomach to take care of its burden. I had much liberty in the Lord in speaking. We then returned home. Brother William Barrows and wife came to the meeting forty miles. They were not keeping the Sabbath, but always feel that when Brother and Sister White visit the state they must certainly see us. They came to see us at Brother Daniel Bourdeau's. We immediately commenced to talk upon the subject of religion. We conversed with them more than one hour, and your father talked to them urging them to obey God, to submit. We pled the prayers of his dying mother, and yet it seemed hard for him to decide to say, As for me and my house, we will serve the Lord. They wept freely. We knelt down and poured out our souls in earnest prayer.

Brethren Andrews and Bourdeau were lying down to rest, but their slumbers were disturbed and we soon heard them responding. We held fast the promises of God, praying, believing and entreating for these souls. Finally the power of Satan was broken. They decided to obey God, and then the husband and wife embraced each other, wept, weeping freely upon each other's necks, and vowed together to help each other in the Christian warfare. We then went directly to the meeting. A large congregation was present. Your father talked a few minutes, then Brother Andrews. I tried to talk, spoke of Moses dying upon Mount Nebo viewing the promised land, Adam's fall, and his repentance, his resurrection from the dead and again entering Eden, the meeting of the two Adams,—Adam the first and Christ the second.

The people witnessed to the testimony borne, and there were but few dry eyes in the congregation as I described in the best language I could use, but so very feeble, the beauty of heaven. We labored for the youth. Brother and Sister Barrows bore a most decided testimony for the truth. A large number of youth came forward for prayers. Brother Williams has embraced the truth within about three weeks. He brought his wife to the meeting. She was convicted, and your father's discourse upon the law and gospel decided her. She has taken her position with her husband and expressed such gratitude to God that she had heard the discourse from Brother White and could now see her way clearly. Oh, thank the Lord that we see some fruits of our labors. May the Lord bless you Edson, my dear son.

Do not neglect to watch and pray. The family are just getting up. I have risen early to write to you. I am very anxious that you should succeed in the Christian warfare. Show moral courage, fortitude, a becoming meekness and appropriate zeal, Edson. The eyes of angels are upon you constantly. Be circumspect, live for God, for heaven. Adorn your profession with a well-ordered

life and godly conversation. Seek to do good. Help those who need help. Pray much, this is your strength. Says Christ, Ask and ye shall receive. [John 16:24.] Ye receive not because ye ask not. Help us in the great work, Edson, in which we are engaged, that with us you may share in the reward at last.

Be faithful, be true, be pure in heart, holy in life and conversation.

In your correspondence with Emma, or anyone, don't make any rash advances or engagements until the whole matter is submitted to God. Find out the will of God concerning you. You are His, bought with a price, then glorify God in your body and spirit which are His.

We know not what is before us, or what God would have us do. We are decided to be faithful, be true, be honest, be cheerful and happy, and to rest not without the assurance that our ways please God. This, my son, you may have and may grow in grace and the knowledge of the truth. Live in reference to the better, the immortal life.

In love to all inquiring friends,

Your mother.

Oh, shall my soul and your soul be fearfully pierced through by the cutting words, "It is too late; it is too late." But oh, who will describe to you the lamentations that will arise when at the boundary line which parts time and eternity, the righteous Judge will lift up His voice and declare, "It is too late." Long have the wide gates of heaven stood open, and the heavenly messengers have invited and entreated, "Whosoever will, let him take the water of life freely." Revelation 22:17. "Today if ye will hear his voice, harden not your heart." Psalm 95:7, 8. But at length the mandate goes forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11.

The heavenly gate closes, the invitation of salvation ceases. In heaven it is said, "It is done." Such a time is not far distant.

I plead with you to make sure work for eternity, to lay hold on the hope set before you in the gospel. Strive to enter in at the strait gate, for if you merely seek, you will not be able.

The world is loaded down with the curse which sin brings. It is literally deluged with sin, with violence and corruption as in the days of Noah. And yet at this fearful period of our world's history, many are asleep. They cease to make efforts to become Christians. Self-gratification and carnal security will imperil the eternal welfare. Is not this foolhardy? Satan's followers may call it honorable, praiseworthy, to manifest that independence of mind that will lead you to regard with indifference your former instructions and make you think you have found a better way. As you listen to these suggestions, you are becoming hardened through the deceitfulness of sin.

Honesty, nobility, purity of soul, fellowship with God and angels, the heavenly hope, the eternal inheritance, the joys unspeakable and the bliss immeasurable, are your birthright, and will you barter away these treasures for sinful pleasure? Will you squander the priceless gift of time which rightly improved will entitle you to all these advantages? Beware of the pleasures of sin. Flee youthful lusts. Hate even the garments spotted with the flesh. Solemn is the apostolic charge, "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Hebrews 12:14-17.

What shall worldly pleasures avail you when all the world shall be overwhelmed as was Sodom and destroyed like Gomorrah? These cities are set forth as examples to other sinners that they know that their day is coming. For "as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

Too late will sinners realize that they have sold their birthright. The crown that they might have had shines upon the brow of another. The inheritance which they might have had is lost. Beware how you trifle with temptation. Beware how you boast of your strength. Christ is your everlasting strength; confide in God, lay hold of His strength and He will bring you off conqueror and you will wear the crown of victory.

Dear Edson, don't despise the counsels of your mother. I entreat of you to seek God with all your heart. Delay not while it is called today. "If ye will hear his voice, harden not your heart." [Psalm 95:8.]

May God bless my efforts for your good is my prayer.

In much love from your anxious, praying mother.

Lt 22, 1867

Alchin, Brother

early 1867

[First part missing] ... Of all men, Brother Alchin, you are the one whom the truth received on every point will benefit. You are a man that a spare diet will benefit. You were in danger of being stricken down in a moment and one-half of you becoming dead. A denial of appetite is salvation to you, while you look upon it as a privation. A thorough reform is needed in your family.

You both have a responsibility resting upon you which you do not realize in regard to your children. Your youngest controls you too much and you are, through your affection for your child, doing her serious injury, making her unlovable. The growth of unsubdued evil in her nature is strengthening by letting her do very much as she pleases, and Satan, almost unchecked, controls the mind of your child. Satan knows that if the will of the child is not subdued to yield willing obedience to your requirements, she will not be in a condition to yield obedience to God. You are suffering her will to remain unsubdued, and you seek in every way to pursue a course which will not cross her path, for you expect a storm.

Solemn obligations rest upon the parents to teach their children self-denial—denial of appetite, denial of self in little things. This is highly necessary in the education of all children. Especially should Christian parents so educate their children, to the end that they may become Christians. Why the youth are not more religiously inclined is because of the defect in their education. It is not true love that is exercised toward a child which leads the parents of that child to suffer or permit the indulgence of passion or disobedience against their requirements. Just as the twig is bent, the tree inclines.

The mother should have the hearty cooperation of the father in her efforts to lay the foundation for a Christian education in her children. A doting father should not close his eyes to the faults of his children because it is not pleasant to administer correction. Never should the father interfere with the government or with judicious, deserved correction which the mother feels compelled to administer to her children. If ever the mother needs the hearty cooperation of the father, it is at a time when her affections are seeking to draw her from the present painful duty of teaching an erring, disobedient child submission and obedience to her authority. She has to nerve herself, bearing in mind the future good of her loved one. Her mother's feelings of affection would lead her, even amid her administering correction, to do away all its influence by petting and indulging, lest she should lose the love of her child. You both need to arouse and with firmness, not in a harsh manner but with determined purpose, let your children see that they must yield to your authority and obey you.

A father must not be a child, moved by impulse. A father is bound to his family by sacred, holy ties. Every member of the family centers in the father; his name is house-band, the true definition of husband. He is the lawmaker, illustrating in his own manly bearing sterner virtues, energy, integrity, honesty, and practical usefulness.

The father in one sense is the priest of the household, laying upon the altar of God the morning and evening sacrifice, the wife and children uniting in prayer and praise. With such a household Jesus will tarry, and through His quickening influence your joyful exclamations shall yet be heard here, and amid higher and more lofty scenes, "Behold I and the children whom thou hast given me." [Hebrews 2:13.] Saved, saved, eternally saved, having escaped the corruption that is in the world through lust, heirs now of immortality! Oh, how few fathers realize the responsibility resting upon them! How few have learned the art of governing their children,

perfect self-control. When this is attained, it is easy to control, to educate the children to self-control.

My heart yearns over the church in Bushnell, for there is work to be done there. There is material there for a good church but there needs to be considerable done to remove the rough edges and fit the members up to work harmoniously. It has hitherto been the case when one or two feel the necessity of arousing and standing unitedly and more firmly upon the elevated platform of truth, a portion will not arise. They feel within them a spirit to rebel against being urged and a stubborn spirit comes upon some, and when they should help they hinder. Some will not submit to the planing knife of God when it passes over them, and the uneven surface is disturbed. They complain of too close and severe work, and wish to get out of God's workshop, where their defects may remain undisturbed. They seem to be asleep as to their condition, that their only hope is to remain where the defects in their Christian character will be seen and remedied.

Some are indulging lustful appetites which war against the soul and are a constant drawback, a hindrance to their spiritual advancement. They bear an accusing conscience constantly and, if straight truths are talked, are prepared to be hit, and then feel as though things had been said purposely to hit them. They feel injured and grieved. If such would not be hurt they must get out of the way, so reform that the arrows of truth will pass harmlessly by them. But while they indulge in errors and in idols, and do not abstain from fleshly lusts which war against the soul, they make themselves a mark for the arrows of truth to hit, and if truth is spoken at all they must be wounded.

Satan tells some that they cannot reform, that health would be sacrificed if they left their tobacco, their tea, coffee, and flesh meats. They would for a time feel the change. Some have so benumbed the fine sensibilities of nature that it would require a little time for nature to recover the abuse which she has been made to suffer through the introduction into the system of a false stimulus which has depressed and weakened her powers. But give nature a little time and she will rally and again perform her part nobly and well. These idols are destructive to health and have a numbing influence upon the brain, making it impossible to appreciate eternal truth.

"Fleshly lusts, which war against the soul." [1 Peter 2:11.] Here is the battle with many. Will they abstain from these indulgences which weaken physical and mental force? If they do not they cannot have eternal life. They lose confidence in themselves, sacrifice their manhood, sacrifice their noble, moral independence, and are slaves to a hurtful, low, degrading habit. When, in the fear of God they rally and abstain from fleshly lusts which war against the soul, then can they advance, and not before. They may try to carry these things along but they are fleshly lusts and constantly at war with the health and with spiritual growth.

Again God requires parents at Bushnell to realize their obligations to their children, and to command their households after them. Children are not disciplined as they should be. There is

a work for parents—to do their duty to their children, or the sin marked against Eli will rest upon them.

There can be a work done in Bushnell if all who have embraced the Sabbath live up to the light which they have received. Do such realize that they are the lights which God has placed in Bushnell to be a savor of life unto life? Ye are the light of the world. Let your light so shine that men by seeing your good works will be led to glorify your Father which is in heaven. There are souls to be saved in and about Bushnell, and yet Satan is holding some as slaves to prevent their doing the work God has assigned them. What use are they making of the talents God has entrusted to them? I saw He would require of every one of you, His own with usury. Where is the improvement you have made upon the talents? God grant that you may arouse. I saw Brother Huggins surrounded with fiery conflict.

[Note at top of handwritten page 5:] The very thing which will prove the greatest blessing to you, Satan determines to keep your mind in darkness upon. You combat that which would be a great advantage for you to receive.

Lt 22a, 1867

Alchin, Brother

NP

c. early 1867

Testimony to Bushnell Church

My heart yearns over the church at Bushnell. There is a work to be done there. There is material there to make a good church if they will all come into working order. There needs to be considerable done to remove the rough edges and to fit them to work harmoniously. It has hitherto been the case that when one or two feel the necessity of arousing and standing unitedly and more firmly upon the elevated platform of truth, a portion will not arise. They feel within them a spirit to rebel against being urged. A stubborn spirit comes upon some. They don't want to be hurried, and when they should help they hinder. Some will not submit to the planing knife of God. When it passes over them and the uneven surface is disturbed they complain of too close and severe work and wish to get out of God's workshop where their defects may remain undisturbed. They seem to be asleep as to their condition, that their only hope is to remain where the defects in their Christian character will be seen and remedied.

Some are indulging lustful appetite, which wars against the soul and proves a constant drawback, a hindrance to their spiritual advancement. They bear an accusing conscience constantly and are prepared, if straight truths are talked, to be hit, and then grieve over the matter and feel as though things had been said purposely to hit them. If such would not be hurt they must get out of the way, for the car of truth must roll on. They must reform that the arrows of truth may pass harmlessly by them. But while they indulge in errors, cherish idols,

and do not abstain from fleshly lusts which war against the soul, they make themselves marks for the arrows of truth to hit, and if truth is spoken at all they must be hit.

Satan tells some that they cannot reform, that health would be sacrificed if they gave up their idols—tobacco, their tea, coffee, and flesh meats. The change even from an unhealthful, stimulating diet to a healthful, unstimulating diet would for a time make them feel worse. Some have so benumbed the fine sensibilities of nature that it would require a little time for nature to recover from the abuse which she has been made to suffer through the introduction into the system of a false stimulus which has had the influence to depress and weaken her powers. But give nature a little time and she will again rally and perform her part nobly and well. These idols are destructive to health, and have a benumbing influence upon the brain, making it impossible to appreciate eternal truth.

“Fleshly lusts, which war against the soul” [1 Peter 2:11]—here is the battle with many. Will they abstain from these indulgences which weaken physical and mental force? If they do not they cannot have eternal life. They lose confidence in themselves, sacrifice their Godlike manhood, their noble moral independence, and are slaves to a hurtful, low, degrading habit. When, in the fear of God, relying upon Him for strength, they abstain from fleshly lusts, then can they advance, and not before. They may try to carry these things along but in doing so they are constantly strengthening fleshly lust which is weakening the health and spiritual growth of the soul.

Again God requires of parents at Bushnell to realize their obligation to their children and in the fear of God control their own appetites and then teach self-denial and self-control to their children, and command their household after them lest the sin which rested upon Eli rest upon them. Children are not disciplined as they should be. There is a work for parents to do. Their children should be instructed by precept and example.

There can be a work done in Bushnell if all who have embraced the Sabbath live up to the light which they have received. Do such realize that they are the lights which God has placed in Bushnell, that to their friends and neighbors they will be a savor of life unto life, or of death unto death? “Ye are the light of the world.” [Matthew 5:14.] Let your light so shine that men by seeing your good works will be led to glorify our Father who is in heaven.

There are souls to be saved in and about Bushnell; and yet Satan is holding some as slaves to prevent them from doing the work God has assigned them. What use are they making of the talents God has entrusted to them? Said the angel, “God will require of every one of you His own with usury.” Where is the improvement you have made upon the talents? God grant that you may arouse, that your influence may tell, may be saving upon the community around. This is just what Satan is determined to hinder. He opposes the advance of every soul. He does not mean that they shall become Christ’s followers. Your course of action will tell whether you are gathering with Christ or scattering abroad.

God calls upon the church in Bushnell to awake, arise, and elevate the standard or their light will be turned to darkness. The Christian warfare is not child's play, to be fought at will and let alone at pleasure. It is a reality. Satan and his angels will oppose every step of advance. Whosoever would win must fight. There are no idlers in this warfare, no spectators. It is to conquer or be conquered. What will you do? I have now written you as fully as I can what has been presented before me. God help you to see it, to feel it. Watch and pray lest that day come upon you as a thief.

Lt 23, 1867

Smith, Harriet; Amadon, Martha; Cornell, Cornelia

Wright, Michigan

Dear Sisters Harriet [Smith], Martha [Amadon], and Cornelia [Cornell]:

I wish you to purchase for me [some] empress cloth, dark brown or some suitable color, and make me [a] dress sack and loose pants just like Sister Lay's. You may get the cloth I mentioned, or any other suitable material and color as your judgment may decide, and make me up a model short dress. I do not think the dress I have [is] proper to stand before a large congregation to represent the short dress; just the kind of dress in style and material will be imitated by others. I would not ask you [to] do this work. Hire it done if you can, but see that it is done just right. I want a model dress. The pants pattern that I had at Martha's and brought home is the pattern to cut from. My dress pattern, I think, is in the kitchen closet. Look for it yourself. You will find it without difficulty. Please get me one dozen buttons with eyelets in them to put on shirt of James.

I have spoken to the people here eleven times with freedom. Today has been a hard day with me. I have read forty-seven pages of reproof to different ones, and it has almost used me up. James talked yesterday forenoon [for] one hour with great clearness; this forenoon [for] two hours. He feels the burden of the work as he never has before since his illness. I shall keep him out just as long as I can, for he is improving; seems much as he used to do. I labored speaking to the people one hour and three quarters yesterday afternoon, and there was deep feeling in the meeting. Such testimonies as I have had to bear today have told upon my strength more than all the labor I have hitherto performed.

Please get that dress up, if you can, and send it [so] that I can have it next Sabbath. I want the two cotton flannel suits, mentioned in my letter to Jenny—one for Willie and one for me. Send James' black ribbed pants that he wore last winter. Also Willie's slippers. Send James' summer draditary coat. I would give a good price for a neat, suitable coat for James to wear in meeting, but suppose it [is] impossible to obtain one. If that box has come from Adams Center, I would like a couple of pairs of socks sent. I have not [yet] had time to knit any, and James is about destitute. Please send Willie's everyday pants; put in Willie's geography. I want my pants made loose like Sister Lay's. If there was a dress maker I could trust, I would employ one here, but

there is not. You can get the length from the black ladies cloth—about six inches shorter than that. Send James' new boots that I bought in Conn. And if the paper and envelopes I sent for have not been sent, send them. Get me Edward's book for Willie to read, and get me one or two of the new books in the office that he has not had, and send [them] for him to read.

God has blessed our labors in this place and I believe we are in the way of our duty. The dress question I make as important as the diet, and I must represent it just right. Don't put my pocket so high or so much [in] front as in my short dress last made. Don't stand for price; get a good thing just right. Send these things by express to Berlin, Ott., c/o., Eld. James White.

I have a rabbit skin either up in the open chamber in a pillow case or in that closet in [the] kitchen below. I have a faint recollection of bringing it from the chamber but do not remember distinctly.

If that little gold watch is not disposed of, please send it to me in express package for me to use until mine can be repaired. Mine [is] all broken down—cover off and crystal broken. We have had an express invitation to go to Greenville and make it our home at Bro. Maynard's. We shall do so when our duty is done here. Love to all our interested friends. Write us a letter we shall be very glad to hear from you.

Ellen G. White

Interest yourself to get some books for Willie. He is so lonesome and no books at all for him to read. I can't spare him, for he must wait on his father while I write. I wish while Edson is at home Uriah and George and Myron will manifest an interest in him and labor for his salvation. I have been writing him earnest importuning letters. It may be now a good time for him to reflect and make a start.

Ellen G. White

Jenny, no need to send the plaid flannel as I have purchased cloth for shirts for James.