

Ellen G. White 1868 Letters

Lt 1, 1868

Maynard, Brother and Sister

Pilot Grove, Iowa

October 1, 1868

Dear Brother and Sister Maynard:

I have just sent a letter to Sister Stickney. I wrote it in Fulton Depot and was very weary. I forgot some things I had ought to have mentioned. I wish them to use the summer cabbage. If you have none, do the same.

I am anxious to have all the tomatoes put up I can have. I would cheerfully pay a girl a week's labor to put up these things for me if I could obtain one. James thinks so much of tomatoes and we all are very fond of them. I have written to Sister Stickney and no doubt she will do all she can, but happened to think of a girl to get a week to help, if you could find one. Perhaps it would be well to suggest to Sister Stickney to improve the chance she has in making what butter she can from the milk. Economy is the battle with them. They may not be deficient in this quality, but it is a scarce article.

What about the house? Is all right there? Is it shut up? Please write to Battle Creek. We have taken back the six acres of land, and a building is being erected for us. We found the Institute could not pay us. They had the lumber and the land. We therefore build and let them pay in this way. There seemed to be no place for us to locate. Everything about B.C. was up very high.

Our meeting to Clyde, Whiteside County was a good, solemn meeting. Our labor was for the church. Many seemed aroused and covenanted to seek first the kingdom of heaven and His righteousness (Matthew 6:33), and believe God that He would add all things that they needed. Many confessions were made with tears and brokenness of heart.

Brother and Sister King are enjoying themselves well. She begins to understand what the inconvenience of traveling amounts to in a small degree. She finds her clothes get worn. She is doing well; is very good company, I think; makes every effort to be agreeable and succeeds admirably.

We think of our home and of your family quite frequently. It would be our choice to abide in Greenville, but I think at present duty points our course to Battle Creek. May the Lord give us wisdom and strength to do all the work He has for us to perform. Please encourage Brother and Sister Stickney all you can. They will no doubt feel lonely in our absence. When you will see us again, we know not, but God grant that you may be blessed and His prospering hand may

attend you in all your peculiar trials and afflictions. God is good. Believe in Him; trust in Him, love Him, and then you will enjoy the light of His countenance. Be of good courage; talk faith; talk hope.

Much love to you all, especially the children who have been ever ready to wait on us. I hope these children will love the Lord. Mary Ann and Marillia are not too young to seek to be Christians. Marillia, I have noticed that you esteem yourself too highly. You think that you are bright and smart. We do not deny that this is the case, but we have noticed that you love to be observed, to be noticed, and that you are set to have your own way, are not as yielding and accommodating as a little girl like you should be to your brothers and sisters.

Now dear child, these traits in your character, unless overcome, will make you unlovely and disagreeable. The Lord will not be pleased with you. You have a pride of yourself which is growing like a rank weed, sending forth a disagreeable order, crowding out the precious graces of humility and love. This bad weed makes you selfish and pert. Cherish love and root out this weed of rank growth which threatens to destroy every good thing. Be meek and not willful, but obedient and obliging to all. Then you will be loved by all, and what is to be valued more than anything else, Jesus will love you.

In haste.

P.S. We are at Brother Nicola's. They are well as usual. The children are very busy doing their part. They are helpful little bodies. My husband and self are suffering with bad colds. We labored very hard at Clyde. Only today rest.

Lt 1a, 1868

White, J. E.

Greenville, Michigan

January 19, 1868

Dear Son Edson:

We arrived at Brother Howe's all safe, about eight o'clock. At noon stopped at Vermontville. Called for a room and spread our dinner upon the table and enjoyed our meal. Tell Martha the lunch was excellent. We engaged in conversation with the landlady. She was very sociable. Learned that she came from Roosevelt, New York. Was well acquainted with our people there. Had attended our meetings. I did want some books to distribute, but had not one.

We became quite cold about dark, and had yet to go twelve miles. Stopped at Linglinger's, about a mile out of the way, to warm. He was overjoyed to see us. When we left he gave me five cakes of maple sugar, about twelve pounds in all.

We found a houseful at Brother Howe's. Clorinda was there, with her husband, and little three-year-old Elsa, her babe and adopted daughter, beside the regiment of children, of young ones of Brother Howe's. We met Brother and Sister Sawyer at this place. We were exceedingly weary. I had not felt well through the day. My head troubles me much.

Early next morning we started for Ionia. Tarried at Brother Olmstead's to take dinner. Met a hearty reception from them. Got to our own home about four o'clock, and in one hour teams drove up from Wright. Quite a number were out from Wright.

Our meetings were good. Twelve children started to serve the Lord. Among them was Franklin Davis. He seemed broken and made humble confessions. Johnny Cranson came forward without much urging. All spoke with deep feeling. It was quite an affecting scene. We could not labor much. I was so feeble, but I spoke twice with freedom. There were quite a number from Bushnell, Orleans, Orange, and Wright. The blessing of the Lord attended these meetings.

Last night I attended meeting. Had a bed prepared on the seat, from a buffalo robe and cushion, and lay down all through the meeting. It was a conference meeting. I had especial labor for Gravel and Noyce and wife. Gravel made quite a fuss, but last night walked to the meeting and made quite an humble confession. Next week shall go to Wright.

Edson, I wish you would ask George to inquire in meeting if anyone has a book titled, The Martyrs of Spain, and another, Sanford and Mertin. Both were presented us by Brother Andrews. The first was mine, the last Willie's. If they have any books belonging to me, have them bring them in.

Edson, I hope you will, while attending school, watch and pray. Maintain a close walk with God. Be circumspect in your words and actions. I will send you a few lines as often as I can. Be true to your profession, and may the Lord bless you. In love from your Mother.

P.S. Preserve the things you have towards keeping house for yourself. My sewing machine table was not brought from Brother Lunt's. I am sorry, for I want it. That soapstone griddle, send by Brother Loughborough if he can bring it. If the table can be brought, have that come also.

Send the books mentioned by Brother Loughborough.

Mother.

Lt 2, 1868

White, J. E.

Greenville, Michigan

January 29, 1868

Dear Son Edson:

I have time to write you but a few lines. You say you need drawers. If so, let me know. If those knit ones do not fit, write me and I will the first opportunity send you the drawers you need. You did not mention the stockings I sent you. I sent you three pairs. I hope you will get them, for they will be just what you need.

We returned from Wright Monday. Sabbath the house was filled. Sunday all the people could not get in and several sleigh loads drove away. I think that those who have been hesitating about having a new meetinghouse will cease their objections now.

Our meetings were most solemn. Several started to serve the Lord. The husband of Sister Perkins, also a young man by the name of Frost, came forward for prayers. Brother Hall's wife attended the course of meetings right through. If we had not had appointments ahead should have remained two or three weeks holding meetings right along.

Many bought books and are reading, investigating. I never saw better attention. The angel of God seems to be impressing hearts with the truth. A great and solemn work is before us. I did not have time to visit Brother McDearmon's. Met them in meeting. Only spoke to them several times. Their Emma is, I think, the best girl in Wright.

I hope, Edson, the kingdom of heaven and His righteousness will be the first with you. Maintain a Godly walk.

I was a little surprised at your expenses. I think sometimes you will never be qualified to manage business at all yourself, for you do not show wisdom and judgment in any of your management in anything you engage in. You are hopeful and lay large plans, spread yourself as though doing a big thing, imagine you want everything an experienced workman intending to engage in and carry on a large business would want, buy everything you think there is the least possibility of your ever needing, and then have all on your hands at last, a drug and in debt for the same. What is ever going to teach you, I don't know! My courage and hope for your succeeding in any business is very faint. Somebody at least will have to do all the managing. You have, it is true, a few years before you are of age. What character you may develop in that time remains to be seen.

When you were in debt and you knew it, how could you, Edson, rush on, take painting lessons and this, that and the other? I am heartily sick of all this. I think if ever you are to manifest judgment and prudence it is time to begin. How are you, with your present disposition to scatter means, preparing to take care of anyone but yourself, and you don't begin to do that. At your present slow rate of learning you show by your management to everybody that you would never make an economical helper anywhere, and that you would never accumulate enough to warrant you to have a wife. Think you any woman would link her destiny with yours when you had plainly shown you could not even manage yourself and pay your own expenses? Let me tell you, Edson, there are enough that understand your prodigal habits so well they would not suffer a fine young girl to be any way deceived and give her affections to you when your own course of life in regard to the management of business shows you have twenty outgoes where

you have one income. I do not write this to discourage you by any means, but I write that you may now stop and reflect, and make up your mind whether you are going to put on a man's judgment or be as changeable as the wind, with no fixed purpose of your own. It is time for you to change now. Turn a square corner and realize there is no virtue in your being benevolent when that means given all comes from another. Husband your means. Why things look so discouraging is you got into debt while I was writing earnestly to have you keep out of debt. I am troubled, troubled. Your fruits in the future alone will give me surety that you are a changed boy in regard to the expenditure of means.

Your Mother.

Write immediately.

Lt 3, 1868

White, J. E.

Greenbush, Michigan

February 11, 1868

Dear Son Edson:

I have an opportunity to send this to the St. Johns' Post Office and I improve the moments to write a few lines in just ten minutes, while Brother Levy is waiting. My health is better than it was a few days since. We received your letter before leaving Greenville. Write as often as you can.

We had a large hall well filled with people last Sabbath and first day. I spoke to the people twice Sabbath and Sunday afternoon. We hope to see good results from this meeting. Our work in Alma is not yet done. We return to our labors there in three weeks from last Sabbath. They need much done for them in that place. They have not informed themselves, and the result is they are far behind.

Monday we visited Sister Jeffrey. Found her sick upon her back. I entreated her just as soon as she was able to have them take her to the Health Institute. I expect she will come. We came here last evening. Found Sister Levy sick. The people fail to come right up to the mark upon eating and drinking, but more especially upon working. People worry and work and gratify the taste and eat pepper, spice and meat and then are sick. Oh, dear! What will move them to act out the truths they have heard?

Edson, be of good courage. Live for God. Be determined to be a thorough Christian, thoroughly converted to the truths. Give yourself unreservedly to God. I felt sad to read about the sleigh ride. There have been so many such incidents in your experience, and how could a sleigh ride cost you 70 cents? Do tell me? Did you settle the entire cost? Keep out of sleigh rides. I think you have variety enough without them. If not, if you want exercise to increase physical

strength, apportion to yourself wood to split every day. Work ten minutes each day or half an hour on the woodpile. Let industry characterize all your acts.

You are so given to love pleasure that you are seduced away from your duty and in this way violate your own conscience. Be true to yourself. Be true to your God. Be true to your parents. Watch and pray always lest ye enter into temptation.

I felt sad to learn that Ella had a tumor which will make her a terrible sufferer for life. Poor Ella, must she drink of affliction's cup? Must she be a lifelong sufferer? This should cause you to have deep sympathy for Ella. Let your influence over her be for good which shall lead her near to God instead of farther from God.

May the Lord stablish, strengthen, settle you.

Good bye,

Your Mother.

Lt 4, 1868

White, W. C.

Tittabawassee, Michigan

February 17, 1868

Dear Son Willie:

Our meetings have been very interesting in this place. The people are all young in the truth but wholehearted, noble, enterprising, interested to hear. They take books at a great rate. They have built them a very nice meetinghouse.

Sabbath your father spoke in the morning; your mother in the afternoon; Brother Andrews in the evening. We did not get to rest before 11 o'clock. Sunday the house was well filled—the largest turnout there has ever been in this place. Your father spoke in the forenoon with freedom upon the Law and the Gospel. The people thought they never had the Sabbath made so plain. One man who had once been a preacher, who has embraced the Sabbath, said he would give \$10 to have the discourse printed [so] that he could distribute a few copies for opposers to read.

Your mother spoke in the afternoon with freedom but in weakness. Earnest attention was given. The deepest interest manifested. Your father then followed me with a few words of exhortation, inviting all who wished to be Christians to come forward. Twenty-one came forward,—women grown, young women and children. We had a most interesting season of prayer. In the evening, the meeting increased in interest. The people persuaded us to remain with them several days this week. No meeting today; one this evening, three meetings Tuesday, and three Wednesday. May God give me strength.

Willie, I dreamed of talking with you last night and telling you that your hens were too closely confined. That they must have sunlight, air and room to exercise in, then they will be healthy; and if you give them gravel, will lay even in cold weather. You let them out and they seemed so happy, so contented, and went to laying and you brought in several eggs. "There, Willie," said I, "see what pure air, sunlight, and exercise will do?" The cow, Willie, must have the same treatment.

Willie, my dear boy, we hope you will trust in the Lord. Be of good courage; pray for the Lord to bless and strengthen you. He will hear your prayer. He will answer your petitions.

Much love to Sister Julia and Brother John. The Lord bless you all.

From your Mother.

In much love.

Write to us at St. Charles.

Lt 5, 1868

White, J. E.

Watrousville, Michigan

February 27, 1868

Dear Son Edson:

We came sixteen miles from Tuscola to this place today. It has snowed all day. Last night six inches of snow fell. We see so much work to be done we know not how to attend to it all. Calls for help come in from every direction. We see the work of God as we pass from place to place. We could not have better attention from those who come to hear. Last Sunday afternoon between twenty and thirty came forward for prayers. Monday was stormy and yet we held a meeting, but many were attending a funeral of a Sabbathkeeper at Watrousville. Brother Andrews gave a discourse upon the occasion. Many were so situated they could not move forward in baptism. One young man alone went forward, about your age. He was convicted and arose in the congregation and stated he wanted to be a Christian. He is an excellent young man.

We have come back from St. Charles to finish our work here. We hope to see many souls turning with full purpose of heart to the Lord. This is a great field.

We left home to be gone only two weeks. At Alma, brethren from Tittabawassee urged us to visit them before sleighing broke up, for a river divided the town. If there was a thaw it would be impossible for a part of the church to attend the meetings. We at last consented to go. Then came the brethren from Watrousville, Vassar, and Tuscola. Brother Spooner came with a splendid team to take us right along to Tuscola. But the work was not done at Tittabawassee

and they had to go home without us. We held twelve meetings in that place with excellent success. Fifteen were baptized.

Sister Baley, who spent some time at the Institute, had a husband, a lawyer and justice of the peace. He there decided to obey the truth, bore his testimony to that effect. Left his business, came twelve miles, attended meetings daytimes and evenings, was there Tuesday all day. His daughter, a young woman, also made a start, was baptized. Her father said he had not better be baptized then, for he had a work to do [to] straighten up the past. He had been a scheming lawyer and he must do a work to undo many things in the past before he was fit to go into the water. May the Lord help him to make every wrong right and do up his work faithfully and well. The judgment will test every man's work.

Two brothers, whose wives kept the Sabbath, had not united with those who kept the Sabbath. But at this meeting they both enlisted in the army of the Lord. We pled long for them until they would; then the children of Brother Whitman, three of their sons,—one your age, two younger. They all came forward at last,—the fathers and mothers pleading and entreating the children. These children were baptized with the father, except one. I will not relate particulars, for I should exhaust my strength.

There is a subject that bears with some weight upon my mind which I will mention. I have frequently asked myself what could you have done with so much money. Edson, I am answered in a dream, you are not a health reformer in principle. You do not live up to the light God has given and while you neglect one ray of light that the Lord has graciously permitted to shine upon your pathway, you will be in darkness. When you boarded yourself, did not you spend money for nuts, candies and hurtful things and eat these between meals and at any time? I concluded that your frequent headaches were caused by the indulgence of your appetite. You gratified the taste to the injury of the stomach and the result was jaundice and the loss of time to the amount of six weeks. Listen to the words of Christ, "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

If you take a course which brings debility, beclouds the sensitive nerves of the brain, you cannot render to God perfect service. You cannot glorify Him upon the earth. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" concerning you. [Romans 12:1, 2.] How desirable to be in a condition where you can prove in your own experience the good, the acceptable will of God. Conformity to the world can never bring this desired knowledge; to be transformed is the condition of obtaining this blessing.

Abstain from flesh lusts which war against the soul. The gratification of appetite so benumbs the brain that spiritual things are not discerned.

My son, you have the privilege of gaining great victories. Subdue your lustful appetite.

I am willing you should go and see Grandfather whenever it will not interfere with your studies and with the strict observance of the Sabbath. But, dear son, I have been thinking that to take dinner with your grandparents was not the best, especially on the Sabbath. They do not prepare food in a manner I would like to have you eat. I fear that like the Israelites, appetite controls reason and you lust after the flesh pots of Egypt. Edson, if you choose to take your dinners [on] Sabbath [at] Grandpa's because you can eat that food which God has said was not the best for health, to gratify depraved appetite, be assured you will not retain the blessing of God or health. God will not bless you in departing from the light He has given and choosing to follow the imagination of your own heart.

Edson, God is a searcher of the heart. All our purposes and motives are revealed and naked to the gaze of heavenly angels and His own sight. Every departure from the light He has given is recorded, and these deviations will hinder the growth in grace and heavenly knowledge, will prevent being partakers of the divine nature, not having escaped the corruption that is in the world through lust.

Edson, do you know that I have serious fears of your being an overcomer. You possess too much love for self-gratification and at the same time your undertakings are marked with a lack of thoroughness. You are not persevering, steady to your purpose, firm, established, settled. You have not power to resist temptation. I fear you will leave matters unfinished in the working out of your salvation with fear and trembling. Edson, study not your appetite, but how you can show yourself approved unto God, a workman that needeth not to be ashamed. Edson, do not your grandparents use pork and meat, mince pies, and etc.? I must insist that while we pay your board, you be regular at your meals for your physical and moral health.

I beg of you to read in Volume Four, of Spiritual Gifts, what the Lord has been pleased to communicate to your mother. Read Spiritual Gifts, Volume Three, and all. Read How to Live. Don't deceive your own soul, be true to your own convictions of duty, true to your own soul. "Be not deceived, God is not mocked." [Galatians 6:7.] The Lord requires your affections. Says Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

Oh, Edson, I fear for you. I do not feel that you are doing all God requires of you to perfect holiness in His fear. In regard to school, remain at the school [where] you are until you cease attending school. Encourage stability of mind, overcome your disposition to change, to be fitful. Begin with your appetite, bring that in subjection. Control yourself in every respect as you regard your salvation. Don't prove to be void of principle.

Do you believe the light God has given? If you do, act up to the light given; don't take lenity from anyone in Battle Creek who does not restrain their appetite. If their profession is as high as heaven, yet if they choose to gratify themselves contrary to the will of God, it will not lessen

your sin in so doing one jot. You can be a boy of brilliant intellect if you have your habits all in accordance with health and walk in the path of righteousness.

Your father says, Where are those letters you had of his? Why don't you send them? Several have written inquiring why no notice was taken of the letters and money sent, while some have been noticed. They have not seen them mentioned. We have had no letter from you for some time.

In love,

Your mother.

P.S. Edson, I recommend to you to get Spiritual Gifts, read them a portion aloud in the family every night. Brother Andrews puts many to blush. He rises in the morning at four o'clock. Reads several chapters in Spiritual Gifts and in the Bible. If he needs to read and reread Spiritual Gifts and the Bible to become familiar with the contents, some others ought to be as diligent in reading them.

Lt 6, 1868

White, J. E.

Tuscola, Michigan

March 2, 1868

My Dear Son Edson:

I am much exhausted today after our labors among the people; therefore you must not expect a lengthy letter. We expected at this time to be at St. Charles. We started early this morning, at half past six. We rode five miles and we all suffered. Brother Griggs volunteered to take his team and take us to Tuscola. Sister Griggs accompanied her husband. She had a boy about eleven months old which she took with her.

This ride was tedious. The wind blew fiercely and the snow was blown about by the wind [so] that we could not see the road. We decided we must all suffer; especially the child was in danger. We decided to turn back. In doing this we faced the wind and I think we should have frozen had we not used the bed blankets and got down in the bottom of the sleigh, our back to the wind.

We were glad enough to get within shelter of Brother Spooner's comfortable home.

The day we sent the letters to you from Watrousville, we had a very solemn meeting in the evening. Had a very plain, pointed testimony for one, Dr. Denis. He flattered some, but saw that it would do no good and quieted down. He had prevaricated, acted dishonestly and overreached. Next morning we rode sixteen miles to Brother Spooner's. Sabbath we went two miles to Tuscola. Your father spoke in the forenoon. At noon, stepped into Brother Palmer's a

few rods away, and had a foot bath prepared for your father, and his lunch. I chose to leave my eating until after I had spoken. The house was well filled. I spoke for two hours upon the tongue, the conversation.

After I had ceased speaking, your father said those who wished to go could do so, we were going to have a conference meeting. While this was going on, I ran out into Brother Palmer's and ate an apple and graham biscuit and hurried back to the schoolhouse. I then spoke to several, relating testimony I had for them. Spoke one hour comforting some, reproving others, but the testimony was more especially to impress upon those particularly in fault the sin of hasty speaking, jesting, joking, laughing. All this was wrong and detrimental to their growth in grace. Some felt exceedingly tried, especially Sister Doud. She came to see me in the morning accompanied by her husband. She was crying and said to me, "You have killed me, you have killed me clean off. You have killed me." Said I, That is just what I hoped the message I bore would do. I found their greatest difficulty was that the testimony was given before others, that if I had sent it to them alone, it would have been received all right. Pride was hurt, pride was wounded terribly. We talked awhile, and they both cooled down wonderfully and said they felt differently.

Brother Doud accused me of violating Scripture by not telling the fault between them and we alone. We told him this Scripture did not touch the case; there was no trespass here against me; that the case before us was one of them that had been mentioned by the apostles, those who sin reprove before all, that others may fear. You may judge this storm did not help us any in the preparation for the meeting. When we entered the schoolhouse, we found the people nearly all assembled; about one hundred forty were present.

Your father wished me to speak in the forenoon. As I laid off my cloak, Brother Miller came and said I was invited to speak in the afternoon in the Methodist meetinghouse, which had been dedicated a few days [before]. Your father spoke with great clearness upon the law and gospel. There was the very best attention. I have never heard anyone handle the subject as your father, in such a clear, convincing manner. After this discourse, we took a few mouthfuls and entered the Methodist meetinghouse, [which was] crowded full. Twenty stood, because there were no seats. I spoke from these words, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul, etc." [Matthew 22:37.] I brought in the life, trial, crucifixion, death, resurrection, ascension and second coming of Christ. The Methodist minister and his people were all present. I had freedom in speaking, although there were no arrangements made to lower the windows and the house was very much heated and the stove smoked. I spoke about one hour and half. The people gave the very best possible attention. After I sat down, your father spoke a few minutes and closed the meeting. I was surprised to learn that the Methodist minister spoke from this text in the forenoon. The people wondered how I came to speak upon the very text. One of the wealthiest and most influential men in town inquired who had informed Mrs. White that the minister received ideas that he had never thought of before and thought he would learn something. Your father's discourse was the subject of

conversation everywhere. The general impression was, no one could get away from the conclusion that the Sabbath was binding.

We returned to Brother Spooner's wearied exceedingly. We longed for rest, but found we could not have it. About one dozen young sisters and older brethren and sisters filed into the sleighs and we had a houseful.

Martha Harrison has been almost ensnared by Satan. She is a fine girl, has excellent talents, but has been engaged to an unbeliever. Her parents have opposed her, but not bitterly, have tried persuasion and flattery. She is a musician and has played the organ for the churches. We have labored hard for her and at length she arose in our meetings. When I was pleading with her to choose Christ or the world, she arose with her lover present and boldly declared, "I choose Christ." As I spoke in the Methodist house, her father, mother and lover were present and she introduced her parents to us and they urged us to go to their home and spend the night. We declined, for we were too weary to visit. After Martha returned home, said she, "Oh, I so much wish to go to Brother Spooner's to meet Brother and Sister White once more." Her father came in and said, "Martha, your wish has been granted. Brother Miller's sleigh is here for you." Brother Miller had taken pains to go four miles to bring Martha and one or two more who were desirous to come. We found Martha assembled with quite a large number gathered together. We conversed and then had a conference meeting, engaging in solemn, earnest prayer. It was truly pleasing to hear Sister Martha confess to God in prayer how she had strayed away from the fold and how grateful she was for the labors of God's servants to admonish, encourage, and instruct in the way of salvation. It was refreshing to all to see Martha coming back with confession and prayer. There was still another case.

Sister Sturges [was] placed in discouraging circumstances, her friends opposed and spiritualists, and they have been laying a snare for this poor child, Carrie, to marry her to a doubtful spiritualist old enough to be her father. Our coming has been opportune to break up two of these fatal snares and rescue souls from the grasp of Satan.

Our interview and labors for this people are now closed. Oh, God grant that we may see some fruit of our labors in the future more than we now see.

Martha Harrison's father is a wealthy merchant; therefore her danger is greater than many in more humble circumstances. Flattered, caressed, by those who would lead her from the side of Christ and from unpopular truth. Just as soon as the meetings closed at Vassar, she returned six miles to her home and a sleigh was waiting to take her twelve miles to a Methodist protracted meeting. But she told her father if Brother and Sister White came, he must come for her. True to his promise, he went for his daughter and we feel that Martha will now be fortified. She said she had never counted the cost before, never had been tested by the truth before. She had a terrible struggle. It was surely a death to the world.

Oh, what a work we are engaged in, the destiny of souls in our hands. What a responsibility! Who is sufficient for these things?

Edson, my son, I implore you to give all to God, make no reservation, dedicate yourself to God, obtain an experience in the things of God. In this you are deficient greatly. Oh, let not your lack of thoroughness be carried into your religious experience. If it is, you will fail of heaven. Be true to your own soul, make thorough work for eternity. Break your heart in pieces. Don't try to save self one particle, let self die.

Now, Edson, in your studies be thorough, make the most of your time. Let your music lie pretty much still. A few weeks more is all we feel it is duty to give you of education. You must bear your own weight and learn economy and steadiness of purpose. Be industrious, have stick-to-itiveness, don't be fluctuating. I am interested deeply for you.

Your mother.

Tomorrow, if not too severe, we go to St. Charles. The next day to Green Bush. The next to Battle Creek. Hope to hear from you there.

Your mother.

Lt 7, 1868

White, J. E.

Greenville, Montcalm County, Michigan

March 8, 1868

[To Edson:]

Let me know, Edson, just how your clothing is. I design getting you shirts made for summer.

Your father has helped Brother Corliss in the woods today, chopping and loading on wood and driving the team. We are designing now to remain at home several weeks and write. I shall get out another testimony immediately. I do an immense sight of writing. We miss Brother Andrews very much.

We hope you, my son, will be blest with health and strength and will be faithful in the Lord. Adorn your profession. In Jesus you will find help and strength. But if you do not feel your need of help and do not hunger and thirst for righteousness, you will not be filled. It is to the hungering, thirsting soul Jesus reveals Himself as One in whom all fullness dwells. In Him is no darkness at all. Open the door of your heart wide for the entrance of your Saviour. Carry all your perplexities, your griefs, your burdens, to Jesus in prayer. Oh, do not make religion a mere matter of form—of outward show. Set the heart in order; out of it are the issues of life. We pray for you, Edson, but sometimes we have many fears. My dreams are not of that nature in regard to you, I wish they were. You must seek for purity of heart and thought. Don't let your mind be occupied with thinking of the girls. Let not an impure thought lodge in your mind one moment.

Troublous times are before us. You may yet be tested—your faith tried. Commotions in the nation will bring such scenes in the world as we have heretofore been strangers to. Oh, Edson, rest not short of a deep and thorough experience in the things of God. This is my prayer, concerning you.

Your mother.

Lt 8, 1868

White, J. E.

Greenville, Montcalm County, Michigan

March 9, 1868

Dear Son Edson:

We are at home again. We are thankful for this. Thursday we rode sixty miles. The snow was very deep, in many places nearly as high as the houses. While [we were] trying to get the sleigh over a fallen tree, the reach [coupling pole] broke and we were down. We had to get out in the deep snow, unload the sleigh, and lift the box off the runners. A man came along in the woods just then and helped us toggle up the sleigh. We lashed it together with straps and went on. We stood in the snow more than half an hour.

Previous to this, about ten o'clock, it commenced snowing and snow continued to fall until twelve. Large flakes coming very fast! We never saw it on this wise before. Inches of snow were piled upon us and around us in the sleigh. To make it still more uncomfortable the rain began to come. But we rode on, every hour bringing us nearer home, and we were glad to lessen the distance.

When within four miles of home we were so unfortunate as to enter upon a road open for several miles but entirely blocked up and impassable at the other end. The horses went up to their backs in drifts. We feared their getting down. After passing through fields we were told there was no possibility of getting through, and had to go back. As we passed over drifts we got out, lightened the sleigh, and again plowed through the snow, while it was steadily raining. After this we had no very special difficulties.

We arrived home about dark. Corliss had watched for us all day and had sadly given up our coming. We felt glad to step into our own house. We found letters from you and from many others. You must write us often.

In regard to Brother Bell's school, I know not. Write us more definitely terms and studies.

I advise you above everything to control your appetite. You have a voracious appetite and are not particular about letting everything alone between meals. Your headache arises more from a violation of nature's laws in eating than from any other cause. I shall have no fear of your head

if you eat and exercise as you should and observe regularity in all your habits. You must not allow yourself to be a creature of impulse. You should reason from cause to effect. If you indulge appetite without considering the result, you must pay the penalty for all such indiscretion.

Apply yourself closely to that which you undertake. Don't be fitful and changeable, engaging heartily and zealously in a new thing, tiring of it, and then entering into something else new. No settled purpose! Let your music be a secondary thing. It is an education you are after now. Obtain that, and don't use precious time upon the instrument which should be devoted to study. Remember that you must qualify yourself to support yourself. Bear your own weight and lay up something to start yourself in business. To this end labor. But if you expect the blessing of the Lord to attend your efforts, seek purity, holiness, humility. Order your life and conversation so that God will bless you and we shall be satisfied. Don't be superficial here.

Acquaint yourself with the Bible. Read Spiritual Gifts through carefully, candidly, prayerfully. Take heed to the instructions, reproof, warnings, and let your high aim be the glory of God. Consecrate yourself to God. Dig deep with solemnity. Closely search your own heart. Drag out every cherished idol, every detestable thing and put it from you. Inquire for those books I wrote you about. Inquire in meeting for Martyrs of Spain, Sanford and Merton, and if anyone has any books of ours let them return them.

In much love.

They are waiting for me. Write.

Lt 9, 1868

Clarke, Joseph

Dear Brother Clarke:

While at Lovett's Grove, I was shown some individual cases. I saw that you and your Brother John should improve the talents committed to you, for God would soon require what He has lent you with usury. I saw that fireside preachers were needed: I was shown that as individuals are investigating the evidences of our position, they can be much helped by your visiting them in their family, praying with them, and imparting instruction to them from the Word of God.

There are many ways in which our different talents can be improved. I was shown, Brother Clarke, that it was not duty for you to give to others your property; much of your time, I was shown, would be occupied in writing, and improving opportunities of doing good to others, by leading them to the truth.

There are others who have property, and if they are faithful stewards, will distribute as God has prospered them; and they will act their part in the work of God.

I saw that God had wrought for you in your neighborhood. I saw that Brother Van Gorder should take a fearless, straight-forward course, settle deep into the work of God; I saw that there had been a little shrinking and fearfulness on his part to advocate his faith, boldly declare the truth. If you do not gain any to the faith, you will not lose ground, your own soul will be strengthened.

Every talent, I saw, must be improved. You should possess deep humility of soul, and work, work, while the day lasts. Move understandingly, move cautiously, and then your work will not need to be repented of.

In love.

Lt 10, 1868

White, J. E.

Greenville, Montcalm County, Michigan

March 22, 1868

Dear Son Edson:

We received your last letters but not the ones from the brethren who sent means to your father. Please state if you know who these letters were from that we may give them credit. We have not fully considered your letters that we can now answer them, but we think best for you to begin to teach next winter. You will be qualifying yourself by teaching and will be putting into practical use the knowledge you already have. We have a strong desire that you should be forming a character for heaven. You are not prepared to live in this world and act the part here heaven has assigned you until you have a right interest and firm hold of the better world.

We do not forget to pray for you. We trust you will be strengthened, stablished, rooted, grounded and built upon the faith.

Dr. Lay leaves today for Orleans. On the morrow goes to Ionia to take the cars.

We had but few out to meeting yesterday, but we had a good, precious, little conference meeting. All spoke with deep feeling and sincere gratitude to God for His merciful kindness in preserving the life of our dear brethren, King and Wilson; especially the case of Brother King is a miraculous preservation of God. He is doing well. Sits up now considerable of the time. He is a precious man. All prize him in this vicinity. When we first went to him and saw his bruised, broken head, we felt that he could not live. We wrapped him in comfortables and blankets and brought him as tenderly as we could to our house. We have here taken the responsibility of his case and are rewarded in seeing him coming up as it were from death to life again. Praise God, for this another token of His lovingkindness. Oh, why should not our hearts flow out in gratitude to God continually and love glow in our hearts with fervor for all His benefits and

lovingkindness to the children of men, and let all that hath breath praise the Lord. Let His praise be in our mouth continually.

Our family for nearly two weeks have numbered ten. We are all cheerful and this makes it pleasant. A painter is painting our house who is rather quick tempered, which makes it not as agreeable. Does things his own way without consulting us. We do not let this trouble us. We have a precious girl to do our work. I am relieved from care a great deal in that direction, but was disappointed that Robert and Mary could not come and live here and take all care from us. But the Lord knows what is best. We will not mark out any way for the Lord to work. We have all we can do. My health is not good. Your father is most a well man, active, cheerful, with clearness of mind. He labors hard in closely applying himself to writing, but his head does not trouble him. We are thankful for this. Your father and I have just taken a walk across to the woods. Last Tuesday we both walked the entire length of the woods to Saunder's fence and back. We were some tired but rested well that night.

Brother and Sister Strong are with us. Brother Strong is Brother King's nurse. Willie is not as well as usual.

Brother John Corliss is one of the most faithful, true, good hands to have about. He seems to me as near as a son. His faithfulness has endeared him to us. He is a man of a good mind, an excellent reader.

I hope you are cheerful, contented and happy. We expect to see you one or two weeks before the conference. Shall want that much time at Battle Creek. Establish a character, my dear son, a spotless pure, holy character, an untarnished name which shall be recorded in the Lamb's book of life to live among the heavenly angels and thus be immortalized.

Write us how Grandfather and Grandmother get along. Read the letters or parts of letters which I wrote to them which they would be interested in. We do so much want to see you all. I should be glad to have my family all at home, but then we shall be at home so little that we shall not be with them if they were at home. Our life is in this work of saving souls. We must work with all our energies for the night cometh in which no man can work.

These peaceful times will not last, when we can go about our work with so little to interrupt us. Be faithful, my son, true to your own soul and true to God.

In much love,

Your mother.

Lt 11, 1868

White, J. E.

Greenville, Montcalm County, Michigan

March 30, 1868

Dear Son Edson:

We received yours yesterday and hasten to answer. You have received ere this the reply to your former letter in which your father says he will pay your board but you must get the clothing you need. I will gather your clothes together and bring them at conference time.

You must labor in the open air a portion of each day, and the money you earn for this will help you get clothes, all that you will need. Your hat is not here. Your Dansville cap you shall have when we come to conference. Will you want your checkered shirts this summer? I shall try to bring you a couple of white shirts. Meanwhile, carry out your purpose. Be prudent of means and you will not be sorry for it. It is going to take all the money we can get to publish your father's books.

Edson, never did I want means to use as now. I am determined to make my home an asylum for those who need a home, as Sister Moore has needed one, but will need one no longer. We now have taken a girl between twelve and thirteen years old. Took her to save her. George Barnes is a poor, helpless fellow, having been sadly neglected in his education and cultivation. We sent for him at Brother Merrill's request; after he tried him a while, thought him not such a boy as he needed and let him go. He is an awkward boy, disagreeable, uncouth, but in order to help him we have taken him in and provided him with clothing and set him to work. We shall try to do something for him, but we see a great deal to be done for others.

Edson, I came home to rest. I find no rest. It is worse for me, more wearing, than when I travel. For in riding all day I can think and rest some. Yesterday was the hardest day I have had. We had a church meeting to take up the cases of Brethren Gravel and Noyce and some things for Brethren Fargo and Maynard and Wilson—forty-two pages. I read the most of it to the church. It was a hard task for me. I think I came near having a shock of paralysis that night. My brain was so weary I could not keep my balance any better than a drunken person. We have been trying to help Johnny's case. Withal Johnny has done well, but his efforts have not been appreciated. We have been having some labor all around.

Your father is out helping Corliss plough. He is very active. He does not require mittens now, or anything to his feet. The painter is painting our house. George Barnes is helping Brother Noyce fix the cistern. Willie is doing a little of everything. My little girl is picking up chips and I am writing to you. Brother King left yesterday for his home. Is doing well. His head discharges considerable yet. We have dressed it every day.

Edson, this is just the place for us exactly. We can write, then run out and work or walk. Father has something to call him away from his writing, which compels him to physical exercise. I fear I am breaking down. Tell George and Martha they must wait a little until I am better able to weigh matters. Battle Creek is not the place for us. When the Lord shows us we must again locate there, we will do so, but not till then. We are well satisfied where we are. Were we in

Battle Creek, all the burdens would be thrown on us. No, no. Our duty is plain. We shall remain here. Nothing would be the least temptation for us to move again, I think. It would be the finishing of me, once more moving.

Edson, my head is too tired to write. Excuse me, my son. Write often as you can.

Lt 12, 1868

White, J. E.

Greenville, Montcalm County, Michigan

April 3, 1868

My dear son Edson:

We received your last yesterday. Your summer clothing we will bring to you, also Dansville cap. You have no straw hat here that I know anything about. We have picked up everything. I will look carefully again. The large Atlas we will bring to you. I am glad you are arousing in regard to thoroughness. This you must learn, and when you have educated yourself so that it is natural to you, you have made a great attainment. We shall be at Battle Creek one or two weeks before the conference if we can. Do not neglect watchfulness and prayer. Write to Willie. He is disappointed if he does not hear from you. Your father is very busy out of doors holding plow and making hen coop and doing a little of everything.

Brother Corliss is going to Greenville. I must put this in his hands. Edson, I want you to go to Warren Batcheller's and inquire for a silk bonnet that I left there above one year ago. Get it and take it to Martha and tell her to take care of it.

Much love to Father and Mother White. Are they well? Mention when you write.

In much love from your Mother.

Lt 15, 1868

White, J. E.

Greenville, Montcalm County, Michigan

June 17, 1868

Dear Son Edson:

We had rather of a weary journey because of our leaving Battle Creek so late. We did not arrive at Brother Howe's until near midnight. Charlie horse did nobly but we found bad roads. There had been many heavy rains which have not reached Battle Creek. We are getting a little bit rested. It seems so nice to be in our own good airy rooms again.

Edson, my dear boy, I have some perplexity in regard to you. I know you are not happy. When I talk with you, you seem at a distance from me as though my words were useless. This makes me feel bad, Edson. I can't reach you until this barrier is broken down and you open your whole heart freely to me.

Edson, I want you, just as soon as you can, to bear your own weight, for your good. How can you do this as well as to teach next winter? But few boys that you are acquainted with have had the advantages you have had. You have had help at every step.

Now, Edson, for the mere item of clothes we expended sixty dollars while at Battle Creek, and counted not the work I did. This takes in shirts and all. The shirts are at Harriet's; call for them. The time must soon come when you are of age, but we shall have no less interest in you then than we have now. Yet, Edson, you must learn. I was disheartened and so was your father, to see you so ready to put on a coat which cost twenty-six dollars, merely to walk down to the office. You need not do this. You have coats a plenty you can put on, but as you are not taxed with the getting of your clothing you don't know the expense and do not feel the necessity of care; and sometimes I think it will never be any different. Here is a sort of slack, disorderly habit you need to rid yourself of. Edson, will you take care of your clothes? Nobody in Battle Creek goes dressed with better clothes than yourself. I am sorry, Edson, that you do not manifest more care in regard to your clothing. It does not seem to be in you to save.

Well, Edson, I hope you will follow the light which God has permitted to shine upon your pathway. I hope you will seek for pure and undefiled religion. You do not obtain an experimental knowledge of Christ. Oh, how self strives for the mastery with you in nearly all you do. You have not meekness and lowliness of mind. You seek your own desires. Where is your burden of soul to seek for the wisdom from above which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits? What fruit do you bear? The tree is known by its fruit. "A good tree cannot bring forth evil fruit, neither an evil tree good fruit." "Wherefore by their fruits ye shall know them." [Matthew 7:18, 20.]

Consider in humility, in fearfulness and with much trembling your present condition. Let your eye run back upon the past. Have you glorified God in your life? Many, very many times, I have regretted that we prayed for you in your babyhood, that God would turn back the death angel and spare your life. I would rather be written childless than have my children live and not devote their lives to God, but exert an influence in the wrong direction. Oh, my poor boy, you don't try, half try, to glorify God! Yourself occupies your thought and attention. Unless you trust less in yourself, and by your life seek to honor God, you will not be happy, but will be drifting about without an anchor. If you would become converted, if you would now—while probation lasts—dig deep and lay the foundation sure, you would have a good hold on the better, immortal life; and then you will begin to know what happiness there is in this life.

Edson, when we get your clothes and then you put on the best you have, as you do, merely to come to the Office or to walk down street, you appear foolish and vain, and remarks are made

about it. It hurts us, it is against us. They think we lack good judgment in doing so much for you, but, Edson, ever remember that the outward adorning will not raise you in the estimation of any, but the inward adorning which God says is of great price is a meek and quiet spirit. Such a spirit is of value in heaven and is current among the angels of God. Strive for this. Put away show and vanity. Be a sincere Christian. Write me.

In love.

Lt 16, 1868

Taylor, Brother

Greenville, Montcalm County, Michigan

Dear Brother Taylor:

A very great solemnity has rested upon my mind since the vision given me Friday eve June 12. I must write very briefly, coming directly to the point. I was shown the effort which has been made for Brother Goodwin has not been in the order of God. The enemy has sought to insinuate himself, and leads minds in a wrong direction to take on a burden that God did not lay upon them when they were unprepared for the work. You, Brother Taylor, have erred. God cannot do this great work for Brother Goodwin in answer to your prayers, for it would prove the ruin of yourself and others. You would become exalted. You are not humble enough to bear this great work according to your desire.

All such moves as you have been engaged in, which God does not especially lead you to make, result in terrible injury and discouragement to the work and cause of God. This move has been fanatical, and will prove a lasting injury to the church. Minds have become perplexed. Some have thought that they had faith, but when they were convinced that the Lord was not especially directing them and they were asking not according to the will of God, they were thrown into doubt. Self had more to do in this work than the Lord.

In the first place I was shown, my dear brother, that you do not know yourself. You have not felt reconciled to the testimony given in your case, and have not made a thorough work to reform. I was referred to Isaiah. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" Isaiah 58:6, 7. If you do these things, the blessings promised will be given.

You may be making the inquiry, "Wherefore have we fasted, ... and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" Verse 3. God has given reasons why your prayers were not answered. You have thought that you had found reasons in others and charged the fault upon them, and that a lack in them has hindered your prayers.

Dear Brother, there exist, I saw, sufficient reasons in yourself. You have a work to do to set your own heart in order. You should realize that the work must begin with yourself. You have oppressed, you have taken advantage of the necessity of the destitute to advantage yourself. In regard to means, you have been close and have dealt unjustly. You have not possessed a kind, noble, and generous spirit which should ever characterize the life of a minister of Jesus Christ.

I was shown the case of Sister Baker, who is a precious child of God unto whom angels minister. They have marked every wrong. Here you oppressed the hireling in her wages. You saw her poorly clad, a hardworking girl whom you knew was conscientious and God-fearing, yet you took advantage of her because you could do so. I saw that the small wages and the neglect of seeing and understanding her wants are all written in heaven as done to Jesus in the person of one of His saints. "As ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40. Heaven has regarded all your closeness toward those who have served in your house and it will stand faithfully chronicled against you unless restitution is made and it is all repented of. You have cost suffering of mind and anguish of spirit.

Yet this was not as great a wrong in the sight of a heart-searching God as that you committed toward Brother Fuller, a faithful servant of Christ. You were not actuated by a right spirit when you advantaged yourself at his disadvantage. Who could better take the portion or burden you placed upon him than yourself? You did not love your neighbor as yourself. You did not do unto others as you would have them do unto you. You had no family burdens. He had. The pressure and burden of care, of anxiety, told upon Brother Fuller. He labored far beyond his strength to extricate himself from perplexity and to make his family comfortable, which brought on a long sickness, bringing him to the brink of the grave. Look this all over. How many weeks the cause of God was deprived of his labor through a wrong on your part! One wrong move does harm which, if we could see the extent of the evil, would wring from the soul of the wrongdoer cries of anguish and fear. You are selfish in regard to means. In the case of Brother Fuller, the angel of God pointed to you and said, "Inasmuch as ye have done this to one of Christ's disciples, ye have done it to Jesus in His person."

The cases I have mentioned are not the only ones. These instances are not solitary ones. I would you could see these things as heaven has opened them before me. Brother and Sister Whipple are in great fault. The love of this world has closed their hearts to compassion, to consideration of the needs of others. It is the religion of Christ that you need and that they need. There is a sad deception upon minds. Christ pleased not Himself. He lived for others' good. He lived to benefit others. You have a work to do and should lose no time in humbling your hearts before God and by humble confessions remove the blot from your Christian character. Then can you engage in the solemn work for the salvation of others without making so many mistakes. What has the time amounted to, spent as it has been, engaged in a work which God did not set you about? Impressions have been made, experience gained, which will require much labor for them to unlearn and take back; souls will wander in darkness and

unbelief and perplexity, and some will never recover. They have been under a delusion, expecting a great miracle to be wrought. How bitter their disappointment!

It is a great work that you entered upon unbidden, a work which none should feel sufficient for until all their lives have been closely investigated by themselves and every wrong corrected with deep heart searching, with earnest prayer, with fasting, with stern, close self-examination of the life, the motives. Lay bare the soul, and let no act escape criticism. Then, with self dead and the life hid with Christ in God, offer the humble petition. If ye regard iniquity in your heart, the Lord will not hear you. Had God heard your prayer you would have been exalted. Satan has stood by, prepared to make the most of the advantage he has gained. Oh, how important it is that faithfulness in little things characterize our lives, that true integrity mark all our course of action, that we ever bear in mind that angels of God are taking cognizance of every act. That which is meted to others shall be meted to us again.

A fearfulness should ever attend you lest you should deal unjustly, selfishly. I have ever felt that my hired girl, who wearied herself to bear the burden of the housework, was entitled to my fullest sympathy and sincere respect and careful attention in regard to her health, lest she should become too weary or be overtaxed. I have felt that every true Christian should thus do. My hired help are just as much respected and as kindly cared for as my own children. Should I be deficient here I should expect to merit the displeasure of God.

We have now a small family. I pay my hired girl two dollars and a half per week. She has time to do her own sewing, has all the stationery she wants, and postage stamps without charge, and if I have articles of clothing she needs which I do not really need, I give them to her freely. One year ago, when we were so cramped for means that we were reduced very low, I paid my hired girl two dollars per week and hired my washing and ironing done. I have ever felt that those who do my work were Christ's disciples and that their ministering angels do always behold the face of our Father which is in heaven. I have, since our circumstances have been more favorable, made up the wages of that hired girl to two dollars and a half per week.

I pity the servants of the household who work, work, delve, delve for the small sum of even two dollars and a half per week; but when we grind them down to fifty cents or one dollar, even taking advantage of their necessity, God is displeased and His curse will surely follow us. He can and will, by sickness and adversity, remove from us much more than the sum we obtained by grinding the face of the poor. A just God truly estimates all our motives and actions.

I was shown the cases of Brother and Sister Whipple. The love of the world has so eaten out true godliness and benumbed the power of the mind to estimate the truth that its influence does not affect the life and character sufficiently to have a transforming power.

The spirit of the world has separated you from God, Brother and Sister Whipple. You have a work to do to get from beneath the rubbish of the world and make earnest efforts to overcome your love of the world, your selfishness, your penuriousness. I was pointed back to the community in which you lived previous to your moving to Battle Creek. You were close and

exact in deal, taking the advantage in every place where you well could, to advantage yourself. I tried to find in your life acts of noble self-sacrifice and benevolence, but could not—they were so rare. Your light has so shone before others that they have felt disgusted with you and your faith. The truth has been reproached by your closeness in deal, your overreaching.

May God help you to see all, and to have that hatred for this evil that He has. Self and self-interest have marked your course. Let your light so shine that others, by seeing your good works, may be led to glorify your Father which is in heaven. God has been, and still is displeased with your course. He will deal with you in judgment unless you rid yourself of this spirit of littleness and seek to be sanctified through the truth. Faith without works is dead, being alone. Faith will never save you without it is justified by works. God requires of you to be rich in good works, ready to distribute, willing to communicate; laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life.

I was shown that you have oppressed the hireling in his wages. You have taken advantage of your chances and secured your help at the lowest figure, taking advantage of circumstances. This has not been pleasing to God. You should have paid your help liberally, given them all that they earned; but instead of this, because you could do so, you have thought to advantage yourself while they were disadvantaged. God knows, He sees, He reads. The Searcher of hearts is acquainted with the thoughts, the purposes and intents of the heart; and every dollar that has been gain to you in this way, if retained, will be scattered through adversity and affliction.

The world, the world, the world has been the order of the day with you, and the salvation of the soul has become secondary. Oh that you could see as in the light of eternity just how God views these things! You would be alarmed and would not rest until you had made restitution. You had light upon health reform, yet you did not receive it and live up to it. You gratified the appetite and indulged your boy to eat when and what he chose, teaching him a sad lesson; you continued the work upon the high pressure plan in your love for the world. The hand of God was removed and you were left to your own weakness. Then you both tottered over the brink of the grave. Yet you learned not the lessons in many things God would have you learn. You retained your love for the world, your selfish love for gain. Your small, close dealing was not done away.

You did not appreciate the kind care and sympathy and watchful tenderness of the true-hearted, unselfish, God-fearing sister with you. If you had, you would have manifested a spirit of noble benevolence, above every cheap, close dealing with her who had been true to you. You have ground the face of the poor; you have dealt unjustly. There is that scattereth and yet increaseth; and withholding more than is meet tendeth to poverty.

It seemed to me, as these things were presented before me, that Satan had possessed such power to blind minds through a love of the spirit of the world that even professed Christians forgot or lost all sense of the fact that God lives, and that His angels are making a record of all the doings of the children of men—that every mean act, ever small deal, stamps the life record.

Every day bears its burden of record, of unfulfilled duties, of neglect, of selfishness, of deception, of fraud, of overreaching. What an amount of works, evil works, are accumulating for the final judgment! When Christ shall come His reward is with Him and His work before Him to render to every man according as his works have been. What a revelation will then be made! What confusion of face to some as the acts of their lives are revealed upon the pages of history!

“Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. ... What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone.” James 2:5, 6, 14-17.

You may believe all the truth, yet if its principles are not carried out in your lives your profession will not save you. Satan believes and trembles. He works, he knoweth his time is short, and he has come down in great power to do his evil work according to his faith. Yet God’s professed people do not support their faith by their works. They believe in the shortness of time, yet are just as eagerly grasping after this world’s good as though the world were to stand as it now is a thousand years. Selfishness marks the course of action of many.

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight.” 1 John 3:17-22.

Divest yourselves of selfishness and make thorough work for eternity. Redeem the past, and do not represent in Battle Creek the holy truth you profess as you have done where you have lived hitherto. Let your light so shine that others by seeing your good works may be led to glorify our Father in heaven. Stand upon the elevated platform of eternal truth. Regulate all your business transactions in this life in strict accordance with the Word of God.

I leave these hastily written lines with you; and may God make them a blessing to you is my prayer.

Your sister in Christ.

Lt 17, 1868

White, J. E.

Greenville, Michigan

July 27, 1868

Dear Son Edson:

I write this for your nineteenth birthday. It has been a pleasure to have you with us a few weeks in the past. You are about to leave us, yet our prayers shall follow you.

Another year of your life closes today. How can you look back upon it? Have you made advancement in the divine life? Have you increased in spirituality? Have you crucified self, with the affections and lusts? Have you an increased interest in the study of God's Word? Have you gained decided victories over your own failings and waywardness? Oh, what has the past year's record been of your life, which has passed into eternity and can never be recalled?

As you enter upon a new year, let it be with an earnest resolve to have your course onward and upward. Let your life be more elevated and exalted than it has ever hitherto been. Have it not your aim to seek your own interest and pleasure, but to advance the cause of your Redeemer. Remain not in a position where you are ever needing help yourself, where others have to guard you to keep you in the narrow way. You may be strong to exert a sanctifying influence upon others, where your soul's interest is awakened for the good of others, comforting His sorrowful ones, strengthening the weak ones, and in bearing your testimony for Him whenever opportunity offers. Aim to honor God in everything, always and everywhere. Carry your religion into everything. Be thorough in everything you undertake.

You have not experienced the saving power of God because you have not made Christ and His glory the great aim of your life. Let every purpose you form, every work in which you engage, and every pleasure you enjoy, say I am thine, O God, to live for Thee, to work for Thee, and to suffer for Thee.

Many profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who has our warmest affections and our best energies? If we are on the Lord's side, our thoughts are with Him, and our sweetest thoughts are of Him. We have no friendship with the world; we have consecrated all that we have and are to Him. We long to bear His image, breathe His Spirit, do His will, and please Him in all things.

You, my son, should pursue so decided a course that none need to be mistaken in you. You cannot exert an influence for good upon the world without decision. Your resolutions have been good and sincere, but have withered for the want of decision, and a firm determined purpose. You have never thrown your whole heart into the cause and work of God. You have not been earnest to obtain an experience in the Christian life. You have not fully put on Christ and exemplified Him in your life.

You cannot serve God and mammon. You are either wholly on the Lord's side or on the side of the enemy. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Matthew 12:30.] Some persons seem never decided. They are always wavering and do not have determination. They are frequently convicted and come almost up to the point of surrendering all for God, but fail to meet the point, and fall back again. While in this state the conscience is hardening and becoming less and less susceptible of the impressions of the Spirit of God. His Spirit has warned, has convicted, and been disregarded, until it is nearly grieved away. God will not be trifled with. He shows duty clearly, and if there is a neglect to follow the light, it becomes darkness.

God bids you, Edson, be a worker with Him in His vineyard. Commence just where you are. He bids you come to the cross and there renounce self, the world, and every idol. Take Jesus into your heart fully. You are in a hard place in Battle Creek to preserve consecration and have an influence which shall lead others from sin and pleasure and folly to the narrow way [which] is cast up for the ransomed of the Lord to walk in.

You have a consecration to make to God, an entire surrender to God, a yielding up of everything unreservedly, and seeking for that peace which passeth understanding. You cannot draw nourishment from Christ unless you are in Him. If not in Him, you are a branch that is withered. You do not feel your want of purity and true holiness. You do not come to God in earnest for His Holy Spirit. You cannot expect the blessing of God without seeking for it, striving for it. If you used the means within your reach you would experience a growth in grace, a rise to a higher life.

It is not natural for you to love spiritual things; but you can acquire that love by exercising your mind, the strength of your being, in that direction. To know the truth is not enough, but to practice the knowledge you have and bend your mind, discipline it to meditate upon divine and heavenly things, will strengthen your mind in that direction. The power of doing is what you need. True education is the power of using our faculties so as to achieve beneficial results.

Why, my son, is it that religion occupies so little of our attention, while the world has the strength of brain, bone, and muscle? It is because the whole force of their being is bent in that direction. They have trained themselves to engage with earnestness and fervor in worldly business, until it is easy for the mind to take that turn. This is why Christians find a religious life so hard and a worldly life so easy. The faculties have been trained to exert their force in that direction.

In religious life there has been an adopting [of] the truths of God's Word, but not a practical illustration of them in their lives. They have not trained themselves to religious thoughts, devotional feelings. These have not been made a part of the education of the mind, influencing and controlling the entire being.

There is wanting the habit of doing right. There are influences which create spasmodic action, but to think naturally and readily upon divine things, and have this the ruling principle of the mind, is not the case.

We have no need of being spiritual dwarfs. A continual exercise of the mind in spiritual things will cause a force, a power, in that direction. Merely praying for this, and about this, will not meet the necessity of the case. He must live it, habituate the mind to concentrate upon heavenly, spiritual things, and exercise in that direction will bring strength.

Professed Christians are, many of them, in a fair way to lose both worlds. To be half a Christian and half a worldly man makes you about one-hundredth part a Christian and all the rest worldly.

Spiritual living is what God requires, yet thousands are crying out: "I don't know what the matter is; I have no spiritual strength, I do not enjoy the Spirit of God." Yet the same ones will become active, talkative, upon their worldly enterprise, will even become eloquent, talking upon their worldly matters. Listen to them in meeting. There are about one dozen words spoken in scarcely an audible voice. They are men and women of the world [who] have cultivated worldly propensities until their faculties are, through exercise, strong in that direction. Yet in regard to spiritual things, they are as weak as babes. They do not love to dwell upon the mysteries of godliness. They know not the language of heaven and are not educating their minds to be prepared to sing the songs of heaven or to delight in the spiritual exercises which will engage the attention and soul of all.

Professed Christians, worldly Christians, are unacquainted with the heavenly things, and will never be brought to the gates of the New Jerusalem to engage in scenes which have heretofore not especially engaged their attention. They have not trained their minds to delight in devotion and meditation upon things of God and heaven. How, then, can they engage in the services of heaven, delight in the spiritual, the pure, the holy in heaven, when this was not a special delight to them upon earth? The very atmosphere they breathe will be purity itself. They are unacquainted with it all, but put them in the world, in their worldly vocations, they know just where to take hold, just what to do, for they trained their mind, the lower order of faculties have been in so constant exercise, they have been growing, while the higher, the nobler powers of the mind, have not been strengthened by use, and are incapable of awakening at once to the spiritual exercises. Spiritual things are not discerned, because they are viewed through the world-loving eyes, which eclipse the value and glory of the divine above the temporal.

Ample provisions are made by Jesus Christ to satisfy the hungering, thirsting soul for righteousness. The pure element of love will expand the soul for higher attainments, for increased knowledge of divine things which will not be satisfied short of the fullness.

The language of heaven has not been learned, heavenly things they have not been delighted in. How, then, could these enjoy heaven who had not delighted in the principles of heaven while in probation? They could not.

The mind must be educated and disciplined to a love of purity. A love for spirituality should be encouraged; yea, must be encouraged, if you grow in grace and in the knowledge of the truth. Desire for goodness and true holiness is right as far as it goes; but to stop here will avail nothing. Good purposes are right, but will prove of no avail unless determinedly carried out. Many will be lost [while] hoping and desiring to be Christians; but they carry their efforts no farther, therefore will be weighed in the balance and found wanting. The will must be exercised in the right direction. I will be a wholehearted Christian. I will know the length and breadth, the height and depth, of perfect love.

Listen to the words of Jesus: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." [Matthew 5:6.] Most professed Christians have no sense of the spiritual strength they might attain were they as ambitious, zealous, and persevering to gain a knowledge of divine things as they are to obtain the paltry, perishable things of this life. The masses who profess to be Christians have been satisfied to be spiritual dwarfs. To make it their highest object to seek first the kingdom of heaven and His righteousness, they have no disposition to do. Therefore, godliness is a hidden mystery which they have never experienced. They know not Christ by experimental knowledge.

Let men and women who are satisfied with their dwarfed, crippled position in divine things be suddenly transported to heaven and for an instant experience the high, holy state of perfection which ever abides there: The souls filled with love, joy beaming upon every countenance, the high and melodious strains of enchanting music in honor of God and the Lamb; the ceaseless streams of light which flow from the face of Him who sitteth upon the throne, and from the Lamb, upon the faces of His saints; and yet higher and greater joy to experience. The more they receive and exercise the enjoyment of God, the capacity is increased to bear more, to rise higher in eternal, immortal enjoyment, and thus continue to receive new and greater supplies from the ceaseless sources of glory and bliss inexpressible.

Could that transported, unready one, mingle with the heavenly throng, participate in their songs, and receive the high purity, the exalted spiritual, transporting, glory that emanates from God and the Lamb? Oh, no! Their probation was lengthened for years that they might learn the language of heaven, that they might be "partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:4.] But they have had a selfish business of their own to engage the powers of their mind and the energies of their being. They could not afford to serve God unreservedly and make this a business. Worldly enterprises must come first and take the best of their powers, and a transient thought is devoted to God. Are such to be transformed after the final decision: "He that is holy, let him be holy still," "he which is filthy, let him remain so forever"? [Revelation 22:11.] Such a time is coming.

Those who have trained the mind to delight in spiritual exercises are the ones who can be translated and not be overwhelmed with the sacred purity and the transcendent glory of heaven. My son, you may have a good knowledge of the arts, you may have an acquaintance with the sciences, you may excel in music and in penmanship, your manners may please your

associates, but what have these things to do with a preparation for heaven? What have they to do to prepare you to stand before the tribunal of God?

Be not deceived. God is not mocked. Nothing but holiness will prepare you for heaven. It is sincere, experimental piety alone that can give you a true, pure, elevated character and enable you to enter into the presence of God, who dwelleth in light unapproachable. The heavenly character must be acquired on earth, or it can never be acquired at all.

Begin then, my son, at once. Flatter not yourself that a time will come when you can make an earnest effort easier than now. Every day increases your distance from God. It is a preparation for eternity such as you have not yet engaged in. Educate your mind to love the Bible, to love the prayer meetings, to love the hour of meditation, and, above all, the hour when the soul communes with God. Become heavenly-minded if you would unite with the heavenly choir in the mansions above.

A new year of your life commences. A new page of the recording angel's book is turned. What will be the recording angel's record upon the pages? Shall it be blotted with negligence to God, with unfulfilled duties? God forbid. Let a record be there stamped by yourself of which you will not be ashamed to have revealed to the gaze of angels or of men.

From your Mother.

Lt 18, 1868

King, Seneca

Orleans, Michigan

July 1868

Dear Brother Seneca King:

I was shown June 12 some things in reference to you. My dear brother, I saw that Satan has twice made an especial attack upon your life. But God's angels had been commissioned to defeat the plans of Satan. I was shown that Satan had laid his plans to enshroud you with darkness, to bring his agents about you to annoy, perplex, and dishearten you.

It is the pleasure of God that you be surrounded with a more holy atmosphere than the present company can bring you. God does not require you to retain with you such malignant spirits as that possessed by your wife's sister. The poison of asps is under her tongue. She has a fire burning beneath the surface constantly, which is ready to burst forth upon any occasion where she has an opportunity. Her tongue is set on fire of hell. She hears all she can, and reports, placing her own construction upon matters, and falsehoods are very handy for her to utter. An influence is constantly going out from your house detrimental to the family, and to our faith. She is in her element when she can be instigating a quarrel with someone connected with the family.

These corrupting influences bring darkness, and encourage evil angels in your dwelling and around about you. They bring evil influences too near.

I was shown that there is no prospect of Maria's receiving the truth. She hates everything that savors the truth. Free yourself from these dark spirits. The mother has not the spirit possessed by the daughter.

Brother King, the Lord has blessed you with means, and you have felt the sanctifying influence of the truth upon your heart. But you do not invest all that you should in benevolent enterprises. You are now steward of your property. How long you may remain so is uncertain. God wishes you to devote your life to doing good, being rich in good works, ready to distribute, willing to communicate; laying up in store for yourself a good foundation against the time to come, that you may lay hold on eternal life.

You may not retain your stewardship until Jesus comes. You may be released. It is safe for you to see to the disposition of your means yourself while you can do so. You have left things too much at loose ends. Satan wished to take your life while everything remains in such confusion, that there would be contention over your possessions, and quarrels, which it is impossible for you now to realize. Have everything in regard to your business transactions thoroughly arranged, that you may not rob God but render to God the things which are God's. Cast not your property out of your hands into the hands of your disobedient, unfaithful children, who have pursued a course to cause you confusion and great trouble of mind. God would have you move very cautiously, very discreetly. Unless you do, Satan will out-general you.

I was shown that Sister King has made some improvement in patience. She is less fretful, yet her penurious spirit is exercised greatly to your and her disadvantage. I was shown her standing, hesitating whether to put upon the table certain foods or fruits prepared, casting in her mind if they could not possibly pass that meal and save it for the next, which would be a gain. What a mistake! The food or fruit that is prepared is frequently left until nearly spoiled, the freshness and flavor gone; when these things are placed in the stomach they do not nourish the system, but lie there and ferment. If the food, after being properly cooked, and the fruit after being prepared, were eaten while sweet and fresh and good, the system would receive benefit from them. Nothing at all is saved by this economy, but much is lost.

This close, penurious spirit is disgusting in the sight of the Lord. Sister King should learn that what is received in the stomach is not lost. Brother King needs a nourishing diet, food prepared in a wholesome, hygienic manner, and an abundance of it. Not the same dishes over and over, but a change, a variety, some things new and then placed unstintedly upon the table; then it can be eaten with a relish. If this plan had been followed, Brother King would have improved in flesh. Had his house been free from the dark influences which have been brought there, his mind would have been more at rest. Satan has purposed to overwhelm him with his dark spirit.

Brother King has reasoned and tried to get his wife to do differently, but her set, notional habits have been clung to and have been as difficult for her to yield as for the leopard to change his

spots or an Ethiopian his skin. I was shown that Sister King must overcome her selfishness. God will help her. He has helped her. She cannot do this work in her own strength. Brother King, this selfish, avaricious spirit has affected you, and you have not done all that you might, and all that you ought in the advancement of the cause of God. Your wife would hold you back, but God has committed to your trust His goods, which He will require at your hand again. It belongs not to your wife, neither to your children. It is the Lord's.

Had your sons served you faithfully until they were of age, you would have a duty to do to aid them liberally in starting in life. But they have been disobedient, ungrateful, disrespectful. They would injure you if they could. All the interest they have is to share your means. Selah is more moral than the other two. But he has steeled his heart against the truth. You should in no case neglect the claims Heaven has upon you, supposing that you have unfulfilled duties to help your children.

Your wife must divest herself of her closeness, her selfishness, or God will remove His Spirit from her. You, my dear brother, are governed too much by this spirit. You must, as God's free man, act independently, as one having an individual responsibility. The world has too large a place in your heart. You think you are willing to lay the sacrifice upon the altar, while at the same time you hold it off at arm's length. It may as well be a mile from the altar as within reach, if the surrender is not made. The offering is not sanctified until it touches the altar. Oh how many, when called upon to render an account of their stewardship, will then feel the sin of withholding. Their deficiencies are then before them unveiled, living realities.

If men who have property could see the causes, during their lives, of their spiritual leanness as God sees them, they would discover in the sin of covetousness the chief obstacle to their religious prosperity. He that soweth sparingly shall also reap sparingly. God loveth the cheerful giver. God designs that we be workers together with Him, and possessing the ability to bestow should make us humble. With David we might say, "Who am I, and what is my people, that we should be able to give so willingly after this sort? for all things come of thee, and of thine have we given thee." 1 Chronicles 29:14.

Brother King, you are beloved of God, and He will make you a pillar in the church, a father to His people, a counselor, and an advisor; for this reason Satan is continually seeking to block up your way to usefulness and becloud your clear intellect that his deceptions may affect you, and he keep from God's cause that which He requires—talents or work and of influence, talents of money. Your entire being He requires—all of you and yours. Will you give it to Him unreservedly? May God let the clear light of truth shine upon your pathway with beautiful distinctness that every step may be taken in God, and you walk in the light of His countenance.

It has been almost impossible for you to live amid the spirit of closeness, and listen to the words upon the subject you do, without it affecting you. The leaven works, and it is most difficult for you to stand entirely clear from being affected by it. You have stood nobly where many would have made shipwreck. You have moved out where you felt it to be clear duty

irrespective of the influence surrounding you, while many in your situation would have done nothing at all, but yielded to the force of circumstances and been swayed by the frequent pressures about them. God has marked your desire to do His will, your integrity of heart. And now He wishes to bring you still closer to Himself where the divine rays of light from His presence shall remove the lingering mist of darkness around you.

Last winter when you were coming to visit us Satan met you in the way to destroy you. He saw that he did not succeed in his efforts through the agents about you. You still held your head above the wave, that the waters did not quite overflow you. He came a little closer, and as you lay bruised and bleeding upon the ground, Satan exulted, his evil angels triumphed around you. God directed our course to bring you to our house. Had you remained where you were taken after your injury, you would have died in a few weeks. The Lord heard the prayers offered in your behalf, and blessed the watchful care bestowed upon you. It would have needed but a little bad management of your case to have placed you beyond hope. Had a fever ensued through the diet you would have had among unbelievers, or even at your own home, you could not have lived. You needed the most simple diet, and a judicious use of water, and an unstinted amount of air. Had you been at your own home, the wrong views of your wife in regard to diet and air, would have been carried out so far as to result in your death. Your case has been a marvel to physicians in Greenville. But oh how easy to have turned the scale upon the wrong side and have brought death!

I saw that God has given you a new lease of your life, and requires you, in a special sense, to devote your life to Him.

After the vision was given in regard to your wife's wrongs, she could not see it and did not receive it. Then if those in whom she had confidence could have, with kindness and tenderness, helped Sister King by manifesting an interest in her salvation, it would have been beneficial to her. But the course pursued by those who had been her friends in standing away from her and treating her coldly as though her case was incurable, left her to feel that it was no use to try, for no one would have confidence in her. Sister Mother Wilson has been highly esteemed in your family, and no one could have helped you, especially Sister King, better than she. But she took strong positions, said strong things in a decided, unfeeling manner, and held off Sister King at arm's length, saying by her course of action that hers was a hopeless case, beyond the reach of mercy. Her decided, positive course cut her entirely loose from Sister King where she could never had that influence as a counselor she previously had. The Lord did not lead Sister Wilson to manifest that harsh, unfeeling spirit, and she has a work to do as far as lies in her power, by confession, to remove the oppressive hand she has laid upon her. The wrong may be healed and union restored.

Was Sister King greatly at fault? Had she pursued a very grievous course? She had done this, and she was in darkness and great blindness of mind. She could not see her great sin. She turned to the right and left to justify herself, or excuse herself in some way. This led her brethren and sisters to despair of there ever being any change wrought in her, which would

redeem the past. Just at this time of great pressure, Sister King needed friends of patient forbearance and kindness, for she was in such gross darkness that she was unable to see herself. God gave her a chance for her life in reproving her wrongs, and entreating her to reform. The brethren and sisters should have been more hopeful, and tried to help her, instead of leaving her to battle with Satan alone.

Sister King has much to do yet to correct her erroneous life. A great work is before her and she should be surrounded with favorable influences which would aid her in the performance of this work. Sister King has no time to lose if she would win eternal life. She loves this world, loves herself, and must be transformed by the renewing of the mind before she can come up to the measurement of God.

I was shown that it would have been better if brethren and sisters believing the truth had remained clear from the difficulties existing in the family connection. Yet I saw that Sister Wilson's feelings in regard to the matter were all wrong. She has felt hard toward Brother King. Has felt much stirred, and said much which was displeasing to God. Undue sympathy for her son led to this. These hard speeches must be taken back by confession, and those who are united in church capacity should remain free from the difficulty on both sides. There is no special, grievous sin resting upon Brother King or Brother and Sister Fargo in reference to the part they acted in the difficulty. Yet it would have been better had they kept free and clear from it.

Sister Wilson's feelings did not spring from her zeal lest the cause of God should be stigmatized, but more from a sympathetic feeling for her son. He has no control of his own spirit. He becomes excited, inflamed, and in agitation pours out his bitter, ungodly feelings to his mother, who pities him as none but a mother can. She listens to his words of reproach and blame heaped upon Brethren King and Fargo, and a spirit of sympathy kindles in her own heart in favor of her son, and before she is aware of it, she is thinking very much as he thinks, and is affected with the spirit he has, and it produces hardness toward these brethren. Sister Wilson should not lend her ear to these complaints, which are instigated by Satan. It only brings her into bondage and causes an unhappy feeling toward her brethren, which separates her sympathy from them. Her son is not a sane man. He has a diseased imagination, and he imagines things just as Satan would have him. His mother cannot help him by her sympathy.

Brother King should guard himself and not allow his sympathy to affect his judgment in favor of his sister. If he does, he will surely be brought into bondage. His relatives are an impulsive, excitable people, very set, possessing vivid imaginations. They are well skilled in stirring up strife, and creating trouble where none would exist if they would let it alone. They would not receive the love of the truth, and a number of them have become special mediums of Satan. They have filled your children's minds, Brother King, with bitterness against you and the truth by their deceptive wiles. Their words are frequently as smooth as oil, but the poison of asps is under their tongues. They impart a venom, which poisons their feelings, and creates roots of bitterness, which spring up, whereby many are defiled.

Brother King, the visit your wife's relatives made at your house some years ago was an unfortunate one. The influence was bad upon your children and did much to their injury. The mind of Selah became unsettled and confused, which resulted in giving himself up to follow the imagination of his own heart.

Lt 19, 1868

White, J. E.

Greenville, Montcalm County, Michigan

August 11, 1868

Dear Eddie:

I have just received a letter from you, and am thankful for the efforts you are making in overcoming. Your father and myself are seeking to humble ourselves before God, and for a greater degree of His Spirit. Be not discouraged in your efforts, but persevere. In all probability your faith will be tried, because you have not lived up to all the light you have had in the past.

I have, this afternoon, had six teeth extracted and do not feel like writing a longer letter, so you must excuse me; but I want you to send me immediately that which I wrote for your birthday. I will copy it and preserve it for you. We will expect you to go to the camp meeting. I will write again as soon as I can.

Lt 20, 1868

White, J. E.

Greenville, Montcalm County, Michigan

August 11, 1868

Dear Son Edson:

I am thankful to our heavenly Father for the efforts you are making to overcome every defect of character. It is the overcomers who will see Jesus as He is, and be made like Him. We, your father and mother, see the necessity of closely examining our own hearts, of humbling ourselves before God and seeking continually for divine aid. Although we are much older than you, we too have our temptations to resist and overcome; and our faith is often sorely tried. So you must not be discouraged in your efforts; your faith will be tested, but if you walk in the light which God has given you, increased light will shine upon your pathway. Worship God in spirit and in truth; then will duty become the helm of life.

We need to pray, for our great Example prayed most earnestly to His Father in our behalf. But it is one thing to pray, and another thing to live out our prayers. When we feel our need of help from God, and ask Him for the things we need, He is ever ready to supply our wants from His

abundant fullness. We shall never send up the sincere prayer of faith in vain. It is your privilege not only to be ready to engage in duty because it is duty, but because you love the work of right doing.

Do not fail to cherish conscientiousness. Make the will of God your rule of conduct in all things—in small matters as well as great. Let the precepts of God's law habitually govern your life. Wherever you may be placed, you must be fortified by firm principle. Enter life determined by the help of God to cleave close to whatsoever things are honest, true, lovely, and of good report. The fear of God, united with the love of that which is noble, pure, and elevating, will guard you from a dishonest action. You will not appropriate to yourself one farthing of that which is not truly yours. Even if you knew you would never be detected, the consciousness that you had been guilty of dishonesty would be sufficient to degrade you in your own eyes. But how pleasant, how satisfactory, will be the recollection all through life that though exposed to many and fierce temptations, your hands were unstained by dishonesty, and your heart undefiled by cherishing temptation.

Extravagance tempts many to take the first step in wrongdoing. Young men who are seeking their own pleasure will often expend dollars for a few hours' amusement or for unnecessary display. If the money which many spend thus needlessly were saved, it would furnish a capital to set them up in business, or would procure them a home of their own. But young men of your age generally entertain false ideas of life. They look with envy upon the spendthrift, and become restless and dissatisfied because they cannot have means to squander in the same free manner; and then comes the temptation to appropriate means not their own. Extravagance must have resources, and if money cannot be obtained honestly, it will be obtained dishonestly. A love of pleasure, of fine clothing, has brought many a youth to prison, and even to the gallows. Always make it a point to live within your income. Do without things rather than incur a debt. Never purchase an article until you can pay for it.

What a lesson for all youth we have in the history of Joseph. Here moral integrity was preserved under the strongest temptations. How fierce and seductive was the assault upon his virtue! Coming from such a source and in such a form, it was the most likely to corrupt a youthful mind. Joseph was saved by his religious principles, which led him promptly and firmly to resist the device of Satan. His tempter, defeated in her purpose, wickedly sought to ruin the youth whose virtues she could not corrupt, and accused Joseph of the very crime he would not commit. He was cast into prison as the price of his virtue, and for years he was confined as a criminal. But God's eye was upon him every moment. God made the imprisonment of this faithful youth the means of his elevation. Had it not been for this wicked act of Potiphar's wife, Joseph would never have become prime minister of Egypt.

How many youth of today, were they suffering for their integrity, would bear the trial as did Joseph? He did not give himself up to gloomy forebodings, nor occupy his hours in relating how miserably he had been repaid for his fidelity to his master and to his God. Although suffering under the severest trial of faith—the loss of his situation, of his master's confidence, and of his

liberty—yet he did not waste his time in dwelling upon the dark side of the picture. Although vice seemed to triumph, while virtue was trampled in the dust, Joseph did not make his lot worse by repining. He possessed genuine religion. It was this that gave him strength to resist temptation, that led him to utter the noble words, “How can I do this great wickedness, and sin against God?” [Genesis 39:9.] Joseph remembered that the all-seeing eye of God was upon him. It was this that kept him from discouragement under the test of temptation and adversity. He did not foster hatred against his enemies; his sympathy with humanity was strong. He did all in his power to help and relieve the discouragement and wretchedness of the prisoners. He forgot self, and became cheerful in helping others to bear their woes. He was the servant of servants, and gained in his humiliation the confidence and love of his companions in adversity.

God was teaching Joseph important lessons. He was preparing him for a position of trust, honor, and usefulness. Joseph learned to govern, by first learning to obey. He humbled himself, and God exalted him. The religion of the Bible never degrades the receiver; on the contrary, it elevates and ennobles all who accept and obey its teachings. The fear of God is a strong defense for the youth. With this shield they may pass through the most corrupting scenes uncontaminated.

My dear son, do not get above the simplicity of a humble Christian life. Let the character of Joseph be your character; let his strength to resist temptation be your strength. Your efforts will be successful if you make them in the strength of God. Jesus is a present help. May the blessing of Jesus ever rest upon you, is the prayer of your

Mother.

Lt 21, 1868

Farnsworth, J. P.

Pilot Grove, Iowa

October 7, 1868

Brother [J. P.] Farnsworth:

I feel it to be my duty to write to you at this time. Some things have been shown me in regard to yourself which I shall not be clear until I write.

I was shown that you did not understand yourself. You were in darkness. There are traits in your character which must be overcome. And yet I fear you will fail to see yourself as God sees you. You are not teachable, not willing to be led. You have, in your efforts to obtain the things of this world, neglected spirituality and acted out your own nature, your natural temperament, which is not refined and elevated. You have neglected the common courtesies of life and have not cultivated true Christian politeness. You have not possessed the graces which ever accompany the true religion of Jesus. All who possess the genuine article will show the same by their fruits.

I learned that you thought of marrying a sister named Anna Hale. This aroused me to hasten out the things which I had seen. Your organization is not of that refined order that you can make a woman of her fine, sensitive nature happy. It is not at all in God's order that such temperaments as hers and yours should unite. You possess a large proportion of the animal. You have strong animal passions which have not been controlled as they should have been. The more noble, elevated powers of the mind have been servant to the lower or baser passions. You have failed to be sanctified through the truth which you profess, have failed to be a partaker of the divine nature, having escaped the corruption that is in the world through lust.

Anna Hale is not a person who can endure the roughs of life. She is a frail flower and would soon droop and die if exposed to storm and neglect. You have not in your previous marriage understood the wants of a woman. You have not appreciated her delicate organism. You failed, greatly failed, with your first wife. She possessed a powerful constitution which can scarcely be equaled for power of endurance, but she presumed too much. Your anxiety to acquire led you both to overtax yourselves and be swallowed up in the cares of this life, and to neglect present happiness and comfort, looking ahead to a time when you should have more of this world's goods, and then you could afford to look after the comforts of life.

You have made a sad mistake. The life of your wife was sacrificed. She might have lived. She ought to have lived. But you knew so little of woman's organism that you failed to have care, and neglected the preparation you should have made for her comfort. To a very great degree, you possess the temperament of your father. When you seek a wife, go not among the delicate and refined, where the intellectual predominates. Select you a wife among that class more in accordance with your organization. You cannot make a person of refined spiritual temperament happy.

I know you will feel bad about what I have written, for you do not know yourself. You are not of a happy temperament. You cannot bear contradiction or to have the least censure rest upon your course, however justly you may deserve it. You call this sensitiveness. I call it your coarse nature, uncultivated, unsubdued by the Spirit of God.

You possess a set, stubborn will, a mulish disposition, unless you are subdued by the Spirit of God. Self-esteem is prominent with you and the spirit of the world has choked out the precious seeds of truth that have been sown in your heart, so that they have not sprung up and borne fruit. You have been very jealous and suspicious, surmising evil; you have possessed a spirit of retaliation. A bitter spirit has dwelt in your heart and you have felt that you were wronged. There have been unreconciled feelings to your marriage with Jennette, but this is nothing you should blame them for. God did not lead Nettie to take the step she did. Her friends all felt that she was moving out of God's order. Their feelings were correct.

Lt 23, 1868

Friends in Burlington

Battle Creek, Michigan

April 27, 1868

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Dear Friends in Burlington:

Some things have been shown me in regard to you which you should have had long ago, but sickness in my family and many cares caused me to forget it. I related the matter to Brother Dodge and commenced writing, but never finished.

I was shown that the church at Burlington are too mixed up. Some there have accounted neatness and order [as] pride, and have counted slackness and disorder [as] humility. Here I saw that they made a sad mistake. Their ideas are too low. They must elevate their minds and feelings, and it is impossible for them to make thoroughgoing Christians or such disciples as Jesus owns unless they observe strict habits of order and cleanliness. Their persons should be kept perfectly clean, their clothing clean and in order, their houses clean and orderly, their premises in order. If they leave everything around them at loose ends, just the same lack will be seen in their religious experience. I saw that it was impossible for a person lacking order and cleanliness to make a consistent Christian until he should see the evil of such a course and reform.

There must be a work done for the church at Burlington, for they are far below what they should be, and some of them, by their slack habits and by their actions, miserably represent our faith and disgust unbelievers. They are too low. The truth of God received in the heart and carried out in the life will tend upwards. The truth elevates but never degrades. The truth practiced ennobles and refines the believer. It does not make one coarse and rough. No, it refines his taste, sanctifies his judgment, and is continually fitting up the believer to dwell with holy angels in a glorious, pure heaven, where there can never enter any unclean thing.

I was shown that God wants His servants to admonish the church when they fail in these things. The houses of all should be cleanly and orderly. Their dress should be cleanly, for angels of God will not deign to minister where all is filth and uncleanness.

I saw that God is no less particular now than He was anciently. He gave special direction to the children of Israel to observe cleanliness in their camps, to wash their clothes, etc., etc., lest the Lord should pass by and see their uncleanness and would not go out with their armies to battle against their enemies. I was shown that in this God wished His Israel to practice habits which would ensure them health and would keep them elevated above the heathen around them, for they were His peculiar treasure which He was sanctifying to Himself. Nothing would be more displeasing to God than for them to have disregarded His special commands and persisted in being unclean; and if they had done so the consequences would be that God would visit them with curses instead of blessings, with defeat instead of victory. If any family among Sabbathkeepers dare continue in slack, disorderly habits and risk it, they will be visited with a

curse instead of a blessing, for they will be the means of bringing a reproach upon all Sabbathkeepers and will cause the heathen to make them a byword and a proverb.

In these last days, especially, should all seek to elevate their lives for they are fitting for translation and must be without spot or wrinkle or any such thing—perfect before God, pure in heart and life, holy—and then will their light shine. You need not imitate the fashions of the world in order to have influence, but in order to have influence you must all take an exalted position that your influence may tell. You who are looking for Christ's coming should be the most orderly, systematic, cleanly people upon the earth; but it has not been thus. Some have acted as though it was no matter what they wore, how their houses or persons appeared, and that these slovenly manners were tokens of humility. Instead of this it is a true sign hung out to unbelievers of what is within; you are judged accordingly. God help you to arise.

In love.

Lt 24, 1868

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

Adams Center, New York

October 1868

Dear Children, Edson and Willie:

Edson: Read this to Willie slowly and distinctly that he may understand it all.

We have just arrived at this place. Our journey was favorable. We took the sleeping cars soon after dark. We first took the boat, and on the other side, after the boat landed, we went directly into the sleeping car. The cars were well ventilated and we rested well, excepting a few hours I lay awake thinking of home, of my dear children. My tears and prayers went up to God for you. You are very near to your mother's heart. (I was weary also, which prevented my sleeping as well as I otherwise should.)

In the morning we parted the curtain from our window and found it was snowing slightly. At Rochester we met on the cars our friends Sister Andrews, Brother and Sister Prentiss, Brethren Sanders and Harmon Lindsey from Olcott, Brother and Sister John Lindsey, and a number of others. We had a pleasant interview with them. We changed cars at Rome. In the depot we met Brother and Sister Abbey, Samuel, [and] Ellenor, with a pretty little girl of about ten months, of which she seemed quite proud. All the family were present except Lucinda. We met Brother Cottrell at Rochester; at Rome, Brethren Edson, Chapel, and very many I will not attempt to name.

It is now—while I am writing—snowing heavily. The ground is covered. The trees are loaded with snow, bending beneath their weight of purity. We met Elder D. T. Taylor at his brother Otto's. He has come to attend the meeting. What will be the result we cannot say. I feel rather

depressed in spirits, yet we trust the Lord will be present at our meeting and work for us. How thankful should we be that we have an ever present help in every time of need.

Dear children, I feel a deep interest for you, my dear children. Education in book knowledge is essential, but there is something of yet greater value which you must diligently seek. It is pure and undefiled religion. There is much which passes for religion which is not genuine—it is spurious. It lacks the true ring.

Lt 25, 1868

Children [White, J. E.; White, W. C.]

Richmond, Maine

December 2, 1868

Dear Children:

It has been some time since I have written you. I have been quite sick and, not being able to rest at all, have not gained strength.

I found your aunt Sarah very near her end. She did not seem to be aware that this was the case. I was shocked at her appearance. She was much worse than I had feared. I was confident she must die. I labored quite hard in Connecticut, and united with this was my anxiety for Sarah and my distress at the disorder prevailing in the family. I was sick when I left her.

We tarried in Boston—merely slept in the bed, ate nothing—and in the morning our bill was \$6.00. We tugged our baggage to the cars and I felt unable to sit up through the day. We were on board the cars from early morning until eight o'clock at night. I was dizzy and thoroughly exhausted. My nervous system was all deranged, the circulation was broken up. In the morning my face was badly swollen, proceeding from the two roots left in my mouth when my teeth were extracted.

I labored all through the meeting at Norridgewock, unable to hold up my head only while standing upon my feet. I had a burden for the people which pressed me to say considerable. Your father sent an appointment to Richmond, on his old ground, Tuesday and Wednesday and Thursday evenings. We knew not how we should be received but we were welcomed by old Father Umberhind's family. Most all were afraid of us, yet we urged our way among them during the day, visiting from house to house and speaking to the people in the evening. Our testimony has had a good effect.

Your mother's birthday was spent in traveling on foot one mile across a rocky pasture and then a watery marsh, hopping from stone to stone and from knoll to knoll to keep from wetting my feet. We were on our way to visit Lou Curtis. Were coldly received. We prayed with them and left. Our dinner was gems, made of flour we brought, without sauce of any variety. For three

days we lived on the bread I baked in the two pans they had for baking sweet cakes. The living was rather poor. They eat pork grease and this we could not touch.

We went to Portland Friday. Got there at noon; made our home at Brother Goswell's. We never have been received in any place with such manifest thankfulness and with a more hearty welcome. We met Lizzie and Harriet at Portland. Both attended our meetings. We learned from a letter from Stephen that Sarah died the Wednesday before. I hardly was prepared for this, although I had thought she could not live long and might die at any moment.

We had good meetings in Portland, and a good hearing—never better anywhere. The house was well filled in the afternoon. The nominal Adventists let me in their hall to speak. The hall was literally packed. We had excellent attention. I had perfect liberty in speaking to the people. I walked one mile and back three times a day, and then visiting my sisters and cousins wore me. Our appointments had been given out for us both to speak in the Reed meetinghouse Monday eve and in a large hall at Richmond village Tuesday night. Monday evening we found above two hundred assembled to hear us. I was sick, yet spoke about thirty minutes. Tuesday I could sit up but a short time through the day, yet, putting my trust in God, I walked to the hall and spoke about three quarters of an hour. Your father spoke the same length of time. There were three hundred people present. We never had better attention. But today, Wednesday, I am worn. Rest we must have. But we look forward to the time when “we'll lay our heavy burdens down, there's resting by and by.”

Tonight we tarry at Brother Howland's. On the morrow we shall take dinner with Sister Temple of Boston, by a special request from her by letter to us. She has obtained a divorce from Hicks.

The only apology I have for not writing before is, no time or strength. We felt that we must make a break into the Reed neighborhood, urge a hearing here and open a field for Brother Waggoner to work. He has held meetings in union with us. He is well liked. He is in the way of his duty and calculated to do good. The Lord has given him access to the people.

I hope you are all seeking to do just right. Edson, you know your Master's will. Only do it, and you will have a conscience void of offense. Seek to exert an influence for good upon all with whom you associate. You are either gathering with Christ or scattering abroad. God help you to work the works of righteousness, that when the Master comes to reckon with His servants you may hear from His lips “Well done, good and faithful servant: ... enter thou into the joy of thy Lord.” [Matthew 25:23.]

Willie, my dear boy, love is a part of your nature. Cherish it, for it is the most precious gift of heaven. Don't neglect prayer. May the Lord bless you, my dear boy.

My children, have your aim to do good, to bless others. We are now packing our trunks for Boston.

Please to write me. In haste and much love.

Lt 26, 1868

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

Rochester, New York

December 16, 1868

Dear Children, Edson and Willie:

We are now visiting at Elder Andrews'. We rode last night in the cars and slept but little. When we arrived at Rochester we were met by T. L. [Lampson] who welcomed us at his house. We had a heavy snow storm last night. It is very pleasant today. A.H. is accompanying us to Battle Creek as copyist. We are anxious to meet you again and enjoy the society of our children. We have not seen our new home but will be prepared to enjoy it with you when we shall return. We left Boston and Sister T. [Temple] yesterday about noon. We hope now her long state of inactivity will end and she be again an interested worker in the cause of God, as she has been.

We have not been entirely free from anxiety on your account. We find relief in prayer. We daily commend your case to God, pleading that the Lord will give you strength to resist every temptation. We present you to God, asking Him to accept the gift and use you both in His cause as instruments of righteousness. Remember you are not your own. You are bought with a price, even the precious blood of the Son of God. Pursue a course that the Lord can approve. Associate the Lord with all you do and in all you say, that Jesus may not be ashamed to call you His sons. Imitate the life of the true Pattern. You may, if you choose, be qualified to be colaborers with Jesus Christ and the heavenly angels. Seek to be faithful in everything. Be sincere and upright in your life.

Edson, as you labor in the office exert an influence for good. Be careful to observe the rules of the office. Do not encourage visitors, for this will divert your mind from your work. The Office is no place for visitors who have no special business there. You must not take liberties because you are a son of Elder White. It would be much worse for you to depart from the rules governing the workers in the Office than for any other hand. Because you are our son and should give to others an example of obedience.

Law and order are altogether too little regarded by youth. You are now forming your characters, my dear children. Do not spend precious moments in mere pleasure seeking. I wish you to feel that now is the time to discipline your minds. Store up knowledge. Do not grow away too fast from the simplicity and trustfulness of childhood. I am not in a hurry for you to become worldly wise. The fear of the Lord is the beginning of wisdom.

I will tell you what I saw in the street coming to this place. A boy was abusing a dog. He was a small boy, but I thought, That child is educating himself in cruelty. I thought how my heart would ache if one of you should do as he was doing. I passed along another street and a well dressed man, who appeared like a gentleman, was driving a fine horse. The wind blew a piece

of paper under the horse's feet and he started and jumped to one side. That was all, but the man who appeared to be a gentleman whipped the horse cruelly. He was not satisfied with this. He became more and more excited until he was worked up into a rage. He jumped from the carriage and seized the bit and jerked the horse's head back and then kicked the horse several times with his heavy boot. I thought probably that man began his acts of cruelty as did the little boy—upon small animals. He acted the tyrant over God's helpless creatures until the temper and spirit were educated to cruelty. That man could not be a patient, kind, affectionate father. He was cultivating traits of character which would cause others sorrow and make himself miserable.

A man cannot be a Christian and allow his temper to fire up at any little accident of annoyance that he may meet, and show that Satan is in him in the place of Jesus Christ. The passionate belaboring of animals or the disposition to show he is master is often exhibited towards God's creatures in the streets. This is venting their own anger or impatience upon helpless objects which show they are superior to their masters. They bear all without retaliation. Children, be kind to dumb animals. Never cause them pain unnecessarily. Educate yourselves to habits of kindness. Then it will become habitual. I will send you a clipping from a paper and you can decide for yourselves if some dumb beasts are not superior to some men who have allowed themselves to become brutish by their cruel course of action to dumb animals.

Lt 27, 1868

Smith, Hannah and Mary

Attica, New York

December 18, 1868

Dear Sisters Hannah and Mary [Smith]:

I designed writing to you ere this, but I have traveled so much and labored so very hard, I had no time or strength for writing. I am now using my dinner basket as a stand.

While at Adams Center I was shown some things in regard to matters at Battle Creek. The Battle Creek church is in continual danger of pride, and love of the world. The lust of the flesh, the lust of the eye, and the pride of life, are constantly controlling the youth. None have been more easily influenced by the same selfish spirit which controls the world-loving youth than yourselves.

I was shown that you do not yet know yourselves, and will not be prepared to shun the errors of the past until you understand them as they are.

I was shown the three sisters, especially Hannah and Mary, that you have lived selfish lives; self-gratification has been your ambition. Ways were opened for you to earn means quite readily, yet you did not feel that the cause of God had any special claims upon you. When means were earned, like pleasure seekers, you set to work to plan how you could use it for your own

gratification. Large means were spent in dress and trimmings, and in your trip East. As this visit was not to glorify God but to display yourselves, your influence was in accordance with your object. You spent much time in arranging your hair and dressing as worldly young ladies do, and manifested so little devotion to God, so little of the spirit of Jesus—who came not to be ministered unto, but to minister—so much pride and display, that your deportment was a reproach to our faith and a dishonor to the cause of Christ. I looked to see wherein you had sought to know and do the will of God on that journey.

Did your light so shine that others by seeing your good works were led to glorify your Father who is in heaven? Wherein did your influence attract the mind to Christ and divert it from the world? I could not see wherein your journey had done good, but very many instances where it had done much harm, for you were considered representatives of those who profess the truth at Battle Creek.

Again this Scripture was presented: “Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” [Exodus 20:12.] I saw that you had transgressed this commandment; you had duties devolving upon you at home which you should have been performing: lightening the cares of your father and mother, taking the labor upon yourselves which fell upon them, because you would not bear the burdens Heaven designed you should.

What was your father doing while you were upon that pleasure trip, seeking for your own happiness? He was sometimes seen with his saw-buck and saw, acting in the capacity of a wood sawyer, at different houses; bowing his back to burdens, while his hair and beard were frosted with age. What a sight was this for angels to look upon—your venerable father condescending to the laborious task of sawing wood for families, while his three daughters were expending more or less, chasing after pleasure, displaying themselves, dressing their persons, dressing their hair, while their mother was toiling at home and the father performing labor that would weary the robust young man. Did you think, children, that you were dishonoring your parents in thus doing? And dishonoring God, whose servants you profess to be?

When you were at home the cares of your parents were increased, for they waited upon you, ministered to you, instead of your waiting upon them and ministering to them. You are deficient, wonderfully deficient in the useful branches of household labor, cooking, washing, and taking care. Asenath engaged in caretaking more than the other two; but there was a lack here, a decided lack with all. In the vision given last June the Lord was pleased to present before you the condition of your family: your selfishness, the lack of your parents—their sin before God in bringing you up free, in a great measure, from life’s cares and burdens, in flattering your pride, in blinding their eyes to your faults and withal excusing your errors, while your lives were unconsecrated.

After this plain testimony, reproving your selfishness, again you seek your own pleasure and spend means to take another pleasure trip. Your sister Asenath had been with you for quite a length of time. You had, as it were, but just parted, yet you take the long journey to the West.

You display yourselves, but do not magnify Christ. Your influence was not to inspire others with devotion or love to God, but rather to lead them to seek their pleasure and thus separate from God. But where was your father all this time? He had been suffering a long, painful sickness, with but a faint prospect of recovery; yet, finally, by the blessing of God he is seen a man among men, but infirm and crippled; leaning upon his crutches, he is peddling paper to earn a little means, while his two daughters are spending more or less means upon a pleasure trip to please themselves. "Honor thy father and thy mother." Were you doing this in your selfish trip West? Your parents needed your help; they needed your care, your love. You could have ministered unto them; but instead of this you were pleasing yourselves. It is very hard for you to see yourselves aright.

May God forgive your parents for the part they have acted in the past in making you what you are, for it will be like the gall of bitterness to them. Their misapplied affection has not increased your affection for them, but only directed your minds to yourselves—to please self, to esteem self, to display self. Your lives have not been a blessing to others; you have not been unselfishly seeking to make others happy, and bless others with your influence, and thus leave a bright track behind you. As your past life stands, Christ will not say, "Well done, good and faithful servants." [Matthew 25:23.] You lack both goodness and faithfulness. Souls have been turned into the downward road through your influence.

You do not yet see yourselves. I entreat you, if you have respect for the truth and for heaven, do not dishonor the precious cause of your Redeemer longer through your unconsecrated lives. Take your home burdens and you will not be so readily inclined to run into vanity and selfishness.

With eyes enlightened, look carefully into your own spirit; read your hearts; try your motives. Lay your soul bare for close and jealous investigation. As you are, you must fail of everlasting life. Your foundation is built upon the sand, which will be swept away with wind and rain. When the overflowing scourge shall pass over, your foundation will be tested, and it cannot stand.

Mary, you have become blinded: you cannot discern true moral worth; you do not estimate and weigh your acts. May God pity you, for pride and self-esteem has given you a perverted idea of true modesty of deportment.

You lack humility and sincerity. I want you to view these things as they are; divest yourself of self-love and pride long enough to view your own character correctly. A work is yet to be done for you which you cannot appreciate, because you do not discern the requirements of God.

The judgment is just before us, when the work of every man and woman must be tried. All will be rewarded according as their works have been. An impartial Judge then views character stripped of all outward gloss.

A thorough transformation must take place with you both before you can possess that meek and quiet spirit which in the sight of God is of great price.

I write this in the depot. We have been waiting here four hours; we have been blocked in with snow.

In love.

Lt 28, 1868

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

On the cars from Albany to Springfield

November 4, 1868

Dear Sons Edson and Willie:

I will try to write you amid the jostling of the cars. We are on our way to visit your Aunt Sarah [Belden], who is very low with consumption. Poor sufferer! We have hastened to her as soon as we could after the close of the Olcott meeting. Four years since, I visited Connecticut to stand by the bed of your grandfather while the last sands of life's hourglass were running out. Now we are called to the same state and same family to witness the decay of my sister and comfort her in the conflict she must have in giving up her children, five in number, the eldest one year and a half younger than Willie. As she is reconciling herself to laying down her life's burdens, I may make the struggle less severe and soothe and heal the lacerated heart.

Dear children, before we received the letters from your Uncle Stephen [Belden] and one also from Sister Chamberlain, representing the case of your Aunt Sarah as very critical, we had sent our appointment to the Review for different points in New York. After these letters came we presented the case to God. At two o'clock in the morning I awoke with distress of mind, anxious to understand our duty—whether we should go to Connecticut or fill our appointments in New York. I prayed for some time and fell asleep and dreamed I was in Connecticut. In a woodshed, your Uncle Stephen was bowed in prayer earnestly praying to God. His prayer was plaintive for God to send him help: that we might be sent to him in this, his state of necessity, and give him counsel. I dreamed the same the second time, and felt my duty was plain to go to Connecticut, and arrange our appointments for the eastern states accordingly. Our purpose was to remain a few weeks in New York, and then return to enter our new home at Battle Creek and get our dear children home, that our family again be united.

We hope that in our absence you will both seek to be contented. Put up with little inconveniences and seek to be cheerful and happy in the position you are in. I hope to have a

letter of particulars from you, and you will tell me just how you feel, and the exercises of your mind. We hope you will be obtaining an experience daily in the things of God, seeking to become more and more heavenly-minded, being partakers of the divine nature, having escaped the corruption that is in the world through lust.

Dear children, seek to be Christians, seek to possess the graces of humility. Don't seek for pomp, for show. Lay aside everything of foolishness, for all this is evidence of a shallow character, of a superficial mind. A thorough, substantial character looks above parade in dress, in deportment, in actions. Keep learning, my children; you will never be too old to learn, and never old enough to graduate. Ever keep the position of learners. Be self-reliant, yet teachable. Realize your individual responsibility, yet at the same time encourage a habit of looking after others' happiness, of seeking to do others good. This was the work of our divine Lord. Jesus came not to be ministered unto, but to minister to others. If we would labor to imitate Christ we could not but be happy.

There is much that I might write, but I cannot at this time. We give ourselves to the work of God and hope you, our children, will help us in the laborious, self-denying work before us. Don't fail to pray, to keep in a praying mood, and you will be fortified against Satan's temptations.

Yesterday we put in a box some things for Battle Creek. In the basket in a small box I put two shirts. By changing the necks they will be right for you. In love to you, my dear children.

Lt 29, 1868

Wicks, Brother and Sister

Greenville, Michigan

March 17, 1868

Dear Brother and Sister Wicks:

Brother Wicks made a sad mistake in shifting the responsibility of his stewardship upon his wife, and she made a sad mistake in urging him to do so. The Searcher of hearts, to whom the intents and purposes of every heart stand faithfully revealed, was acquainted with the motives and purposes, and this transfer of property was not from motives which would stand the test of the judgment.

Sister Wicks' peculiar traits of character are penuriousness, selfishness, acquisitiveness. In order for her to be benefited by the mediation of Christ and inherit eternal life she must be an overcomer and imitate the character of her divine Lord, doing good to others, living for the benefit of others, loving others as Christ has loved us. She is a stranger to the precious gift of love possessed so largely by our Saviour. His life was characterized by noble, disinterested benevolence. His whole life was not marred by one selfish act. "He that saith he abideth in him ought himself also so to walk, even as he walked." [1 John 2:6.]

“Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.” [1 John 4:17.] “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:4.]

The work of overcoming Sister Wicks knows but very little about, and when Brother Wicks transferred his stewardship to his wife, he took a similar course to the man to whom was committed the one talent and he hid it in the earth, and when God called him to account, excused himself by saying, “Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.” [Matthew 25:24, 25.] What the man with the talent was afraid of was that all the improvement of his talent would be required of God. This led him to pronounce God a hard man, and in order to keep from God that improvement which He required of him, he hid it in the earth, lest God should be benefited with it.

Both Brother and Sister Wicks are at fault and will be no better able to stand the test of the judgment than the man with the one hidden talent. Brother Wicks’ shifting the responsibility upon his wife does not ease or lessen his accountability one whit. When he made the transfer he pleased the enemy, his wife, and himself. Satan generated the matter and exalted because both were ensnared. This property transferred to her was a stumbling block to her, and she has made no advancement in the Christian graces since. She had a great work to do before to overcome intemperate, hurtful habits which were warring against the soul, beclouding her intellect and benumbing her sensibilities to that degree that it was impossible for her to discern sacred things, and blunting her perceptive faculties, thus making it impossible for her to rightly estimate or value the atonement or the worth of the soul and everlasting life.

God calls upon these two to overcome while they have an Advocate with the Father, to make thorough work for eternity, to have their sins go beforehand to judgment that when the times of refreshing shall come from the presence of the Lord their sins may be blotted out. Unless they are both thoroughly converted and are partakers of the divine nature, having escaped the corruption that is in the world through lust, they will never possess the heavenly treasure, never dwell with the self-sacrificing, self-denying Son of God, but will through their earnest efforts to save their lives here, lose their lives eternally. “For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.” [Matthew 16:25-27.]

Brother Wicks possesses a different spirit from that of his wife, but unless he will act upon the light God has given, and see the snare of Satan, he will be drawn under the cloud of unbelief and yield the conflict. He has loved to listen to the truth, but has been too much of a forgetful hearer and not a doer of the work. He should be a doer of the work. His wife’s spirit cannot

harmonize at all with the spirit of truth and holiness. He has thought to save himself trials by yielding to his wife. From what I saw, darkness has so long enveloped her, and the Spirit of God has had so little to do with her, that she will fail to make the efforts that are absolutely necessary for her to break through the snare of Satan. If so, Satan will use her as his agent to ruin her husband and be a stumbling block to others.

Sister Wicks has habits which are steadily undermining her constitution, and which will eventually leave her a wreck. She can now do something toward placing herself in a better condition of health. She cannot glorify God in her body and her spirit which are God's while she is indulging the use of poisonous stimulants. She flatters herself that these are strengthening her, that she cannot live without them, but this is a mistake. They are taking from the strength of the nerves and using up her future resources of strength. She may have everlasting life if she will deny herself, take up the cross, and follow Christ. She has a work to do which no one can do for her—to cleanse herself from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.

Tea, coffee, snuff, and swine's flesh are not the nourishing substances God would have us introduce into the system. None of these can build up the system, but they tear down. Sister Wicks, while you use these hurtful things, you are benumbing the fine, sensitive nerves of the brain, making it utterly impossible to discern sacred things, to value the atonement and to see the necessity of purity and holiness of life in order to meet the measurement of God. It is for you to decide whether you will have life or death.

I saw that there was a great work to be done for Sabbathkeepers and they must do this for themselves. One cannot do the work of another. Each must do his and her own work. Many will fail to come up to the standard and sell eternal life for their present enjoyment and for the sake of gain.

Lt 30, 1868

Rogers, Brother and Sister

Greenville, Michigan

April 6, 1868

Dear Brother and Sister Rogers:

I have been shown that Brother Rogers has had the cause of God at heart, but he has felt too deeply and taken on many burdens he should not have borne. He has suffered in health in this way. He has viewed things in a strong light, and has been too earnest and anxious to have all see matters in just the light he viewed them, and because they were backward in doing so he has felt nearly crushed. He feels to the depth and is in danger of urging his views of things too strongly.

Jenny wants to be a Christian but is of a very sanguine turn of mind, self-confident, ardent, and has not cultivated discretion and true courtesy. She shows the rough part of her character, and has not appeared to advantage. She has moved from impulse, just as she felt, and sometimes very excited and strong. She has strong likes and dislikes, and has permitted this unfortunate trait in her character to develop itself greatly to the detriment of her own spiritual advancement and to the injury of the church. She has talked too much and unwisely, just as she felt. This has had a strong influence upon her husband and led him to move at times from excitement of feeling when to have waited and calmly looked at matters for some time, weighed them properly, would have been better for himself and for the church. Nothing is gained by moving hurriedly, moving from impulse or from strong feeling.

Jenny moves from impulse and finds fault, and has had too much to say against her brethren and sisters, which will cause confusion in any church. If Jenny could control her own spirit, a great victory would be gained. If she would seek the heavenly adorning, even the ornament of a meek and quiet spirit, which God, the Creator of the heavens and the earth calls of great price, she would then be a real help to the church. If she would cherish the spirit of Christ and be a peacemaker, her own soul would flourish and she would be a blessing to the church, wherever she may be located. Unless she is converted and an entire change wrought in her, and she educates herself to be slow to speak, slow to wrath, and cultivates true Christian courtesy, her influence will mar and blight her own happiness and that of those who are connected with her. She has an independence which is a damage to her and alienates her friends from her. This independence has caused her much trouble, and wounded her best friends.

If those who had means have acted close toward her husband and did not favor him in business transactions more than worldlings, she has felt, and talked, and aroused feelings of dissatisfaction where none had previously existed. This is a selfish world at best. Those who profess the truth are not many of them sanctified by the truth they profess, and may not have a heart to make even a trifling variation in their prices of produce when dealing with a poor brother any more than they would with an able worldling. It would be more pleasing to God were there less selfishness and more disinterested benevolence. There is not loving their neighbor as themselves.

As Jenny has seen that in deal this spirit was manifested, she has committed a greater sin by feeling and talking in regard to the matter as she has. She has erred in expecting too much. The tongue has been truly an unruly member, a world of iniquity set on fire of hell, untamed and untamable. Sister Jenny has had a spirit of retaliation, to manifest by her deportment that she was offended. This was all wrong. She has cherished bitter feelings, which is foreign to the spirit of Christ. Anger, resentment, and all unkind tempers are indulged by speaking against those with whom we are displeased, and in reciting the errors and failings and sins of neighbors. The hurtful desires are gratified.

If, Jenny, you are grieved because your neighbors or friends are doing wrong to their own hurt, if they are overtaken in fault, follow the Bible rule. "Tell him his fault between thee and him

alone.” [Matthew 18:15.] As you go to the one you suppose to be in fault, see that you speak in a meek and lowly spirit, for the wrath of man worketh not the righteousness of God. The erring can in no other way be restored than in the spirit of meekness and gentleness and tender love. Be careful in your manner of speaking. Avoid everything in look or gesture, word or tone of voice, that savors of pride or self-sufficiency. Guard yourself against word or look that would exalt yourself or set your goodness and righteousness in contrast to their failings. Beware of the most distant approach to disdain, overbearing, or contempt. With care, avoid every appearance of anger, and though you use plainness of speech, yet let there be no reproach, no railing accusation, no token of warmth, but that of earnest love.

Above all, let there be no shadow of hate or ill will, no bitterness or soreness of expression. Nothing but kindness and gentleness can flow from a heart of love. Yet all these precious fruits need not hinder your speaking in the most serious, solemn manner, as though angels were directing their eyes upon you, and you acting in reference to the coming judgment. Bear in mind that the success of reproof depends greatly upon the spirit in which it was given. Do not neglect earnest prayer that you may possess a lowly mind, and that angels of God may work upon the hearts you are trying to reach, before you, and so soften them by heavenly impressions that your efforts may avail. If any good is accomplished take no credit yourself. God alone should be exalted. God alone hath done it all.

You have excused yourself for speaking evil of your brother or sister or neighbor to others, before going to them first and taking the steps the Lord has absolutely commanded you, in this way, “Why, I did not speak to anyone until I was so burdened that I could not refrain.” What burdened you? Was it your own neglect of a plain duty? of a thus saith the Lord? You were under the guilt of sin, because you did not “go tell him his fault between thee and him alone.” [Verse 15.] If you did not do this, if you disobeyed God, how should you be otherwise than burdened, unless your heart was burdened while you were trampling the command of God underfoot, and hating your brother or neighbor in your heart. And what way have you found to unburden yourself? God reproves you for a sin of omission, not telling your brother or sister their fault; and you excuse yourself under His censure by a sin of commission, by telling your brother’s faults to another person! Is this the right way to purchase ease—by committing sin?

All your efforts to save the erring may be unavailing. They may repay you evil for good. They may be enraged rather than convinced. What if they hear to no good purpose and pursue the evil course they have started to follow? This will frequently be the case. Sometimes the mildest and tenderest reproof will have no good effect. In that case the blessing you wanted another to receive by pursuing a course of righteousness, ceasing to do evil and learning to do well, will return into your own bosom. If the erring persist in sin, treat them kindly and leave them with your heavenly Father. You have delivered your soul; their sin no longer rests upon you. You are not now partaker of their sins. But if they perish, their blood is upon their own heads.

Dear friend, an entire, thorough transformation must take place in you or you will be weighed in the balances of the sanctuary and found wanting. Talking women have a lesson to learn. “If

any man [or woman] seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." [James 1:26.] Many will be weighed in the balance, and found wanting in this matter of so great importance. Where are the Christians who walk by this rule? Who will take God's part against the evil speaker? Who will please God and set a watch, a continual watch, before thy mouth and keep the door of thy lips? Speak evil of no man. Hear evil of no man. If there are no hearers to be found, then there will be no speakers of evil. If any speak evil in thy presence, check him. Refuse to hear, if his manner be ever so soft and accents mild. He may throw out sideways hints, profess attachment, and yet stab the character in the dark.

Resolutely refuse to hear, though the whisperer complain of being burdened till he speak. Burdened, indeed, with a cursed secret which separateth very friends. Go, burdened ones, and be delivered of your burden in God's appointed way. First go tell thy brother between thee and him alone. If this fail, next take with thee one or two friends and tell him in their presence; if this does not prove a success, if these steps fail, then tell it to the church. Not an unbeliever is to be made acquainted with a particle of the matter. "Tell it to the church" is the last step taken. [Matthew 18:17.] Publish it not to the enemies of our faith. They have no right to the knowledge of church matters, lest the weakness and errors of Christ's followers be exposed.

Those who are preparing for the coming of Christ should be sober and watch unto prayer, for our adversary, the devil, goeth about like a roaring lion seeking whom he may devour; whom we are to resist steadfast in the faith. "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good: let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." [1 Peter 3:10-12.]

Lt 31, 1868

Aldrich, J. M.

To J. M. Aldrich:

[First part missing] ... these things will the consequences be ascribed to him. He might have done different. He ought to have done differently. His pride has never been fully subdued. It has controlled him. To a great extent he has loved and lived for the approbation of the people. He has never felt as God would have him [regarding] the exalted character of the work as well as its simplicity, which later was that which gave it its strength and power.

Brother Aldrich, self and self-interest have been prominent with you; you have not been yet consecrated to the work. Your influence in the office has tended to weaken the desire for a growth in grace. You have not been right.

In your business management there is a shrewdness but a lack of that principle underlying your actions which springs from disinterested benevolence, which God requires all His followers to possess.

There is no prospect of the cause in Battle Creek flourishing as God would have it while you and Brother Walker remain just as you are in connection with the work and yet not consecrated to it. God will not suffer it. He will remove you from your positions unless you cease your worldly enterprises and engage in the work He has assigned you, unselfishly and with a deep and thorough interest.

I wish, Brother Aldrich, I could make you see this matter in the light the Lord presented it to me. You should, in the fear of God, possess a discerning, understanding spirit in regard to those who do business with you. You could do this if you laid off your worldly responsibilities, served yourself less, and devoted your entire interest to the important work you have to perform.

You should have a care and interest for all, while you have a special interest for some, especially widows, orphans, and the unfortunate.

But, dear Brother, there is a great mistake made in regard to your fine, tender, sensitive spirit. You can manifest this spirit, and frequently do, but it is natural for you to be unaccommodating, short, harsh, and overbearing.

You need, I saw, converting—an entire transformation. Your pride, your set will, your love of gain, must not be so indulged by you. J. M. Aldrich must die, and Jesus live in you, or it were better you acted no part in this cause. You have had influence over Brother Smith and nearly all the hands in the office. You talk, you reason, and build up a good conclusion upon false premises. Were the premises correct, all would be right, but there is the fault. These in the office should see and understand your true position, and stand upon their own judgment and not be warped by you. You have taken too much responsibility. You have not come right down to your brethren and said, “Let us counsel together.” You have felt J. M. Aldrich’s judgment and wisdom were all-sufficient, and you have had matters very much your own way in almost everything you have undertaken. You have not judged the cause of the widow and the fatherless. You have not made their case a subject of special interest.

This is the work for the one in your place. A stern businessman may be found anywhere to fill that position. But God does not want this. He requires a man of sanctified judgment and wisdom, which emanate from Him. He requires an unselfish man, a devotional, godly man who has no separate interest aside from this most solemn, important work.

There has been selfishness exhibited in that office, which God despises. He will speak yet again, and if His voice is not heard He will then come closer. He will scatter those who are still clinging to their selfish acts. He will reprove as He did those who made the temple, which should be devoted to a sacred use, a place of merchandise. He will overthrow these speculations, and will make clean and thorough work if the place of these who now occupy responsible positions are made vacant.

It is faithfulness God requires. A man who is unselfish, a man who will be interested to help the widow and the fatherless, a man whose whole soul is astir within him for the good of others,

whose happiness consists in making them happy and who will judge unselfishly, who will not retain feelings which bias the judgment and affect the course of action.

Lt 32, 1868

Smith, Harriet

NP

[March 1868]

Previously unpublished.

Dear Sister Harriet [Smith]:

I congratulate you upon your present of a daughter. This is a treasure we never possessed. I learn that you are doing well. I rejoice in your prosperity and hope that this new comer will not cause you a weight of anxiety and burden of care that will be felt so heavily by you [that] you will cease to trust in God and will worry yourself, with your children, out of the compassionate, loving arms of Christ. Cast all your care on Him, for He careth for you, Harriet.

“And be ye thankful.” You must cultivate this Christian grace—gratitude to God. “Rejoice in the Lord always: and again I say, rejoice.” [Philippians 4:4.] “Let the peace of God rule in your hearts, ... and be ye thankful.” [Colossians 3:15.] Be cheerful in God. This will encourage Uriah. Get the expression of a smile upon your countenance, and let it sit there naturally with ease, as if at home. Smiles are too great strangers to your countenance. Put away your doleful expression, as though some terrible evil was impending over you. Believe that Jesus loves you, that He gave His life for you, that you might have happiness and joy forevermore. That same Jesus, who withheld not His own life to save you, will not leave you to yourself but will take you in His care and will not forsake you. Oh, Harriet, you have been too faithless and unbelieving. Stay up the hands of Uriah by cheerful countenance [and] encouraging words.

Trust in the Lord forever. Trust, and banish every fear. Now, Harriet, this is the battle with you—to be cheerful, joyful in God, thankful, praising Him for all His benefits. Don’t you look upon the dark side for one moment.

I will say to Uriah, Do you seek opportunities to ride out? Do you have plenty of air in the office? Do you heed the light God has seen fit to give you? The spring of the year has come—a trying period, for all the blood moves sluggishly through the system and needs the electrifying air of heaven. Exercise what you can even if it wears you. Seek every opportunity to be in the air. Don’t keep closed windows and hot rooms if you prize life and health. May the Lord bless you both and your little flock, is our prayer.

Lt 33, 1868

Green, Deloss B.

Battle Creek, Michigan

Dear Brother Deloss [B. Green]:

I have your case presented before me in vision. I saw that the heavenly angels were inviting you to accept the whole truth and to take your stand firmly upon it, but you were hesitating, undecided. Years ago when the effort with the tent was made at Adam's Center, you were almost persuaded then to come out and take your position with the people of God. You felt the weight of evidence. The Spirit of God strove with you to identify yourself with Sabbath-keeping Adventists. Your dallying grieved the Spirit of God in not yielding to your convictions of duty and the impressions of the Spirit of God wore away since that time. You have had feeling, you have felt the Spirit of God calling you to give all for Christ's sake, but you have been so slow, so unbelieving, so hesitating. The impressions have passed away.

I saw that the Spirit of God has not taken its departure. Angels of God are still waiting to bear your decision upward that "as for me and my house, we will serve the Lord." [Joshua 24:15.] It is dangerous to delay. Every ray of light that has shone upon your pathway which you have neglected to cherish has left you bound by Satan in chains of darkness and unbelief until to yourself it seemed impossible to put forth an effort. But the Lord's will is to save you if you will consent to be saved in His own appointed way. Mark out no plan of your own, but come out from among them with God and be separate and touch not the unclean, and I will receive you and will be a Father unto you. Submission is required on your part, a humbling of yourself before God, making a decided, determined effort, come what may, that you will be a follower of Christ, a soldier of the cross. You are powerless in saving yourself, and it is impossible for you to dwell in heaven with your nature unrenewed. You are now conformed to the world. You are required to be transformed by the renewing of your mind that you may prove, experience for yourself, [that] which is [the] good and acceptable and perfect will of God.

Christ died for you that through faith in His merits and power to save you might be partakers of His grace, a receiver of the heavenly benefit provided for you, and that you might be strengthened by all might in the inner man. Your heart must be subdued by grace. You openly acknowledge that you receive Christ as your Saviour. Submit your will and your wisdom and your ways to God and receive that wisdom which is from above. The heart is deceitful and easily drawn from God.

I was shown that you should erect a family altar, give to God the wealth of your affections. It belongs to Him. Your danger is in being too slow, of hesitating until the convictions of the Spirit of God wear away, and every time this occurs you become less susceptible of divine impressions. Such will generally have to move without special feelings, decide from the weight of evidence. You should not trifle with the Spirit of God. He requires the whole heart, your entire affection. He bids you lift the cross; inconvenient though it be, He requires you to raise it. You feel no strength to do this. The cross seems exceedingly heavy, yet in the act of obeying

God and of receiving the cross, you will be astonished to find the cross lifts you. It raises you. It imparts to you a strength you have never before possessed.

God is very merciful. He invites you and your wife to His sheltering arms. Let your heart repose in God. Trust in Him as a child would trust in its earthly parents. Believe that Jesus saves you now. It is a present Saviour you need, a salvation you must have. Die to self, die to the world. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal. For where your treasure is, there will your heart be also.

Unloose your grasp from the world and fasten it upon the better world than this. Submit to God's obedience. Obedience God requires of you; obedience is better than sacrifice.

I commit these few ideas to you as given to me. May they be blessed to your good.

In love.

Lt 34, 1868

Munsell, Jarvis

Jarvis Munsell:

It becomes my duty to write you. I have been shown some things concerning you. In the last vision given me I was shown that you, Jarvis Munsell, have not a ray of light from Jesus. You are a complete agent for Satan to work through. You have ever been an injury to God's cause. You do not keep yourself straight but a few hours at a time. You have been puffed up by the enemy. You have been so large in your own estimation that God could impart to you no strength. You have lacked religion and have imitated the hateful disposition of Satan. You are one of his faithful servants. God disowns you. You are a curse to His cause.

I was shown that you have fretted, scolded, and acted so mean a part in your family that it is impossible for your wife to have any affection for you. She is united with you only in form but her heart despises you. She has listened so long to fretting and to your falsehoods, and been so long under your satanic influence, that she has imbibed your spirit and is fast imitating your peevish, fretful, mean course. God pities her. Jarvis, you irritate and provoke her and taunt her with not being a Christian. Says the True Witness, "I know thy works." [Revelation 3:15.]

God will never take such as you to heaven. You would mar and disturb the whole heavenly host and your spirit would contaminate the place. I was shown that if your wife had been separate from you she would now have been a faithful child of God. When you married her, her disposition was sweet and pure; she had self-respect, self-control; was peaceable, kind, and lovely. But oh, how changed now! Her living with you has destroyed noble feelings, her self-respect, her self-confidence, and her confidence in God. Faithfully have you acted the part Satan wished you to act—fretted, scolded, told falsehoods—and your degrading influence has

brought her down from the exalted position she ought to occupy. She has lost much of her fine feelings and has been on the point of yielding everything. You are determined to be lost yourself and to drag her with you.

I saw that God's eye is still over her for good. She should not condescend to utter one word when you fret and complain. She should keep her lips as though sealed. Then she will not sin against God with her lips.

Matilda, I saw that God's mercy was still extended to you. You have thought the church cared nothing for you. It is not so. The course of Jarvis has led them to shun your house; his course is so mean, he is such a son of Belial that everyone that has anything to do with him regrets it afterwards. He leaves a stain on everything he touches and the brethren's safest course is to leave him to his own meanness, which is so despicable in the sight of God. Then they will escape being wounded.

I saw, Matilda, you should exert every energy to overcome the evil which has been taking root in your heart, and root out the poisonous weeds as quickly as possible. Save your own soul by your own righteousness. Let not the bitter, hateful, overbearing talk of your husband ruin you. If you have to, leave the house, do not hear it. Go from it when you can. Do not retaliate or answer back, for he has not a particle of reason and you cannot help him but will only stain your own soul with blackness.

Satan has studied well to work your ruin. He works through Jarvis to irritate and provoke you, that you may lose your self-command and lose the fear of God and stain your life with retaliation. Do not come down to such meanness. Maintain your dignity; take a decided stand, a straightforward course. Save your own soul. You can do it. God will help you. Angels will watch over you. Regain what you have lost. Redeem your self-respect. Make a thorough, decided effort. The church will help you. Your eternal interest depends upon the course you now pursue. God would be pleased to have you shun the bitter, degrading talk of your husband. Flee from it. Seek to God for strength. Plead with Him, agonize, groan in spirit before God for His salvation. Yearn in spirit for pure, elevated feelings; hold fast the promise of God. Believe, pray, and weep before the Lord.

You have possessed fine, elevated feelings, but you have been fast losing these sacred qualities and imbibing a spirit which is as opposed to the Spirit of God as Satan was opposed to Jesus Christ. Shake yourself from this unhallowed, ruinous [course]. Make sure work for eternity. God is purifying His people and dead weights must be shaken off from them. The church must clear themselves.

Your children, I saw, could not be brought under a worse influence than they are now. They are forming characters to be cut down with the seven last plagues and their father will bear this burden, this fearful burden. Oh, what lessons for your children! What a shameful example! And the neighborhood are not in ignorance of your shameful course. You publish your own disgrace

and yet you pretend to be Sabbathkeepers. Says the True Witness, "I know thy works." God will spue you out of His mouth. [Verses 15, 16.]