

Ellen G. White 1869 Letters

Lt 1, 1869

Stickney, John; Brother and Sister

Battle Creek, Michigan

March 22, 1869

Dear Brother and Sister John Stickney:

I have been seeking opportunities to write to you, but I have been sick, unable to write to any one. But I will try to write a few lines this morning.

As I was shown the duties resting upon God's people in regard to the poor, especially the widows and orphans, I was shown that my husband and myself were in danger of taking upon us burdens which God has not laid upon us and thereby lessening our courage and strength by increasing our cares and anxiety. In your case, I saw that my husband went farther than it was his duty to go. His interest in your case led him to take a burden which was not his duty to take and which has been no benefit to you, but has encouraged in you a disposition to depend upon your brethren. You look to them to help and favor you while you do not labor as hard as they and economize at all times as they feel it your duty to do.

I was shown that you, my brother and sister, have much to learn. You have not learned economy. You have not lived within your means. If you earn by labor high wages, you have not learned to economize what you have earned, and to make it go as far as possible. You consult your taste or appetite instead of prudence. At times you expend money for a quality of food that your brethren cannot afford to indulge in. Dollars slip away from your pocket very easily. You have both much to learn.

Sister Stickney is in poor health. She indulges her appetite. She places too heavy a tax upon her stomach. She burdens her stomach by overeating. She places in her stomach food not of the best quality to nourish her system. Her food is taken in immoderate quantities, and she takes but little exercise; thus the system is severely taxed. According to the light the Lord has given us, simple food is the best to insure health and strength. Exercise is necessary for her health.

Self-denial is a lesson you have both to learn. Restrict your appetite, Brother Stickney. God has given you a capital of strength. This is of more value to you, and should be more highly prized by you than money. Strength cannot be purchased with gold, silver, houses or lands. It is a great possession that you have. God requires you to make a wise and judicious use of the strength He has blessed you with. You are God's steward with a capital of strength. You are just as much a steward as is a man who has a capital of money. It is wrong for you not to use your strength to the best advantage; as wrong as for a rich man to covetously retain his riches because it is agreeable to his nature to do so.

You do not make the exertion that you should to support your family. You can and do work if work is conveniently prepared to your hand; but do not exert yourself to set yourself to work, feeling that it is a duty to use your time and strength to the very best advantage, and in the fear of God. You have been in a business which would at times yield you large profits at once. After you have earned

means you have not studied to economize in reference to a time when means could not be obtained so readily, but have expended much for imaginary wants. Had you and your wife understood it to be a duty that God enjoined upon you to deny your taste and your desires, and make provision for the future instead of merely living for the present, you could now have a competency and your family have had the comforts of life. You have a lesson to learn which you should not be backward in learning. It is to make a little go the longest way.

Sister Stickney has leaned her weight too heavily upon her husband. She has been all her life too dependent upon others for sympathy, thinking of herself, making herself a center. She has been petted too much. She has not learned to be self-reliant. She has not been the help to her husband that she might have been in temporal or spiritual [things]. She must learn to bear and not dwell upon bodily infirmities as she does. She has the battles of life to fight for herself. She has an individual responsibility resting upon her.

Sister Stickney, your life has been a mistake. You have indulged in reading anything and everything. Your mind has not been benefited by this much reading. Your mind has been excited while hurriedly chasing through a story. If your children interrupt you, you speak fretfully, impatiently. You do not possess self-control, therefore fail to hold with a firm and steady hand control of your children. You move by impulse. You indulge and pet them and then fret and scold and are severe. This variable manner of governing is very detrimental to your children. They need a firm, steady hand, for they are wayward. They need regular, wise, judicious discipline. You might save yourself much perplexity if you would put on the woman and move from principle and not be governed by impulse. You have imagined that your husband must be with you, that you could not stay alone. You should see that it is his duty to labor to sustain his family.

You should bring yourself to deny your desires and wishes, and not lead him to feel that he must accommodate himself to you. You have a part to act in bearing the burdens of life. You must put on courage and fortitude and be a woman, not a capricious child. You have [been] too long petted and had your burdens borne for you. It is now your duty to seek to deny yourself and act from principle for the present and future good of your family. You are not well; but if you would cultivate a cheerful, contented mind, it would help you to a better hold on this life and a better hold on eternal life.

Brother Stickney, it is your duty to make a careful, judicious use of the capital of strength God has given you.

Sister Stickney, your brain is wearied, taxed by reading. You should deny your propensity for crowding your mind with every thing it can devour. Your lifetime has not been put to the best use. You have not benefited yourself or others. Bear your own burdens as well as you can, and encourage your husband to bear his in doing his work.

Sister Stickney, you have leaned on your mother more than has been for your good. If you had depended more upon the powers within you, you would have been more self-reliant, and you would have been happier. If you had denied your taste for reading and seeking to please yourself, and devoted more time to prudent, physical exercise, eating carefully of a proper, healthful diet, you would have kept free from much suffering which you have had. A part of this suffering has been imaginary. If you had braced your mind to resist the disposition to yield to infirmities, you would not

have passed into nervous spasms in the past. Your mind needs to be drawn away from yourself to household duties, to keeping your house with order, neatness and taste. Reading much, and permitting your mind to be diverted upon small things has led to a neglect of your children and your household duties, [and] has led you to neglect the very duties God has given you to perform.

You have had much sympathy for yourself. You have called your mind to yourself and dwelt upon your poor feelings. My sister, eat less. Engage in physical labor and devote your mind to spiritual things. Keep your mind from dwelling upon yourself. Cultivate a contented, cheerful spirit. You talk too much upon unimportant things. You gain no spiritual strength from this. If the strength spent in talking was devoted to prayer, you would receive spiritual strength, and you would make melody in your heart to the Lord. You have been controlled by feeling, not by duty and principle. You have given up to homesick feelings and injured your health by a spirit of unrest. Your habits in life are not healthful. You need to reform.

You are neither of you willing to work as others work, or to eat as your brethren eat. If it [is] in your power to get things, you have them. It is your duty to study economy. In contrast with your case was presented the case of Sister Savage, with her two children to support with her feeble strength by her needle at the very low prices she received for her work. For years she received scarcely a farthing of help. She was suffering with ill health, yet she carried her own burdens. Here was an object of charity indeed. Now look at your case: a man with a good capital of strength, and a small family, constantly involved in debt, leaning upon others. Now this is all a mistake. You have lessons to learn. With Sister Savage, economy is the battle of life. Here are you with a man's strong energies, and yet you are not self-sustaining. You have a work to do, live as simply as your brethren live at all times. You should have uniformity of diet. Live out the health reform.

Jesus wrought a miracle and fed five thousand and then he taught an important lesson of economy: "Gather up the fragments that nothing be lost." [John 6:12.]

Duties are resting upon you—important duties. "Owe no man anything." [Romans 13:8.] Were you infirm, were you unable to labor, then your brethren would be in duty bound to help you. As it is, all you needed from your brethren when changing your location, was a start at first. You can be free from embarrassment if you feel as ambitious to labor as you should, and bring your plans in life within your means. You will have to labor for small wages as well as large wages. Industry and a right use of means would have placed your family before this in a more favorable condition. God wants you to be a faithful steward of your strength. He wants you to use your strength to place your family above want and dependence.

Lt 2, 1869

White, J. E.

Greenville, Michigan

April 29, 1869

Dear Son:

I wish to speak a few words more to you. Notwithstanding your past life has not been such as to please yourself or us, yet our Advocate still lives to make intercession for us. He is pleading His blood before His Father in our behalf.

My son, if you seek for happiness in the right way, you can find it. You have been restless and unsatisfied with yourself and others, but think candidly, From whence does this state of unrest arise? I have some knowledge of the cause of this unsatisfied feeling. You have not assurance that you are in the way of your duty. You do not carry your religion with you in your daily trials. God will be to you your ever true and sympathizing friend. He has entreated you to cast your care upon Him. In the strength of God you may become a pattern of prudence, or uprightness, nobleness, and what is more highly desirable, of true goodness.

You try to find Jesus. You try to pray, but frequently give up the struggle for victory, because you do not feel relief at once, and an assurance of the love of God. But, my son, you should not become easily turned from your purpose. Says the divine Teacher, Agonize to enter in at the straight gate, for many, I say unto you, shall seek to enter in and shall not be able. You cannot overcome in your own strength. God alone can help you. Then take hold of His strength and do not let go for a moment. Urge your case, even if relief and help seem at a distance. Cast yourself just as you are upon His mercy and plead as did Jacob until you prevail and your captivity is turned. I know you suffer trials of mind and have fierce conflicts with self and Satan, but renew the warfare every day. Face the past and make firm efforts to correct every wrong; confess and forsake, that when the time of refreshing shall come, you may stand spotless before God. I have perhaps expressed too great discouragements because of your many failings. You have many temptations and do not resist them as you should.

May the Lord help you that you may be stablished, strengthened and settled. We shall pray for you earnestly.

In love.

Lt 3, 1869

Smith, Brother; Amadon, Brother

Greenville, Michigan

April 23, 1869

Dear Brethren Smith and Amadon:

I will write to you a faint expression of my feelings at this time as I review the past.

At the camp meeting at Wright, the Lord was with His people. There solemn pledges were made by the brethren of Battle Creek that they would stand by us, and not permit burdens to come upon us. My husband has been so ready to receive any manifestation of confidence and love from those in Battle Creek, and to blot out of his memory the things which transpired in the past (which were cruelly wrong upon the part of those from whom we ought to expect better things), that he was ready to believe all things and to hope all things. With his heart all cheered and softened by the bright view he had of the future, he consented to locate in Battle Creek, and thus comply with the

earnest invitation of his brethren and sisters. He fully believed that the lessons of the past had not been learned in vain.

I was reluctant to locate in Battle Creek. I had, as it were, fled to Greenville for quietude of mind and freedom from the harassing trials brought upon us unnecessarily by those who should have stood by us. I had never felt the least dissatisfaction with my home at Greenville. I needed a good copyist, and help that could do my sewing and save me from embarrassment in that line. The Lord blessed us in coming to this place.

I pled with my husband not to comply with the wishes of our brethren in regard to locating in Battle Creek until we should have clear light from God that it was His will that we should move from this place. My husband urged that our trials in Battle Creek were over, and that we could in the hands of God be a blessing to the Office, Institute and church.

When I went to look at the site for the house, I felt as though going to a funeral. I finally put these feelings away, for I saw that they made my husband very unhappy. I yielded my objections, and yet I felt fearful that the burdens we would have to bear in Battle Creek would be too heavy, that my husband could not let alone the business and cares of the Office, and that he would come down again through over-labor, as he had before done. I had suffered so much and seen how little knowledge even those of experience had of the mind and will of God concerning us, while we were passing through the heaviest trials we ever bore, that I did not feel like placing ourselves where there was the least possibility of the same breakdown, fearing the same heartless, cruel work would be acted over again. I am frank to say, I could not feel so cheerful and happy as did my husband to get again among our brethren at Battle Creek.

We knew that the Lord had wrought [for] us in our visit to Battle Creek. We knew that our testimony reached the hearts of parents, and children. Souls were converted and brought to the foot of the cross. This evidence had the people at Battle Creek. In addition to the evidences they had, a vision was given in their midst to leave them without excuse. Then at the Wright camp meeting, the Lord gave us a testimony for the people and our mouths were open unto them. Our hearts were all aglow, and we both flattered ourselves that we were established in the hearts of the brethren and sisters at Battle Creek. We most earnestly desired this that we might work in harmony with them. In order to do this, their confidence must be established that God was with us.

We went east and labored very hard. You may inquire, Why did you labor so hard? The love of Christ constrained us. This is the only proper answer we can give. Souls for whom Christ died seemed of such inexpressible worth that self was forgotten. Ease, pleasure and health even were made secondary. We looked at Battle Creek [as] our home, as a place of rest, especially my husband. I had seen the condition of things which led me to feelings of uncertainty and insecurity in regard to peace and happiness being enjoyed with our brethren in Battle Creek.

I was shown Brother Smith and wife, dissatisfied and unsettled, looking upon Brother Aldrich and sympathizing with him, and fearing that Brother White did not pursue the right course toward him, that Brother White was jealous. Brother White did not meet the mind of Brother Smith in changing back the paper to its present size. I saw Uriah and Harriet were both dividing the matter, fearing that Brethren Aldrich and White were both wrong. The course of Brother Aldrich did not especially arouse their indignation, and they did not feel jealous for God's cause. The low standard they had in

view made the wrongs of Brother Aldrich of small account. Brother White, after all, might be wrong. They decided in their sympathy for Brother Aldrich to stand aloof from Brother White and watch him for fear Brother Aldrich would be wronged. In thus doing they did not reprove wrong and sin did not appear exceeding sinful, and they were partakers in the sin of Brother Aldrich.

Brother Amadon likewise did not dare to take his position and rebuke wrong for fear in some things he should condemn himself. All seemed held. Satan was at the helm, and you were all being, in a measure, controlled by him.

I could not, in view of the things I have mentioned, (and many other things I could mention, but have not time or strength to do so), feel very happy and cheerful in regard to Battle Creek. Yet we were both happy and free in the Lord when we came home to Battle Creek.

We have labored and toiled and tugged. We have prayed and wept at home. We could not rest or sleep. There was an accursed thing in the camp which brought the frown of God. I wrote testimony after testimony at the expense of health, and I feared of life, hoping to arouse the consciences of the people at Battle Creek. We bore testimonies in meetings, and held private interviews out of meeting. But you did not dare to reprove wrong, or stand with us.

I had no rest in spirit in the house of Brother Uriah. I have left the house saying to myself, "It is a godless house. I have seen no less than four evil angels controlling members of the family."

At length we saw that help must come from abroad if ever the frown of God would be removed from the church. It was called, and three weeks' labor spent. Brethren Smith and Amadon were dumb. Harriet meant to have nothing to do in the matter, but to stand "neutral." Now I ask, What confidence had these persons in the view which had been given to Brother Aldrich? I will let them answer. If they had faith, I failed to perceive it.

My husband pled his cause in these meetings, because no one else would do it. They dared not open their mouths in vindication of his course till they were driven to do it. My husband labored in that office earnestly, unselfishly to set things in order according to the mind of the Spirit of God, which was a most striking contrast to the cause pursued by Brother Aldrich, yet he was looked upon with suspicion, jealousy and doubt.

I will say no more in regard to the painful state of things caused by the failure of those who ought to have stood by us according to their solemn pledges. Let Satan get the start and pledges, vows, and protestations will melt away like frost before the sun. You have had all the evidences you will ever have to establish your confidence that God is with us. Testimonies for the church at Battle Creek have been given and especially for Brother Aldrich. Facts you have had before your eyes so plain you could not mistake unless terribly blinded by Satan, yet you have stood saying, "I don't know; I don't know."

We labored through that series of meetings tugging at the work with all our might until I was pressed as a cart beneath sheaves, my life almost sacrificed. I nearly died at my post.

Brother Amadon came in the morning after they had prayed for me, and said in a very decided manner, "I know what is the matter with you. You have overlabored, and it is sin. You hold too many

meetings. [In the] East, you went too fast from place to place. It is wrong. The Lord has cautioned you in this matter. Brother White takes too many burdens on himself in the office.”

I was too weak to say much, yet I did say a few words. Who had brought the labor upon us the last few weeks when we came home utterly exhausted to seek for a little rest? It was this condition of things. It was so painful to find that those who ought to sustain us stood aloof or indifferent. It was this that brought the displeasure of God and was like an arrow in our hearts.

The conversation of George set my mind at work. I could see that it was no use to expect any one to appreciate our work, our motives, or our sufferings caused by their wrongs. I felt that if we should burden ourselves to death over the wrongs of the church, they would not appreciate it, but say, we killed ourselves; we had sinned in doing so, and there the matter would end.

When the carpet came I felt pained. I tried to feel that it was all right, and to feel thankful as though it was a freewill offering from the church. I tried to accept it graciously, but it has been as the weight of a millstone upon me. In the first place, I want no carpet better than my brethren have upon their floors and in conscience cannot accept better. If the brethren have a trespass offering to make, let it be made to God; or if they have a freewill offering or a thank offering, let it be made to Him. We do not need it. We once did, but not now.

All we have wanted was for the church and our brethren in important positions to be so consecrated that they can, when God leads us to stand against wrong, and when the painful necessity is laid upon us to reprove wrong and sin, let their voice be heard in union with the Spirit of God who speaks through us in saying, “Amen.” If they would have stood by us and shown that they were acquainted with the Spirit of God, it was all we wanted.

But are we safe to be among a people who occupy the position you have occupied in the face of the direct light God has given? Can we feel free to rest among you when after all the evidence you have had you hesitate to take your position and to know where the Lord’s side is? Can we expect God will give you any greater proofs than you have already received that He was using us in His work?

We do not expect you will have any more light nor as much as you have had. We cannot trust you. We can but expect if any doubtful circumstance should arise, that if one you had confidence in or loved, as you have Brother Aldrich, should be reproved for wrong, you would be found on the wrong side every time, or occupying your “neutral position.” Nothing has cut me like this to find Brother Uriah and Sister Harriet where we found them. I said in my mind, There is nothing to hope for there, no backbone to stand by the right. Uriah dumb, Harriet with her strong spirit on the wrong side, unconsecrated, controlled by evil angels in a great measure. Could we expect anything else but the same we have received? I do not. I cannot afford to be where there will be the likelihood of a repetition of the past. Our labor is worth something in the cause of God yet. We can reach hearts. We can yet bring sinners to the truth. This shall be our [work] if God will give us health once more.

By receiving, [we] should do you an injury, do the church an injury, and injure our own souls. It is not presents we want. This will not cure the past.

I remember when a letter came to us saying that Sister Morse would not give up our carpet. James felt a childish confidence in you all at Battle Creek and in his moving back, and he said, as I urged him to get a new carpet, “How do you know but we shall find a new carpet put down in the house when

we return?" Said I, "James, we shall not. Our brethren at Battle Creek are, many of them, embarrassed and I should feel pained to see one upon the floor." I knew it was not the money in the thing that he cared for, but the act of the church in their thoughtfulness, and a token of their love and care; for on that very journey he had given away three hundred dollars. He paid fifty for Brother Andrews' clothes, and was happy to do it. It was not covetousness, but a childish feeling as though he should prize such a favor of love. He did not think of this at first himself. A sister whom we all respect, suggested to him that she thought we would find it thus. But now as things have come around, the carpet given as it has been at this time, we decline receiving it. If you have not paid for it, please take it back with the excuse that we fear our health will not admit of our locating at B.C. and it would be difficult to transport. Money or presents we crave not; but when you have all the evidence that God has been pleased to give you that He has wrought for us, we want you to live so near to God that you can cooperate with us heartily, and express in words that all may understand that you do not sympathize with the wrong, that you will be with the right. I want to see principle underlying the springs of action. Spasmodic movements, zealous interest that comes by fits and starts, I do not appreciate.

We shall not withdraw our interest from Battle Creek, but cannot trust our life and happiness in your hands. God does not require it of us. He has called us and commissioned us to do an important work. This work must be done where it will be appreciated and our time not thrown away. It must tell. May God help us to work in humility, trusting in Him to give the increase.

In love.

Lt 4, 1869

White, J. E.

Greenville, Montcalm County, Michigan

April 28, 1869

Dear Son Edson:

Your letter is received. We do not favor the idea of your going in with Brother Trip. Again, we don't favor your hurry. This has been a fault with you. You have generally been in so great a hurry, as though life and death depended on immediate decision. Take time to think, to consider and remember in this thing, it is wise to let your moderation be known. This looks not the best in our judgment. We cannot at present give you all the reasons.

I have written to Brother McDearmon to inquire if he would like to have you come and work for him this summer. I think it is the best thing you can do, to have some knowledge of farming. In the business you propose to engage in, there will be too much room for you [to] act out your natural disposition to make large calculations, expecting large profits. You would, for a slight pretext, jump on the cars, spend means in going hither and yon. You don't figure close and I fear never will. Your tour to Wright is one instance. You could not have strength to deny yourself of this expenditure of time and means, although there was involved in the matter altogether more than you could afford to lose with the prospect before you of a family at some distant date. Edson, you have very much to learn and you learn very slowly for a boy of your age.

With the advantages you have had, you should be now in possession of the snug sum of one thousand dollars. But you have not one hundred. Young men who have had not as favorable [a] chance as yourself have figured close. Fine boots were not put on just as they fancied, but were preserved choice for meeting occasions. You have a vanity of dress which is unbecoming a boy in your circumstances.

Now, Edson, others know the favorable chance you have had and that you cannot bear your own weight. Then how does it look to think of a family.

But, Edson, means or to acquire is a small matter in itself. The same spirit is carried into your religious experience. You will fail, we greatly fear, in obtaining the heavenly treasure.

We are pleased with the spirit of your letter. We are willing to have you go from home to labor, but want you should engage in that kind of employment which will be of use to you hereafter, qualifying you to fill the duties of life.

Again, we think more of your health than means or property. We want you to have active exercise on a farm this summer. We want you to become a devoted Christian; obtain an experience in the things of God.

I will now speak of things here. We found terrible work has been made with our things. Our pictures, which were stored away in a box, they say you tipped out on the floor and stated they would never go to Battle Creek. From that, Sister Stickney thought them of no account and as they lay just where you recklessly threw them, she told others we did not value them, and they could have them. We find these pictures and frames all scattered over the church. Some had two a piece. Now, Edson, for you to be so reckless of our things we had carefully packed away, was all wrong, but it is just exactly like your extravagant, heedless ways. Your example has done more to influence the others in their opinion and views and trials with us than any other one.

But I feel so sad over many things I will write no more. O, my son, you have been altogether too long in learning what you ought to learn. When will you do what you ought to do and when will you be an example worthy of the light you have had?

May the Lord help you to look deeper than you ever have into your heart. In love.

P.S. Tuesday there will be early potatoes, strawberry plants brought by Brother Byington on the train. Probably he will not want to stop. Be there ready to take the check from his hands.

Father says, immediately on our return, we want you to help plant corn, beans, potatoes and then if you want, you can work in office spare time.

We are getting on finely with things here. Have sold only about eight dollars worth of plants. Yet land not ready for them.

Mother.

Lt 5, 1869

White, J. E.

Battle Creek, Michigan

May 25, 1869

Dear Son Edson:

My writing will not be very good for one eye is bandaged because of acute inflammation. But as Brother McDearmon is going, I can send by him. I will say a few words.

We feel very anxious for you. We are desirous that you should form a good, Christian character and be approved of God. We hope that new scenes will not interest and engross your mind so that you will neglect the great salvation dearly purchased for you by the Son of God. We hope you will show true principle now [that you are] away from us. We have in diet been strict to follow the light the Lord has given us. You are acquainted with that light and we trust you will have the fear of the Lord continually before you and will respect the light He has given and be no less strict than we have been.

I have feared for you as I have marked how little control you have had over your appetite and your desires. I have mourned in secret over it, and have prayed the Lord to enlighten your mind and quicken your conscience that it might be sensitive and tender, susceptible to the influences of the Spirit of God.

We have advised you not to eat butter or meat. We have not had it on our table. I should hope you would feel that we had advised you for your good and not to deprive you of these things because of any notions of our own.

You have lessons of self-control to learn [that] you have not yet experienced. You should have rules to regulate yourself, your diet, your labor, your hours. All this you need to do now to discipline yourself. Have fixed principles. Represent the health reform. All know that we do not put butter on our table. If they see you, our son, eat the things we have condemned, you weaken our influence and lower yourself in their estimation. They see at once that appetite is stronger with you than principle, that notwithstanding all our labor to bring the people of God up to denial of appetite, we have no influence with our own children, when they can get meat or butter, they will eat it, or Edson will. Willie has principle. He has self-control as you should have.

Why, your influence has not been saving. You have been the one influenced. You have not had a noble, self-reliant principle to carry out that which you knew was for your good. You know that you are in a critical condition of health. Humors appear upon the surface of the skin. Let these go to the lungs and you are gone. You have not nutritive powers to resist lung disease, and we could have no faith to call upon God in your behalf because you had trampled upon light and knowledge. You would have to die. Nothing but constant care, caution, and strict adherence to the laws of health, places you in a right relation to health and life. I have feared, greatly feared, your lack of faithfulness in little things would so harden your conscience that you would cease to be impressed with the spirit

of truth and righteousness, that truth which must sanctify and refine would not be respected, but be turned from and you would be lost to its sacred influence.

To say I feel easy in regard to you, I cannot. God has taught your mother and she has taught you your dangers, your lack of self-control, your love of self, your pride, your lack of faithfulness in the littles. Do you reform in these things where you lack? I greatly fear you do not. You have not progressed in spiritual things. You have not grown. You have been a forgetful hearer, because the love of self was far greater than your principle and your love for Christ. You have not denied your affections and lusts. You have a great work to do and God will help you to do it if you set about it in earnest. Oh, that the burden of your useless, misspent life may alarm you and you feel the account you must render to your Maker, who has surrounded you with light and truth and every advantage to make a useful, good man. Yet you are a novice in Christian experience. You have not gained in your prayers and testimony one inch as I can perceive for years. What account will you render for the talents lent you which you have not improved? Where is the usury you will render to God which you have received in trading your talents, putting them out to the exchangers?

It is time you set to work to redeem the past and to now turn about squarely. You now are forming new associations in a new church. God will prove you now to see what character you will develop in the new relations in which you stand. Stand for the right. Maintain it manfully. You will be watched to see if you carry out our teachings to others. Will you dishonor us or honor us by regarding the instructions we have borne from the mouth of the Lord to His people and to you? Oh, my son, get up from the low, selfish, indolent, slothful position you have been occupying, where the curse of Meroz could come upon you, and work from a higher standpoint than self-gratification and merely to please others and be passable in the eyes of poor, erring mortals. Oh, my son, my dear son, my love for you is strong and my love for you will not die but increase as dangers thicken.

Don't let yourself down to talk cheap talk, and be unguarded. Watch, watch, watch, and pray lest ye enter into temptation. Oh, be where you can subdue your desires and will, and be controlled by the will of God, submissive to His Spirit. Do not act as though the services of Christ were irksome, but leave your will submerged in the will of God. Eat and drink to His glory. Oh, Edson, I want to hear you yet speaking the truth to others but it must be in you before you can teach and practice it. It is so dark I cannot see to write. Goodbye. May the Lord bless you, my son.

Your mother who loves you.

Lt 6, 1869

White, J. E.

Battle Creek, Michigan

June 10, 1869

Dear Son Edson:

I have some feelings of duty to write you this morning. I am not in good health. I am unable to labor in the cause of God or to engage in the most simple labor of the household. I have told you a period I had entered in my life, untried by me, which would determine in a short period the chances of life or

death with me. I have more indications of going down into the grave than of rallying. My vitality is at a low ebb. Your Aunt Sarah died passing through this critical time. My lungs are affected. Dr. Trall said I should probably fail in this time. Nature would be severely taxed, and the only question would be, were there vital forces remaining to sustain the change of nature. My lungs have remained unaffected until last winter. The fainting fit I had on the cars nearly closed my life. My lungs are painful. How I shall come out I cannot tell. I suffer much pain.

I wish to write a few things to you. Brother Hull has just come in to inquire in regard to his studying to be a physician. He is conversing with your father while I am writing. I felt pained. He has proved himself worthy of encouragement to commence study. The position I believe the Lord desired you to fill, but we could not, dared not encourage you to study, for you have shown such weakness to resist temptation. We feared to put you to any test to prove you in so important a position, for you had shown you had no strength to endure the test in smaller matters.

To place you in a prominent position to prove you, where a failure would be so apparent, would disgrace us and yourself also and discourage you. We dare not venture to encourage you in this enterprise. I have looked from point to point where we could feel safe to encourage you to stand in a position where we could depend upon your stability of character to resist temptations which might occur around you, but have given up in despair.

Your father and I were talking coming from Monterey in regard to your case. Your father and myself viewed things the same. He felt that he could not consent to your plodding along merely as a farmer. You posing a bright intellect, capable of filling a position as a physician or business man, yet we are tied, [and] dare not encourage you to take a position where you should be exposed to temptation, least you be overcome and your weakness made apparent to all.

You have chosen a headstrong course. You have not submitted when your will was crossed. Your way has been the best in your own [estimation] until you are not to be depended on. You have had ample opportunities to form a good Christian character, but have not done so. This spring you could [have] just as well entered the Institute, but we were under the necessity of acknowledging to ourselves and others. We dared not subject you to the trial.

You have, my poor boy, shown yourself in your life a spendthrift. You have never redeemed this to clear your character from this sin. You don't know how to spend means. You have no power of denial of your wishes. You will gratify your taste and your wishes in regard to spending means for dress, or pleasure, without considering the result. You have failed to reason from cause to effect. Now you might just as well have a snug sum laid by, whereas you have next to nothing. Father is utterly discouraged in regard to your ever making a success in anything because you won't be advised, or be turned aside from your course. You will please yourself. Now, Edson, it is very hard for me to bury all my hopes in regard to your future prospects. It is very painful to give up and fully decide your life must be useless.

You have had advantages and encouragements [that] but few boys have had; yet you have not made a right use of your father's liberality. We now deeply regret we helped you to one dollar. But we wished you to keep something like a standing in society and to have an influence. I deeply regret we did not let you come just as low as you could, without aiding you. All our efforts have hurt you, and have encouraged you to hope for more, and to spend means recklessly. You have felt free to make

presents out of your means, but it has been out of our means. You have been more generous than just which was unbecoming. We have met your debts on every hand in times past and canceled them to an amount of means which would astonish you could the figures be placed before you.

We cared not for you to earn means fast, for it would only lead you to dissipation, to spend just as fast. We have viewed the case about hopeless of your ever seeing your mistakes in so serious a light as to correct them, and redeem the past.

Father pities and mourns over you. He wants to encourage you, but fears to, thinking it will only ruin you. He told you when you could get five hundred dollars he would add five. When you can earn a thousand, he would give you a thousand in land. Father, coming from Monterey, said, "He never will earn it. He can't keep means. Only to think of him having to work on a farm when he is smart and can fill any position in life if it were not for his foolish weakness." Father weeps over your case. But we are both at [a] loss to know what to say or do in your case. We view it just alike. You are at present not fitted to have a family, for in judgment you are a child, in self-control a child. You have no strength to resist temptation, although by yielding you would disgrace us and yourself and dishonor God. You would not bear the yoke in your youth. You love ease and to be free from care.

Here is a self-made man, Brother Hull, pushing his own way through the world. He is respected. Here is a pamphlet sent by your Uncle John with a notice of the attainments and honors of his son. I do not crave this for you, but my dear boy, I do crave for your solidity of character, a good, firm Christian character.

You know how Martha Amadon is disliked. Why? She has not self-control. You have this to attain, humility of deportment, and self-control. You could have been different if you only would. You have been favorably situated to develop a good character but your unbounded self-confidence and love of having your own way has shut you out from good and from improvements you might make. Your life has hitherto been a mistake. I fear for you, even where you are, that you will fail to develop a good, substantial Christian character and disappoint your friends as you have us, and they will lose confidence in you.

You are hopeful and ardent and rush on, get off your guard and I fear will not stand your proving in the position you now occupy. Important interests are now at stake. Let this be your motto,—Deny self, bear the cross, discipline yourself, educate yourself to have firm principles. Religion is only adopted by you. It is not made the rule of your life. You shun the effort required to be a Christian; the discipline is irksome, distasteful to you. Constant watchfulness and close application is required to be a true Christian. You love to be free from care. I fear you will not discipline your mind to take care, where you are, but will be off and on, hit or miss, just as it is most pleasing to you. Duty first, then pleasure, has never been your motto. With you, it has been pleasure first, then let the duties be neglected or come last. You have dilly-dallied away most of your time. I lay open these plain things before you because I have no hope of your doing better till you see yourself and make superhuman efforts to reform. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

Father says you will never be what you should be, for you have gone on so long this wrong way. I fear he is correct. I fear unhappiness and disappointment in reserve for you. Yet I still have a little hope which only rests on your making at once an entire change in your life,—a most decided, mighty

change which shall revolutionize your whole existence, wake you up to your duties or manhood and lead you to put away childish things, and transform you. This I have no hope of your effecting in your own strength. God alone can help you and strengthen you in this great work. I cannot express to you how earnestly and ardently I have longed for this to take place. Yet I have been disappointed up to this time. What encouragement have we to hope? What influence are you exerting for good in the family where you live? Are you seeking to lead the younger members of the family to Christ? Are you teaching them self-denial by your example? Are you taking care to ever speak and act as a Christian should?

What will be the end of these things? Will you receive the gift of God brought by Jesus Christ of everlasting life and hear from the lips of Him who died for you, "Well done, good and faithful servant; ... enter into the joy of thy Lord?" Matthew 25:23. What joy is here spoken of? That joy of seeing souls redeemed in the kingdom of glory. That joy being yours of seeing souls saved through your instrumentality. Will this joy be yours? Will you live an aimless life of self-gratification longer, and in the end reap death and see souls lost through your example and influence who might have been saved?

Dear and much loved son, my heart bleeds for you. I cannot give you up; yet so much of your probationary time has passed into eternity, never to be recalled. How few noble deeds [of] self-denial and good works are set to your account! So many misspent hours, so much time worse than lost, written in the book of deeds by the recording angel, which you must meet again. Have you considered how much good you might have done had your life and talents been devoted to God? How many souls turned from a life of sin to a life of holiness through your efforts, and unconscious influence? May the Lord wash out your sins in the past is my earnest prayer.

You have had light which lays you under the greatest responsibility. God has spoken to you from heaven through your mother, yet you have not heeded and obeyed. You are left without one excuse; no plea can you make for remissness and lack of religious experience. It has been warnings and instruction and entreaties on the right hand and on the left, and these sacred appeals have lost their sacredness. They have become common things to you until your heart has become hardened. Your neck stiffened against counsel and advice and you have become subject to Satan's devices, led captive by him at his will. God pity you, my son, and my prayer is that He will give you another chance. I have no smooth words to speak to you. I believe it is life or death with you. The prospect of your salvation to me is nearly hopeless. A decided, thorough change, a facing right about, may now prove effectual. No faint efforts, but a mighty, fearful struggle. You have to break the bands of wrong and long-formed habits and learn anew. You should be distrustful of ever following your own will, your own desire. Practice self-denial. You are watched. Your character is bearing a close test.

I questioned Brother McDearmon in regard to the diet. Said he thought they would have to keep butter from the table because you eat freely of it, when he knew we would not sanction it because of [your] state of health. He knew it hurt you, but you seemed to have no power to resist temptation when placed before you.

Others note your weakness. They read these things. Little things develop a person's character and principles. They know the instructions we have given you and they watch to see how near our instructions are followed and how sacredly regarded.

I beg of you to take heed to your ways. Watch and pray. Don't engage in vain, light, flippant talk. Be sober; watch unto prayer.

In love,

Mother.

P.S. You seem desirous to please us, but the fear of God was not seen to be before you. You do show in all your acts a lack of principle, of high resolve and noble purpose. You are seeking, but not agonizing. You have a lack of moral power which is alarming.

These letters I write in the fear of God. You will have to meet them in the judgment. You have taken so little notice of my letters. I have felt at times they were despised, but I dare not cease to set before you your danger. The blood of your soul shall not be found on my garments. I sent a long letter by Brother McDearmon. Did you receive it. By your making no reference to it in any way, I fear you have not got it. While I live I shall seek in love to do my duty to you. I have not encouraged much in this letter, for I feel no way led out to do so. My heart aches for you all the time. I have no rest in spirit. My cry is unto God for you. Write me.

Your mother.

You do not take the least notice of the letters I write you. Are they unworthy of an answer? Do you think I write merely for the sake of writing? Please answer my letters.

Your Mother.

Lt 7, 1869

White, J. E. and Emma

Wright, Michigan

Dear Children, Edson and Emma:

My heart is drawn towards you. I feel it duty to say a few words to you.

I have the deepest interest in the prosperity of you both. My dear Emma, there is not a person I could take to my heart as heartily as yourself. Yet I advise you not to be in haste to consummate your marriage. Move cautiously, weigh every move. You are making a move which will be lasting. Therefore do not move hastily. Do not get entirely swallowed up in this one matter, marriage.

I just took up a book and these words my eye fell upon. "And they that were ready went in with him to the marriage: and the door was shut." Matthew 25:10. What preparation are you both making for the marriage here referred to? Are you seeking with such earnestness the white raiment, which is the righteousness of Christ and which will insure you a position within the doors, a right to the marriage feast? Will you closely investigate and see if you are ready, if you have on the wedding garment, pure and white?

Here is a momentous subject. The marriage feast has been prepared. The word of gracious invitation has gone forth, "Come for all things are now ready." [Luke 14:17.]

Will you either or both of you insult your Lord by making excuses? I have bought a yoke of oxen and must needs prove them. I have bought a piece of land and must needs go and see it. The third excuse, I have married me a wife and therefore I cannot come. These excuses all seem weak, showing a deficiency of good judgment. The first should have proved his oxen before buying; the second should have seen his land before making a bargain; the third should have not been hindered by the wife but both should have come immediately. It is just such flimsy, foolish excuses we frame for not being in earnest to secure the wedding raiment. A time is coming when the door is to close upon all probationers. If unready, their cry, "Lord, Lord, open unto us," will not be regarded. The fearful words will fall upon the ear with terrible weight, "Depart, I know ye not." [Matthew 25:11, 12.] I want to arouse you both to seek first the kingdom of heaven and the righteousness of God, and all things shall be added.

Here is an enterprise which should engage the powers of the mind. But how many will make the trifling excuses brought to view in the parable of the marriage supper. This heavenly entertainment was prepared for their special benefit, but they turn from it to some slight inducements which they think will serve themselves better. They reject the invitation and the door is shut, and too late they seek admittance. What a loss will lazy, slothful professors realize too late they have sustained. All who remain unready have an influence to keep others away in the same state of unreadiness as themselves.

A slothful man is one who doeth his work by halves, just so is the slothful man in the enterprise of everlasting life. He is slothful in doing his work for heaven. He may by odd spells work at the point, but if anything arises to divert the attention, the work is neglected. A spirit of self-justification in a wrong course is fostered and the conscience is eased by resolves at some future time to be diligent in seeking a preparation needful for the trying day before us. Self-righteousness will be found insufficient to form the wedding garment which is the righteousness of Christ. A thorough preparation is the only recommendation we will find available in the great judgment before us. Your souls, my children, your souls are of more consequence than every other consideration. What preparation have you made for your souls. The slothful fail to bear fruit and in the day of God, out of their own mouth will they be condemned. "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matthew 25:30.

Wherein are we found to be profitable to God? We can so be found only in one sense, in bearing much fruit to His glory; in being active in securing others in the service of the heavenly King; in seeking by holy, irreproachable lives to so exemplify Christ that others shall be constrained to acknowledge that there is a power in the truth in Christian religion which transforms the soul by the renewing of the mind. Our natures are changed by the power of divine grace. Unless this transformation is seen in the life by the fruits of the spirit all the pretensions in that direction are of no weight; therefore although there may be a form of godliness, yet unprofitable, slothful servant is stamped upon the character of their entire religious experience.

Every way I turn I find those who I could truly address, "Be not deceived; God is not mocked." Galatians 6:7. Now, my dear children, I do not want you to be of this number.

There is great danger of deceiving ourselves and thinking we have a readiness for the day of God, when we shall be found having our own righteousness and not the righteousness of Christ. You may

anticipate happiness in a certain course, but if your trust is not in God, your happiness will be as the morning dew.

Time, precious time is passing and you must not be found slothful. Your souls are worth a thousand worlds. Satan is fearfully in earnest, and will you be slothful? Satan is diligently working to keep you out of heaven by leading to sin and slothfulness. You see all around you diligent for the things which perish, and will you be slothful in seeking the kingdom of heaven and the righteousness of God? Be wise in the things which concern your eternal interest. Make thorough work here, secure the immortal treasure. Let this be your highest ambition. The crown is to them that run, and is at the finishing of the race, the end of the race. Will you heed the injunction of the apostle, "So run, that ye may obtain?" 1 Corinthians 9:24.

May the Lord bless and strengthen you in your every effort to overcome self and live unto God. He will keep you in the work of overcoming. Engage in it decidedly, determinedly, and may your example lead others to a life of consecration. Let your light so shine that others by seeing your good works shall be led to glorify your Father which is in heaven.

I have written in a cold room this morning without a fire.

In much love from the one who regardeth your souls.

Lt 8, 1869

White, J. E.

Greenville, Montcalm County, Michigan

July 6, 1869

Dear Son Edson:

I thought I would write you a few words this evening. We have just returned from the tent meeting in Oakland. We had excellent meetings.

While on the way upon the cars, I was taken quite ill, and continued to be in a feeble state during the meeting. Could not sit up without being in danger of fainting. A bed was prepared in the tent for me. I was made comfortable and could keep the run of the meeting. Friday stood upon my feet and was strengthened of the Lord to speak to the people about thirty minutes. I was sustained in this effort and my faith increased to still trust in God.

Sabbath, the attendance was large. I again attempted to speak, committing myself wholly to the care of God. I spoke above one hour. If ever I realized special aid from the Lord, it was on this occasion. Had I looked at appearance, should have thought it was at the risk of my life to venture to labor as I did, but the love of souls constrained me.

Sunday it required earnest trust in God to venture to address the large concourse of people assembled. About eight hundred people were before me. I knew I had no strength. The power of the Lord must come to my aid, and impress the heart or all I would say would prove a failure. I was free.

I was strengthened. I spoke above one hour and a half to as interested a congregation as I ever addressed. Many wept. Praise the Lord for His mercy and goodness to me that day.

I immediately was taken to my stopping place and although sick and weary, was free and happy in the Lord, who had been to me a tower of strength in my weakness and great need. These meetings, from the commencement to their close, were solemn and marked by the presence and power of God. Several were baptized Sunday. Monday we rode eleven miles to the depot. I endured the journey better than I expected. Brethren Waggoner, Andrews, Smith, Littlejohn, and Erzberger came home with us. We all took dinner together in the cars. I am weary today but as well as could be expected. Sister Lucinda has gone home. We miss her very much.

We have sold two hundred quarts of strawberries. Good market for strawberries in Greenville. They are now down to twelve cents. We expect it will be very sickly this summer, but we will not borrow trouble. Let us find shelter in the Lord; under the covert of His wings we are safe. Make Him your trust, my son, and He will be to you a present help in every time of need. How important is secret prayer to the Christian if he is seeking to overcome. We are so weak, so easily led astray by Satan. I feel as we near the close of time, a more solemn weight of the work resting upon me. As my strength declines, I feel a more earnest, anxious desire to live for the Lord wholly and to be imbued with His Holy Spirit every hour.

We think now we may spend the winter in California, but we dare not lay any plans for the future. We hold ourselves in readiness to go anywhere and do anything.

Edson, the Lord is very precious with me now. Yet I do feel at times quite anxious for you. I pray for you and shall continue to do so. I cannot think that after the Lord has heard our prayers in your behalf and snatched you back from the very grasp of death, that your life will be to no purpose. Oh, no, you may and will yet glorify His name. You will yet let your light shine to others in such a manner that they will be led to glorify your heavenly Father.

I hope that you and Emma will not live merely for yourselves but that you will consecrate yourselves to God and perfect holiness in His name. If you make failures, do not give up in discouragement; try again. Satan will oppose every step of advance that you may make; therefore if you are overcome by the enemy, in humility humble yourself before God, confess your defeat and then distrust yourself, but more firmly trust in God. Overcome, oh, my son; to stand among the overcomers is to obtain nothing less than immortality and life forever more.

Good night,

Your mother.

Lt 9, 1869

Amadon, Brother and Sister

Greenville, Michigan, Montcalm County

July 7, 1869

Dear Brother and Sister Amadon:

I have received and read your letter. I am not able to write much but I am confident you are a self-deceived woman. You will develop a good Christian character providing nothing arises to cross your track or stir up the spirit of impatience within you. You are erring yourself but cannot bear with those who err, if they come in collision with you. You have an arbitrary, untamed and sometimes, I fear, untamable spirit.

You cannot be a candidate of everlasting life until you are thoroughly tested and proved and all this dross and tin, storm and tare is separated from you or entirely subdued by the meek spirit of Christ. You do not see the point. Instead of enduring the test of character, you feel that this test of character is the only appointed way for you to be brought through, to discover the peculiar traits in your character that are not in harmony with the Spirit of God; you are continually contriving how you can be placed to avoid all temptations. You are continually finding fault with your circumstances when you are taking measures to frame the circumstances frequently yourself. You have a spirit of unrest. You rush ahead of providence. You have at the same time a Jehu zeal for the Lord which generally results in only harm. You are not content to take the burdens of your family upon you and feel that this is your burden, the burden of your choosing, and should devote yourself unto it, without murmuring. You love approbation. You want to be doing something which shall bring this to you. You wish others to think that you are engaged in a great work of self-denial and self-sacrifice, but you would be taking a course much more approved of God should you attend to your domestic duties and be less interested in the business of others.

Your child lacks patient care and careful, thorough, persevering, uniform discipline. This is your first work and your highest duty. This should not be neglected to take up any other work. While your deficiencies are so apparent in the common, simple duties of life which devolve especially on you and which another cannot step in and perform, you should faithfully perform these duties unshrinkingly. You have a restless spirit, cannot bear confinement. You want a change. You desire to be doing some great work that will be seen and praised. It is this reaching out to do that which you are not required to do, which hurts you. God does not sustain you in taking these self-imposed burdens.

I will mention one. You desired Brother Mattherson to bring his little girl to be a companion for your Hattie. You did not count the cost. The additional burden this brought upon you, you soon chafed under and shifted it upon others. The girl was felt to be a burden at Alleden, yet it was you who proposed to take this responsibility. You soon tire of confining care. You need to strictly discipline yourself, then when you have obtained perfect self-control, when self is subdued, when your nature is transformed, then, and not until then, should you feel competent to control, guide, or dictate [to] others. Your course of action is very much after the Jesuitical order. You have a great amount of jealousy, watching, surmising, listening to hear, prying into the doings of others, questioning, quizzing, getting at secrets of matters by a process which generally brings it out. You would make a good inquisitor. This quizzing course was pursued toward Ella until she was led to lie. This course you pursue toward children to have them account to you of all their doings in your absence, investigating letters that have been written by Ella and those received by Ella.

Martha, I pursue a course in my family that is open. I have no fear of my children writing letters of complaints against me. I never see their letters unless they bring them to me of their own accord

and desire me to read them. I will not have one in my family that I am suspicious of and have to take special pains to watch to find out if they are not working against me.

Martha, every bit of this despicable jealousy and disgusting prying, secret watching, will have to be put away from you. Your greatest enemy is found in yourself. This is your great burden of life, to transform your nature and to be conformed to the will of God, partaking the nature of the divine, sympathizing Son of God. You need not count me as an enemy, because I tell you the truth. Martha, your little girl is a proverb for her unlovable, disagreeable ways. You are to blame for this. You have made her what she is, and you would destroy the best disposition by your discipline.

Martha, how are you to overcome, if you are constantly blaming the temptation instead of your own evil heart? You may pray till the Lord appears and your prayers will not reach higher than your head, unless you bear fruit, put the bridle upon yourself.

Brother Amadon has borne that from you that but few men would stand up under. You have a work to do and but little time to do it in. His influence has been destroyed by your influence upon him. Your stirring him up and he reflecting your influence upon others whom he associates with, your peculiar temperament has been the curse of his life and a curse to the youth and the cause of God, generally. You might be a blessing were you sanctified to God and brought into subjection to Him.

You mention the case of Elder Loughborough. We have recently read several letters from him, also one written by Brother Cornell to you, and others. I know that yourself, Cornelia and Harriett acted a prominent part in bringing about a terrible condition of things. The devil helped you and those who were so zealous with you. Had it not been for you three, Elder Loughborough would not have taken the course he did. I know that you are all more or less accountable for Mary dying unready. This may all have been seen and felt. But if it has been and the mind of the Lord is met, Oh, why such darkness? Why such death? The judgment is before us. The recording angel has it all written in the book.

Martha, you take too much upon you. George has possessed very deficient judgment and discernment in regard to his duty. His efforts, his labors have not been acceptable. The people have not confidence in his judgment, neither in yours. But George has taken upon him to make long, prosy speeches until the people have become wearied and the Spirit of God all speechified out of the meeting. George has been puffed up [by] the enemy. At the same time he flattered himself he was as humble a man as there was in the church. He has not known himself. I know he was in blindness at the time of our earnest labor for the church. He could not see, he could not realize the state of things or his own state, or what he had done on his part to bring about the death and darkness in the church. Your long speeches, your long prayers, have not lifted the church but sunk them. You have not had discernment and good judgment to time your labor to know when to speak and when to keep silent. Many times it would have been your strength to sit still. Your efforts only glorified George W. Amadon.

Your wife's influence to stir up on this and that matter has only injured your judgment, which was never well balanced. You have needed a balance wheel. I want you both to realize [that] you have done much to bring this church into the position they are in. There have been impulsive movements, wrong moves, until the people have lost confidence in your judgment and understanding in regard to the true condition of the church and how to help them.

I believe that Brethren Amadon and Smith did not clear the King's highway last winter and spring. They could not see that there was anything so very special to be done. They sat and looked on in a sort of a maze, as much as to say, What will come next?

I believe that God was highly displeased with you both. You stood directly in the way of the work of God and your course disheartened us more than every thing else we had to meet. We were heart-sick.

I believe it would be well-pleasing to God for you to, neither of you, feel that you had special burdens to bear for the church and special duties to do to individuals. But go to work, both of you, to search your own hearts as you never have done before. Set your own hearts and house in order. Manifest your wisdom in controlling and managing the case of your own child, who will not be saved without a thorough transformation. When you have made a success in this one case, you then may be prepared to bear burdens for the church and instruct other children. While your efforts lack harmony and efficiency in the case of your own child, the same mismanagement will be seen in the church with no better result.

May the Lord open your eyes to see the work to be done against your own house, and may you take hold of it at once, is my earnest prayer. Humble your hearts before God, and bear much fruit. You may pray, you may exhort, but if the fruit is not forthcoming, these will amount [to] nothing.

The terrible struggles, Martha, you frequently complain of, these terrible conflicts arise from the carnal heart being unsubdued by grace. It is the clamoring of self to live and not be slain. It is spiritual pride forever striving for the mastery.

I commit this to you in the fear of God. Will you heed and profit by this? Don't come to me and burden me with explanations, but take it before the Lord and rend your hearts before Him. Come so humble you can see yourselves and don't make excuses for your course. Go to work for the judgment.

I should not have written this, but Martha's letters have drawn it out.

Lt 10, 1869

Loughborough, J. N.

Greenville, Montcalm County, Michigan

August 15, 1869

Dear Brother Loughborough:

We have just opened a letter from Brother Gage. In the envelope was one from you to us.

I would say in regard to the dressing gown, we had not thoughts or feelings in regard to the matter. I have wanted to write you for some time, but have been unable. I am now quite poorly. My husband has gone to the camp meetings; and a thing unusual, I am left behind.

Although suffering with infirmities and prevented from attending the Ohio meeting, yet I have felt that Jesus was very near and precious to me. I never felt deeper interest in the work than at this

present time. My whole being is enlisted in this work. The end of all things is at hand. I have not a shadow of a doubt of this, and when I see the people of God, especially those at Battle Creek, so backslidden from God and so behind as not to know it, I am filled with grief and can but be led to inquire, What is the cause of this terrible dearth in the church? I think it is because they have not made thorough work in confessing. I think that very much of the terrible darkness which has been upon the church at Battle Creek so long can be traced to individuals, especially, Harriett [Smith], Martha [Amadon], and Cornelia [Cornell].

Martha [Amadon] has been making some confessions by letter to us, that she, Harriett, and Cornelia talked with you and warned you before you came to Wright not to get under our influence. I felt that you were distant, and we knew that the Lord was with us, and why you did not see and make reports to this effect when you returned, has always troubled me. How cruel! We struggle to carry out the light God had given, and all [are] against us. Martha [Amadon] confessed that when Brother Rodgers came back from Wright in sympathy with us, you got hold of him and turned him square about. Here were women influencing you, and you in your turn influencing them. What spirit had taken possession of you? I cannot tell what reason you had for all this zeal, unless fired up by the spirit of Satan. I have felt that you were confessing your way out, and we hope that God will bless you with freedom. But from that rebellion, for it was nothing else, seeds have been sown all through Battle Creek, and are now springing up and bearing their crop of rebellion.

This matter is not done with. If Harriett [Smith], Martha [Amadon] and Cornelia [Cornell] have met the mind of God, I am glad; but I do not believe they have. If they had come out right from this and frankly confessed without covering up, they would have in thus doing rooted out the rebellion, every fiber of it. But they would not reveal the part they acted. Some are just coming out by written confession. After I wrote that letter to Lucinda Hall, it is stated in a letter of confession, ministers followed with letters to stay up Brother Abbey's hands lest my letter should affect him. Who these ministers were I know not. I require none of them to confess to us. I feel that I would be glad to never have it mentioned again if it could be so and be as well for all.

We shall never reside at Battle Creek again. I have lost confidence in so many there. It is purgatory for me. I will say no more on this subject. I never felt that Jesus [was] so precious to me as now. I want His divine image perfectly reflected in me. I long to have strength to bear the burden of warning to poor souls unready for Christ's appearing. I want to be an instrument of righteousness.

I am suffering with infirmities. I may not live long, yet I do not feel anxious in the matter. It may be my death will serve the cause of God better than my life; if so, I choose the grave. I feel like a child ready to abide the decision of a parent. I have no will of my own. I love the truth; I love souls for whom Christ died, and would spend and be spent in this all-important work if strength were granted me to do this.

Work on, my brother, "while the day last: the night cometh; when no man can work." John 9:4. Oh, draw near to God. Live in Him and walk even as He walked.

Love to your wife. Much love to Brother and Sister Bourdeau. I want to write them and shall if I can feel strong enough.

Lt 11, 1869

Lockwood, Sister

South Lancaster, Massachusetts

September 1, 1869

Dear Sister Lockwood:

I have just finished a letter to Marshall and Lois. I will write a few lines to you. I hope you are well and happy. We often think of you and seldom offer a prayer without praying the Lord to bless you. We never felt the necessity more than we now do of being often with God in prayer. We want more heavenly wisdom and special grace to do the will of our heavenly Father.

I should love to write you all the particulars of the Springfield [First-Day Adventist] camp meeting, but cannot. I am not well enough to do this. But I wish you could have seen and heard what we did. It would have strengthened your faith greatly in our position, and would have led you to be settled as to one thing that the people who profess to be Adventists upon the campground were not the peculiar, chosen people of God. Such a satanic spirit as the ministers possessed cannot well be described. They would not permit us to speak or to circulate books, and even ordered us off the ground, because we gave away books. They sent spies to our tent to beg for books and then to betray us that these hypocritical priests might find some occasion against us.

We could but think of Jesus of Nazareth, the chief priests and scribes and elders seeking to find some occasion to accuse Him and put Him to death. The same hate and satanic envy, jealousy and rage was manifested by [First-Day] Adventist ministers. Such a hellish spirit could not be so effectively exhibited by any other class of professed Christians. After we left, the last two days of the meeting were characterized by confusion and noise that should make those blush who have accused us of fanaticism. They had a praying circle and had a regular shouting and holloing time. One woman was made insane and others were not far from it. She kept up screeching and screaming all night and during the day. I did not mean to write all this, but I have.

Sister Lockwood, do write to us. Tell us just how you get along at home.

There are a couple of red plaid flannel shirts cut out, but a sister undertook to make them and cut off the yoke to suit her idea. Please see if you can do anything with them by setting on a yoke for Edson. James will want a shirt made out of black and white. He has one, that black and white twilled flannel. Do the blackberries do well? Let us know if you please.

In haste,

Your sister.

Lt 12, 1869

[White, J. E. and Emma] [Children]

Massachusetts

September 1869

Dear children:

I am writing in bed. While in Battle Creek I was very sick, but improved in answer to prayer. My husband and I started in company with Brother Dodge in our carriage to go to Greenville. In Vermontville, I became so ill a bed and pillows were procured of the landlord of the hotel and laid in the wagon of Brother Dodge. I cannot tell you how I accomplished that journey. I was too sick to remember anything about it, but for three weeks I was unable to sit up. Elder Andrews, with Erzberger, was tarrying with us. They united in prayer with my husband in my behalf and the severe pain left me, but [am] very weak. I could not sit up without fainting. The camp meeting at Owasso was to be held in a couple of weeks and I was very anxious to attend it, but was too weak to sit up or ride in a carriage.

Physicians at the Health Institute at Battle Creek wrote to me that it would not be prudent to attend this meeting. They feared it would be at the sacrifice of life if I should venture. Dr. Chamberlain was sent down to Greenville to nurse me and use her influence to keep me from attending the meeting. I was unable to walk. I crept on my hands and knees to a closet in my room and there I presented the state of my feebleness before the Lord. It seemed to me if I should remain, the enemy would obtain a victory that would please him. He was at work to prevent me bearing my testimony to the people. I felt burdened with the message of truth. I pled with God to help me. My supplications went up to God for strength to attend this meeting. While praying it seemed to me I should go, but how, I could not determine.

A sweet peace came to my soul and I felt that I could commit the keeping of my soul and body to my Saviour. I thought then I should go with my husband to the meeting and proposed to ride out with Dr. Chamberlain in an easy carriage a short distance to test the matter. Cushions were placed in the bottom of the carriage and I knelt. The horse walked slowly, but the jar produced such intense pain and faintness I was glad to be lifted out of the carriage, placed on a bed, and then they all decided it was not best for me to venture. This was to me a hard struggle between the flesh and the earnest desire to bear the message God had given me for His people.

Days and nights of wearing pain and exhaustion had brought me very low. My right hip was affected with sciatica so that I was unable to walk without assistance. Arrangements were made for Willie and myself to be left with Brother Maynard's family while all the rest journeyed to the meeting. That day I kept my petition before the Lord for strength.

The next morning I awoke with a strong determination to make the effort to attend the meeting and began to devise ways and means to that end. We presented the matter before the Lord as we bowed in prayer at the family altar. His Spirit and power came upon me, and I felt it to be my duty to walk out by faith and make the attempt, trusting in the Lord God of Israel. I dared not resist the convictions, notwithstanding that it was my duty to attend the meeting. I told them to bring the easy

covered carriage to the door, put in a mattress and pillows, put a board from the door to the carriage, and with their help I could walk into the carriage. This we did. I was to ride ten miles to Orleans, stop and rest at Brother Olmstead's, and then in their company go on to Ionia to take the cars.

Willie was my driver. When we reached Brother Olmstead's, the house was closed. They had already left for the meeting. Willie says, "Shall we go back, Mother?"

I said, "No, we will go on to Ionia." That was ten miles farther. I saw it was impossible for me to go the entire way by carriage. If we could reach the cars in season I could go by the cars while Willie would drive the team 60 miles around. The last five miles I had but little strength of body or mind.

We met friends in the depot, Brother and Sister Olmstead and others on the way to the meeting, but here my strength seemed to fail. They took me from the carriage and cared for me the best they could. Congestion of the brain came on and they applied water and ice to my head. I knew but little during that ride on the cars. As soon as we arrived at [the] depot at Owasso, word was sent to my husband to come with [an] easy carriage for me. And when I was placed on a bed in the tent, I wept for joy. I knew I was where I ought to be. I solicited the prayers of my ministering brethren and our sisters who knew what it was to exercise faith. The sweet, subduing power of God came into my heart. I wept freely, not tears of sorrow or grief, but happy tears of gratitude. My soul was aglow with the love of God. I felt then how precious indeed was Jesus. Angels of God seemed to be all around me, and I believe they were. Such peace and rest and perfect content and happiness was a sufficient reward for my walking out in faith. I did trust the Lord and He had not failed me.

The tent seemed filled with the bright shining of the angels of heaven. I was assisted to the stand by my husband and son Edson. I was enabled to speak to the people. While speaking, it seemed to me holy angels were around me. I felt no weariness, no suffering. I was lifted above my infirmities and was never more blest with freedom and clearness and power than when bearing my testimony. But when my message was ended, I found myself still a cripple, needing my husband's arm to lean upon and the arm of my son Edson on the other side to almost carry me to my tent. But I was not sorry for a moment that I came. The sweet Spirit of the Lord rested upon me in rich measure. This meeting was one of importance. There the Lord revealed Himself to me as a present help in every time of need. How I longed to have strength day by day and be helpful and not dependent. But I dare not leave the field of labor because of infirmities. I must work in feebleness. I must trust and wait, relying upon God as my strong helper, my tower of strength, my refuge into which I could run and be safe.

Satan must be repelled at every step. My life was one scene of conflict, continual battle, no rest, no laying off the armor; but for me I was convinced, sick or well, I must be prepared for instant action, ready to obey the Captain of my salvation. No time to look and ponder upon myself. No time to consult ease or convenience, or pleasure, or to engage in worldly temporal employment. My work was before me to do the will of the Master, to listen for His word of command, and obey at this time.

In my great weakness the Lord strengthened me greatly. The lies of sheer malice and enmity, the pure fabrications of iniquity uttered and circulated to defeat the proclamation of truth, were powerless to affect the minds of those who were really desirous to know what is truth. I did not

doubt for a moment but the Lord had sent me that the honest souls who had been deceived might have an opportunity to see and hear for themselves what manner of spirit the woman possessed who have been presented to the public in such a false light in order to make the truth of God of none effect.

There was a large general gathering of the First-day Adventists at Springfield. Elders Waggoner, Cornell, Sister Chamberlain who accompanied me, attended this meeting. We quietly pitched our tent and attended the meetings. At one time the ministers were engaged in business and there was a social meeting at the stand. I arose, spoke a few moments upon faith. I did not introduce one item that we did not all believe, but the ministers rushed out of the tents where they were doing business,—Elder Himes and Grant and several others and seemed to be greatly disturbed. Elder Grant interrupted me and stopped me while I was speaking. They all seemed to be very much disturbed at our presence. They were asked by one of our party what Mrs. White had done that she could not have the privilege of speaking in a social meeting.

The answer came, “We don’t want her influence here on the ground. Her very presence hurts us.” And why did it hurt them? “Why,” was asked, “should the presence of Mrs. White hurt them?” They did not answer. Mrs White’s appearance and deportment was a refutation of their falsehoods and the light they had presented her in before the people. These very ministers arranged to have a few come to the tent of the Seventh-day Adventists and inquire if they had pamphlets setting forth their faith in regard to the seventh-day Sabbath. These were handed to them free, but we found this a plan to entrap us. This device succeeded. Those who had secured the favor went directly to the ones who had gotten this up,—to headquarters—and early the next morning Elder Himes united with Elder Grant in an arbitrary manner and ordered us to take down our tent and leave the ground.

Mrs. Chamberlain, who had been acquainted with Elder Himes years back, asked him if this treatment was what should be expected of Adventists. She asked him if he did not remember he had been entertained courteously at her house by Brother Chamberlain of Middletown, Connecticut, and inquired how this treatment accorded with the treatment he had received from them as their guest; that the churches exercised against Adventists this same spirit when they proclaim the coming of the Lord.

But they considered our influence and presence was a detriment to them, if we did not open our lips to say a word in their meeting. While on the ground we attended meetings in a large size tent—“Non-resurrection of the Wicked”—and although we could not agree with their views and accept their doctrines, they treated us with courtesy. We thought in this experience at this meeting of our early experience, the neglect, contempt and opposition we received from the nominal churches because we believed in the soon coming of our Lord in the clouds of heaven. They separated us from their company. They hated the very name of Adventists. Elder Himes and Father Miller, and those who were united with them in the work, received just such treatment from the churches as they were repeating now to Seventh-day Adventists.

Our company inquired what they had done to deserve such treatment. What was the ground of their offense, and nothing could be brought but [that] the influence was dangerous. We were, it is true, Seventh-day Adventists, keeping the Bible Sabbath, advocating the Bible doctrine of the soon personal coming of Christ, as they were doing. The cry was “you are drawing away our church

members, causing confusion." But these men had forgotten that they were now in their turn acting the part of persecutors.

We inquired what offense we had been guilty of. We had not pressed our way to advocate doctrines in their meetings which they called heresy. We had not been loud and boisterous and disturbed one of their meetings. Will you tell us what crime we are guilty of? We do hold to the claims of the original Sabbath, the seventh day. This is the ground of our offense, and when you can show us from the Word of God that the first day has been sanctified and set apart for sacred time, then we will yield up our faith. But we cannot make void the law of God and refuse to keep His commandments and receive the commandments of men. But all our words only increased this bitterness and anger.

A portion of our company left the ground in compliance with the unchristian and ungentlemanly orders Elder Waggoner experienced. This work stands registered in the books of heaven. They will meet it again just as it was transacted. The whole difficulty hinged on this. They had uttered so many falsehoods, held us up in such a ridiculous light before the people that our presence merely was a refutation of this unchristian work of opposition. Men may be sincerely pious and yet have errors of character, errors of understanding and corruptions cherished in their hearts, but those who are in league with him who loveth and maketh a lie, are in the most pitiable, deplorable condition a man can be in. The truth, the precious truth, coming from the lips is to be revered; but he that utters lies, he that blackens character to attain an object of his own, he who gathers up tidbits of slander and who has the poison of asps under his tongue, needs the curative process to be treated with hot coals of Juniper.

We left the encampment with the exception of Elder Waggoner. We had an appointment Sunday in Boston. My husband accompanied me to South Lancaster. I was very feeble and the journey was too much for me and I was prostrated with sickness. We had an appointment next Sabbath and first day in Boston. My husband went alone. I sought the Lord in earnest prayer. I would not let go my hold upon the Mighty One of Israel. I was a cripple and suffered great pain all the time and went alone before God. I presented my case to the mighty Healer. He did hear me; He did answer me. In a moment relief came, a change took place in my system and I stood upon my feet free, able to walk without support. I praised the Lord with my whole heart. No one was with me. I was alone before God. His ear alone heard my cry. My supplications came up before Him and my prayer was answered. Jesus, how precious He seemed to me that Sabbath. I decided that I would trust in the Lord fully and not yield one inch to the enemy. But my faith was tried again and again.

We did not wish to draw any one away from the truth, but we had Bible truth and we wished, if possible, to remove the prejudice that had been excited against us and come nearer to those Adventists who were in faith and doctrine the same as ourselves except in regard to the Sabbath of the fourth commandment. The churches were deceived by the representation of Seventh-day Adventists that they were a deluded set of fanatics. We wished to show them we were not as we were represented by many of the ministers. True, we believed in the Sabbath of the fourth commandment, simply because God had spoken and we must obey. We could not accept the word of man that the first day was the Sabbath when the Word of the Lord said the seventh day was the Sabbath. The question was, Shall we obey the commandments of men and reject the commandments of God? These men who held up Seventh-day Adventists as deluded, were themselves in strong delusion. They had leaned to their own understanding, rejecting light and truth

until they were the ones who were in strong delusion, believing falsehoods as truth. None are compelled to believe. God gives sufficient evidence that all may decide upon the weight of evidence, but He never has nor never will remove all chance for doubt, never will force faith. In His Word is a correct line of duty. Principles are laid down which apply to every variety of case. None need to err unless they are better pleased to follow their own perverted imagination than the light of God's revealed Word.

Satan is presenting error through professed Christian ministers clothed with garments of truth. Those who will stand in defense of unpopular truth, which, if accepted, will separate from the world, making them a distinct and holy people, they become objects of Satan's malignity and he will use men and evil angels that with the constant assaults they may distress, perplex, [and] destroy them. This is the enmity of Satan on the one hand. God works through His agents, faithful sentinels of truth, to vindicate His honor, to arrest sin, to drive back the prevailing wickedness and bring back man to his obedience to God's law.

On the other hand, Satan's work is to hide the fact that sin is the transgression of the law, and to cast down the laws as a system of oppression, a restriction of rights, a yoke of bondage. Thus Satan has worked ever since his fall. Thus he will work with increasing earnestness and power and might to establish himself in making void the law of God and developing his enmity against that holy, just, and good law. Although the promise has been made long ago that the gates of hell shall not prevail against the true and lowly subjects of God, yet, like their Master, they suffer from opposition and persecution through the workings of the powers of darkness through human agencies. God's law lives. It is His immutable will published to the world, and will stand notwithstanding the enmity of Satan.

We received letters from brethren in Boston who were holding a tent meeting there urging my husband and self to come to Boston, that Elder Grant was doing his utmost to present Mrs. White in a most ridiculous light before the people. Those who had never seen me or heard me speak, thought so good a man [as] Elder Grant appeared to be would not make statements publicly that had no truth for their foundation, that if they could hear Mrs. White for themselves it would lull the efforts made to win souls from the truth.

He was presenting Mrs. White as the leader of the Seventh-day Adventists and then held her up in the most ridiculous light before the people. There was no personal enmity between Elder Grant and myself, for we had no acquaintance; but it was the enmity to God's law that prompted his remarks. It was not enmity to me that originated with Elder Grant, but it was that old serpent, the Devil, that was using him as his agent. This is the enemy's working. He was disloyal to God, a transgressor of His law so that disloyal Satan and disloyal men will be sure to unite in a desperate raid against the law of Jehovah. All who trample down the law of Jehovah may have no bands of union between themselves except upon one question, to make void the law of God. They may jar and jangle among themselves, but on one point they are linked as with iron bands—that of opposing the law of Jehovah. Satan's spirit of frenzy seemed to take possession of the man. Reason and judgment were overborne by hatred to the doctrines of truth, and they could not meet the arguments with a "Thus saith the Lord" from the law and the testimony. They used the best weapons they had,—abuse, false statements, ridicule, scorn and contempt. Our brethren urged that the people had not heard Mrs. White for themselves and begged that in behalf of the people, she would come.

I had the assurance [that] should I go to Boston, the Lord would go with me. Every jar in the carriage to take me from one depot to another, seemed unbearable. Yet I had comfort, faith, and strong courage to go forward. I had a testimony for the people in Boston. I had great freedom in speaking to the people. I was in the path of duty. The same God who created the stars and marshaled them in the heavens in perfect order, [who] notices the sparrows fall, and numbers the hairs on our head, would be my strength, my support, and my helper. Why should I be in doubt? Pain and suffering sink into nothingness before the strong promises of God. I will go where He may lead the way, depending upon the God of Jacob.

Those who were not permeated with the same spirit of enmity as Elder Grant and the opposers of truth, were convinced and many stated that the reports they had heard, the statements made, could not be true for the Spirit of the Lord attended Mrs. White's testimony. One possessed of the devil, doing the devil's work, could never speak as Mrs. White did in lifting the minds of the people up from earth and earthly things to Jesus and heaven, and the eternal weight of glory. Mrs. White had no raid to make against those who were doing their utmost to misrepresent and malign her, but she bore her testimony, making no reference to her opposers or the falsehoods uttered. She vindicated the honor of God's law, to hold up Jesus in His beauty, purity and loveliness. There was nothing in the words spoken, nothing to give the least excuse for the statements that had been made against her.

Sunday she spoke with great freedom upon the work of Christ in our world, His sufferings, His trial and His crucifixion, resurrection and ascension. She dwelt upon His hatred of sin, His denouncing every evil, His life, His character of untainted purity which was a rebuke to the hypocrite, the whited sepulchers, who deceived the people with a pretense of holiness and hearts full of corruption. Jesus could hate only one thing, that was sin. These were the producing causes of bitter hostility. Had He allowed some license to the transgressor, had He praised the evil worker, had He called sin holiness and holiness sin, then He would not have [been] hurried out of the world. Jesus would have been hailed with shouts of praise had He tolerated sin and allowed evil license to passions when He stood in vindication of truth [and] righteousness. He was sneered at, despised, rejected. Jesus exposed Himself to every kind of insult and abuse. He endured the contradiction of sinners against Himself.

Lt 13, 1869

Smith, Harriett; Cornell, Cornelia; Amadon, Martha

Massasoit House, Chicago, Illinois

September 24, 1869

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

I have a few words I wish to say to you three. I have been thinking over matters through the night and think I should give you the benefit of my thoughts. I am assured that great blindness is upon you, and I fear that you have so long resisted the light it has forever become darkness to you.

While in Montcalm County I attempted to write out matters in regard to the church in Battle Creek, as shown me at Adam's Center. I was shown that you have been left to great blindness. You might not be walking in the light. If you had confessed your faults you could have freed yourselves long ago and freed the church from her bondage if they had followed the light. But your unsanctified bond of union seemed firm to cover your sins; and you regarded iniquity in your hearts and the Lord has not heard your prayers or prospered you in your religious experience. Had you confessed frankly and cleared your souls from the least vestige of your wrongs, the dear Saviour would have written pardon, and these matters would have been healed.

My husband was so glad of the least signs of your making your wrongs right that he met you half way, confessing when not required of him, to make your case less humiliating, meeting you more than half way. You have, every time you attempted, made the matter worse. You eased your conscience by admitting wrongs all brought out plain to you but you went no deeper. Every thing hid, every thing covered, was left concealed in darkness to be revealed in the trying day of God when it was too late for wrongs to be righted or sins to be washed away. I saw that you had acted out the hypocrite. You professed great sympathy and friendship for us when you were acting another part; especially you, Harriett [Smith], wished us to think you our special friend, when in your heart you were our enemy. Our prosperity did not make you glad. You would have been pleased had it been otherwise.

You have had favorable opportunities to confess frankly your true state and feelings but you would not do it. You were afraid to have us know how far you had gone in the feelings you had cherished toward us. You knew if the people generally, who were our sincere friends, knew your true feelings, they could have no confidence in you and indignation, you feared, would be felt toward you.

When I called two meetings to speak in my own defense, you were glad to hear me speak plainly in reproof to Martha [Amadon]. You exulted over her discomfiture, yet felt not over your own sins. In these meetings, when I had the privilege of speaking for myself, you were all convicted of your very wrong course. God has marked your wicked feelings in your apparent indifference, when my poor husband, who had been your faithful, self-sacrificing pastor so many years, came to you. His heart was all love for you, glad that God was restoring him, and in his simplicity expecting you to be glad also. Oh, what a bitter disappointment. Like Jesuits you came in, took your seats in the back part of the house and showed contempt in your looks and deportment. He was writhing under the wound; his bruised spirit was in anguish, yet he spoke humbly and in the fear of God. I saw in vision that manifestation on your part was against Jesus; your contempt was marked against Christ. It has not been blotted out.

When I called you together in that office and placed before you the reports brought me in regard to my testimonies, that you had not confidence in them because my life did not accord with my testimonies; also the letters Cornelia had written relating every word and act she deemed worth noticing to our disadvantage, you met my complaints with a few trivial, silly things, too weak to mention. Instead of your confessing, or at least of frankly telling me my inconsistencies as you had freely told others, you dissembled; you did not condemn me; you could not; neither did you take back what you had said. I noticed you watched one another and seemed fearful something would come out. You acted, all four of you, the hypocrite, Angeline [Cornell], Cornelia [Cornell], Martha [Amadon], and Harriett [Smith]. And the ministers present who knew the depth of your bitter, wrong

feelings, your unbelief, your prejudice and jealousy, were guilty with you for dissembling, but the power of the influence of you three women held these strong men. They did not dare to open their mouths to reprove your hypocrisy and deception. You three professed great love for me, kissed me, and asked me to forgive you and declared you were my true friends. This was for effect.

I then told you I would forgive you and then asked you if you would take back the influence you had cast, and set matters right to Brother Abbey's family and to those you had prejudiced against us. You said you would do it. In my simplicity I believed you would gladly right your wrongs, but I was disappointed. When we were on our way west and the work of investigation commenced in Battle Creek, I asked you what you had done to right the wrongs you had done us, and found out it was nothing. You had deceived me, you had pacified me by your protestations, of love and there your efforts ended. The angels have that meeting in the office recorded with your dissembling.

Cornelia [Cornell] has, I saw, never realized or confessed her wrongs. She had gossiped not only with her tongue but her pen, and she let the whole matter slide off from her without specifying anything when she knew just as well what to confess and what to particularize as she will in the future. Cornelia, Martha [Amadon] and Harriett [Smith] have taken advantage of the willingness of James to forgive every thing and overlook every thing, and when they have made an attempt to correct the past, he has met them so freely and seemed so well satisfied they stopped without making thorough work. This makes your case, Sisters, worse. You had evidence if you should make clean work and reveal the worst features, you would be received and not held off; you would be forgiven. But you have shown in this a lack of sincerity and of principle. You have tried to satisfy us and felt that you had no work further; if we were satisfied, it was all you had to do. But you have not repented before God and met the mind of His Spirit. His eye has searched out the secrets of the hearts.

At Adam's Center I was let into things revealing the deceptions in Battle Creek that brought other discouragements to me.

I was shown from the time of your dissembling in the office, darkness closed you about and you have been blinding your own eyes to your sins and errors. I was shown that jealousy, envy and retaliation was the foundation of very many of your feelings and burdens in our case. The visit of you three in my house just before our going to Greenville, when you tried to make me believe you felt no coldness toward us, when we came to Battle Creek you dissembled, you said and acted falsely. You deceived your own souls in trying to deceive us. You laid upon me burdens which were intolerable to be borne. When I was then pressed as a cart beneath sheaves, you were all too proud to admit that you had erred.

I told you how your behavior seemed to me when my husband came to speak to you in his feebleness. I told you how grateful I had felt that he had taken his pen to write again; how I had wept in gratitude to God that all who regarded his case aright felt a spring of joy as they had some evidences of his again being restored to the work. I thought, said I, you would all be so glad, you would rejoice with us when you saw my husband's faculties returning. [?] said I am so disappointed, so grieved, so oppressed. Harriett [Smith] answered: "When we saw those pieces in the paper we thought that if Brother White should come up to do as he had done, have the same spirit of cutting and slashing he had had, we should go into despair." What right had she to make that statement? The Lord had repeatedly shown He had chosen him for a special important work to bear burdens, to zealously stand for the right, to do a work which some could do but would not because not

congenial to their feelings. This work which required unwavering courage, firmness, and quite a degree of sternness, Harriett called "cutting and slashing." This then was the feeling—all was explained.

It was not with joy that the recovery of my husband was received. It would have been a relief to you at that time could you have seen him in a state of utter imbecility. Then the troubler of Israel would no longer interrupt your carnal peace and security. A new administration had commenced. J. M. Aldrich, in his selfishness and unconsecration, suited the minds better. Self and selfishness had abundant room to thrive. No more terror now, fearing a testimony would be given. These testimonies were no longer reliable. This was the true state of the feelings. Just as soon as these feelings were developed, God began to raise up His servant to stand at his post, improved by the severe afflictions through which he had passed. That God, who had thrust him in the forefront of the battle, would not suffer him to drop, that your unconsecrated hearts should interpret his death as a visitation of God's wrath for doing the very work He gave him to do, which no other one would do. God, I saw, would vindicate His work, and His servant.

You could have cleared your souls of all your sinful, envious, jealous feelings if you had set about the work. But you thought the cause was a trying one and you were justified in having the feelings you did, because of its peculiarities. But this is no excuse. When the Lord has sent us to Battle Creek with the word from Him to the people, I saw God had given you overwhelming evidence that His power and Spirit were upon us; you did not want to be convinced. You had all the evidence you will ever have that God was in a special manner using us in His work, yet your hearts were not fearful because of your past course, your past wicked feelings. When things were brought out, facts you could not dodge,—you admitted they were wrong and went no further. You were not diligent to search out your wrongs and put them away, that every sin might be pardoned, every root of bitterness rooted out, lest others should be defiled. Your wrongs, you maintained, were known to only a very few in the church. So a very few alone knew of the wrongs you had done us; for in our meetings but few were present. You know how the matter was. You knew that you were spreading these things largely, yet your undoing or admitting your wrong and placing us in a right light was done in a corner. You have never made thorough work.

At Adam's Center I was shown [that] if the secreting of a golden wedge and a Babylonish garment by one man brought the frown and wrath of God upon all the armies of Israel, the sin of you three women has been grievous in the sight of God. With your dissembling and covering it has been of greater magnitude than that of Achan's. You are closely connected with the cause at large because so closely connected with the heart of the work. Your husbands fill responsible positions especially George [Amadon] and Uriah [Smith]. Your wrongs have affected your husbands and they have not freed themselves from your influence. You have talked and you have felt, and they have been blinded and led astray by you. Especially Harriett [Smith] and Martha [Amadon] have moved impulsively.

Martha [Amadon] has had a zeal but not according to knowledge. She has taken burdens for others when she should be burdened only over her own case. Your wrong course, your state of unconsecration, has worked like a lever upon the minds of your husbands. They have been affected by your unconsecration, your murmurings, your dissatisfaction with anything or anybody which

should affect self or not meet your ideas. Your influence has had the effect to mold the religious experience of your husbands.

Harriett [Smith] has lived under a cloud. She has obtained much sympathy by appealing to her sympathizers,—if any close work was being carried on or straight testimonies borne. Harriett, instead of working to the light, joining right into the work to keep on the side of the loyal, she yields up to feeling. She is in such agony of mind, she will become crazy. All this is a delusion of the devil. All this is feelings originating from an unsanctified heart disturbed in its peace and security. She has been in a state of doubt and infidelity. Why? I saw because it is the element she cherishes, the element she encourages. It is more congenial to her nature than to be cheerful and to have the peace of God dwelling in her heart and being thankful. Dark angels love the atmosphere of unbelief and darkness. They are hovering about her and she poisons the atmosphere where she lives and breathes with the poison of unbelief. She chooses to dwell under a cloud and Uriah [Smith] has not a correct religious experience which every Christian should have in order to be successful in vanquishing the foe. He has no knowledge of victories gained, of especially being influenced and directed of God. Harriett has been shown that she might be a blessing to her husband or be the agent in Satan's hands of his ruin. She has not been transformed. Rebellion is her natural element. Gloom and darkness and despair, she leaves in her track, instead of showing forth the praises of Him who hath called her out of darkness into His marvelous light.

Uriah [Smith], I saw at Adams Center, was entirely made unfit for his position. He could not tell light from darkness or darkness from light. Satan was paralyzing his sensibilities that he might come in the more readily and substitute error for truth, darkness for light. He was in the position, so also was George [Amadon], of the murmurers against Moses: "Ye take too much upon yourselves, seeing the congregation is holy every one of them." [Numbers 16:3.] Why all this exactness about J. M. Aldrich? He is right after all. These testimonies are uncalled for. Notwithstanding Harriett's feelings and course during my husband's sickness, Uriah writes in his befogged, benumbed, stupefied condition: Harriett [Smith] has been your true and fast friend for the last seven years. My prayer is, "May God save me from such friends, that will be sincere to my face, and demonstrative in her efforts to keep us in her favor; but working secretly against us, throwing out hints and jealousies, insinuations and doubts; every time found on the side of those in wrong sympathies, going with those who curse the church of God by their wrongs."

When Satan gets control of minds, he makes fools of men and women. May God have mercy upon you is the sincere feeling of my heart. Many souls will perish in the general ruin who might have been saved, if you had stood in the counsel of God, consecrated to Him. You have bound the church, bound your husbands, and your wrong influences have been felt far and near. Brother Andrews has sanctioned wrong in that he has not laid hold zealously to correct the existing evils. When he comes to the matter of the wrongs at Battle Creek he is faint-hearted for fear of hurting feelings. He has not done all he ought to have done.

You have complained of Brother Andrews. You have watched to see what he would confess. Brother Andrews said that you charged your wrongs in a great measure to his influence, and you asked why he did not acknowledge his wrongs, for the position he took gave you encouragement that you must be right. You reason correctly, but who gave Brother Andrews the feelings he had? From what has been shown me, Brother Andrews, at times, felt that he would give his life could my husband be in

health of mind and body, and take his place in the work as he had done. His feelings did not arise from jealousy, envy, and retaliation; yet he could not see things clearly. The case of my husband was a matter of great perplexity, and yet the minds would have been controlled by God and they would have seen all things clearly if they had left the matter for God to work out instead of being in haste, interpreting things themselves, and explaining matters, and acting in accordance with their views of the matter. Brother Andrews received his impressions and many of his burdens from no higher source than from you at Battle Creek. He believed you to be our best friends when you were not. You wrote to him everything unfavorable and his mind was stirred by your representations of the case. Old matters which had been a source of trial in the past, came up in the mind of Brother Andrews and others who had been reprov'd, and thoughts and feelings arose that the sickness of my husband might be a judgment of God for things they supposed wrong and sinful on his part.

Elder Loughborough was not right. He commenced to build himself up upon what he supposed was the ruin of my husband. He was not afflicted with the affliction of one who had done him good and only good during their entire intercourse. Elder Loughborough talked and laughed and made himself jovial over the humiliating features of my husband's case. My heart was nearly broken; yet all would bring to me all the disagreeable features in his case, which drove me nearly to insanity. I tried at Brother Abbey's to agonize with God in his behalf, but Brother Andrews thought it was only injuring him. He must act himself, he thought. He sincerely viewed matters thus, but not correctly. Had all his brethren, with true hearts, not regarding iniquity in their hearts, prayed more, afflicted their own souls, and talked less, God would have been better pleased. The time when the church was guilty of sin was when my husband attempted to act upon the testimony God had given, and started out in his feebleness to go to Wright in the cold winter. Then Satan stirred up the feelings and there was a separation in the feelings and interest from us; and our friends became our enemies. They were of that class Paul calls False Brethren, which placed us in great perils than we have ever experienced in our lives. If it had been an enemy that had done this then we could have borne it, but it was our familiar friends that had sat at our table and walked with us to the house of God.

Your zeal at Battle Creek to present matters before Brother Andrews in the strongest light stirred him to feel and act. He in his turn told his convictions and the things he had noticed and you strengthened one another's hands. Brother Andrews sympathized with you as though you were suffering under a crushing burden. Brother Andrews did not possess feelings of jealousy, envy and retaliation that many of you did. He was stirred for the cause of God and zealous for its prosperity. At times, as he saw the low state of the cause, he would have been willing to give his life if my husband could have been raised up to health of body and mind to work as he had done in the cause of God.

Then his mind would revert to the past and he would think that his past course in reprov'ing others was not in God's order and for this God had laid His hand upon him. Martha [Amadon] had in her positive, excited manner related her sufferings because of reproofs given George [Amadon] and her. Harriett [Smith] related her grievances in her serious, pious manner, leaving the impression that she had been on the borders of despair and insanity. Cornelia [Cornell] had things to tell of what she had seen and how she had suffered in feelings. But you did not tell your whole heart. You did not, Martha and Harriett, relate that it would have been good news had you heard my husband was dead. Brother Andrews believed you sincere when you made your strong statements with such pious looks, and apparently grieved, oppressed hearts, how much you had borne and done for Brother and

Sister White, and yet they did not appreciate it. Brother Andrews looked upon you as greatly wronged, when you were Satan's agents working out the evil he had concocted to compass our ruin and silence our voices in the work and cause of God. You strong women were a host on Satan's side. Brother Andrews was deceived and he moved strangely. He set the case of my husband before other ministers, and they see the case as these women and Brother Andrews set before them. God did not lead Brother Andrews in the matter of withholding the credentials, but the mistake of these others must bear the greatest share. Could I have the same scene to pass through again as in the past I should do differently. I would not put confidence in a friend or trust in a brother. I would separate myself from the society of all and praying God for strength, go to some isolated place away from curious eyes and jealous watchers and rest my affliction in the hands of God, our kind heavenly Father.

I have regarded the sisters I have mentioned as having their interests identified with mine as closely as my arm is united to my body. The separation of my affections and my faith from those has been like tearing limb from limb—like severing the members of my body.

In my distress, feeling that the interest of others was as great as my own, I appealed to them for help. But when I decided that my husband was not sane, I regretted that I had not humored every whim, I look back with deep regret. I thank God with all my heart that my husband lives,—a monument of His grace, a miracle of mercy. My husband's life has not been faultless, yet he has been sincere and conscientious.

Sister Amadon remarked that we had done you a great injury by so readily being satisfied with their confessions when they did not make thorough work. My husband had been reproved because of his not having a forgiving spirit. Here was a lesson that his affliction was to teach him. He believed you all as sincere as himself and he was ready and too joyful to meet you, expecting the same firm union would exist you had once enjoyed. But time and again has he been disappointed. You could not advance; you have not increased in spiritual strength, you have been growing blinder and darker; and the reason was given to me: You have not met the mind of the Spirit of God.

After the long, hard three weeks of unsuccessful labor in Battle Creek I have felt that I must write out the things shown me in regard to the people at Battle Creek and let the people abroad have the reasons why we could not live at Battle Creek. We knew that there was no liberty for the church till there should be a mighty break and perhaps one-half shaken out. We know from what God has shown us that a few in responsible positions have bound the church these years; and now we are aware [that] a terrible necessity alone will bring things to a point where there will be efforts made, zealous work to meet the mind of the Spirit of God.

Efforts have been made and in a few weeks the impressions have worn away. Every effort has let you down lower and in more dense darkness. "He that covereth his sins shall not prosper, but he that confesseth and forsaketh shall find mercy." [Proverbs 28:13.] You have had all the evidence you will ever have that God has especially worked through us; yet your evil hearts of unbelief have not been subdued; you have not made an entire surrender. You have not yielded your sinful, criminal unbelief. Should a favorable opportunity arise for you to doubt and become jealous and take sides with the unconsecrated, you would be liable to be found our enemies, distrusting our work, doubting the testimonies of reproof, doubting the plain work we are called to do for God's people in this perilous and adulterous age. What if we had manifested an unwillingness to meet you in your

confessions, and had held you off? You would then have said we had a hard, unforgiving spirit. We have felt it a privilege to us to forgive; but as we have traveled from place to place, we have met your statements, your reports. Your influence has cursed and blighted the work in Battle Creek and like a poisonous venom it has been diffused through every branch of the work.

You may think your evil work is not so great after all. Had you been in an isolated corner the result would not have been so fatal. You were right at the heart of the work, at the great center; your close connection with this heart has affected its pulsations. You sowed poisonous seed through Battle Creek and broadcast through a broad, extended field. The fruits are now manifested not only in Battle Creek but in every part of the body. There are hundreds of souls being lost through this special device of Satan. The message of warning might have gone to hundreds more if the servants of God had not been held in Battle Creek toiling, wearing out their strength for a corrupt, unconsecrated people. You know not, and you have not cared to know, in regard to the reaping time. Your sowing was to produce a bountiful crop, a plentiful harvest. You will reap what you have sown. You might have rooted out, in a measure, the seed you had sown, had you taken hold of the matter in earnest and plucked up the roots of bitterness springing up, and thereby prevented the defilement of very many. You should have worked just as zealously to counteract as you worked to influence and affect. I will not leave matters here.

Brother Andrews has not borne the burden he should have borne in setting matters right, following the fruits of his course, of his influence, and the fruits of yours, to see that thorough work was made. He was especially exercised and burdened in my husband's case, fearing that I should in some way lack faithfulness to my husband. There was not a corresponding zeal, a corresponding burden for decided wrongs committed in that office and in the Institute. There was an unconsecrated, inexperienced man that his influence placed in that position, yet he felt no special burden, he walked around before this man, light and jovial, sanctioning virtually by his influence the course of the man who was leading the Israel of God back to Egypt. Here Brother Andrews sinned against God. He had a work to undo what he had done. A confession merely could never do this. Like the man Joshua, he might humiliate himself and supplicate God, yet this was not just the work required of Joshua. Up, says God, why liest thou here on thy face; there is an accursed thing in the camp. The case of Joshua exactly represents the case of Brother Andrews. He has neglected prompt, decisive action to root out the wrong, the sin, the dissembling, and the evil, which has to his certain knowledge cursed the armies of Israel and weakened them before their enemies.

He has been willing these burdens should slide from him, but God holds him accountable in a great measure for the condition of things at Battle Creek because he has not taken up the work he should have done and promptly acted to root out the evil.

Harriett [Smith] has talked and has influenced. Brother Andrews has never felt the sinfulness of J. M. Aldrich's course. He has been too ready to excuse wrongs. You at Battle Creek have persisted you had not been rebellious; but you have deceived yourselves. You have been rebellious. Envy, jealousy, retaliation, hatred, and a spirit answering to the definition of murderer in the Scripture has been cherished in your hearts, and yet you are well acquainted with the hopeless condition of the rebellious. You have tried to make yourselves believe you were free from genuine rebellion. Call it what you may, I think I shall have no further burden for you. The church must be enlightened that they may free themselves. I speak now decided. I speak now that you may understand. I shall call

things by their right names now. God helping me, I will leave no duty undone if it be possible that we may stir and move matters in Battle Creek. I expect now I shall have to publish publicly the whole transaction at Battle Creek. I have no more smooth words to speak to you.

Uriah [Smith] has been like a man paralyzed for years because of the accursed influence he has had at home, which he has lived in and breathed in.

George [Amadon] has been about ruined because of the accursed influence he has lived in and breathed in at home. He has become lifted up, puffed up by the devil, and he has killed out the Spirit of God from the meetings by his lack of judgment, his reproofs stirred up by the spirit of his wife.

Angeline Cornell has not made thorough work. She has made her confessions. She was not aware that she had done this and that, but if she had, she did wrong and was sorry. She knows what she has said, how she has felt, and the influence she has exerted. She has done more harm to the cause generally than good, especially when the new order of things was flourishing. Angeline is too selfish to make a good Christian. She is not willing to bear burdens. Oh what a work will have to be done for her before she can hear the "well done" from the Master. Angeline, is it not time for dissembling to cease? You are not right with God.

Cornelia [Cornell] was zealous in talking and acting and writing, but she has been too proud to show much zeal in working to counteract. She has confessed in general terms but this will not do, it does not meet the mind of the Spirit of God. Never can the wound she has needlessly brought to her own soul be healed without thoroughly probing the wound to the bottom and removing the pestilent matter. Every time a plaster is covered over it while it is not thoroughly cleansed the pestilent matter will break forth again, more incurable than ever.

I have stated that Brother Aldrich was idolized by some in Battle Creek. Cornelia [Cornell] has denied she was one, but she has been blinded; she has worshipped Aldrich. She has idolized him in her heart. So also has Harriett [Smith]; and you have set the example for very many to worship this man whose life has been marked with selfishness, pride, and love of the world.

Cornelia [Cornell], you have a great lesson to learn. To deny self, and cease to be self-caring; love self less, and the Lord and His cause with an unselfish love. The second commandment, she has not carried out in her life. The second commandment is like it, namely, "Thou shalt love thy neighbor as thyself." [Matthew 22:39.] She will have to work upon a different principle or she will never hear the "well done good and faithful servant" [Matthew 25:23] from the lips of the Master.

Cornelia [Cornell] is not a burden bearer. Unpleasant duties she feels at liberty to shun. A great work is before her if she carries out the work of Christ. "If any man will come after me let him deny himself and take up his cross daily and follow me." [Luke 9:23.] The cross is shunned because it is inconvenient. Many worldlings are more hospitable than Sabbathkeepers at Battle Creek more willing to put themselves to inconvenience to do others good than Sabbath-keeping Adventists at Battle Creek.

Lt 14, 1869

White, J. E.

Orange, Michigan

June 17, 1869

Dear Son [Edson]:

We shall be at Greenville next Monday and remain until Thursday morning. We may remain over the Sabbath but cannot tell now. There has been an earnest invitation for us to go to St. Charles with tent and have meeting on the 26th, but we cannot decide in regard to the matter until after this meeting. I will write you definitely then if we are settled, and you can keep watch of mail and I will write the first opportunity after I learn our decision.

You feel unwilling to be reminded of your past failings, but we have spoken of them for your good. We have feared that we passed over your errors and wrongs as Eli did in the case of his sons. He expostulated but did not restrain. You have chosen your own course, mid prayers and warnings and reproofs. The Lord has noticed your case, yet you have heeded not, until our hopes have been disappointed and buried. For you now to throw off the matter so lightly shows that you do not yet see your errors in the past or have that repentance unto life that needeth not to be repented of. My dear boy, I will not burden you with letters, for if I write I must write the sentiments of my heart. I must lay the burden of your case upon the Burden-bearer. I will not try to present the errors of your ways before you when it is so distasteful to you. There is a judgment when all pride, vanity, folly, sin, and unrighteousness will appear just as it is without a particle of gloss. Sin will appear sin, and righteousness will appear righteousness.

The reason I have spoken plainly is, I feared you would deceive your own soul until the time would be past for you to see the necessity of your forsaking your wrong ways and making efforts to be right. We feared the harvest would be past, the summer ended, and you unsaved.

I have made one more effort. The last letter I wrote in the fear of God from a sense of duty. I feared you would do in the future just as you have done in the past, for your former promises have been like the morning dew. You have cost me intense suffering of mind because you would have your own way. I have longed to see you an instrument of righteousness, for God has raised you from a bed of death for this purpose, but you would not bear the yoke of Christ and you have despised reproof. Until you are teachable, we fear you will never make a success in any undertaking. My soul is filled with sadness on your account. Says Christ, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] Without holiness no man shall see the Lord. I fear you will make a failure in the enterprise of everlasting life. Before God I entreat of you to humble yourself as a little child. We do not ask for promises. We have had these; but we ask for you to show fruits. Bring forth fruits meet for repentance. Let your daily walk testify you are converted.

I would not write you thus if I were not compelled to do so, knowing that if you mistake in the enterprise of everlasting life it can never be remedied. Eternal consequences are here involved. Let me entreat of you to reflect now, while you may carefully review the past (which I cannot look upon without the keenest distress) and see and feel, if you can, over the life which has been worse than

useless. You chafe to have the past held up to view. I want you to think it over carefully. Clothes we have bought you with our own money you have from time to time trafficked away from a mere trifle that you might have the means to carry out projects of your own. A sad, sad weight have you been upon our hearts.

Now don't throw aside our reproofs, for God will hold you accountable for all the advice we have given which you have walked through and lightly regarded to carry out your own unsanctified will. I am now fully awake. God will accept of you only upon the condition of conformity to His will. I leave these lines with you. When you wish to hear from me, read the letters I have written the past year.

Mother.

Lt 15, 1869

Fargo, Brother and Sister [?]

Dear Brother and Sister [Jerome Fargo?]:

Your late visit and conversation with us has suggested many thoughts of which I cannot forbear placing a few upon paper. I was very sorry that -- has not carried himself correctly at all times; yet, when we consider, you cannot expect perfection in youth at his age. Children have faults and need a great deal of patient instruction.

That he should have feelings not always correct is no more than can be expected of a boy of his age. You must remember he has no father, no mother, no one to whom he can confide his feelings, his sorrows, his temptations. Every person feels that he must have some sympathizer. -- has been tossed about here and there, from pillar to post, and he may have many errors, careless ways, and a lack of reverence, with considerable independence. He is quite enterprising, and with right instruction, if treated with tenderness, I have the fullest confidence would not disappoint our hopes or cause us to decide the labor bestowed in vain, but would fully repay all the labor expended on him. I think -- is a very good boy, considering the disadvantages he has had.

When we entreated you to take him, we did it because we fully believed that it was your duty and that in doing this you would be helped. We did not expect that you would do this merely to be benefited by the help you would receive from the boy, but to benefit him, to do a duty to the orphan and fatherless--a duty which belongs to every true Christian to be seeking and watching and anxious to perform; a duty, a sacrificing duty, which we believed it would do you good to engage in, if you did it cheerfully, with the view to be the instrument in saving a soul from the snares of Satan, of saving a son whose father devoted his precious life to pointing souls to the Lamb of God who taketh away the sin of the world.

From what was shown me, Sabbathkeeping Adventists have but a feeble sense of how large a place the world and selfishness hold in their hearts. If you have a true desire to do good and glorify God, there are many ways in which you can do it. But you have not felt that this was the result of true religion. This is the fruit which every good tree will produce. To be interested in another, to make their cases your own, to manifest an unselfish interest for the very ones who stand most in need of help, you have not felt was required of you. You have not reached out to help the most needy, the most helpless. Had you children of your own to call into exercise care, affection, and love you would

not be so much shut up to yourselves and to your own interest. If those who have no children would expand their hearts to care for children who need love, care, and affection, and assistance with this world's goods which God has made them stewards of, they would be far happier than they are today. As long as there are youth exposed to the corrupting influences of these last days, who have no father's pitying care, nor a mother's tender love, it is somebody's duty to supply the place of father and mother to some of these. Learn to give them love, affection, and sympathy. All who profess to have a Father in heaven, whom they hope will care for them and finally take them to the home He has prepared for them, will have to feel a solemn obligation resting upon them to be friends to the friendless, fathers to the orphans, and aid the widows, and be of some practical use in this world to benefit humanity. Many have not viewed things in a right light. If they live merely for themselves, they will have no greater strength than this calls for.

The youth who are growing up among us are not cared for as they should be. Somebody has duties which they are not willing and ready to see and perform. The fear of inconvenience or a little trouble is sufficient for many to excuse themselves. The day of God will reveal unfulfilled duties-- souls lost because the selfish would not take pains to interest themselves in their behalf.

I was shown that should professed Christians cultivate more affections and kindly regard in caring for others they would be repaid fourfold. God marks, God knows, for what object we live and whether our living is put to the very best account for poor, fallen humanity, or whether our eyes are eclipsed to everything but our own interest and everyone but our own poor selves. I entreat you, in behalf of Christ and in behalf of your own souls and in behalf of the youth, not to think so lightly of this matter as many do. It is a grave and serious thing, and affects your interest in the kingdom of Christ, inasmuch as the salvation of precious souls is involved. Why is it not your duty, which God enjoins on you who are able, to expend something for the benefit of the homeless, ignorant even though they may be, and undisciplined? Shall you study to labor only in the direction where you will receive the most selfish pleasure and profit? It is not meet for you to neglect the divine favor Heaven offers you, to care for those who need your care, and thus let God knock in vain at your door. He stands at your door in the person of the poor, the homeless orphans, and the afflicted widows who need love, sympathy, affection, and encouragement. If you do it not unto one of these, you would not do it to Christ where He upon the earth.

Call to mind your former wretchedness, your spiritual blindness and the darkness which enshrouded you before Christ, a tender, loving Saviour, came to your aid and reached you where you were. If you let these seasons pass without giving tangible proofs of your gratitude for this wonderful and amazing love which a compassionate Saviour exercised toward you, who was an alien from the commonwealth of Israel, there is reason to fear that still greater darkness and misery will come upon you. Now is your sowing time. You will reap that which you sow. Avail yourself of every privilege of doing good while you may. These privileges improved are as a passing shower, which will water and revive you. Lay hold of every opportunity within your reach of doing good. Idle hands will reap a small harvest. Why else do older persons live but to care for the young, to help the helpless? God has committed them to us who are older and have experience, and He will call us to account if our duties in this direction are neglected. What though our labor may not be appreciated and proves a failure many times and a success once? This once will outweigh all the discouragements previously borne.

But few have a true sense of what is comprised in the word Christian. It is to be Christlike; to do others good; to be divested of all selfishness and have our life marked with acts of disinterested benevolence. Our Redeemer throws souls into the arms of the church for them to unselfishly care for the train for heaven and thus be co-workers with Him. But the church too often thrusts them away upon the devil's battlefield, saying, "It is not my duty," and brings up some trifling excuse. "Well," says another, "neither is it my duty;" and finally it is nobody's duty, and the soul is left uncared for, to perish. It is the duty of every Christian to engage in this self-denying, self-sacrificing enterprise. Cannot God return into their granaries and increase their flocks so there shall be no loss, but increase? "There is that scattereth yet increaseth, and he that withholdeth more than is meet tendeth to poverty." [Proverbs 11:24.] God requireth duties of us which we leave unperformed.

But every man's work is to be tested, brought into judgment, and he be rewarded as his works have been. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty." [Proverbs 3:9.] "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?" Read on, the rich reward promised to those who do this: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." [Isaiah 58:6-8.] Here is an abundantly precious promise for those who will interest themselves in the cases of those who need help. How can God come in and bless and prosper those who have no special care for any one only themselves, and who do not use that which He has entrusted to them to glorify His name on the earth?

Sister Hannah More is dead, and died a martyr to the close selfishness of God's people who profess to be seeking for glory, honor, immortality, eternal life. [She was] exiled this past cold winter from believers because no hearts were bountiful enough to receive this self-sacrificing missionary. I blame no one. I am not judge. But when the Judge of all the earth shall make investigation, somebody will be found to blame. We are all narrowed up and consumed in our own selfishness. May God tear away this cursed covering and give us bowels of mercy, hearts of flesh, tenderness, and compassion, is my prayer, offered from an oppressed, anguished, burdened soul. I am sure that a work must be done for us or we shall be found wanting in the day of God.

In regard to --, don't, I entreat of you, forget that he is a child with only a child's experience. Don't measure him, a poor, weak, feeble boy, with yourselves and expect of him accordingly. I fully believe it is in your power to do the right thing by this orphan. You can present inducements to him that will not make him feel that his task is cheerless, unrelieved by a ray of encouragement. You, Brother and Sister --, can enjoy yourselves in each other's confidence; you can sympathize with each other, interest and amuse each other; tell your trials and burdens to each other. You have something to cheer you, while he is alone. He is a thinking boy, but has no one to confide in or to give him an encouraging word amid his discouragements and severe trials, which I know he has, as well as others of older years.

If you shut your love up to each other, it is selfish love, unattended with Heaven's blessing. I have strong hope that you will love the orphan for Christ's sake. That you will feel that your possessions are but worthless unless employed to do good. Do good; be rich in good works, willing to distribute,

ready to communicate, laying up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life. None will reap the reward of everlasting life but the self-sacrificing.

If you cannot get along with -- and love him and do abundantly well for him, and consider it a privilege to do this, a blessing Heaven has sent you, we will take the boy and do the best we can for him, treat him as our own son, till some place is provided for him. We have done this to many. Although we now have a little girl, which I took from a widowed mother who could not do for her all she needed to have done, although we are at home but a part of the time, the salvation of the soul is precious and I am willing to be put to inconvenience and care to do some good. A dying father and mother left their jewels to the care of the church, to be instructed in the things of God and fitted for heaven. When they shall look about for these jewels and one is found missing through neglect, what shall the church answer? They are responsible in a great degree for the salvation of these orphan children.

In all probability you have failed in not gaining the boy's confidence and affection by giving him more tangible proofs of your love, by holding out some inducements. If you could not expend money, you could at least encourage in some way by letting him know you were not indifferent to his case. But after eight months' trial, if nothing has been said and the boy knows not what to expect, whether he is to consider himself at home and to receive something for what he does, or whether he is to go elsewhere in a short time, is enough to perplex and try him as it would you in like circumstances. That he is uneasy and restless-- the only wonder to me is that he has not been more so. He knew he was at your house on trial. He loves his home; never was at a place he enjoyed himself so well as where he now lives. But his interest and love and affection cannot live without something to keep it alive. That the love and affection is to be all on one side is a mistake. How much have you really loved? How much affection have you educated yourself to manifest? You are too much shut up to yourselves and do not feel the necessity of surrounding yourselves with an atmosphere of tenderness and gentleness which comes from true nobility of soul. Brother and Sister -- left their children to the care of the church. There were plenty of relatives who were wealthy, who wished for these children, but they were unbelievers, and if allowed to have the care or become the guardians of the children would lead their hearts away from the truth into error and endanger their salvation. This make their relatives dissatisfied and they have done nothing for the children. The confidence of the parents in the church should be considered and not be forgotten because of selfishness.

We have the deepest interest for these children. One has already developed a beautiful Christian character, is married to Elder --, and now, in return for the care and burdens borne for her, is a true burden-bearer in the church. She is sought unto for advice and counsel by the less experienced, and they seek not in vain. She possesses a true Christian humility, with becoming dignity which can but inspire respect and confidence in all who know her. These children are as near to me as my own. I shall not lose sight of them, nor cease my care for them. I love them sincerely, tenderly, affectionately.

Lt 16, 1869

White, J. E.

Battle Creek, Michigan

December 11, 1869

Dear Son Edson:

This is the first time I have attempted to write you since your absence. We have not forgotten you or ceased to pray for you, although we have not written. We have no evidence that our letters have been of any use to you, or rather that you have been benefitted by them or that you have even welcomed them. You have seldom ever taken any notice of them or made the least reference to them. We have thought we would not trouble you with letters, but I am not willing to come upon my bed of sickness, perhaps of death, without penning a few lines to you. Every line that I now write is in pain. My anxiety for you will never cease as long as you and I may live. Your father, as well as myself, is anxious for you to make a success of life.

Some things have stood in the way of your prosperity in temporal and spiritual things. And what is discouraging is that you seem to be blind in regard to these things. You do not learn to shun the course which you have pursued which has brought unhappy results. I decided to let you follow your own course and learn by dear experience that which you would learn in no other way. This is a hard, painful position for a mother to be compelled to take toward a child she has an intense interest for. I do so dread to have you disappointed and mortified, when a right course of conduct pursued by yourself would save you and your friends disagreeable trials.

You, my son, have not started right in life to make anything a success and when you fail as you have done in your hopes and expectations, you do not study carefully from cause to effect and take it to heart seriously that yourself is the cause of your many failures. You do not choose to learn to shun the cause which brings the trouble.

You have false ideas of life. You have given unmistakable proofs of this every year since you have been old enough to act in any way for yourself. You have shown a positive weakness in vanity of dress, in ardent plans which would not admit of any delay in being carried out. Your views of the matter were of more value to you than the advice of your father or mother or their experience. To rush a thing through without delay has been your habit. Anything once in your mind must be acted upon. You would allow nothing to divert you from your purpose. As the result of this enthusiastic, headstrong, willful course, your entire life is composed of inglorious failures, and it will never be otherwise until you become a truly humble-minded, teachable boy.

Your ways look right in your own eyes. But others know, others see. Men will not trust you. You wish to make a success of their business. You have the experience of your father and mother, of slowly and surely rising all the time, practicing the strictest economy. We know that God has blessed us and His prospering hand has attended us for our economy, our self-denial, and our careful use of the means He has entrusted to our care. You have these lessons all to learn. You have been unwilling to learn the lessons God would have you learn. You have been anxious to follow any new style of fashion and have shown but little soundness of mind in this respect.

Brother Carr is a cautious man. He needs to be. He says he is hoping you will make a success of the business you are in, but he has his fears that you will fail. He sees you too liberal with your means, not careful to economize your pence, and no man can make a successful businessman who regards money so lightly as to let it slip from his fingers so readily. Every businessman is afraid of having one in his employ who spends money readily. You made the remark to him while you were at Battle Creek that you were going to take some comfort in going through the world, you were not going to be careful to work all the time, but take comfort as you go. Sensible men are afraid of such remarks as these.

All these things hurt you, and the class of persons who thus boast and spread themselves are not the ones to take comfort or reap happiness as they go through the world. They are ever troubled with an unrest, a dissatisfaction. The only road for true happiness, whether you have ever experienced it or not, is in moving from principle, not impulse, not to make a show, not superficial in actions. Such men have a motive, an aim in life, and move forward steadily to the mark. No influence will be strong enough to cause them to swerve from their purposes of right and of virtuous, godly self-denial. Duty, industry first, and pleasure—the sweetest pleasure and most unalloyed happiness—will be found therein.

I cannot feel reconciled to have you so slow to learn how sadly such remarks as I have written you work against your own interest. You may depend on it, when you are taken on trial in a business where much is at stake, you will be watched in the little things. If you are economical and faithful in the littles you will be judged faithful in larger things, but if unfaithful in the littles you will be unfaithful in greater matters. You cannot be depended on unless there is seen in the smallest matters a principle reaching down deep and controlling the springs of all your actions.

Your reckless use of means and the little remorse you feel over the matter is marked. Your going, as you have done, out to Brother McDearmon's so often has savored of weakness and extravagance. They do not think more highly of you for this extravagance. All these things cause them perplexity. In their consideration and calm judgment they know it is not the course for one to pursue who is trying to make himself capable of supporting a wife. A boy who has acquired nothing, although he has had good opportunities to lay up means, as the young men have had in the office, is looked upon with distrust. "We can't trust him," is the sentiment of more than half a dozen who could have given you a good chance.

Yet you are so foolish you think happiness consists in doing just as you please and taking things easy. You "ain't a-going to make yourself unhappy over a little money." You will see, my poor boy, that you view matters from a wrong standpoint. You are not uniformly industrious. All who make a success of life had to be diligent, to deny self, mortifying self instead of making proud boasts of spreading themselves and indulging their vanity and their pride. The time is come for me to speak plainly. If we were worth a million of money, we could not conscientiously entrust you with one dollar while you pursue the course you have in the past.

Brother and Sister McDearmon have a lively interest with us in your prosperity. They want you to succeed in business through your own individual effort. These were the conditions they required of you before they could commit their daughter to your care. Brother McDearmon repeated the same while on a visit to us a few days since. "Edson must," said he, "prove himself a man of fixed principles, of steady, industrious habits, or we can never feel safe to trust a child of ours in his hands.

Emma said he will do just as we say in the matter. She loves Edson with unwavering affection, but she is a girl of principle. We love her too well to let her go out from us upon uncertainties. If you, Brother White, should give Edson a sum of money, that would make no difference. We must see in him qualifications to handle and keep money and that he can economize as well as to gain by industry."

Emma has been living with us and will remain with us till New Year's. We love her much. She is worth her weight in gold, yet we would not, even to gain her for a daughter, have her marry you, as you are not, with your present views and principles, worthy of Emma or capable of making her happy. You need a most thorough transformation. Heaven or eternity do not seem to have any weight with you. Your will, your way, your purposes are first and last with you. I have hardly mentioned your name to Emma, for I had no heart to do it. I have no pride or satisfaction in my son, no faithfulness to commend, or filial affection to boast of.

You have upon holidays made presents, but they come out of us generally. Now, Edson, principle would lead you to be just before being generous. You have no sense of the battles of life. You will have to learn by dear experience. You might have been a sincere Christian, a dutiful son, a good business manager, but you spurned the advice given. It would be the delight of your father and myself to entrust you with means to help you, but we have fully decided that it would be squandering the money lent us of the Lord to do this. We never shall. You must from henceforth depend upon your own resources.

When you can earn in strict industry and honesty the sum your father has named, he will add to it according to agreement. No better offer can we make you than this. Until you can show yourself capable of providing a home for a wife, we shall never sanction your having one. To have a fine, noble girl commit her happiness to your keeping in your present condition, with your false views and feelings, we shall hinder if we can. God would not hold us guiltless if we did not do this.

We love you. You can be a man if you will. You can be a true Christian, governed by true religious principles. You can redeem the past. You seem to be infatuated by the devil. You don't see yourself as you are.

You made the remark to your mother that you would be glad when you were twenty-one. What a remark on your part! You who had been so dependent and so helpless to aid us, so selfish in all your views and plans. Money from us seemed to be all you cared for. Hundreds of dollars have been spent on your account, clothes purchased for you, your board paid. As yet you have never earned enough to clothe yourself, when you had your time as your own. And you were rejoicing that you were nearly twenty-one! How unbecoming! How blind in a boy that has been only a burden all his life.

Now, my son, I speak plainly, for unless you awake soon to see yourself in your true light, you are ruined beyond remedy. How much treasure have you laid up in heaven? What reward have you there? What fruit have we in all the labor spent for you? You have become more and more indifferent and alienated from us, your true friends. You are a hopeless case unless you make an entire change. The greatest reformation must take place with you before you can be prepared for immortality.

Dear son, it is sincere love for your soul that leads me to write. I warn you to beware how you move, what course you pursue. Be truthful, be strictly honest, be just what God can approve and we will be the happiest parents alive.

Last night news came that the place was ours in Iowa. They had taken us at our offer.

Your mother.

Lt 18, 1869

Lockwood, Sister

Battle Creek, Michigan

October 25, 1869

Dear Sister Lockwood:

We are in the midst of a snow storm. Last Friday eve it commenced snowing and has kept it up most of the time since.

We received yours and Marshall's letters. Were glad to hear from you once more. We are waiting to hear from the man in California by telegraph in regard to his place in Iowa, then we can state definitely to you just what our plans are.

My health is improving. I can say I am, by the blessing of God, in good health and possessing excellent courage. My trust is in God. Wonderfully has He sustained His unworthy child through our long journeyings and through the meetings. I will praise His name for His marvelous kindness and loving, tender mercies exercised toward me. I am now writing considerable every day. Mean to get out No. 18 if possible. Have not taken one stitch yet for the future. I feel wonderfully easy and remarkably composed about the future, although some nights I scarcely sleep at all. The Lord lives and reigns.

A great work is going forward in this church at the present time, a work of humiliation and confession. This work should have been done years ago, but last spring, at all events, should not have passed and that hard labor have been productive of no more fruit.

The work is ahead of anything that has ever yet been in Battle Creek. May the Lord pity and save His people. Our staying here or removing will depend upon the course the church takes here.

I feel so glad you have been so faithful to my home and children. We have prayed for you all much, and have had freedom in so doing. My three weeks' absence has been lengthened to nearly ten.

Brother Sawyer will spend the winter in Greenville. He will go with a load of goods the last of this week and will bring a load back. Please see that all my forks and spoons and knives are brought. I would like those two large brown dishes; also all my bedding, my mattresses, all my clothing, especially the little trunk and contents. Put in some of the best dishes. The old plants and odds and ends might as well remain. Send one of the best bedsteads.

I am afraid everything will freeze in the cellar. I want to know if Brother Noyce has done his duty to painting it up. Have all the windows closed and the house banked. Some of the brethren must do this for us. Please let them know we request it of them. That cellar must be made secure.

I am glad you have done as you have in getting Loia's things made, getting her shoes and aprons. This is just as you should do. I thank you for it. I do not want my children to want for anything they need to make them comfortable. May the Lord bless you all. I know you must have been lonely in Greenville. I am thankful for your care for all things. My love to Brother Maynard's entire family. We shall not see them at present but send them a good neighbor. We will send the things you sent for.

In much love to my children. I think Marshall and Johnny have done a good job in getting the work attended to in Greenville.

Much love to yourself.

We miss Loia's help. We have got Bertie Chipman to help Lucinda [with] what she can. Brethren Andrews and Ertzenberger are with us, also Edson, so you see we have quite a respectable family here.

My watch is at Brother Maynard's, also my hair wreath frame. I want them brought here if it can be done; also my looking glass. I would like to sell that sofa chair if I could.