

Ellen G. White 1873 Letters

Lt 1, 1873

Canright, Brother and Sister

Battle Creek, Michigan

November 12, 1873

Dear Brother and Sister Canright:

I have felt for some time that I ought to write to you, but have not found the time. I have arisen at half past five o'clock in the morning, helped Lucinda wash dishes, have written until dark, then done necessary sewing, sitting up until near midnight; yet we have not got sick. I have done the washings for the family after my day's writing was done. I have frequently been so weary as to stagger like an intoxicated person, but, praise the Lord, I have been sustained.

Since I have come to Battle Creek, I have felt more strongly upon the matter of writing to you. As I reflect upon your visit with us, it is most painful to my feelings, and I feel it to be my duty to write to you. The testimony published in regard to your case is none too strong. I have read and re-read the testimony of reproof many times, and as I read I see that upon some points I have not presented your case as strongly as it was presented to me in vision. I fear that you do not see yourselves, and I fear that you will have to go over the ground again, unless you search more closely and discern your failings, and decidedly reform.

If I have time I will write you in regard to some things in your letter of charges to my husband, which I read for the first time about three weeks since. As I read, and as I reflected upon your deportment with us, I felt that I must speak plainly to you. I would not, as I now view your case, suppress a single syllable of the truth.

Your letter written to us from Golden, while we were at Walling's Mills, with statements that you had not been situated so that you could cultivate domestic qualities, is not now before me. But your letter shows that you do not see the point. I saw that you did not love domestic duties, and both of you neglected to bear your share of these burdens in the different families where you made your home. Your principal anxiety and interest was for yourselves, expecting others to be interested for you, others to care for you, while you care only for yourselves. While the families you visit fulfill the gospel requirement in adopting into their family the servants of Christ, and while the servants of Christ are entitled to their care, and have a right to their tables, and the privileges of their home, obligations are resting upon those who receive these privileges. The obligations are mutual upon both parties.

You have signally failed on your part. You have neglected to do your duty. You have considered yourselves, your convenience and your interest, regardless of the inconvenience and interest of those whose hospitalities you share. You have manifested selfishness in this particular to a great extent, even to an extent which should cause you great sorrow as you review the past. Others have been burdened on your account while you have been studying your interest. They have done what they have in caring for you cheerfully, feeling that they were doing for Christ in the person of His servants. They would have cheerfully inconvenienced themselves to a much greater extent for your sakes, feeling that they were serving God and His cause in so doing. And just to that degree that they have favored you, and cared for

and waited on you for Christ's sake, God holds you as debtor to these friends. You have accepted all this as due you, without feeling your obligation to them, and while thus privileged, you have selfishly looked out for your own interest and followed your inclination. God does not propose to do your neglected duty, or fill the claims others have upon you which you have, through love of self, neglected. You are responsible for very much that you have made others responsible for.

Why I feel so thoroughly upon this point now is, I want you to see the necessity of an entire change of your course in very many respects. You proposed in a letter to us, to go out and labor upon your own hook. You proposed to be no longer dependent upon the conference, but to labor in preaching and let your labors sustain you, and that way obtain the experience wherein you are deficient, in depending upon God and exercising faith in Him for a support.

Elder Canright, you cannot have the same experience that we had in the first rise of this cause, for the reason that circumstances have entirely changed. When we were obliged to live by faith the numbers of believers were few, and they were looked upon as a despised, fanatical people, and the off-scouring of the earth. There were but few who had means, and there were but few friends of the truth.

The truth was being dug out from amid error, through supplication, agony and fasting. You now see and reap the advantages of this diligent search, earnest effort, and deep privation and suffering. Times now have entirely changed. Our position upon the truth is sustained by plain, clear, conclusive arguments. Young men now who embrace the truth have everything made ready at their hands. They know nothing of what trials, anguish, stretch of faith, close venturing and critical risks were experienced by those who led out in this work.

Friends of the truth are now numerous. There are means in abundance everywhere, and there is no chance for you to venture anything by preaching the truth and trusting to the benevolence of the people. The people have been so long appealed to through the testimonies in regard to highly esteeming the servants of God, and have been led to see the sin of selfishness, that they are ready to do wherever they see a chance to do. With your selfish propensities, your care for your own interest, you would have no more chance to exercise faith and trust in God than you have had since you commenced to labor in this cause. Times have changed, but you who know nothing, comparatively of hardships and privations should be the last ones to claim or plead consideration on account of your privations and labors, on that score. When you make appeals in this direction, when you tell what you have done and how you have labored, you give evidence that you esteem your labors as of more value than they will bear; certainly higher than God regards them, as He has shown me the result of your labors.

The truth published and spoken by you, that others have prepared for you to use, has done something in convincing souls of their errors, and led them to receive the truth. But Elder Canright has taken much of the credit of this to himself. May God pity his weakness and assumption.

In a letter to us written from Golden, you stated that you were undecided what to do. The hall that you hired was expensive, you had no assurance that the General Conference would sustain your efforts in providing means to work, and you were not able to bear the expense yourself. There was a deep interest to hear and some few would, without doubt, receive the truth. But you thought you should suspend your labors. Something like this you wrote. When I can get the letters which are now in California, I can quote your exact words.

Now here was Brother Canright, who has signified in his letters that he desired to place himself in a position to go on his own hook, and have a chance to gain the experience he was deficient in. Here was a splendid opportunity to walk by faith and to sacrifice something for the truth's sake and for the salvation of souls. We have been placed in similar positions. Many times we have had to walk and work by faith, and have felt that we would gladly sacrifice means, and our own lives, in the effort to do all we could to get the truth before those who would hear. You had, in this instance, an opportunity to exercise faith, and to humbly work and wait, and trust in God under circumstances that were not very encouraging.

But you failed to improve the opportunity and lost the experience it was your privilege to gain. In fact, you know but very little of practical faith. You have trusted more in the ability of D. M. Canright than in God's power and God's grace to work with your efforts. You have not seen the necessity of devotion and faith.

You have felt elevated when a large congregation was before you, but frequently discouraged and disheartened at small beginnings and small congregations. You need, my dear brother, to come down to where the living waters run. You need a fresh baptism from God, or you are unfit to labor anywhere for the conversion of souls. You both need a thorough work done for yourselves before you are fit to labor for others. You need to be transformed by the power of God, your thoughts and the exercise of your mind purified, elevated and ennobled. Upon another point, I wish to speak in regard to your child. I tried kindly to point out the defect in your management, for the Lord had shown me much upon this subject. You regarded my counsels with silent indifference, perhaps with contempt that I should attempt to instruct you, its parents, as though I understood better than you. Nevertheless, I shall trace upon paper my settled convictions. When a minister has a child that is as peevish and fretful as yours, so frequently crying if crossed, and exhibiting passion, it is wrong to take the child around with him to be an annoyance to others. People will bear it because you are servants of Christ, but nevertheless you should have a sense of the impropriety of so doing.

I think from what I have observed, the child has been left to cry and to scream for attention when it pleased. Neither of you have felt it your duty to control it thoroughly and continuously, but have let it cry and tease until the habit is formed. How much disturbance you make others you have not taken into the account. It is ruinous to a child's disposition to let it fret and cry for attention. This, I noticed, you were both in the habit of doing, and seemed to be indifferent as to how much others might be disturbed with it.

Brother Canright would frequently sit reading, and make no effort to quiet the child. Sister Canright would hear her child fret and cry a passionate cry, and appear as indifferent as though she was chiseled out of marble. I have no hesitancy in saying this is wrong management and a wrong example to give to mothers. Ministers who have children that cannot be controlled, or that they do not choose to inconvenience themselves to train except spasmodically, should have a home and keep their children in it, and not annoy others and injure their own influence.

What kind of a spirit and what kind of a heart you had when you were with us in the mountains, is still a mystery to me. I hope never to have the same unhappy experience to go over again. I only wonder that my husband bore your deportment and your course as well as he did.

I hope you will never in any place you go act over the same. I am distressed when I reflect upon it. Your lack of respect and reverence were painful. We deserved something better of you. We felt a great relief when you left, for the spirit you carried with you was oppressive. I have not the least fellowship or sympathy with that spirit, for I believe it to be the spirit of darkness. May the Lord help you to see that you had climbed above your calling and the simplicity of good, humble religion. You were both self-righteous and self-sufficient, exalted too high in your own opinion. You have a work to do in governing your child, which you have sinfully neglected.

Brother Canright, in your labors with others, you have been the man who was severe and overbearing. Where your gray-headed gospel father would be pitiful, discreet, and cautious, you have sometimes been provoking and insolent. It is your nature to be overbearing. You manifest this to your own wife frequently, and you make her life very unhappy. You put on a dignity wholly unbecoming a young minister of the gospel. There are many things you need to learn that are highly essential and worth knowing. You need to consider that others have just as good a right to think and have an opinion of their own as you have; that if all were just like you, and did as you do, there would be a very sad state of things in a short time. At times you have been indifferent to the wants of your wife, and her wishes have been disregarded. Yourself has occupied your thoughts. God is displeased with your dictatorial manner toward your wife and toward those with whom you come in contact. In these things you need to reform.

Mrs. Hutchinson said she came to the Health Institute deeply prejudiced against all Adventist Sabbathkeepers, because of your severe overbearing course at Hutchinson. She said you did not take right course in regard to their meetinghouse, and that you treated her and others wrong. She says she did not take a right course, and that she has a confession to make to you, and you have a confession to make to her.

If you have a work to do in this matter, by all means at once, do it. She is now in deep affliction because of the death of her son, Fred. If you, a young man, could talk to my husband, a gray-headed, sick man, your father in the gospel, with such disrespect and with so little sense of propriety, I am fearful that you have given cause of complaint to Mrs. Hutchinson, a woman of gray hairs, a woman of influence. Surely her age should have led you to kindly consideration and a proper deference, whatever course she may have pursued toward you. If you have laid one straw in her way, as she claims you have, take it out of the way at once. As one whom God has taught, I entreat of you not to let one soul in Hutchinson turn from the truth with bitterness of spirit because of your rash impetuosity. Right these things for your soul's sake, humble your heart before God, and make any concession, at any cost to yourself, without compromising the truth. Mrs. Hutchinson stated that her prejudice against the Seventh-day Adventists was all removed after her acquaintance with them at the Health Institute.

Rashness is natural to you. You need to restrain yourself. Unless you bridle and restrain your rash spirit, you will be hurried to make some move which will ruin your usefulness forever. You may expend energy sufficient for the highest success, yet you will fail of achieving good and permanent results unless you are willing to receive instruction and to learn wisdom by receiving counsel of others.

Successful energy and rashness are two different elements. The former is power, while the latter, unrestrained and uncontrolled, leads to destruction. Calm, unhurried efforts will do more than rash, hurried movements. Do not confound rashness with energy. Your energy is too much controlled by impulse. It is spasmodic, affected by circumstances and surroundings.

You are either on the pinnacle, or down in the low slough of despond. An accidental circumstance will arouse you, and call out every power of your soul. For a season, you will be exhilarated and come up upon the wave of excitement or popularity. You will excel yourself and astonish your friends. But you are in danger of spending your force, and losing the exhilarating power which stimulated you to action, and sink down into despondency and discouragement. In these fitful efforts you lose more than you would gain by steady, earnest effort.

In the development of character, you do not show that you have cultivated a firm, persevering, uniform, unyielding energy and faith. If you can preach upon subjects that are familiar to you, and which are your favorite subjects, you are at home, but get you off this marked line and you have but little force and but little courage, and you are not the man of opportunity fitted for any emergency. You need a deeper draught of salvation. Trust less in D. M. Canright, and more in the power of God's grace.

You need to surrender the soul to the claims of God and renounce with loathing your smartness, your aptness, your sharpness, and melt into the work of God. Do your work from higher motives, having a living principle with you continually, which will bring the whole force of your intellect and affections into the highest state of sanctification to God and into healthy action.

It is not in the work of the ministry alone that you need the balance of firm principle and steady purpose and earnest energy. The Word of God demands the same principle to be carried out in the every day duties of life. With earnest entreaty the wise man exhorts, "Whatsoever thy hand findeth to do, do it with thy might." [Ecclesiastes 9:10.] It is by the exercise of perseverance, energy, and faithfulness in doing little duties in life that we acquire power to engage in greater duties and can be entrusted with graver responsibilities.

The duties which lie directly before us that some one must do, we should take hold of, and not shirk or shrink from doing them because they are not agreeable to our inclination. We may train the soul to put forth efforts, lifting the burdens and doing the duties that lie all around us, and become strong to conquer self in overcoming difficulties. Instead of being creatures of circumstance, we may be masters of circumstances, and may triumph in conquering obstacles. We need never be discouraged.

You both need religion, to be imbued with the meek, self-sacrificing spirit of Christ, to be clothed with humility and stimulated by the power of God, to put forth efforts that will bear glorious results.

The lessons of self-denial, you have yet to learn. When you cultivate thoughts that nothing is too good for D. M. Canright, then it is time you ceased your work as a gospel minister. You are yet young and inexperienced. Deny yourself in little things as well as in great things, and avoid littleness as you would the leprosy. We can scarcely conceive of what contemptible meanness will grow upon a person if indulged. In all your plans of frugality, exclude meanness. Be ever watchful of the interests of those around you. You need to cultivate a tact of filling new positions, naturally adapting yourself to the new and opening providences of God. Make the most of your abilities in God, remembering that you must soon give an account of your stewardship.

Paul exhorts Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." [2 Timothy 2:15.]

You are defective in perfecting Christian character. The absence of one qualification may hinder the successful operation of all the rest. The excess of one may counteract the proper action of all the rest.

Christ says of you, "Yet lackest thou one thing." [Luke 18:22.] He has given you a plain statement [of] what you lack. He has, through His humble servant, shown you that you lack devotion to the glory of God, that you lack moral excellence of character, which would lead you to have an unselfish interest for others. You may be, in the eyes of others, perfect, but in the sight of God you have a spotted character and have selfishness to overcome. These defects will corrupt all your virtue unless they are overcome.

You should cultivate moral symmetry of character. You should be in earnest to see your defects now, and to correct them, that God may work with your efforts. You need your senses refined, elevated, purified. You need a work done for you which God alone is able to accomplish. The third angel's message is most solemn, fearful, and important. To us God has entrusted it, and we are accountable for the way we handle this sacred testing truth. If our defects of character betray us into sins which repulse souls and turn them from the truth, their blood will be upon our garments.

November 15

The Lord is at work in this place. My husband has borne a very plain testimony accompanied by the Spirit of God. Brother _____ has made a full confession of his wrong course at last conference. Brethren Andrews and Waggoner have taken their stand fully, and are of better courage than they have been for years. We hope to see the cause here placed upon a firmer basis than ever before.

I hear of many remarks made by you both that if this church were not hammered at so much, it would be in a more prosperous condition. I was upon the point, at the conference last spring, of plainly stating in the conference what had been shown me in regard to you, but I did not feel exactly clear. I had not had an intimation that you were not in perfect union with us, but I had heard remarks from several that Sister Canright neglected her child to do writing for you. Why do you require this? Does not the woman have burdens enough? But since I returned this time, our very best and most experienced brethren have for the first time stated their feelings in regard to your spirit at the conference, without my calling out any expression from them.

They say that they were satisfied you were lifted up and had but little of the Spirit of God with you. Many observed your movements in taking the chairs and moving them from the stand, moving the table and making special preparation as if for an exhibition of D. M. Canright. Many said that your sermon had not the right ring. You raised your voice to a loud pitch, and it was painful to bear, and the absence of the Spirit of God was apparent to very many. It was regarded by some of your best friends as being an exhibition of D. M. Canright, or in the very words used, "He preached D. M. Canright and not Jesus Christ."

I write you this that you may understand how others viewed your labors at the conference.

I want you to see that the influence of such preaching is not unto salvation. I hope and pray that you may both see what your influence has been. And I hope that you will realize that you have caused us intense anxiety by your course when you visited us.

You made the remark, Elder Canright, to my husband, in my presence, that you did not come there to be his servant and be ordered about like a boy—that you were a man and you had the feelings of a man. I felt these remarks keenly, and thought that if you were a man, you had far less sense of propriety than many boys of half your age would have had. I have no delicacy in speaking plainly to you, as a mother

would to her son, for I know that unless you lay aside this unreasonable, unbecoming dignity, you will do no good in the gospel field.

In what did we make you a servant? Did we ask you to serve us in any way wherein yourself did not reap the benefit? Did my husband ask you to do anything that he thought was beneath him to do? Did we not both of us do the very things we asked you to unite with us in doing? Did you do anything that would injure your health? Did not I bring wood, wash dishes, sweep floors and wash clothes? Did I try to excuse myself from engaging in the disagreeable duties? Did not my husband work to great weariness because there was something to do that someone must do?

We were the ones who should have been considered and favored, but you had not experience in this line. We were worn and prematurely grey from care, anxiety and unnecessary burdens in this cause, brought upon us by our brethren pursuing just such a course as you pursued. You were deceived by Satan, and I hope you will see this to its full extent.

When we tried to pray, and the Lord sanctioned our prayers by His Spirit, you braced yourself not to be moved, not to let the least mite of influence of our prayers, our counsel and advice, move you. We understand this spirit. We have not been engaged in this war, battling for the right for 26 years, and yet be in darkness as to what kind of spirit had control of you at our house. We call it by its right name—the spirit of Satan. I think you both took your position with an understanding to retain your own judgment and views at all events.

You have but little experience, either of you, in exercising faith in God. You lack devotion and good humble religion. You need to be transformed and ennobled. You need the disinterested benevolence that characterized the life of Christ.

Consider me not an enemy because I tell you the truth. I long and pray that you may be found in your right mind sitting at the feet of Jesus and learning of Him. If you imitate Christ, you will be willing even to be a servant. He was the King of Glory, yet He was a servant to fallen man. I pray the Lord to help you to get rid of some of your lofty ideas of yourself and come down in meekness, feeling your nothingness without Christ. Then will He be unto you a very present help in time of need. Then will He make your labors effectual, and souls will be converted from error to truth through your labors.

You have brought grave charges against us in the letter to my husband. I felt that I would not notice them. But I will dwell a moment upon them. In regard to our diet, we have not placed butter on our table for ourselves for years, until we came to the Rocky Mountains. We felt that a little butter, in the absence of vegetables and fruit, was less detrimental to health than the use of much salt or sugar, sweet cake and knickknacks. We do not use it now, and have not for many weeks.

In regard to our using spice, I plead not guilty. We have not had spice in our house for ten years except a little ginger, which we have always used to some extent. We have always used a little milk and some sugar. This we have never denounced, either in our writings or in our preaching. We believe cattle will become so much diseased that these things will yet be discarded, but the time has not yet come for sugar and milk to be wholly abolished from our tables. In regard to cheese, I am now quite sure we have not purchased or placed on our table cheese for years. We never think of making cheese an article of diet, much less of buying it. I tell you, Lucretia, how your buying the cheese at our house looks to us, that you did it to tempt us just as _____ tempted my husband in his feebleness.

You said you heard Brother White ask Mr. Walling for a taste of cheese. He had none. You bought a few pounds. You asked him one day if he wanted some cheese. He said "No." You asked me, I said I did not eat it. The cheese lay in the cupboard, untouched until Mr. Lasley and Walling came to dinner. It was then placed before them. We took a small bit of cheese, as we do sometimes when it is passed to us. But we do not, understand, buy cheese, or make a practice of eating it. My husband felt when he saw the bit of cheese that was in Walling's wagon that he would like merely a taste of it. I have not had, to my knowledge, a particle of pepper in the house for ten years. When Lucinda went up to Mr. Walling's mills, I said to her, "Get me a little pinch of pepper and I will try to eat some beans." I thought the pepper would perhaps prevent them from causing me to have the colic. But I think so little of what I eat, it never entered my mind that there was any pepper. So much for pepper. I claim that we live very plain and economical.

Lucretia, if you did not mean to tempt us in buying cheese, what did you mean? Did you buy that cheese merely because you wanted to gratify the wish of my husband? If so, you could have gratified his taste for fresh dried black raspberries which you heard him often speak of desiring. You had them but did not cook them. You heard him often express a wish for this but you did not gratify it. He could not eat strawberries, but kept wishing for raspberries. If my husband had wanted cheese, he could have bought it, for he was at Black Hawk and Central as often as three times a week. What your motive was, you know and the Lord knows, but we do not.

In regard to corsets, there is nothing in my use of corsets contrary to what I have ever spoken or written against. I do not practice wearing them, except when bloated with dropsy, to press down my abdomen and give me a chance to breathe.

In regard to steel springs, I have worn two in my skirts or cords always. Before coming to Colorado, I asked someone to buy me two steel springs to run in my skirt. In the place of doing this, they bought four steel springs fastened with tapes, skeleton fashion. I have worn it a few times, but it is not what I wanted and what I like. I do not wear it, though I consider there is no harm in this for any one to wear. In my view of the wrong of hooped skirts, it was the deformity and the indecency of their appearance when they were worn so large that was objectionable. There is nothing indecent or unbecoming in the small hoops or in the steel springs—two of them run into a skirt.

I cannot think of other charges, except breaking the Sabbath. What you mean I know not. I have ever been particular in regard to the observance of the Sabbath in my conversation and actions. In regard to writing, I know my duty on that point. I am no more breaking the Sabbath in my writing than the priest who offered more sacrifices upon the Sabbath than upon any other days of the week.

I think that in watching and accusing us, you were both engaged in the same work as were the Pharisees in accusing Christ. They watched to catch Him in His words or to find something in His actions that they could use as occasion against Him. As Christ said to them, I say to you, "Ye strain at a gnat and swallow a camel." [Matthew 23:24.] Set your poor proud hearts right, and you will have so great a work to do you will feel that you have nothing to do in accusing your brethren and sisters. I do not think the best way to glorify God in observing the Sabbath is to go to bed and sleep away the sacred hours.

We feel sincere pity for your blindness. Such freaks as yours cost too much to us and to the cause of God. God is in earnest with us. He will not be trifled with. Be careful how you move. It costs too much to

you and to the cause for you to be pettish and jealous, and to move rashly and independently and bring ruin upon yourselves.

I have spoken plainly, but assure you I have nothing but love and an earnest for you to come where God can use you to His glory.

I can write no more now. Please copy this if you wish or read it and send me the original. Direct to Santa Rosa, California. We leave here for California this week. The work of God is progressing here. It is now November 24. Last Sabbath nearly the entire church came forward for prayers. Every seat in the body of the house was filled and some of the side pews. I never saw a more interesting a sight or felt more solemn sense of the power of God.

Lt 1a, 1873

Children

Santa Rosa, California

January 2, 1873

My Dear Children:

All who trust in Christ are safe. Christ became victorious conqueror of the enemy [so] that when we are pressed hard and ready to perish, if we earnestly call upon our Conqueror for help, He will be present to aid us, to put His everlasting Conqueror's arm beneath us, and raise up for us a standard against Satan. Do not be content to go on from day to day without any special evidences of the love of God. You should pray much, for this is the only way to obtain strength.

Christ is our shield and hope. Although heaven and earth may pass away, His Word will never fail. Never will there be found written in the book of records, against any name that trusted in Him, "lost," "missing." When the battle of life is over and the book of records is read before the throne of God, to every name a ransomed soul shall reply, "Here am I, saved by Thy blood, victorious by Thy might, for Thou hast overcome for us and achieved for us immortal victory. I bring all my glory awarded to me to brighten Thy crown."

No one ever sought true riches of hope, faith, and peace with God and found that he had labored for naught. All who seek for the one pearl of great price are sure to find it.

I hope John, Edson, and Willie will come forth from their studies more earnest, practical Christians than when they entered upon them. God will be your helper, young men, if you trust Him. We do pray for you and will continue to pray.

In love to all, Brother Kellogg, John, Edson, and Willie.

Your mother.

Lt 1b, 1873

Children

Santa Rosa, California

January 7, 1873

Dear Children:

We are pleased to receive your letters and to hear a good report of you from Brother Kellogg. We are not asleep to your dangers from association. You are safe only as you trust in God. We have a vigilant foe to contend against. Bear in mind, dear children, that Satan is persevering, never off his watch for souls. You have never been exposed to the subtle influences of spiritualism or to infidelity. As you hear and observe the course of men whom you respect for their good qualities, unless you are fortified continually with the influence of the Spirit of God, words that are dropped and arguments urged may find lodgment in the mind to disturb your faith, if not to create unbelief. This has been a cause of some anxiety to me, but bear in mind your only safety is in God, dear children.

The impressions left on minds have been that religion is injurious to health. This is erroneous and should not be entertained. Pure religion brings peace, happiness, contentment; godliness is profitable to this life and the life to come.

Christ was tempted of the devil on our account. He saw that it was not possible for man to overcome the powerful foe in his own strength, therefore He came in person from the courts of heaven and bore in behalf of man the test that Adam failed to endure. Christ overcame Satan in resisting the specious temptations of Satan on man's behalf. The manifold temptations of the wily foe were resisted by "It is written." Christ overcame Satan, making it possible for man to overcome on his own behalf in the name of Christ. But the victory can only be gained in Christ's name, through His grace. When burdened, when pressed with temptation, when the feelings and desires of the natural heart are clamoring for the victory, earnest, fervent, importunate prayer in the name of Christ brings Jesus to your side as a Helper, and through His name you gain the victory and Satan is vanquished.

But do not feel that you are in no danger while you make no special efforts yourself. Said Christ, "Strive"—agonize—"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. We must feel our continual dependence upon God, and the great weakness of our own wisdom and our own judgment and strength, and then depend wholly upon Him who has conquered the foe in our behalf, because He pitied our weakness and knew we should be overcome and perish if He did not come to our help. His divinity and assumed humanity combined qualified Him to reach man with His human arm, while with His divine arm He grasps the Infinite and elevates and ennobles man, making it possible that man may overcome the degradation of the fall through His name.

Think not, my children, that by any easy or common effort you can win the eternal reward. You have a wily foe upon your track. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Revelation 3:21. Here is the battle to overcome as Christ has overcome. His life of temptation, of trial, of toil and conflict, is before us for us to imitate. We may make efforts in our own strength, but not succeed. But when we fall all helpless and suffering and needy upon the Rock of Christ, feeling in our inmost soul that our victory depends upon His merits, that all our efforts of themselves, without the special help of the great Conqueror, will be without avail, [then] Christ would send every angel out of glory to rescue us from the power of the enemy rather than that we should fall.

I implore you, my children, to trust wholly in God. "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." James 4:7, 8. The Christian life is a life of conflict, of self-denial and conquest. It is a continual battle and a march. Every act of obedience to Christ, every victory obtained over self, is a step in the march to glory and final victory. Take Christ for your Guide and He will lead you safely along. The pathway may be rough and thorny and the ascents steep, requiring toil. You may have to press on when weary, when you long for rest. You may have to fight on when faint, and hope on when discouraged, but, with Christ as your Guide, you cannot lose the path of immortal life. You cannot fail to reach the exalted seat by the side of your Guide, whose own feet trod the rough path before you, evening the way for your feet. If you follow pride and selfish ambition you will find it pleasant at first, but the end is pain and sorrow. You may follow selfishness, which will promise you much but will poison and embitter your life. To follow Christ is safe. He will not suffer the powers of darkness to hurt one hair of your head. Trust in your Redeemer and you are safe.

Love,

Mother.

Lt 2, 1873

Brethren in Monterey

January 1873

To the Church in Monterey

I was shown December 10, 1872, your condition. I saw that as a church you were enshrouded in darkness and that the frown of God was upon you. You had [been] privileged with great light, but you had not walked in the light which God had permitted to shine upon your pathway; you had, as a church, turned from the light and chose to follow your own judgment, and the light that you had became darkness. Testimonies God has given you showed you your duty. But how have these testimonies been received? They have been regarded with indifference and positive neglect by some, while others have despised them and turned from them to do as they pleased. Had our labors been appreciated above worldly gain, had the souls of your fellow men been estimated in comparison to the infinite price paid, and had the church fulfilled their duty in seeking to save precious souls, there would have been many added to the church in Monterey, such as should be saved. And the church would have kept themselves alive by exercising their ability to save souls. While working for others, the truth, which was to them of infinite value, they would have presented before others in a manner to arrest the attention and arouse a spirit of inquiry. The agitation of the truth would have necessarily brought the people professing sacred truth to the Word of God, and to earnestly pray for divine aid to reach the minds of those in darkness.

A church will not live unless they are workers. Some professed Sabbathkeepers in Monterey have come very near doing despite unto the Spirit of grace. God has given you at Monterey evidences of His power that but few churches in the truth have had.

The place has, at times, been almost shaken by the power of God. You have seen that God has worked through His humble instruments. God has spoken to the church, and more definitely to individuals, but with what careless indifference have the words of reproof and warning been received!

This is the reason of your present darkness and backsliding. You have neglected and made light of the Testimonies God has given you. What other means has God in reserve to reach you? You had the Word of God with its plain reproof and instruction, but this you did not heed. You had the light and example of Christ, your great, perfect Pattern, but this was not in accordance with your perverse wills and unconsecrated lives. Therefore, you did not delight in studying the Word of God, but walked indifferently over the plainest injunctions of your Saviour to follow your unconsecrated hearts. Then the Lord sent you reproofs through testimony, but this you doubted and slighted and some rejected. What means has God in reserve to meet the case of a disobedient, selfish, wayward people?

His Word has been slighted and the revealed will of God through testimonies despised. How can God reach the church when you live in open violation of His revealed will in the Holy Scriptures, and virtually say by your course of action, "God does not mean what He says"? In order to bring you to see and understand the claims of His Word upon you, He speaks through the gifts of His Spirit. But in your stubbornness and willfulness, as did the Jews, you close your ears and hearts and say, "These also are idle tales, this is not the work of God, but a demon." Some have not come out in word and ventured quite so far as this, but this has been the sentiments of their hearts. They have despised the light given of God, and that light has become darkness to them.

The light upon health reform has been slighted and trampled upon. God has, in His providence, been leading His people to deny, restrain, their appetites and become temperate in all things, that they may preserve to themselves a good degree of physical strength, that their brain and nerve power should not be enfeebled, but that their minds may be clear to discern sacred and eternal things.

Said Paul, "With my mind serve I the Law of God." [Romans 7:25.] Becloud this mind through indulgence of animal appetite and passions, and the moral powers are weakened, so that the sacred and common are placed upon a level. You are a backslidden church. Impatience, faultfinding, envy, and jealousy exist. Search and learn how these evils have found so large a place in the mind and heart, and separated brother from brother. Hatred and malice have existed in the place of peace and love. God's cause has been reproached and put to open shame, because you have not had the grace of God and self-control.

The love of property has been eating out the vitals of the professed Sabbathkeepers. Selfishness and an avaricious spirit have taken possession of heart and life. There has been unhappiness in families. Some parents have behaved like undisciplined, uncontrolled children. Bickerings and strife of words have driven the angels of God from families, and evil angels have taken their place. O, how God has been dishonored and His Spirit grieved. The only hope of the church is thorough repentance before God, and entire consecration to Him, seeking the Lord with humility and with brokenness of heart.

There is a blessing or a curse set before the church in Monterey. A blessing, if they will be willing and obedient; and a curse, if they rebel and receive not the light God has graciously given them. God will not be trifled with. He will come near you by His judgments if you continue in hardness and impenitence. Light or darkness is before you; you can choose which you will. You have greatly separated God from you. Angels were shown me as looking upon you sadly and saying, "This people are ready to perish! Ready to perish! and the enemies of God to exult in their destruction." God pities the youth in Monterey. They have had such miserable examples before them. But these youth of Monterey, I saw, could obtain a living experience in spiritual things if they will now be in earnest; but they have no time to lose. They can be instruments of righteousness to their other young friends if they will deny self and bear the cross of Christ.

The church in Monterey should not cease their efforts until they find Jesus precious to their souls. They need the testimonies which will prove as an anchor to them. Some have not dared to stand for the truth of the testimonies, but they have wilted and become weak and inefficient through their cowardice. It will require more than an ordinary effort for the church in Monterey to clear their souls from sin and roll back the cloud of darkness which encloses them. God will be found of those who seek earnestly for Him, but there will be a dying to self, and individuals in struggling to the light will have severe conflicts and buffetings of Satan. It will be indeed like the death struggle. Men have wanted their own way and God has let them have it, but sent leanness into their souls. Now He invites them to seek the true rest in Him by cheerfully taking His yoke and bearing it. O, how light will this yoke be to the consecrated soul!

May God help you to work fast while mercy lingers. It is an individual work. Not one can be excused and yet be clear before God. Christ died for you, and what are you willing to do for Christ? You must arouse. It is the last invitation of the Spirit of God, and if no response is now made, the Spirit will not come again to entreat. O, what stupor! What blindness! What death has been upon that church, ready to perish! O, that they may so repent of their backslidings that the wrath of God may be turned from them and His holy love and power come in and reign in the hearts of each and all. In haste.

Lt 2a, 1873

Harmon, John

Santa Rosa, California

January 21, 1873

Dear Brother John Harmon:

I have written you several letters but have not heard one word from you. We concluded you must be dead, but then again we thought if this was the case, your children would write us. Brother Stephen Belden has just sent me your address. I am so glad. And now, dear brother, I am hungry to hear from my only brother. I am anxious to see him. I write now for an answer. Do not delay to write me at once. Direct your letter to James White, San Francisco, California.

Last May we were compelled to leave the pressure of business at Battle Creek, in order to save the life of my husband. We spent nearly two weeks with sister Caroline and if we could have learned where you lived we should have visited you. We had a very pleasant visit with sister Caroline. We found her about six miles from the city of Ottawa, Kansas. They were pleasantly located on a broad prairie. They had a comfortable little painted frame house. Mr. Clough had planted maple trees about the house. He had also put out a large number of peach trees. He has quite a flourishing little farm.

I had not seen sister Caroline for twenty-five years. Our sister has worked very hard to educate her children. They have done this at a great sacrifice. They would now have been independent had they not kept their children in school and helped them so much. Their children are intellectual but they have but little knowledge of practical life. Mr. Clough is a reformed man. He treats our sister tenderly now and she speaks well of him. I enjoyed our visit with him.

I spoke three times to the Methodists in the vicinity of where they live in two different localities. I spoke by urgent request in the park in Ottawa City.

Sister Caroline urged us to visit her children in Colorado. We decided to do so. My husband was very feeble when we got into Denver. He fainted, and lay upon the floor of the depot until Willie went in search of Mr. Walling, the husband of Louisa Clough. Willie found Walling and came in company with him with a covered carriage and took us to his home in Denver. He then proposed that his uncle should go with him up into the mountains of Colorado and rest for a few weeks and recover his health. Mr. Walling is a lumberman, owning large mills in the mountains. He cared for us as courteously as though we were his parents. He was at the expense of fitting out an expedition over in the Middle Park. We went over into the park on our ponies. This journey was of great advantage to my husband. He could not write while riding a spirited horse. He generated the company of ladies while our Willie and Mr. Walling aided one another in getting the wagon through. But I am rambling.

We came from Colorado to California. My husband has been very low some of the time while here, but he is now coming up. The Lord has heard our prayers in his behalf and He has blessed our efforts for the recovery of health. This is a beautiful country. The climate is mild. For two weeks we had rain with a few pleasant days occasionally. We have now had nearly three weeks of most beautiful weather. It is as warm now as July in Michigan. We are uncomfortable riding in the sun unless we raise the umbrella. The brown earth is covered with rich, green verdure. The trees are putting forth their leaves. The farmers are plowing to put in their grain, while wheat fields of beautiful green are seen in beautiful contrast with the brown earth everywhere we look.

In San Francisco the flowers are in bloom the year round. We dined with Governor Holden one week ago last Sunday. He has attended our meetings quite regularly. We visited a banker and his wife a few weeks ago. She showed me her beautiful garden by moonlight, and plucked for me, about the 28th of December, a beautiful bouquet of rich roses and carnation pinks.

Last Tuesday, one week ago today, I visited at a beautiful residence in San Francisco. Mrs. Diggins culled for me a beautiful bouquet of choice flowers. I wish you were here with your family. We return to Michigan in the spring. How can we reach you? Please give me the directions. Name the prominent places near you.

We shall spend our winters in California. I must close. Love to your wife and children. Write me without delay.

Your sister.

Lt 3, 1873

White, J. E.

Santa Rosa, California

January 21, 1873

Dear Son Edson:

I have thought it would be best to write you and Willie separately. We have been spending Sabbath and first day at Healdsburg. We had a very good hearing, but I should judge that the outside interest was very small. Elder Stephenson was out Sunday forenoon and afternoon. We took dinner with the son of Brother and Sister Young, who has moved his family at Healdsburg. We were treated very courteously,

but we fear this young man has but little sense of the value of the truth. The work has not reached deep enough to have him feel that without Christ he can do nothing. He is self-confident and superficial.

God grant, Edson, that you may overcome the deficiency in your character, and earnestly and with a strong will be determined to go to the bottom of things and not be satisfied merely to skim over the surface.

Be careful, Edson, and do not let your mind be in Battle Creek. Put all that there is of you into your labor. Do not move by jerks or starts, but move cautiously, understandingly, and in the fear of God. Do not have your interest divided, for you may never have as favorable an opportunity again for study. Be a man or die trying. You have lost years of your life because you have not had stick-to-it-iveness. You easily become wearied and love change. This you have been overcoming, and I hope will fully overcome, until you can be thorough, settled, rooted and grounded. You should move from principle, not from impulse and inclination.

Edson, God will help you if you ask Him in faith. Pray much; do not get above the simplicity of the work. Do not think too highly of yourself but be modest in regard to the appreciation of yourself. Oh, my son, I pray for you that life with you may not prove a failure. God will be your Counselor.

In regard to the weather, the two weeks past have been much like July in Michigan. The sun shines beautifully. Flowers are blooming. The earth is carpeted with living green. The madrona and manzanita trees are in bloom. The wheat fields are looking very beautiful. We have not known anything of winter here. We have had rain for two weeks and during the rainy weather we had as many pleasant days as we usually have in Michigan.

We have had good letters from Emma. We hope that you will both be prospered of the Lord. Your father is improving in health. He has laid off his care and anxiety for Battle Creek, in a great measure, and he is now turning his attention to his health. Sister Hall is well as usual. My health is very good. Elder Loughborough is in good health. His family is usually well.

Let not your studies make you forgetful of God. Everything should be secondary to our eternal interest. As the body needs daily food that it may be healthful and strong, the soul needs spiritual food that it may be nourished and strengthened daily for duty and trial. There is no happiness in that man's heart whose hopes, sympathies, joys and life reach no higher than this world. Real happiness is only realized by those who hunger for the bread of life and who thirst for the water of life and drink freely of it. Upon kings and nobles, the most exalted and the most wealthy, there is written "wanting." Their earthly treasures cannot take the place of heavenly peace and joy. They may be content with gold and earthly treasures, yet Christ says to such, "Whosoever drinketh of this water shall thirst again." [John 4:13.]

The skeptic and atheist may apparently be unconcerned and happy, but the eye of faith discerns written upon such, "wanting." There is unrest. They are drifting to sea without a compass or anchor. Upon the Saviour, the Bible truth and real religion, the eye of faith can discern the sequel of the precious words of Christ. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. You must drink freely of the bread and water of life if you would have strength and grace and flourish in the Lord.

In much love, my dear son,

From your Mother.

Lt 4, 1873

White, W. C.

San Francisco, California

January 25, 1873

Dear Son Willie:

We came to this city last Friday to hold meetings Sabbath and first day with the church. After dinner we walked two miles. Then we walked four miles to the Presbyterian church in company with Brother Chittenden to witness an examination and exercises of the mission school of the Chinese. It was not time lost. The exercises were very interesting. There were very intelligent Chinese and some very smart boys who performed their parts well. I will enclose a program of the exercises. The man who has had the principal burden in this work made a statement that the mission school was held nights for the benefit of the Chinese who could not attend school in the day time. After the boys had worked hard all day, they came from one to three miles, frequently running all the way to and from their schools. Many were obliged to rise as early as four o'clock in the morning and could get no time to study out of school hours.

One whom they had educated left on the last steamer for China as a missionary to his countrymen, to turn them from their idolatry to Christianity. Some of these Chinese could speak very good English. Some had gained such proficiency they were teachers of the classes. We were deeply interested in the good work. We could but wish Americans would follow the example of perseverance and industry of these poor benighted Chinese. We should see young men devoting themselves to the Lord, to do His bidding. They would not consult their ease or pleasure, but with the faith we have would have corresponding works. Oh, how many are doing nothing, when they might be zealous workers in the Master's cause and be laying up treasures imperishable in heaven.

My dear Willie, I rejoice to tell you the Lord has indeed heard our prayers and healed your dear father. He is like a new man. He can exercise without painful weariness. His food does not distress him. He is cheerful and happy. He has thrown off the cares of Battle Creek to a great degree, and there is now some chance for his life. Brother Grayson is recovering. He will not lose his foot. We visited at Brother Bond's last Monday. Brother Bond's brother-in-law, Mr. Bailey, invited us to make his convenient house our home. Said he would fish and hunt with your father, and would go with him to the geysers. This seems like the providence of God.

Monday, January 27

Dear Willie: The above was written by candlelight. My eyes became so painful I could not finish it. Sunday I was quite sick in the morning. Drank a quart of water to have an emetic; but it did not operate, but settled my stomach.

Brother Chittenden prevailed upon us to go out in the boat with him. We did so and enjoyed it very much. Brother Vineet was with us to help Brother Chittenden row. We examined the place for baptism. Found a very favorable spot. After we returned, we went to Sister Rowland's. Sister Hall took dinner with us. Sister Rowland has been very sick with erysipelas in the eye. We have had several seasons of

prayer with her. She is much better now. Sister Hall, or Mother Hall, has been obliged to leave her husband because of his drunken brutality. She has been making her home with Brother Littlejohn's family. She is in a good state of mind and we appreciate her more and more upon acquaintance.

Last evening we had the hall full. Very many strangers were out and seemed interested. Your father and I both spoke. Governor Holden accompanied Sister Moore to the meeting. Sabbath your father spoke with great freedom. I spoke with pointedness in regard to the necessity of those who believe the truth being in working order.

While we were at Sister Rowland's, Brother Stickney came in. He seemed very glad to see us. Your father had a long talk with him. He attended meeting in the evening. He is very desirous for us to come and see them. We shall visit them in March.

Brother William Young has been talking to us in regard to his fitting himself as a speaker. We gave him what advice we thought best for him, that he should at present do what he can in study until conference, then go to Battle Creek. Brother Stickney and his wife, and wife's sister, will accompany us east, we think, when we return. They are desirous of visiting in Maine, and go about the time of the conference to attend that on their way.

There is a great work to be done here, and we fear those who profess to believe the truth are not half awake to their duty. My dear Willie, I am glad you feel like being thorough. In no case would we have you any less thorough. But do not neglect prayer, and do not pray a heartless, careless prayer. Serve God just as devotedly and with as deep an interest as you give to your studies. Yes, my son, your spiritual and eternal interest requires your first consideration. You will meet with great loss if you neglect your soul. It is your privilege to know daily that Christ is yours and you are His by experimental knowledge. Seek for high attainments in the divine life. Christ will be to you a wellspring of joy, comfort, and happiness, if you will make Him your only dependence, your only hope. The blessing of God we should prize above any earthly treasure.

We prize your letters and Edson's and Emma's highly. Write as often as you can conveniently. Much love to you and to your brother Edson,

Your Mother.

Lt 5, 1873

Chittenden, Brother and Sister

Santa Rosa, California

February 5, 1873

Dear Brother and Sister Chittenden:

We received your kind letter last eve. We were very sorry to hear that your George is no better. We do not forget you, no indeed! I do not want you, either of you, to entertain a thought that you did not do your duty to us while we were in San Francisco. You were liberal in your reception and entertainment.

To the Church

I do feel very sad and much discouraged as I review the much labor spent in San Francisco to the neglecting of other churches and see how little our labors have been appreciated. We look upon the time as nearly thrown away. The church has so great a burden to correct the wrongs of their neighbors, and to talk about them, that they have no time to search their own hearts and correct their own wrongs.

Wherever I may go to help souls, the jealous and suspecting think I am being prejudiced against them, that I am not cordial to them. And that which looks the most fearful and the most terribly discouraging is that there is no reception of the testimonies God has given me pointing out individual wrongs. Husbands accuse their wives of telling me long stories, and others accuse their brethren of telling their faults, and I am accounted as a scavenger, gathering up the scraps and bits of news and gossip and palming it off as a vision from God.

If this is not the excuse of unbelief and the rejection of my testimony, I do not know what to call it. I never met with the like before in all my travels among those who profess to believe in the message of truth. If this is not doing insult to the Spirit of God, tell me what it is. I did hope that the last Sabbath when I stood in pain before you, trying to speak the word of truth, entreating you to have a spirit of confession, your hearts would feel. But all my entreaties were in vain. There were wholesale confessions of not serving God as you should have done, but not one definite thing was mentioned to lift the cloud and let the Spirit of God and freedom in. Those who have tried to sustain Mrs. Harris and to withstand our labors had no feelings of remorse, but could pass over their wrong course and justify their course in rejecting the light God has been pleased to give me. I feel that the Spirit of God has been insulted by some, and these persons are going farther from God and into darkness.

I know that those who have been reproved can never be free till they frankly confess their faults, husbands confessing to their wives and wives to their husbands, parents to children and children to parents, and brethren and sisters confessing to each other, and seeking to wipe out the errors and mistakes and defects in their character by reform. Thorough conversion is necessary, thorough searching of heart, and humiliation before God. I have no labor for souls to come into the truth in San Francisco until there is a thorough work done among yourselves who profess to believe the truth.

Sister Rowland has not confessed her feelings of bitterness to Brother Cornell. She has not righted her wrongs by reform and confession.

May God help you, is my prayer. In haste.

Lt 6, 1873

Children

Santa Rosa, California

February 6, 1873

Dear Children:

We are again at Elder Loughborough's. Your father left the city one week ago last Thursday. Sister Lucinda and I remained till Monday. I labored hard in visiting and took cold. I was out one night till after ten o'clock. I spoke twice on Sabbath, did my own praying. We had a very interesting meeting at the city. Several interested strangers in. After the meeting closed, I went to Brother Chittenden's and was

very sick. An ulcered tooth caused me great suffering. My face was terribly swollen. Could not speak to the people Sunday night. But the conference meeting, they said, was excellent.

Elder Grant came to [the] city Sabbath night. Lucinda and I came here Monday. Elder Loughborough went to the city last Thursday. Will remain over Sabbath. I have not been well since the trouble with my tooth. My head feels strange all the time. Your father is better than he has been. We shall return to Michigan in the spring, probably in April. We are very glad to hear from you, and that you are doing well in your studies. We were sorry to hear you had been suffering with colds.

It has been raining here for one week previous to this. We had, after the first rain, most splendid weather. We expect to see pleasant weather again soon. Gardens are looking beautiful; peas up, onions up six inches, beets and garden sauce growing finely.

We feel desirous to have you, my children, advance what you can without injury to your health. Above all things, we desire you to have a knowledge of Christ Jesus our Lord. This you can receive only by faith and hope in the promises of God. Knowledge is power in spiritual as well as in temporal things. True religion you should seek for as for hid treasure. This genuine article is all-important, and those who possess it can give a reason for the hope that is in them. There is a fullness for us in Christ. As we draw near to Jesus in earnest supplication we shall have the light of life and a knowledge of the divine will.

We are pleased that Dr. Kellogg is with you. We hope that you will all have special blessing from above. I hope Edson will not get homesick. I received a good letter from Emma about one week since. Received another last night. We answer her letters promptly, seeking to encourage her in every way we can. We do not feel that it would be best for Emma to go to Trall's. We knew she would be homesick and lonely, but Edson, my son, be sure to anchor when you get home, not break over the bounds of health reform. Be settled, and waver not, and Emma will gradually come to the right way of living. She cannot be expected to do it all at once. You have not been a health reformer with firm principles, Edson, on your part. Aided by enlightened conscience, Emma will be all right.

Children, move from principle. Keep digging for experience in the truth and knowledge of the divine will. Encourage the ministration of the heavenly angels. We, your father and mother, have devoted the larger part of our lives to the service of God, and we do not regret any trials borne or sacrifices made for the truth's sake.

We heard last night from Brother Grayson. He can bear a little weight on his foot. Their meetinghouse is about completed. We received a letter from your Aunt Mary Chase. She says Mr. Chase has had a shock of paralysis. Is recovering in a measure. She thinks he has a cancer on [his] face.

Your last letters on small, fine, ruled paper dated January 26, also a long letter from Brother Kellogg on long paper, were received night before last. Your letters previous, with several sheets of note paper from Brother Kellogg, were received last Monday. We are ever glad to hear from any of you as often as you can write. I have dropped my department in Reformer. I thought perhaps my productions savored so much of religious sentiments it might be best to give readers a little rest for a time. Does Trall pick to pieces my writings and quiz them any?

In much love from your affectionate Mother.

Lt 7, 1873

Children

Bloomfield, California

February 13, 1873

My Dear Children:

We came to this place last Wednesday. We tarried at Brother Ferguson's one night, then came to Brother Judson's and have made our home here during the Conference. Everything has passed off well at this State Conference. Things look more encouraging.

Sabbath we were in meeting seven hours. I spoke to the people in the forenoon in regard to the necessity of having the defects in their characters removed, that they may stand before the Son of God blameless when He shall appear. There was deep feeling in the meeting. I addressed several personally, pointing out the wrongs I had been shown in their cases. They all responded and many with weeping confessed their sins and the truthfulness of the testimony.

Your father spoke with considerable freedom. We had quite a full house Sabbath. Your father and I spoke Sunday forenoon to a full house, with many outsiders. An appointment was given out for me in the evening. I had a full house. The congregation was attentive. The Lord blessed me with great freedom and power. The brethren and sisters feel greatly strengthened and blessed. They are fully satisfied with the meeting. I think from this time that the cause will stand more firmly and upon a higher basis than before.

Brother Palmer's eldest son is expected to die at any moment with consumption. As I look upon this young man, I think of your dear brother Henry, who died so triumphantly in the Lord. This young man has never made an open profession of religion. And now he can do nothing in regard to securing his soul's salvation. We know not what sorrow for sins he might have had in secret. We know not how many penitential prayers he offered to God. He is now unconscious of his condition. His mind wanders. Poor boy. We prayed with the afflicted parents and with the boy last Sabbath. It is a sad thing to neglect a preparation for the coming of the Lord, or for death, till a more convenient season. We should, while we have the use of our reason, improve the present time in forming characters for heaven and immortality.

Dear children, I hope that you will pray much and watch constantly. Let your deportment show that you are indeed followers of Christ. We are not desirous for you to aspire to be great, to receive merely honors and a name. We want you to aspire to be good, noble, and faithful, true to God, to your fellow men and to yourselves.

Many men and women are ambitious for high positions, not for the sake of doing more good, nor because they are qualified for high duties, but for the name, the praise of thus being. We are apt to be in a hurry, not willing to work and wait in our private spheres of action, until we can demonstrate our ability and fitness for positions involving responsibilities. Publicity, not public duty nor public responsibilities, has charms for many. Do not become selfish. Come up with sound principles, sound manhood. You should have the ambition which will turn you to the home circle, the affections of home. Take up life's duties where you find them. Do these duties faithfully and you will have your reward as you pass along.

Dear children, I earnestly desire to see you, but I may remain in California, even if your father returns. I am anxious to get out important matter which God has shown me. I cannot feel free till I do this. If I remain behind, I can write and complete my book, I think, before summer. Your father and Sister Hall are in Santa Rosa. They went to get letters and I expect will return in a few days. We shall stay at Brother Judson's for a short time. All letters should be sent to Santa Rosa, for we are not settled where we shall be.

I have scribbled these lines in great haste. Write as often as you can. In much love,

Your affectionate Mother.

Lt 8, 1873

Diggins, Brother and Sister

Battle Creek, Michigan

March 29, 1873

Dear Brother and Sister Diggins:

You have been upon my mind considerably of late. I have thought if I could have the privilege of visiting with you again, I should have much to say. Our interest in you and your dear children has not diminished. We have the most tender feelings of love and respect for you and yours.

Our conference has been one of the greatest importance and intensely interesting. We have felt the sensible pressure of the powers of darkness to depress and discourage our faith. But the cloud has been lifted from time to time and we have enjoyed many seasons of the presence of God. We have had the most striking manifestations of the presence of God and of His divine power that we have ever experienced. We have had a deep sense of the magnitude of the work of God, and of its sacred importance as we have listened to the reports from delegates and from our ministering brethren. There has been in these reports that which has caused tears to flow from many eyes.

Our Health Institute has been a great means in the hands of God of bringing the truth before very many. Men and women go from the Institute to their homes improved in health, but this is not all. They see wonderful things in the Scriptures of which they were ignorant before. Regular meetings are held at the Institute and all are invited to participate. Our peculiar views are not made prominent. All who wish may hear the reasons of our faith by going to our house of worship, which is only a few rods from the Health Institute.

As the patients see the kindly family feeling and the union existing at the Health Institute, they desire to attend their meetings to learn what they believe. The reasons of our faith are then presented in simplicity, and they are convinced that we are right, that we have the truth. A physician of the old school came to the Institute to die. No encouragement was given him from the first. He had had chronic diarrhea for nine years. He attended meetings and was convinced of the truth in regard to the Sabbath and our position. He died last week, we believe, in Jesus. He was a man of intelligence and learning.

A German Baptist minister came to the Health Institute with dropsy and heart disease. He thought his case was hopeless. He was terribly bloated, but the treatment given him was successful and the dropsy has disappeared. He became interested in the truth and has decided to obey the truth. He is a man of

learning and a very devoted Christian. He has an experience that but few have in the knowledge of the way of salvation. His face is all lighted up with intelligence and cheerful hope. He is pastor of a church of Germans about eight miles from here. He understands different languages. He says he wishes to move with great caution for his church love him, and he thinks all will go with him in taking their position on the truth. He wishes to open these wonderful things, of such importance to them, as they can bear it. He bears a testimony in meetings that has influence, for every word seems to be dictated by the Spirit of God. Brother Allwood had waited with great desire for our return. He has listened to our discourses with deepest interest. He expresses his pleasure and gratification to find that we have so much to say in regard to experimental religion. If God will bless this dear brother with health, he will be of the greatest service to the cause of truth.

Brother Brownsberger, German, a promising young man thoroughly educated, is now teaching school; was at our conference, and a brother German named Herbe. These three intelligent Germans visited together at our house with great satisfaction to themselves. We could understand our name, White, mentioned, but we could not understand what they said. New fields are opening everywhere, especially among those of other nations.

Brother Brownsberger is anticipating giving himself to the ministry to teach the German or French. He will connect himself with the school at Battle Creek to teach the higher classes in French and German languages at present. We feel that no time is to be lost, that we must work while the day lasts, for soon the night cometh in which no man can work. We feel that it is of the greatest importance that these institutions at Battle Creek are rightly conducted, for they can be a power for good in converting souls to the truth.

I might give particulars of our meetings but the reports in the Review have done this quite fully, and I will not give particulars.

We are very desirous of hearing from you, how you are prospering in the truth and in the love of Christ. How is your family? Are they seeking the Lord? Dear brother, do not neglect to do your whole duty to lead your dear family to the cross of Christ. They need the blessings that are received through the obedience of the truth. I tremble lest they will neglect the great salvation that is offered to them on such easy terms. All that Christ demands is obedience, thorough consecration to His will.

Sister Diggins, I feel my heart drawn out in tenderness and love to you. I am so anxious that you should take your stand decidedly on the Lord's side. You are not ignorant of the charms of Jesus. You acknowledge in your heart that you love His spotless character, and you desire to be like Jesus, but you hesitate to put on Christ and openly acknowledge yourself as one of His disciples. May you have strength to overcome your timidity, and hesitate no longer to take your position under the bloodstained banner of the cross of Christ, is my prayer. Dear sister, worldly things and worldly company cannot supply the place of Christ in the soul. They only are blessed whose chief concern is to secure those blessings which will nourish the soul and endure forever. Our Saviour says to us, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matthew 6:33. God has a care for us, even to bestow His temporal blessings upon us. Our earthly good is not beneath the notice of our heavenly Father. He knoweth that we have need of these things. He knoweth our frame, and is acquainted with our fears. "Godliness is profitable unto all things having the promise of the life that now is, and of that which is to come." 1 Timothy 4:8.

Nothing can do us real good without the blessing of God. What God blesses is blessed. Therefore “a little that a righteous man hath is better than the riches of many wicked.” Psalm 37:16. The little with the blessing of God is more efficient, and it will extend farther. The grace of God will make a little go a great ways. When we devote ourselves to the affairs of the kingdom of God, He will mind our affairs. The Word of God says of them who devoted their interest solely to their own affairs, “Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put into a bag with holes.” Haggai 1:6.

When God smiles upon our efforts it is worth more than any earthly income.

“How sweet our daily comforts prove

When they are seasoned with His love.”

It is altogether too great a loss to be strangers to the blessing and smiles of God. When we consider the abundant promises of God, how can we hesitate to comply with the conditions He has made which, if we accept, will give us claims to those broad, deep, and abundant blessings promised? “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Corinthians 6:17, 18.

Here we see the true dignity and exalted character of the Lord’s people. Such is the infinite goodness of God that through Jesus Christ’s merits He not only spares but pardons and justifies us, and through the righteousness of Christ imputes righteousness to us, and exalts and ennobles us by making us children of His adoption. We become members of the royal family, children of the heavenly King.

He lifts men and women from their degradation and exalts them in righteousness. And though the world knoweth them not, and they may be little and low in their own eyes, and it doth not yet appear what they shall be, yet now are they the sons and daughters of God; and they have been precious in His sight, and honorable.

He calls them His jewels, and a peculiar treasure unto Him. They are trophies of His grace and power, and of His greatness and riches in glory. They therefore are not their own, but are bought with a price and through the extraordinary office of the atonement of Christ have been brought into nearness and the most sacred relationship to Jesus Christ. They are called His heritage, His children, the members of Christ’s body, of His flesh and of His bones; yea, they are joined to the Lord by intimate relationship with Him.

My dear Sister Diggins, we cannot afford to do without Christ. His presence and His grace are rather to be desired than choice gold. We know that we set a high standard for the character of a Christian, and expect great things from the believer—that he should walk in humbleness of mind by faith and not by sight—but let not this discourage you. We know that the character of a Christian, as described in the Word of God, looks higher than we can attain unto, more fitting for an angel than for weak, fallen man. If we look to our own strength alone for help and sufficiency, we shall become discouraged. But in His name, who conquered the mighty foe in the wilderness of temptation, we may overcome. Our sufficiency is of God.

There is much to hold you, my sister, in a position of inaction. The natural feelings of the carnal heart would withdraw us from spiritual duties. Friends and relatives who have no interest in the things which make for their peace will claim our time, and often the things of the kingdom of God are repulsive to them. The attractions of this life—relatives, friends, and children—all withdraw our affections from Him who has shown us greater love than [all of them] in that He died for us. Outward difficulties may loom up like a lion in the way, and the slothful, timid heart may shrink with fear. But while we know that we cannot enter the Christian course with vigor and courage unless we are sure of effectual aid, we need not be discouraged. We have express and positive assurance that God will be with us. “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yes, I will uphold thee with the right hand of my righteousness.” Isaiah 41:10. “Let him take hold of my strength, saith God, and make peace with me; and he shall make peace with me.” Isaiah 27:5. “I will never leave thee, nor forsake thee.” Hebrews 13:5. Although you may feel weak in your own strength, in the strength of God you may be strong; you may take hold of the strength of the Conqueror and be more than conqueror through Christ.

Oh, my dear sister, shall Jesus Christ have died for us in vain? Oh, no, no. Come to Jesus just as you are, come, all helpless, poor, and broken. Cast yourself just as you are in His arms. He is ready to accept you now, and record your name in the Lamb’s book of life. Say with your whole heart, I will walk in Thy truth. Every resolution expressed in the fear of God will give strength to purpose and to faith. It will tend to stimulate and to humble, to strengthen and confirm. “I will walk in thy truth.” Psalm 86:11. Truth deserves our confidence nonetheless because the world is flooded with fables. Because error and counterfeit are in circulation it only evidences the fact that there is truth, genuine truth, somewhere. How slow of heart are we to believe all that the prophets have spoken. The weight of evidence, you can but admit, is on the side of truth that we as a people hold. It is not enough for us to hear the truth only. God requires of us obedience. “Blessed are they that hear the Word of God, and keep it.” Luke 11:28. “If ye know these things, happy are ye if ye do them.” John 13:17.

We may walk in the enjoyment of the truth. It need not be to us a yoke of bondage, but a consolation, a message to us of glad tidings of great joy, animating our hearts and causing us to make melody in our hearts unto God. Through patience and comfort of the Scriptures we have hope. The Christian hope is not gloomy, comfortless. Oh no, no. It does not shut us up in a prison of doubts and fears. The truth makes free those who love and are sanctified through it. They walk in the glorious liberty of the sons of God.

Dear sister, your children have claims upon you, I know. But in acknowledging and yielding to these claims you should not neglect the One who has higher claims than your children can have. If you allow the children God has entrusted to your stewardship to claim the devotion of your life and rob God of the love and service He claims, and which is due Him, you show great ingratitude to your gracious Benefactor.

Christ died to bind us in sacred relationship to Himself. If we refuse to be thus united with Christ we neglect the great salvation and despise the blood of the covenant. Oh, do not disregard the claims Jesus has upon you. You should be willing for all to know that you are not your own, but His who bought you with an infinite price. And that you are not only bound, but are determined to glorify Him in your body and in your spirit which are God’s. May the love of so great magnitude constrain you not only to confess Christ with the mouth, but with the life, to bear fruit to the glory of God.

As a mother you are responsible for the example you set your children in regard to the reception of the truth. Do not stand in the way of the salvation of your children by showing a neglect of the truth in your own life. Let your example show to your children that you deem the truth of sufficient consequence to obey it, although it may be unpopular with the world. You can be a fellow helper to the truth, and the Master will finally say, "She shall walk with me in white, for she is worthy." [Revelation 3:4.] How important that you, my sister, united with your husband, exert a saving influence upon you dear children. Your children are precious in the sight of the Lord, for they are the purchase of His blood. This great responsibility you cannot bear alone. You need the assistance of God to help you that you shall so instruct and give worthy examples to your children that you may be without fault in the day of God.

We are passing through an enemy's land. Foes are upon every side to hinder our advancement. They hate God and all who follow after Him and bear His name. But those who are our enemies are the Lord's enemies, and although they are strong and artful, yet the Captain of our salvation, who leadeth us, can vanquish them. As the sun disperses the clouds from its path, so will the Sun of Righteousness remove the obstacles to our progress. We may cheer our souls by looking at the things unseen which will cheer and animate us in our journey. We may say, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? ... Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." Psalm 27:1-3.

We may indeed say, "Thy presence is our security, our treasure, our glory, our joy. How can the duties of life be discharged without Thee? How can its trials be endured without Thy presence?" Do we pray that Christ will go where we go, and dwell where we dwell? If we can live without Christ in this world, He will live without us in the better world. But if we cling to Him by living faith, saying with Jacob, "I will not let thee go" (Genesis 32:26); if we entreat, "Cast me not away from thy presence; and take not thy Holy Spirit from me," (Psalm 51:11), the promise is to us, "I will never leave thee, nor forsake thee." Hebrews 3:5. We cannot afford to live in neglect of the great salvation offered to us upon such liberal terms. The knowledge of the claims of God as our Father will keep us from offending Him. This will make us anxious to please Him. As His children we must walk in the light, walk worthy of God, who hath called us unto glory and His immortal kingdom.

We have read an account of a noble prince who carried the picture of his father always near his heart, and on important occasions when there was danger of forgetting him, he would take out the likeness and view it and say, Let me do nothing unbecoming so excellent a father. As Christians, God has claims upon us that we should never, never lose sight of for a moment. And as we are His children by adoption, how careful should we be that we retain His image and do nothing that will belittle or degrade our holy calling, for we rank among the royal family.

God has made us as vessels unto honor, prepared unto every good work. "This people have I formed for myself; they shall show forth my praise." Isaiah 43:21. God's people are called a crown, a diadem. Satan would eagerly seize the Lord's treasure, but God has secured it so that Satan cannot obtain it. "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isaiah 62:3. We are secure, perfectly secure from the enemy's subtlety while we have unwavering trust in God.

Dear brother and sister, may God help you now, just now, to walk unitedly, in all the commandments of the Lord blameless. Treasure the truth above everything; sell it not for any price. Pray for us and seek by earnest prayer to bring your children into the ark.

Much love to you and yours from your sister.

Lt 9, 1873

Billet, Sister

Battle Creek, Michigan

April 5, 1873

Dear Sister Billet:

I would be much pleased to have a conversation with you today, but as this is impossible, the next best thing for me to do is to let the silent pen give expression to my thoughts and feelings. Very many hundred miles separate us, but you are not forgotten by us. We have deep interest that your soul should prosper even as your health.

My dear sister, does the truth grow more clear to your understanding? As you plant your feet upon the platform of eternal truth, do you feel that God is more precious and that you are in His sheltering care? We have precious, harmonious, sanctifying truth. We do not always consider that the sanctification we so earnestly desire and for which we pray so earnestly is brought about through the truth and, by the providence of God, in a manner we least expect. When we look for joy, behold there is sorrow. When we expect peace, we frequently have distrust and doubt because we find ourselves plunged into trials we cannot avoid. In these trials we are having the answers to our prayers. In order for us to be purified, the fire of affliction must kindle upon us, and our will must be brought into conformity to the will of God. In order to be conformed to the image of our Saviour we pass through a most painful process of refining. The very ones that we regard the most dear upon the earth may cause us the greatest sorrow and trial. They may view us in the wrong light. They may think us in error, and that we are deceiving and degrading ourselves because we follow the dictates of enlightened conscience in seeking for the truth as for hid treasures.

The character and course of the Christian is in marked contrast to that of worldlings. The Christian cannot find pleasure in the amusements and in the varied scenes of gaiety of the world. Higher and holier attractions engage the affections. Christians will show that they are the friends of God by their obedience. "Ye are my friends," says Christ, "if ye do whatsoever I command you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:14-19.

Christ is your rock and your fortress. Unto His name the righteous runneth and are safe. Says Christ, "If ye love me, keep my commandments." John 14:15. Christ promised His followers that He would pray to His Father and after His departure He would send them another Comforter that He might abide with them forever, "even the Spirit of truth; whom the world cannot receive." John 14:17.

Great is the mystery of godliness. But that which may appear dark and mysterious to the lovers of pleasure, is clearly discerned by the faithful, trusting Christian. Our will and our way should be

submitted wholly to God. Then we may ask what we will and the promise is sure, "Ye shall receive."
[John 15:7; 16:24.]

Our prayers for conformity to the image of Christ may not be answered exactly as we desire. We may be tested and proved, for God sees it [is] best to put us under a course of discipline which is essential for us before we are fit subjects for the blessing we crave. We should not become discouraged and give way to doubt, and think that our prayers are not noticed. We should rely more securely upon Christ and leave our case with God to answer our prayers in His own way. God has not promised to bestow His blessings through the channels we have marked out. God is too wise to err and too regardful of our good to allow us to choose for ourselves.

The plans of God are always the best, although we may not always discern them. Perfection of Christian character can be obtained only through labor, conflict, and self-denial. We do not always count upon this, and do not consider the painful and often protracted process of purifying necessary for us in order that we may be conformed to the image of Christ. God frequently answers our prayers in a way we least expect. He brings us into positions which are the most trying to reveal what is in our hearts. To further the development of Christian graces He will place us in circumstances which will demand increased exertion on our part to keep our faith in lively exercise.

Let us bear in mind, dear sister, how inestimably precious are the gifts of God—the graces of His Spirit—and we shall not shrink from the trying, testing process, be it ever so painful or humiliating to us. How easy would be the way to heaven if there was no self-denial or cross! How worldlings would rush in the way, and hypocrites would travel in it without number! Thank God for the cross, the self-denial. The ignominy and shame our Saviour endured for us is none too humiliating for those saved by the purchase of His blood. Heaven will indeed be cheap enough.

Dear Sister, it is for us to be patient, to choose the suffering part of religion. Your own precious child may not discern the mystery of godliness and may think you stubborn and foolish, that you will be odd and singular from the world. But faint not. If faithful to duty, God may touch the heart of your child and she may see the matchless charms of a Saviour's love. To the unbeliever whose happiness is in the things of the world, its pleasures and its vanities, the conscientious observers of the Lord's Sabbath seem wild and erratic. They may inquire why the great men, the ministers, the doctors, and the learned do not see these things if they are indeed the truth? Because of the cross! Popularity and worldly inducements are too great considerations for them to yield up. They have their minds darkened by the god of this world. "The light shineth in darkness; and the darkness comprehended it not." John 1:5.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. ... But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and ... the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. But of him are ye in

Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1:18, 23-30.

The value of man, as God estimates him, is through his union with Christ, for God is the only One able to raise man in the scale of moral worth through the righteousness of Christ. Worldly honor and worldly greatness are of just that value that the Creator of man places upon them. Their wisdom is foolishness, their strength weakness.

Let us value what God esteems. True elevation of character is found alone through Christ. Our Saviour imputes His righteousness to the man who yields to Him his heart's best and holiest affections. Our value is in proportion to our alliance to God. Look upward, my sister, "not at the things which are seen, but at the things which are not seen." 2 Corinthians 4:18. Contemplate that your outward afflictions, which are but for a moment, are working out for you "a far more exceeding and eternal weight of glory." Verse 17.

We may have Christ with us while engaged in our daily avocations. Wherever we are, in whatever we are engaged, we may be indeed elevated because we are united to Christ. We may take up our humble life duties ennobled by and sanctified through the assurance of the love of God. Working from principle in the humblest calling invests it with dignity. The consciousness that we are indeed the servants of Christ will give a higher tone of character to our everyday duties—ever cheerful, patient, forbearing, and gentle. Says Christ, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12.

"'Ye cannot bear them now.' What tenderness

Breathes in this language! Well does it express

Thy principle of teaching. 'Here and there

A little,' is the plan Thou dost pursue;

Waiting until our feeble sight can bear

The truths which love unfolds before our view.

The gentleness of Christ! Lord, should not we

In teaching others strive to act like Thee?

Patient, not hasty, toward those who learn

But slowly in Thy school; who seem to need

Line upon line before they can discern

The hallowed lessons we so plainly read."

Let the language of our hearts be, "Lord, what wilt Thou have me to do?" [Acts 9:6.] It matters not what our position may be or how limited our capacities, we have a work to do for the Master. Our graces are developed and matured by exercise. With the truth of God burning in the soul we cannot be idle. The happiness we shall experience in doing will compensate even in this life for every effort. Those only who

have experienced happiness resulting from self-denying effort in the service of Christ can speak of the matter understandingly. It is indeed joy so pure, so deep that language cannot express it.

“Christian sister, through life’s transient day

There is a special work marked out for you;

It may be of the lowliest kind, it may

Be such as shall the loftiest powers display.

But none besides yourself your work can do.

‘What wilt Thou have me do?’ With single eye

To your Redeemer’s glory, work for Him;

Illumined every moment from on high,

Strive in each action God to glorify,

Nor let one thought of self life’s radiance dim.”

If you, my dear sister, are seen to be firm in principle, fearless in duty, zealous in seeking to exemplify Christ in your daily work, yet humble, lowly, gentle and tender, patient and forgiving, ready to suffer and to forgive injuries, you will be a living epistle known and read of all men. Your friends who are conforming their character to the world are not abiding in Christ, however high may be their profession. They do not discern the value and preciousness of the love of Christ. They cannot have a just sense of the great sacrifice made by the Captain of our salvation to redeem them from hopeless misery. The infinite sacrifice made on their account they cannot discern, therefore they are not willing to make any sacrifice themselves.

The tongue of an angel cannot describe the matchless depths of a Saviour’s love, which is seen in the work of the atonement. Christ left the courts of glory, came down to this sin-polluted world, and veiled His divinity with humanity that in humbling Himself to our natures He might meet and relieve the wants of the soul and bless with all spiritual blessings those who believe on His name. He points the believing soul to things unseen—the true riches, unsearchable riches, durable riches that He has purchased for them at immense cost to Himself. Those who think to come into possession of the heavenly treasure without any special self-denial or self-sacrifice will find at last that they are weighed in the balance and found wanting.

We must be willing to be partakers with Christ of the shame, reproach, and sacrifice He endured that He might be ennobled and exalted to His throne. Oh, blessed hope for the obedient and faithful! Heaven will be cheap enough if we go through toil and danger, persecution, and even death, to obtain it. Our Saviour requires no more of us than He has given us as an example in His own life. He leads the way and calls us to follow. Christ identifies Himself with all our necessities, all our trials, griefs and suffering. What is done to His children is as though done to the person of Christ. He that toucheth them toucheth the apple of His eye. In all their affliction He is afflicted. Their prayers are His delight. Christ was rich, yet for our sakes He became poor that we through His poverty might be made rich.

What evidence has He given us of His interest in us? What does He require of us that will injure us or make us less happy? All He requires of us is an entire surrender to Him. The righteousness and excellency of His requirements are not comprehended by the world, who look upon the religion of Christ as a yoke of bondage, a surrender of their liberty. Each of God's requirements is an order to become wise, rich, and noble by uniting our weak strength with the power of the Infinite. While following the footsteps of Christ we need never blush, for our conscience will never reproach us. His service is always reasonable. His work is always honorable and glorious. Our friends who desire us to choose the pleasures of the world and to conform to the customs of the world, who look upon us as obstinate, can have no claims upon us that bear any comparison with the claims of Christ. What have they done and suffered for us?

Christ remembered us in our low estate, and when we were sold into bondage in consequence of sin, His love and pity redeemed us. How did He accomplish the work? He was made a curse for us. He bore our sins that His righteousness might be imputed unto us. By His stripes we are healed. O what love! What inexpressible love!

Christ has bought us with a dear price, but yet He will recompense our service to Him. We may feel sad and weep over our poor service to Him who has given us such unmeasured evidences of His interest in and love for us. But the recompense will not be in exact proportion to the amount of work done, but in accordance with the motive and the love which prompted the doing of the work. The recompense will be of grace. His own abundant mercy will be displayed not because we have done anything worthy, but on account of His unmeasured love. Christ will say to the faithful, sincere worker, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord." Matthew 25:23. And even now angels of God take cognizance of our works of love and righteousness and we shall not be forgotten even in this life. In keeping His commandments there is great reward. "Great peace have they which love thy law: and nothing shall offend them." Psalm 119:165. Christ lays no more upon His servants than He gives them strength to perform. He will not cast them off in their adversity. When heart and flesh fail He will be the strength of their heart and their portion forever.

Sinners talk of the amusements of the world and the pleasures of sin, but when death is staring them in the face, they say nothing in praise of the beautiful life of sin they have led. The terrible, dark future is before them and if they could only know that their names were written in heaven, what a weight would be lifted from their sin-burdened souls! In every condition, under every circumstance, the Christian may say, "The path of holiness is a good way." However trying may be their position, they can say, "The Lord is good; his mercy endureth forever." [Jeremiah 33:11.] Be of good courage, my sister. Trust wholly in God. He will sustain and comfort you in all your trials endured for His name's sake.

Will you write me! I am anxious to hear from you. My husband has many burdens to bear but we have God to lean upon. Last night we cried earnestly to God and we had a very special power of God resting on us. Brethren Butler and Haskell were with us. Good is the Lord and greatly to be praised.

In much love.

Lt 10, 1873

Smith, Uriah

Potterville, Michigan

May 14, 1873

Dear Brother [Uriah] Smith:

We received your letter last evening, but we could not really understand your letter.

I do not think that you understand your own position. The Lord has not left you in darkness. He has followed you with testimonies of reproof and warning for years. During this time you have not sensed your condition. You thought you were in need of nothing. You could not see why you were not about right. The testimonies of reproof have appeared to you uncalled for. Your great lack has been of coming up and taking your position in seeing and reproofing wrong. I called upon you at your house to try to help you. I felt that I had a duty to do in saying to you what I did in regard to the case of Brother Aldrich, that your non-committal position sustained him in his wrong course. Your influence and Harriet's did sustain and justify the cause of J. M. Aldrich.

God was reproofing his wrongs through my husband and through visions, but notwithstanding the testimonies of reproof, the wrongdoers had your sympathies and the reprover of wrong your suspicions and distrust. J. M. Aldrich pleased those who had but little spiritual discernment. The course pursued by J. M. Aldrich was not pleasing to God. His influence had a tendency to draw away from Christ. He was moral and intelligent, of good address and interesting, but the heart was not right, and beneath the surface the character was defective. Moral, spiritual power was weak. His influence upon you and many others was not of a spiritual character. However agreeable his society, however amusing and attractive his conversation, he did not gather with Christ.

Had you received the testimony God gave in regard to J. M. Aldrich, you would have been saved from spiritual declension and great spiritual blindness and deception. You were pleased with the external J. M. Aldrich. The Lord's eye searched the inmost recesses of the heart and life. Had you prized the light God sent to you, you would have discerned the wrongs existing in J. M. Aldrich and in the integrity of your soul would have stood with those whom God moved upon to reprove wrong and sin. As you seek to accommodate yourself to the spirit and feelings of those who are not right with God, you imbibe their spirit and you cannot escape the contagion of their worldly spirit or avoid being influenced by the atmosphere which affects them. You do not perceive any danger. You see no necessity for any warning of danger or reproof because of wrong.

You and Harriet have despised reproof and warning. The Lord knows the value of the soul. He who withheld not His own beloved Son to save man, would warn and reprove when He sees there is any hindrance to souls attaining salvation. God sees their dangers and sends words of warning to awaken fear; but if those warned are not devotional, if spiritual darkness has blinded their eyes, they cannot see their danger. This, I have been shown, was your position.

Uriah, you and Harriet have lived at so great a distance from the breath of heaven and the influence of the society of heavenly angels that your feelings and fancy have been in unison with the sympathies which unite human society. You assimilated more and more to their temperament, although they breathe not the atmosphere of heaven and are not in communion with God. This friendship and congeniality with those who are not right with God only brings you into darkness, leads you to love the things from beneath, and alienates you more from things above. Yet you are in a perfect deception in regard to these things. A spiritual lethargy has been from year to year gathering and growing upon you

until it threatens to destroy your usefulness and your souls, while at the same time there may not be marked transgression or grievous wrong to human eyes. While you feel that all is right, you have imperceptibly been sliding away from God, and inhaling an atmosphere that will stupefy your moral sense of right and wrong and confuse your spiritual judgment so that you cannot discern right. Wrong will appear right, and right will appear wrong.

You could be a man after God's own heart, if you stood unaffected by deleterious influences. If you moved among these influences unaffected by them, preserving a devotional spirit, you would create an atmosphere around you which would prove a safeguard to these influences which are virtually irreligious and would enable you to exert a saving power over those who have influenced you. You could, by consecration to God, maintain a high degree of spirituality and so surround yourself with the light of heaven that you would be in no danger of contamination in the sphere of action to which God has called you by His providence. If you would not follow inclination, if you would guard your affections and bind yourself to Christ with the strongest cords of devotion and love, making friendship and relationship and everything in this life secondary to the glory of God, then you need not walk in darkness, for God will be by your side, an ever present Friend.

Brother Uriah, you remarked to me that you could not go with Brother White in his course of dealing with Brother Aldrich, that things were charged to Brother Aldrich that he was not guilty of. I asked you wherein. You referred to the debt of lumber that Aldrich was blamed for selling to Russell, when he was not to blame in the matter. I then explained to you the facts in the case. You could not remember anything in regard to the circumstances, although to my certain knowledge you were there and witnessed the whole matter. But your discernment was perverted. You could not feel over the matter and discern the true situation of unfaithful men. This feeling expressed, confirms that which has been shown me in reference to your position in connection with these men who were unfaithful and dishonest before the Lord. I saw that you did not discern between right and wrong, that you would call darkness light and light darkness; that notwithstanding the course of these men had been demonstrated, the result of their course fully developed—and it was evident to all who had the Spirit of God and discernment that the curse of God was upon these men—yet you could not see what they had done so much out of the way that you could not excuse and pass over.

In sympathizing with them in their wrong, you were a partaker with them. You sustained them in their positions. In the last view given me, I saw that in standing on the wrong side in these cases, your judgment was perverted, your discernment blinded. You thought that if Brother White would not stir up things by reproof, everything would move along quite smoothly. He, you thought (as did Ahab in the case of Elijah), was the troubler of Israel.

In the case of William Gage, you could not see what there was so much out of the way with him. You enjoyed to chat and laugh with him. You could not see why he was not the man for the place. If you could have seen as God seeth, if you could have looked upon his case as God viewed it, you could have taken your position, and your words and actions could have been of such a character that you could have had a transforming influence over him. Your position in the office is of such importance that if you take an easy position, let wrongs and sins pass along as though nothing was the matter, it will be next to an impossibility for others to correct these wrongs. Your non-committal position, saying and doing nothing unless it be to strengthen the side God is seeking to weaken, stands directly in the way of those

who would correct error and who would set things in order. In William Gage's case, your influence sustained him, and you were a partaker of his sins. God's frown is upon the entire family.

Your lax government is seen in your own family. Your firmness does not serve you. You permit your children to come up instead of training them, restraining them, and disciplining them. This same deficiency is carried out and developed in the office and in the church. There is a defect in your character, to be easy and pleasant and agreeable to those who are an offense to God, while those who are thrust in by the Lord to bear reproof and testimony of warning you think unduly severe and stirring up strife. Harriet has had great influence upon you in your married life, in molding your character; for this she must answer to God.

I can but call to mind the princes of renown that were with Korah, Dathan, and Abiram in rising up against Moses, saying, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Numbers 16:3.

After the matter was demonstrated, those who rebelled were destroyed. The next morning the people murmured against Moses more decidedly than ever, charging the death of these mighty men upon Moses, saying, Ye have killed the people of the Lord. Their judgment and discernment had so long been molded and directed in the wrong channel, sympathizing with the wrong and calling sinful men whom God was continually reproofing and correcting, holy, that they honestly thought things were just as they appeared to them. The terrible exhibition they had witnessed of how God regarded their murmuring and complaining only settled them the more firmly that all this was chargeable upon Moses. He was, they honestly thought, at the bottom of the whole matter, and these good men that the earth swallowed up, were the martyrs standing in defense of Israel.

The very same spirit that existed in the armies of Israel exists now. The very same hatred of reproof and the very same spirit is seen when efforts are made to correct wrongs and set things in order among the people of God now, as in the days of Korah, Dathan, and Abiram.

If you had no feelings against my husband, Uriah, why did you persist in reading those letters in meeting? After I had conversed with you and fully set before you his true feelings in regard to you, and after I told you of his feeble condition of health, where was your tender sympathy and love seen for my husband in his feebleness?

He had shown how much he had your interest at heart by seeking to work things and plan for you temporal matters that you might be advantaged. You had not cause for your feelings. Your feelings, I have not the least hesitancy in saying, were unjust and cruel. And I think a spirit comes upon you to sustain wrong so firmly that if you knew, and some others knew, that your course would bring discouragement upon my husband which would cost him his life, you would in this particular instance have a special zeal to carry out your feelings, even to the bitter end. But your zeal does not get aroused to correct real wrong that God reproofs and heaven condemns [in] sinners who have hindered the work of God and cursed His cause, who have been entreated and reproofed and warned repeatedly for years. Your firmness slumbers and does not come to you, and you are powerless to reprove and withstand, notwithstanding the honor of God's cause is in peril.

At the meeting at our house, God's Spirit was there. This power was upon my husband and was manifested in a marked and wonderful manner. But this made no impression upon you. Earnest prayer was offered to God in your behalf. We were burdened for you. Brethren Andrews and Waggoner were greatly blessed, but your own spirit resisted the pleadings of God's Spirit. If I know anything of the Spirit of God, you would not let the Spirit of God affect you. You hardened your heart and stiffened your neck like a rebellious, self-willed child.

Oh, how appropriate would all this firmness have been if exercised to correct those who were wrong, who were in sin, who were dishonest before God, whom His frown was upon! You can have a set will, a determination, when you choose to have it, but unfortunately it is on the wrong side. The very one who deserved your sympathy and your love and affection and thoughtful consideration did not get it. Had you come up to the help of God by the side of my husband and united with my husband to call wrong, wrong, and dishonesty, dishonesty, there would be an entirely different state of things in the office and in the church. The human heart is deceitful above all things and desperately wicked. Oh, that your energy and determination could be exercised in standing for the right!

My husband's life has been nearly sacrificed more than once by those connected with him in the work and cause at Battle Creek. Yet he does not awaken sympathy. He does not excite pity. But those who have brought reproach upon the cause of God have your pity and your sympathy. I was shown that Brother Smith and Brother White should stand together as two pillars in that office. Pillars are the most important part of the building. They support the building. If these two would have stood united in heart, the tone of the office would have been much more exalted. God calls for workers in the office and in the church, men who will realize the greatness of the work and be wise builders in this great cause. Eternity alone will reveal the results of such workmen. God's eye is upon every worker in the building.

The importance of everyone's influence is measured by the great Inspector. The riches of glory are reserved as a reward for faithful workers, for the perfection of the building they are erecting. Its symmetry and beauty depend upon the united faithfulness of the true, willing workers. Those who would give indulgence to sin are unfaithful workers, in whatever position they may be serving. God designed that Uriah should be a very important and efficient worker in rearing the great building. But he was in danger of suffering the work to be marred and corrupted where he should be vigilant to see that it was perfect. Council after council may meet, and unless Uriah shall manifest more earnest interest in his position, everything will be lax and the work done unfaithfully.

Zeal is required of those in responsible positions in the office. Not a zeal to clothe wrong with a dress of righteousness, or to make sin appear purity. By calling things by their right name, Uriah may stir, he may irritate, yet this will be the very work God would have him do, let the result be what it may. The work is God's, and He designated that Brother Smith should be a finished worker, writing, preaching, and visiting different states and spreading the knowledge of the truth in every possible way he can. But he is not safe unless he works in unison with the Spirit of God, and God works through him. If he refuses to be the workman God would have him, God will have a man ready to do the work He designated Uriah should do.

God would have Brother Smith visit foreign countries as His missionary if he would do the work of God thoroughly and faithfully. If the same irresponsible position is carried out by him in the future as in the past, the most limited his influence the better. He will not, he cannot, build up any cause. The same lax, irresponsible course he has manifested in his family, and carried out in the office and in the church,

disqualify him for being a man after God's own heart. He does the work of God negligently. The curse of God rested upon Meroz not because guilty of enormous crimes above others, but for neglect. There was a work that Meroz shunned, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23.

The powers of darkness are at work and are brought to bear more upon those who are engaged in advancing the interests of God's cause. Satan will come in at every avenue, every spot that is not guarded. There will always be a work to do to defend the right and to condemn the wrong. I saw that Brother Smith's mind had been molded by his past experience in his connection with Sister Smith, that his sense of wrong is not acute. Satan would plant his hellish banner in his own house and in the office and he not perceive it, but think it was the banner of the cross of Christ. Brother Smith's position has been a defective one. God wants men who have spiritual eyesight, or they are good for nothing in His cause.

"Cursed be he that doeth the work of the Lord deceitfully (margin—negligently), and cursed be he that keepeth back his sword from blood. Moab hath been at ease from his youth, and he hath settled on his lees." Jeremiah 48:10, 11.

The wrath of God was kindled against Saul because he did not carry out his work of justice in smiting Amalek and utterly destroying them. "And it shall come to pass at that time that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will He do evil." Zephaniah 1:12.

Brother Smith has excellent qualifications, but he has a work to do that he has excused himself from performing, and he has not sustained those whom God has called to reprove sin and wrong. Therefore spiritual blindness has come upon him.

Lt 11, 1873

White, J. E.

Black Hawk, Colorado

August 9, 1873

Dear Son Edson:

Your letter to us was read by your father, mother, and Willie alone. I wrote you a letter directed to Detroit. Did you receive it? Probably it was remailed to you and ere this you may have it.

The way Dr. Kellogg has managed has brought great trial upon your father. He has not been as well since he received those letters from Battle Creek telling of difficulties and troubles there. After reading a letter from Dr. Kellogg last night, and yours, he went to bed but could not sleep. He arose, and although it was damp and cold, he walked the streets until midnight.

In regard to yourself, Edson, your father has done more than he ever gave you encouragement that he would do in freeing you from debt and in paying all your expenses at Trall's. Now, Edson, your father is not in a condition of health to bear responsibilities, and I am not willing he should take any responsibility in your case or any further responsibility in Dr. Kellogg's case. Satan has so much control over minds. We

cannot tell what to depend on. Should your father place you in any responsible position in the office and set the sum you were to receive, then there would be those ready to be tempted that your father was selfish, giving you more than you earned, or something would arise to bring responsibility and burdens upon him.

I am so sorry that your father placed so much confidence in Brother [Merritt] Kellogg. He was his true friend and did as much for him, to encourage and give him influence, as he has ever done for anyone. Then Dr. Kellogg, with the experience of his gray hairs, permits his mind to be controlled by the enemy, becomes jealous of your father and reports that he is a monomaniac on money matters. Thus the very ones he helps the most are the ones who cause him the most severe trials. Satan may yet succeed in his purpose of killing your father through his brethren to whom he has been the best friend.

I will not now consent for your father to bear any responsibility in your case. Help and talent are needed in the Review office. If you take a right course, you will build up a reputation. But you must, Edson, for the future stand upon your own merits. You can gain the confidence of the Trustees and of those who labor in the office if you are willing to be counseled and led. There is help needed on the Instructor, the Reformer, and the Review. You can, if you are right with God, have a position that is of importance in aiding in the great work. You can show by your labor what you can do, and prove yourself in the office and prove what wages you can earn.

We are here at a distance to be free from care. We are not where we can judge properly of your work or what you can earn. There are those at the office who should be impartial judges. Your father will not stand in your way from your being appointed to any position the Trustees think you capable of filling. They must take this responsibility themselves and your father be left entirely out of the question.

Your mind is generally open to suggestions of the enemy in regard to your father's course toward you. You may when tempted complain of any course that he may pursue. He is now away out in Colorado, purposely to get rid of all these jealousies and complaints which have nearly cost him his life, and I utterly refuse to have him take the responsibility of anyone's case at present. He is here for the recovery of his health. He must be free. You are at liberty to pursue any course you and the Trustees think proper you should. You must henceforward stand upon your own merits. [Remainder missing.]

Lt 12, 1873

White, J. E.; White, Emma

Black Hawk, Colorado

August 9, 1873

Dear Edson and Emma:

Your letters are read with interest. We have come to the mountain wilds of Colorado to be free from care and perplexities so as to save your father's life. Letters of a perplexing character, which require taxing thought, should not be sent to him. He must be absolutely free from all these cares and perplexities which have brought him where he is. He must not be loaded with responsibilities.

We hope our sons will become responsible men to bear a share of the burdens their father has so long carried. We should rejoice, Edson, to see you coming up with stability of purpose, with sufficient

experience to fill positions of usefulness. We would rejoice to see the work of God prospering in your hands. For this we hope and pray. Do not disappoint our expectations. It rests not with us whether our expectations shall be realized, but with you, my much loved son. If you have to begin at the foot of the ladder, be not discouraged because you do not stand on the topmost round. Begin your climbing at once, one round, then another, up, up higher and higher, climbing heartily, steadily, determinedly, as others have done. The top will be reached only through persevering efforts, not looking down, but up, heavenward.

I am grateful to our kind, heavenly Father that you are enjoying the blessing of good health. Make the most of this precious boon and do not become careless and transgress the laws of health. Live in so simple a manner that health may be retained.

How gratefully should I rejoice if I could write that your father was in health. We hope and pray and believe. In the mountains and in the groves, many times a day we send up our humble requests to God that healing power may come to your afflicted father. Our seasons of prayer are often marked by a subdued power. We weep and pray and rejoice. Our faith claims restoration. "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.] Our faith says it shall be done. We shall be like the importunate widow. We shall ask again and again, until we realize the full answer to our prayers.

Go forward, my son, and if you make God your trust, your strength and Counselor, you will be triumphant at last. Walk with lowliness of mind, esteeming others better than yourself, and may God give you wisdom that you may conduct yourself with so much prudence that you can be an instrument in His hands of doing great good in His cause in forwarding the important work for these last days. Do not think your mother is critical and severe. She feels the most intense interest for you that you should make a success of this life and gain the future, immortal life.

God loves you. He inquires, "Can a woman forget her sucking child?" [Isaiah 49:15.] You have probably heard of the sad story of the mother who, with her husband and child, attempted to cross the Green Mountains in midwinter. Their progress was arrested by night and a storm. The husband went for help and lost his way in the darkness and the drifted snow, and was long in returning. The mother felt the chill of death coming upon her, and she bared her bosom to the freezing blast and the falling snow, that she might give all that remained of her own life to save that of her child. When the morning came, the living babe was found wrapped in the mother's shawl, vainly striving with smiles and with a babe's pretty art to arrest the attention of the mother's fixed and frozen eye, and wondering why she did not awaken from her sleep.

Here is seen love stronger than death, that binds the mother's heart to her child. And yet God says that the mother will sooner forget her child than that He will forget a soul that trusts in Him. That the Lord loves us is enough to call forth deepest gratitude, every hour of our lives. God's love is speaking to you. Give attention or you will not apply His words to yourself. Only trust the love of Jesus, and you will realize the deepest joy. Look upward to Jesus and you will not fail.

Mother.

Lt 13, 1873

White, J. E.; White, Emma

Grand Lake, Central Park, Colorado

September 28, 1873

Dear Children, Edson and Emma:

Here we are, camped by a beautiful lake, surrounded by pines which shelter us from winds and storms. Very high mountains rise almost perpendicularly, surrounding the lake except on one side. The scenery is very grand. The lake is the most beautiful body of water I ever looked upon.

We are enjoying the trout from the lake, which have the preference to any other fish in Colorado waters. Fishermen come in here to fish and take out their fish packed in boxes upon the backs of donkeys. The fish sell for fifty cents per pound and the traders in Central and Black Hawk sell them for seventy-five cents per pound.

On our way here we met thirteen mules [coming] from the lake, two men, one horse, and two donkeys loaded with two hundred sixty pounds of lake fish.

Brother Glover and Willie went out one night to fish but the wind was so strong they could not get any fish and were obliged to camp out across the lake all night. It was very cold but they got along very well by building a campfire and keeping it fresh through the night. We felt very anxious about them until they came home to camp next morning. As yet, all the fish we have caught have been with a silver bait. Brother Glover has now gone, evening after the Sabbath, to try his luck again. The fishermen he has gone with caught sixty last night.

There are a few log cabins here but only one that is fit to live in and that has no floor. We came here for Father's health. He has been better since he came. He has had considerable physical exercise and his head has not been taxed.

The first day after we left home we came clear over the range in our spring wagon. Mr. Walling had his light lumber wagon packed with provisions and clothing. We did not get to camping ground the first night until nine o'clock. We made our campfire of logs and got to rest about midnight. We had gone but a few rods the next morning when the axletree of the wagon broke and we were obliged to make camp just below the range. We waited there for Walling to go home and send us a new axletree, but we did not see Walling or Brother Glover for one week. We were near the range.

We had two heavy snowstorms but we were comfortable in the tent, for we had a good little stove made purposely for a campstove. Upon this Lucinda cooks, bakes, and in short can cook everything we need. It was a regular little giant for business and made us very comfortable. After we had been left in the wilderness for nine days, Willie was sent out for supplies of food. He met Brother Glover with the axletree and we decided to move on.

Our provisions are getting low and Brother Glover goes out for supplies tomorrow. We cannot get away from here till Brother Glover returns and sends Walling with horses and ponies. We have two horses and one pony here. In coming, for want of ponies, Lucinda and I walked about six miles over the roughest road. We cannot do this in returning, for it is mostly up rocky mountains.

We spent the time very profitably on this side of the range. We tried to make it a business to seek God earnestly. [Remainder missing.]

Lt 13a, 1873

White, W. C.

Black Hawk, Colorado

October 22, 1873

Dear Son Willie:

We are usually well. We received yours from Washington day before yesterday and were glad for we were anxious in regard to Nathan. We are glad that he is recovering. We received your letter from Battle Creek. Were glad to learn that you had arrived in safety.

I am glad that Emma is not going to Ann Arbor. We would willingly pay her fare on to California to spend the winter if she could come willingly and freely and Edson would feel that we were doing them both a favor with the good of Emma in view. Her health is a consideration not small with us. But as all our efforts have worked in the end to our injury, we feel delicate about making a proposition.

You can talk with Emma and see how she feels about the matter. If she is really desirous to take the journey and live with us in a warm climate this winter, inform us immediately. We have an interest for Edson and Emma, but he is so easily tempted; efforts that we might make for the benefit of both, although at great expense to us, he might, when tempted, feel that we were working against him and be jealous of us. He places himself where it is next to an impossibility to help him.

My dear Willie, this state of things is a great grief to us, but we are put to our wits' end to know what to say or do for Edson that will not prove an injury to him in the end. May the Lord give us wisdom, and may we know the course to pursue in wisdom, that will work for his good and he feel that we are not his enemy. He is no comfort to us but a grievous burden. I do not speak in point of means. This we could cheerfully do, but he is so ready to get irritated and stirred up against his own father that his case seems about hopeless to me. He thinks only selfishly of his own interest, caring for himself, planning for himself. To relieve and plan to make us happy, and relieve us of burdens, he has no thought. I have written him several letters, but he has not answered a word. In one of my letters I wrote to him that if he would not write without complaining and jealous insinuations I did not want him to trouble his father with his letters. This I say still. Unless Edson is an entirely changed boy, unless he sees that he is selfishly shut up to his own interest, to think and care only for himself, he will never reform. He has a work to do for himself which we nor you or any other one can do for him. He is our son, but he is a thankless son, a selfish boy, and he can never be happy till he sees his error and corrects it.

Yesterday was as cold as January. We, your father and I, went to Black Hawk. We suffered with cold when we returned. It snowed thick and fast. Last night was a tediously cold night. This morning there are six inches of snow upon the level.

Well, Willie, my dear son, do not trust to your own strength. Look to God. Your hope and trust are in Him. Make Him the Guide of your youth. Keep humble and lowly. Let your conversation be discreet. Be an example to others rather than to be swerved from the right one jot.

We want to get off for California, out of this cold climate. Colorado is not the place for us to winter in. Father is very cheerful and happy. I am glad of this.

Write us often. If you wish to attend the medical college, do so. It may be the best thing you can do. Write us what things you took East from Washington. In haste,

Your Mother.

Lt 13b, 1873

White, W. C.

Black Hawk, Colorado

October 14, 1873

Dear Son Willie:

We received your postal card tonight. Glad to hear from you and that all was well. What do you think the circumstances of Mrs. Parker are in regard to financial matters? We have not been to Black Hawk since we went with you. We shall, however, go tomorrow.

We received a letter from Loughborough in relation to the means raised for Brother Johnson. They voted for this means to be sent to his mother. Sister James of San Francisco sent a five-dollar gold piece for Brother Johnson, enclosed in a letter to him. This letter you will find in the secretary in the parlor. It is in one of the small bureau drawers. Please hand the money to Brother Abbey.

We feel very anxious that you should have a place to board where you will be well cared for and have good, hygienic food.

Above everything, Willie, make God your trust. Do not place yourself upon a level with the boys who only care for dress and to amuse themselves. God will be the Guide of your youth if you take hold of His strength.

We had a good report from San Francisco. Stipp and wife have made acceptable confessions. There has been a good work done there, I think.

We miss you, Willie. We hope to hear from you often. We are all cheerful and happy.

In much love and great haste, from

Your Mother.

Lt 14, 1873

White, J. E.

Black Hawk, Colorado

October 28, 1873

Dear Son Edson:

We received a letter from you for the first time for many weeks, bearing a request for a loan of money. Not a word of apology for your silence. Not a word of explanation as to why my letters to you have received no response. We do not know what all these things mean.

Your course since we left Battle Creek has been unexplainable to us. We cannot interpret it. Your father had received a severe shock of paralysis and we fled from Battle Creek for our lives. He was afflicted with Merritt Kellogg's course, and the course pursued by some others in Battle Creek, and should have had comfort and encouraging, tender words of sympathy from the eldest of the only two children we have living. But in place of this were insinuations and complaints, when you know the effect of these things upon your worn-out, sick father.

I have spoken of these matters before—your fretful letters from Detroit in regard to wages at Battle Creek, your high expectations—but have not received one word in response. We thought we would not get in your way but would give you all the room you desired. Next we hear complaints about your father: he had promised you this and that position and did not keep his word. You were fretting and complaining of your father and did more to injure his influence than his worst enemies could have done, because you were his son.

These facts, with Brother Smith's position, have had the effect upon us to make us reluctant to again come to Battle Creek. It is such a mortification that we have a son, a professed Christian, who is so void of a sense of propriety as to work, talk, and insinuate against his father, who is so feeble that the greatest care and precaution is necessary constantly to save a final shock that will end his life. I feel heartily ashamed and disgusted with your course. I have trial enough in the constant feebleness of your father, and in the burdens that others bring upon him through their jealousy and suspicions and murmuring, without having you, in addition to this, afflict us.

It is a living disgrace. This state, that you get yourself in. If your father does not come to your ideas when you desire it, you feel no scruples in complaining of your father to other men who should have perfect confidence in his Christian integrity. You, my son, are making work for bitter repentance. You will have a fearful record in heaven for your unfilial conduct to your father. What if you are not understood? What if your father in consequence of your past course cannot put confidence in you? What if he dare not place you in responsible positions, fearing you will make a failure and hurt the cause we want built up? It is only jealousy for God's glory.

You have all the chance in the world to earn a reputation in the minds of all who love God and are consecrated to His service. Men who have an experience in life are not fools. You cannot expect to have their confidence when you do those very things for which others have been reprov'd by God—being jealous and faultfinding of your father and not giving him the honor due him. This from his own son is inexcusable. It is a terrible sin in the sight of God. Why I write so plainly is not to irritate you, but to let you see this terrible sin as it really is, that you may never be guilty of the like again. We pity you, for we know that you are under the control of the adversary of souls and that Satan exults over you.

If all that you imagine of your father's course toward you were true, if it were all really so, if your father slighted and misused you, then your course would be all wrong. It would be a sin for you to utter a word against him. But Satan deceives you. You are not right in your feelings and this makes your course more grievous in the sight of God.

I write to save you from making so great a mistake as you have made. Your father is your true friend. He is extremely cautious. He would be glad to help you and he prays for you every day and longs for you to come in a position where he can help you.

I think something is due from you to your father before we dare to venture much in your case. We have only hurt you by doing so much.

Let us hear from you immediately.

In great haste from your Mother.

Lt 15, 1873

White, J. E.

Battle Creek, Michigan

November 22, 1873

My Dear Son Edson:

I have had a season of earnest prayer for you. You may have some trouble to bring your will into submission to God's will, but this must be done. We are in a world where it is easy to make mistakes, where wrong feelings will take possession of the mind. When we are not aware of it our feelings may grow strong and overbear judgment. Keep a tight rein upon your impulses. Let them not lead you into difficulty. Only think before acting. Do nothing with a hasty spirit. In short, do as well as you know, and I shall have no fears for you.

You have had great light, which makes your responsibility greater. You should be far advanced in an intelligent Christian experience and in the knowledge of how to overcome and gain precious daily victories. God has given you ability. You have tact which, if sanctified, will qualify you to do a good work in helping others in the way of life. These talents lent you of God, if put to a wrong use, aid Satan in his work and will ruin souls.

The religion of Christ alone can give right direction to the cultivated intellect. Men may honor your intellect, but if it is not wedded to true goodness, they will despise your heart. We dedicated you to God as soon as you were born. In the arms of our faith, in prayer when you were a babe in your mother's arms, we gave you to Jesus. While we were in the Rocky Mountains your father and mother have presented your case to God, and we believe He will help you.

With you there is danger of procrastination. Jesus calls you to do work for Him. Will you do it? You may, if you will dedicate yourself wholly to God. Act a part worthy of that intellect which God has given you. Your independence leads you and guides you too much. Independence is good if it is subordinate to reason and if your will is under the control of an enlightened conscience. Light, light from heaven, is what you want. It is shining about you on every side.

You have had privileges which few young men have had. Make the most of present opportunities. Do not be afraid to devote yourself to the task of slow self-culture. A work is before you to search critically your own heart and test your motives of action. This will require persevering effort. It is a work that needs to be done daily. You may, with perseverance, conquer the enemy. You may subdue strong traits of character. You may bring your will into subjection to the will of God.

I believe you do try hard. Do not be discouraged if you sometimes fail; try again. We have a pitying Redeemer who knoweth our infirmities. Every victory gained through successful conflict will be an

advance step toward heaven. Never falter, my son; the prize of eternal life is worth a lifelong, persevering, untiring effort.

The work of battling against your own defects is yours. No one can do this work for you. We all have this work to do for ourselves. If you lack resolution and manly courage to correct your errors, fearing others will think you are odd and weak and singular, you will, my son, lose the golden opportunity so graciously given you and may fasten the chains of darkness about yourself. The Lord is in earnest with us. Truth is precious. If we could have a just sense of the value of truth and favor of God we would make it the first business of our life to search for it as for hidden treasures.

God bless my Edson, is my prayer daily.

Mother.

Lt 16, 1873

Cramer, Brother and Sister

Battle Creek, Michigan

November 25, 1873

Dear Brother and Sister Cramer:

I received a letter from you some months since requesting me to write out that which I had been shown in regard to you. I will try to do so.

I was shown, Brother Cramer, that you were too self-willed and wished to have others bend to your views. I was shown that you loved your own opinion and were selfish in desiring to carry out your plans, irrespective of the views of your brethren. You did not have that respect and deference for the opinions of your brethren that you should.

I was shown that the course pursued by your wife was not pleasing to God. She is not sanctified by the truth she professes to believe. She talks too much and makes her children her equals.

The tongue is an unruly member. The tongue can no man tame. This is your sin. You talk too much. You find fault with others and you are in the habit of gossiping and tattling. You love to hear and to tell some new thing. This is a grievous sin in the sight of God, and must be overcome or you will be overcome with this sin and will be unfit for heaven. In much needless talk very much is said to the injury of others, the truth is not always told, facts are exaggerated and perverted, and much harm is done. If you carried a burden of the sense of the truth and of the solemnity of the times in which we live, you would talk less and pray more earnestly for grace to perfect Christian character.

Sister Cramer, you need to be converted to the truth. You have but little sense of the sacredness of the truth and but little knowledge of its influence upon the heart. You will as surely fail of heaven as there is a heaven. Your children are not educated as they should be. You indulge their inclinations to dress and mingle with the world. In short, you do not in your life, in scarcely any respect, come up to the gospel standard. Christ is not in you. You need to be thoroughly transformed before you can be fitted for the truth to dwell in your heart.

Sister Lockland has a work to do for herself that no one can do for her. She has not been the blessing to the church that she might have been. She talks too much and considers her judgment superior to the judgment of others. She does not have that control of her children she should have. She is more in harmony with the spirit of the world than with Jesus Christ. Sister Lockland, you encourage your sister's children in vanity and pride. You might have an influence over them for good were you enjoying the presence of Christ and carrying out in your life practical godliness. Your conversation is mostly upon dress or commenting in regard to others' deportment, dress, and influence. Sister Lockland and Sister Cramer need to seek good humble religion. They have not the genuine article.

Lt 17, 1873

Children

Battle Creek, Michigan

November 17, 1873

Dear Children:

I am not pleased with Emma remaining in the Russell family. I want her to come away if she does not go with us, but we will do as I have written you for Emma's sake. I fear she will go as Nettie has, and if this can be averted I want it should be. If she will consider it a privilege to go with us, we will treat her tenderly and care for her as our daughter, but I cannot consent to have her where she is.

Come down Thursday or Friday. We will get Emma a good-sized trunk for her clothing. We shall return in the spring, for the way is fully opened for us.

I want that satchel that used to be Marcus'. Bring it with you. We need it to take in the cars with us. If Emma needs any articles of clothing to be comfortable, we will provide her with the needed articles. We leave here Monday or Tuesday next. We may leave Monday if we can get things in readiness.

In haste.

Lt 18, 1873

White, J. E.; White, Emma

Ogden-Sacramento

December 27, 1873

Dear Children, Edson and Emma:

We have been passing over the plains, through a very barren, desolate looking country. Nothing of special interest to be seen but a few herds of buffalo in the distance and an antelope now and then.

The scenery over the plains has been uninteresting. Our curiosity is excited somewhat in seeing mud cabins, adobe houses and sagebrushes in abundance. But on we go. From Cheyenne the engines toiled up, up the summit against the most fearful wind. Two iron horses are slowly dragging the cars up the mountain to Sherman. Fears are expressed of danger, because of the wind, in crossing the Dale Creek bridge—650 feet long and 126 feet high—spanning Dale Creek from bluff to bluff. This trestle bridge

looks like a light, frail thing to bear so great weight. But fears are not expressed because of the frail appearance of the bridge but in regard to the tempest of wind, so fierce that we fear the cars may be blown from the track.

In the providence of God the wind decreased. Its terrible wail is subdued to pitiful sobs and sighs, and we passed safely over the dreaded bridge. We reached the summit. The extra engine was removed. We are upon an elevation of 7,857 feet. No steam is required at this point to forward the train, for the downgrade is sufficient for us to glide swiftly along.

As we pass on, down an embankment we see the ruins of a freight car that had been thrown from the track. Men were actively at work upon the shattered cars. We are told that the freight train broke through the bridge one week ago. Two hours behind this unfortunate train came the passenger cars. Had this accident happened to them, many lives must have been lost.

As we near Ogden the scenery becomes more interesting than the sagebrush, dugouts, and mud cabins. There are grand, high mountains towering toward heaven, while these are interspersed with mountains of lesser size. As far as the eye can see them, mountain tops rise above mountains, peak above peak, ridge on ridge, intermingled, while the snow-capped heights glitter under the rays of sunlight, looking surpassingly lovely.

As we looked at the varying beauty of this Rocky Mountain scenery, we were deeply impressed with the greatness and majesty of God. We long to have a little time to view at leisure the grand and sublime scenery which speaks to our senses of the power of God, who made the world and all things that are therein. But a glance only at the majesty around us is all we can enjoy.

Between Ogden and Sacramento the eye is constantly delighted with the wonderful scenery. Mountains of every conceivable form and dimension appear. Some are smooth and regular in shape, while others are rough, huge, granite mountains, their peaks stretching heavenward as though pointing upward to the God of nature. There are blocks of smooth, timeworn rock, piled one above another, looking as though squared and chiseled by instruments in skillful hands. There are high overhanging cliffs, gray old crags and gorges clad with pines, continually presenting to our senses scenery of new interest.

We come to the Devil's Slide. There are flat rocks set up like gravestones of nearly equal depth running from the river up the mountainside far above us a quarter of a mile, which mountain is covered with grass and shrubs. The stones are from fifty to two hundred feet high, standing upon their edge as though malletted into the rocky mountain. There are two stone walls about ten feet apart of this masonry. The space between is covered with green foliage. It is a most interesting and wonderful sight.

Lt 19, 1873

White, J. E.; White, Emma

Ogden-Sacramento

December 27, 1873

Dear Children, Edson and Emma:

We have been passing over the plains, through a very barren, desolate looking country. Nothing of special interest, but a few herds of buffalo, occasionally an antelope.

The scenery is uninteresting. Mud cabins, adobe houses, sagebrush in abundance, of a very strong flavor. But on we go and the engine toils up, up, up against the most fearful wind we ever experienced. It is all the two iron horses can do to drag the train slowly up the mountain. Fears are expressed that there is danger of crossing the bridge which spans Dale Creek from bluff to bluff. It is 650 feet long and 120 feet high. In the providence of God the wind decreased its fearful wail to a piteous sob and sigh and we went safely over. The summit is gained and now we pass through a tunnel excavated through the rocky mountain. We stop a short time for the second engine to be removed and then we pass along very pleasantly.

We cross another bridge and down the embankment we see the shattered ruins of a freight train. We are told it broke through the bridge the week before. It was two hours in advance of the passenger cars. If the passenger cars had met with this disaster many lives might have been lost. As we near Ogden we have a change of scenery—something more grand than sagebrush, mud cabins, and dugouts. There are grand mountains and wonderful, towering mountains of masonry, filling our hearts with awe and wonder. Gladly would we linger and view more definitely and fully the different, wonderful, varying scenes presented to the senses; but on, on steadily moves the iron horse giving us but a glance at the wonderful works of God in nature.

I hesitate whether to place my pen upon paper to give you even the faintest, slightest description of the wild, romantic scenery of the Rocky Mountains. Immense mountain tops rise above mountains. Some mountains of lesser dimensions are wavy and appear smooth and regular in shape. Mountains of masonry have the appearance of being hewed, squared, chiseled, and polished by art and piled one above another in grand towers, stretching upward toward heaven as though directing the minds of all who look upon them to God.

Then we see abrupt bluffs and singular shaped rocks of every form, huge and without comeliness, having the appearance as though thrown together in most beautiful disorder. We come to a wall of rocks, flat and broad as though chiseled from the quarry and arranged by art, one flat stone overlapping another, two walls almost exactly similar about six feet apart running straight up the steep sides of the Rocky Mountains for one quarter of a mile. This strange piece of masonry is called the Devil's Slide.

But I become discouraged at the poor efforts I have made in describing the scenery of nature.

Some of the mountains are interspersed with dwarfed and stunted evergreens.

Lt 20, 1873

White, J. E.; White, Emma

Between Ogden and Sacramento

December 27, 1873

Dear Children, Edson and Emma:

We have been passing over the plains through a very barren, desolate looking country. Nothing of special interest is to be seen, but a few herds of buffaloes in the distance and an antelope now and then. Mud cabins, adobe houses, and sagebrush we see in abundance everywhere. But on we go.

From Cheyenne two engines are slowly dragging the cars up the mountain to Sherman, against a fearful wind, on account of which fears of danger are expressed in crossing Dale Creek bridge, 650 feet long and 120 feet high, which spans Dale Creek from bluff to bluff. This trestle bridge looks like a light, frail thing to bear so great weight. But fears are not expressed because of the frail appearance of the bridge, but that the tempest of wind will be so fierce as to blow the cars from the track. But in the providence of God the wind decreased. The terrible wail is subdued to pitiful sobs and signs, and we passed safely over the dreaded bridge.

We at length reached the summit, 7,857 feet above the level of the sea, and the extra engine is removed. At this point no steam is required to forward the train, for the downgrade is sufficient to carry us swiftly along. As we pass on down an embankment, we see the ruins of a freight train, where men were busily at work upon the shattered cars. We are told it broke through the bridge one week ago, while two hours behind it came the express. Had the accident happened to them many lives must have been lost.

As we near Ogden the scenery changes. Here is grandeur of scenery far more interesting than the plains give us in sagebrush, dugouts, and mud cabins. Here are grand mountains towering toward heaven, and mountains of lesser size. Mountaintops rise above mountaintops, peak above peak, ridge above ridge, while the snowcapped heights, glittering under the rays of sunlight look surpassingly lovely. We were deeply impressed as we looked at the varying beauty of this Rocky Mountain scenery. We longed to have a little time to view at leisure the grand and sublime scenery, which speaks to our senses of the power of God who made the world and all things that are therein. But a glance only at the wondrous, sublime beauty around us is all we can enjoy.

Between Ogden and Sacramento the eye is constantly delighted with the ever new scenery. Mountains of every conceivable form and dimension appear. Some are smooth and regular in shape, while others are rough, huge, granite mountains, their peaks stretching heavenward as though pointing up to the God of nature.

There are blocks of timeworn rocks, piled one above another, looking smooth, as though squared and chiseled by instruments in skillful hands. There are high, overhanging cliffs, gray old crags, and gorges clad with pines, presenting to our senses scenery of new interest continually.

We come to Devil's Slide. Here are flat rocks set up like gravestones of nearly equal depth, running from the river up the mountainside a quarter of a mile above us. The stones are from fifty to one hundred feet high.

Lt 21, 1873

White, W. C.

Santa Rosa, California

December 30, 1873

My Dear Willie:

We arrived here last evening all well. We found Lucinda and Addie well. May was just recovering from a sickness of four weeks. For a time her case was doubtful but she is now, we think, out of danger. She is

not the plump little girl she was when you last saw her. She has been patient and has borne her sufferings, which were not small, with great fortitude and submission.

Lucinda has been sorely tried with the anxiety and fears which she had for May. Little dear, I have great love for her. I cannot give particulars now, for I have arisen early to get this line in this mail.

We had a very pleasant journey. Your father was well and cheerful all the way. He is certainly improving in health. We tarried Sunday night at Sister Chittenden's. Brother Chittenden was out in his boat. We did not see him. We were met at the arrival of the boat by Brethren Stockton, Stockings, and Champion. They manifested great joy to see us. Elder Loughborough saw our names registered in the paper as passengers from Carlin and he met us Monday morning and returned with us.

We never had a better or more agreeable journey any time than this. The weather was warm. No storm until Sunday morning; some rain. We made close connections and we seemed to be favored all the way. But we prized above everything else the presence and blessing of God. We had sweet hours of meditation and prayer. We spread our table and asked the blessing of God upon our food, notwithstanding we were in the cars.

But I must not write much now for this must go to the office.

Willie, let us be more faithful to our calling, love the Lord with all our heart and serve Him with our whole being. May the Lord bless you is my prayer from day to day. And also that the Lord would abundantly bless your roommate, and teacher, Brother Brownsberger. We believe He will not leave you. Only cling to the Lord and He will cling to you both. Your influence can tell for good upon the school, both of you. Your influence may be immortalized by winning souls to Christ. Oh, live for God, young men, live for heaven. Let others do as they will; be true, be noble, be right. Do not live for self. Live to bless others; be coworkers with your Master. I write in great haste.

My love to you both.

Lt 23, 1873

White, J. E.; White, Emma

Omaha, Nebraska

December 24, 1873

Dear Children, Edson and Emma:

We are seated in the cars at Omaha en route to California. We have made our transfer all right. Now we have only one more change to make before we shall reach Oakland, California. This is appreciated by us, who have so great an amount of baggage. We slept excellently well last night. Your father is feeling quite well for him. He is cheerful. We have seen but little snow thus far. The weather is mild indeed for this season. In two days we shall reach the summit, then we may be sensible of a change and experience cold weather.

We hope you may be prospered of God. If we have His care and His approval, we shall make a success wherever we are and in whatever we may engage. Without the blessing of God, any amount of

prosperity will fail to be a success. Our first anxiety should be to secure God as our friend. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isaiah 27:5.

Do not make it a business to serve yourselves and become indifferent in regard to the claims of God upon you. You are His property. Have fixed principles. Consider Jesus has bought you at an infinite cost. Your thoughts should be kept pure; they are the Lord's. Give them to Him. We can merit nothing from God. We can give Him nothing which is not His own. Will we keep back from God what is His own? Do not rob God and pawn His time, His talents, and His strength with the world. He asks your affections. Give them to Him. They are His own. He asks your time, moment by moment. Give it to Him. It is His own. He asks your intellect. Give it to Him. It is His own.

Remember the words of the inspired apostle, "Ye are not your own. For ye are bought with a price." [1 Corinthians 6:19, 20.] You are bought, children, even if you perish. The Lord wants His own property. When we have given to God soul, body, and spirit; when we have kept appetite under the control of enlightened conscience, and wrestled against every lust, showing that we consider each organ as God's property, intended for His service; when all our affections move in harmony with the Lord's mind, fastening on objects "which are above, where Christ sitteth on the right hand of God" [Colossians 3:1]—then we have given the Lord His own. O God, "all things come of thee, and of thine own have we given thee." [1 Chronicles 29:14.]

God knows the thoughts and intents and purposes of the heart. It is not only your privilege, but your high duty to live for God and for Him alone. Whatever may be your surroundings or your prospects, convenient or inconvenient, God's claims are the same. You will see those around you who have centered their thoughts upon themselves and had so great care and love for themselves that the Lord had no chance to manifest His love and care for them. Had these given themselves to God to serve Him, and left all their interest in His hands, He would have cared for them.

Dear children, on no consideration live for yourselves alone. There are those who ever need the help you can give them. Jesus gave Himself for us. What a condescension! Let us deny self and bless others. Glorify God by choosing His way, His will. He will be your wise counselor and your fast, unchanging Friend. "God so loved the world that he gave his only begotten Son" for its redemption. [John 3:16.] It is a marvel with the angelic host that the humiliation and death of the Son of God should not call men to repentance, that such a Saviour, who made so great a sacrifice to ransom man, should be rejected and scorned.

The apostle asks, "Who hath bewitched you that ye should not obey the truth?" Galatians 3:1. So strong and powerful are the evidences on which our faith rests that the unbelief of men seems incredible. The sorcery of the power of darkness has charmed and deluded the senses to chain reasoning minds in the darkness of unbelief. Christ bore our sins in His own body on the tree, and who can read this and can restrain the thought that will follow, What must sin be, if no finite being could make atonement? What must its curse be, if Deity alone could exhaust it? The cross of Christ testifies to every man that the penalty of sin is death, and if he continues in sin, inconceivable wretchedness will be awarded him. Oh, must there be some strong, bewitching power which holds the moral senses, steeling them against the impressions of the Spirit of God? I entreat of you, as Christ's ambassador and as your mother, to be diligent in securing the grace of God. You need it every day, that you make no mistake in your life.

It is well to feel your dependence on God. You may feel that you are competent to manage yourself, to lay plans and execute them in your own judgment. This is unsafe for you or for anyone to do. I speak of the things I know. Take God, children, into your counsel. Seek Him for guidance. He will not be sought of in vain. God would have you labor for Him. There is work for you to do in His vineyard. Bring your will into conformity to the will of God. I entreat of you not to let these precious hours of probation pass without spiritual advancement. In no case allow your moral powers to become dwarfed. They need cultivating continually, that they may be put to use for the salvation of souls.

Heaven with its attractions is before you, an eternal weight of glory, which you may lose or gain. Which shall it be? Your life and your character will testify the choice you have made. I feel the more anxious because I see so many indifferent upon the subjects of infinite importance. They are always busy here and there about matters of minor importance, and the one great subject is put out of their thoughts. They have no time to pray, no time to watch, no time to search the Scriptures. They are altogether too busy to make the necessary preparation for the future life. They cannot devote time to perfect Christian characters and in diligence to secure a title to heaven.

Children, if you have life eternal, you must be earnest and work to the point.

We are nearing Ogden. We must prepare to change cars.

Mother.

Lt 24, 1873

White, J. E.; White, Emma

Battle Creek, Michigan

March 1873

Dear Children:

We have received two letters from Edson and I think three from Willie. We should have written you immediately but I thought Father would write and he thought I would write, so between us both you were neglected.

We had a very pleasant journey home with the exception of smoking on board the cars, which made me very sick. For three days I could eat scarcely anything. I could not understand my feelings. I learned that smoking was allowed in the palace car. We paid nearly forty dollars extra for the conveniences of the palace sleeping car. I decided to endure the smoking so as not to be called a fusser.

The third day when the aromatic odor of the cigars came to me I became stomach-sick. The most intense pain pierced my eyeballs and back of the eyeballs in my head. It seemed that the top of my head was crashing like broken glass. My distress became very great. I thought I was going into a fit. Large drops of perspiration stood upon my face and my entire body broke out in profuse perspiration. Then came a confused noise in my head and I became blind and fainted entirely away. In half an hour I revived by lemon juice being pressed in my mouth. I knew as soon as I revived that it was the smoking of cigars which had thus affected me. All in the cars were alarmed and smoking was banished from the car. I have not fully recovered from the effects of this illness.

In regard to the journey, it could not have been better for us in July. We made close connections and arrived at Battle Creek Tuesday, ten o'clock p.m. Brother Abbey was waiting for us with sleigh. We telegraphed him soon after leaving Chicago to meet us at 10:05 p.m. It seemed very nice to rest in our own home, on our own good bed after an absence of nine months.

We had Emma come to our house in a few days. We thought it better for her than tending children at Burley's. We feel an interest for Emma and we shall have a care for her health. The small, close, heated rooms at Burley's are an injury to Nettie and Emma.

We are very glad to receive your letters and we hope that you will continue to write. We expect to see you soon. We hope in your application to your studies you will not cease to be learners in the school of Christ. "Walk in the light." [1 John 1:7.] Walking denotes activity. You must not become dwarfed in religious growth. Press to the mark for the prize. If you want your faith to increase you must exercise it. You can grow in grace and in the knowledge of the truth.

The more knowledge I have of the world the more I see it is rottenness, crime, vice, and lust that controls the minds of men and women generally. Children, keep above the corruption in the world through lust by being partakers of the divine image. Do not forget God. Pray much and watch constantly unto prayer, and you will have peace and the joy of the Spirit of God. We shall be so glad to see you, our dear children, again. We appreciate the care of Brother Kellogg for you. We hope you appreciate his efforts. We believe you do.

In much love,

Your Mother.

Edson, my son, we know that you have attractions at Battle Creek, but don't allow your mind to become homesick. Do your best. We believe that you will. We want this effort should prove a success.

Mother.

Mother Ella Belden is in a very doubtful condition. We hope she may recover. She is a precious child. She cannot eat anything. Takes only a little scalded milk. It was thought she had dropsy. This is disappearing and bowel difficulty has set in. We have fear of consumption of the bowels. She coughs some. I am puzzled to know what to do for her.

Mother.

Lt 25, 1873

Woolsey, Brother

1873

Dear Brother Woolsey:

Some things have come to my mind clearly that the Lord has shown me in your case. I saw you walking under a cloud. You seemed to be stumbling as you walked. You looked upon my husband's course with suspicion and distrust. You were in great danger of encouraging doubts and unbelief, which if indulged would increase until you would consider it a virtue to doubt. You are not naturally spiritually-minded, and since you came to Battle Creek circumstances have revealed your true condition or the true state of

your heart. If you desire, you can see where you have made grave mistakes in giving place to the enemy. When you yield to the temptations of Satan, fall into doubt, and encourage darkness by talking unbelief, you become weaker every time, and have less moral power, and spiritual grace to withstand the next trial or proving of God. When you resist the temptations of Satan and gain a victory over his devices, you obtain strength and are better fortified for the succeeding conflicts and trials which must come upon every follower of Christ.

I saw that your feelings in regard to Brethren Jones and Lunt were wrong. You have not cause for cherishing bitterness against them. They have occasion to feel tried with you, but your feelings toward them are cruel. You deceive your own soul and gather darkness about yourself in your feelings toward them. Until you put these feelings away, by resisting the temptations of Satan, and through humiliation and repentance seek help and grace of God to do your duty to them as to Christ's brethren, you need not expect that the light and love of God will abide upon you. Christ has marked your feelings and your motives, which spring from selfishness, in your deportment to these brethren. Inasmuch as ye have done this to the least of Christ's brethren, ye have done it to Christ in the person of His saints.

Brother Woolsey, would you treat Christ as you have treated these men? Examine your own heart closely and root out every root of bitterness. Examine your motives. See how readily your heart has risen up against these brethren of Christ. How easily your feelings have been stirred! How readily you have encouraged suspicion and jealousy of their motives and of their deportment and let bitterness into your soul! All these things bring the frown of God upon you.

I saw Satan presenting to you his temptations for you to seek honor of men, to gain position and influence with the world. Your motives were not right. You did not have an eye single to God's glory. You wish to exalt yourself and the tempting bribe of Satan fascinated you. All this honor will I give you, said Satan, and you were overcome. You were more anxious for position and worldly honor than to deal justly, to love mercy, and to walk humbly with God.

You need to humble your heart to see your dangers and make a strong, determined effort for everlasting life, for durable honor, and enduring riches. You need to buy gold tried in the fire that you may be rich, white raiment that you may be clothed, and eyesalve that you may see. You are in danger of selling your birthright for a mess of pottage. For position or praise of men you will sacrifice your spirituality. Eternal life is worth everything. If you are willing to make any and every sacrifice for it you can have it; if not, you must lose it. Infinite sacrifice has been made for you that you might be exalted through Jesus Christ to honor and glory and immortal riches, if you will comply with the conditions and walk even as Christ walked.

I have to stop just here but thought these few words might give you some light in regard to your condition and what to do. I have hastily written many pages of testimony for yourself and Brethren Jones, Lunt, and Loughborough, but cannot finish it. Will let you have it when completed.

Lt 26, 1873

Ferguson, Brother

Bloomfield, California

February 17, 1873

Dear Brother Ferguson:

Your case presses upon me this morning. I was shown that you have duties to do in your own family which cannot lightly be turned aside and laid upon the shoulders of another. You have children that claim a father's care and discipline. Your first duty is to your family. You have a duty to do to them and for them which no other can take up and do in your place.

You have not, brother, borne the burdens in your family that you should. You have been willing that the weight of responsibility should rest upon your wife. You have been too easy in your home. The cares of home have set very lightly upon you. You have not loved physical labor at home. You have not been interested in the home cares and home duties you should bear. You have not been wide awake at home to see what there needs to be done and do it resolutely. You have been willing burdens should drop upon your wife. Your ease-loving disposition should be overcome.

I was shown that your mind was exercised in regard to teaching the truth to others. Brother Ferguson, you are not prepared to give yourself wholly to the ministry. The position of your young family forbids this. Your most sacred duty is your family; to train your children for God and heaven. While doing this, if you can do errands for the Lord as a missionary feeling the worth of souls upon you, your efforts will not be in vain in the Lord. It is not your duty to be separated any length of time from your family, who need your counsel, your encouragement, and your efforts. It is not your duty to travel long distances. If you can labor and improve the opportunity in presenting the truth before others as you can, without separating yourself from your family for any length of time, you can cultivate your gift where large expenses are not incurred, and you can prove yourself.

You seriously lack the qualifications for a minister to go amid moral darkness to present the truth. You have not moral energy, determination, and unabated zeal to make your efforts successful. You have a theory of the truth but you have not that spiritual energy, that heavenly zeal, which would move and stir the people. The mere presentation of arguments to convince the people is not enough. There must be a power, a living energy, which will arouse the consciences. There must be a power coming from God to attend the efforts.

You have not felt, Brother Ferguson, that labor was a blessing, a pleasure. Every man and woman has a stock of vitality which must be used in some way. It may be exhausted very much in unnecessary sleep or appropriated almost wholly in digestion of food, and this stock of vitality may be wasted in more than one way. Upon this vitality depends mental and muscular power. You, my brother, have not cultivated your facility to labor physically or mentally. Some men accomplish double what others do, not because they have greater vitality than others, but they have improved their ability. Use and habit has given them facility to enable them to do more in a given time than others who have taken matters easy. You have not been a man who has bowed your shoulders to take on and bear burdens. You can now do to advantage a trifle in the work and cause of God, because you lack the education essential for such a work. You have been very slow to develop your powers of physical and mental strength with practical, good results.

Objects in life, if gained, must be worked for. They will cost effort. And if these objects are gained without effort they are not prized, and seem of but little value. You have not felt stimulated to earnest effort to achieve high results. You have had a wife who has been a shrewd manager, a worker, a practical woman. This has been an inestimable blessing to you in some respects, while in others it has

been a detriment; not because she was to blame, but because you have not had that necessity before you to stimulate you to exertion, to urge you on to exercise the faculties of the mind and the strength of the body till taxation became habit which is second nature. A life of burden-bearing and of toil is not without its reward. We see efforts produce results which prompt us to continue the effort of earnest, persevering labor which trains us to use all our powers, thereby increasing our facilities to accomplish worthy ends. This is reward of itself.

If you go out among your brethren or among unbelievers and are relieved from physical labor to a great extent, and yet continue to eat as when engaged in physical labor, your health will fail. You have a kind, quiet spirit, but you lack energy to do and to dare and to venture.

In the presentation of truth in new places, weighty responsibilities are involved by the one who engages in the work. The minds of a community are agitated upon important truth where eternal interests are involved. This truth may be presented in a manner which will stir and arouse the conscience of those who hear, and lead them to feel that the speaker believes these truths to be terrible and earnest realities which call for immediate action. Or he may repeat the most solemn truths, sustained by conclusive arguments, in so tame and spiritless a manner that he will fail to make an impression upon hearts and will lead the hearers to the conclusion that the speaker did not believe these truths himself or they would have a more manifest power upon his life and manners.

When a speaker arouses the minds of the people to investigate unpopular truth, but lacks essential qualifications to represent the truth in power and clearness, and the people's minds are balanced in opposition to the truth, it is almost impossible to raise the interest again. Hearts are closed against the truth. Satan with his sophistry and his darkness and pleasing fables is at hand, and he triumphs while the truth frequently gains nothing. If places which warrant a more thorough effort could be left until efforts could be made which would present unpopular truth before the people in its beauty and force, so that their minds are brought along gradually and they are tested and proved sufficiently, having the truth fairly and candidly represented, many might be brought to a decision who, under the labors of one not fully qualified, would decide against the truth. This preaching will be a savor of life unto life or of death unto death.

Those who are messengers of God should be sanctified in heart and life, for those who receive the truth from them will frequently bear the same stamp of character according to the impressions received from the minister; and they will be liable to take these impressions through all time, even into eternity. That which the minister most prizes and best understands he impresses upon the people. To bring up the people to points which demand a decision and which excite opposition, and then lack the power to carry out and make thorough work affecting the springs of action, causing a healthful circulation of moral and spiritual life and activity through the soul, will result in failure to bring out souls upon the truth.

It is not a small thing to be a minister, to stand between the living and the dead, and so preach Christ and represent His truth that a compelling power will attend it and souls will come out and decide for the truth. A minister must in all his labors leave a brighter light to shine on the road that leads to heaven.

Brother Ferguson will not exert a bad influence. His influence will be good in families and in communities; but it is not as positive an influence as is required in these days of fog and mist and cloud of error. Ministers must have the light and power from God to work with their efforts or they can accomplish but little. The life and spirit of Christ must be in you. If Brother Ferguson has the power and

Spirit of God, He will use him as His instrument. If not, he can do more at home in his family than in attempting to preach.

Lt 27, 1873

Hall, Lucinda

Battle Creek, Michigan

November 27, 1873

Dear Sister Lucinda:

We anticipated leaving here for California today but matters are so unfinished we could not well leave and have matters in the right shape. So we shall remain here till one week from today, spend the Sabbath on the road, and be at Santa Rosa just before the next Sabbath, two weeks from tomorrow. We start next week for California, go as far as State Center and there spend Sabbath. Leave Sabbath evening and go on to Omaha; leave Omaha Sunday morning and be at Santa Rosa December twelfth.

We find very much to do here and we want to do all we can, that the work started need not fall back to the same low state we found. James has poor turns but keeps up pretty well. Your mother will doubtless come with us but as to your father, Brother Tripp's business is such I fear he will have to be detained till the business is closed up and he has a settlement with him. We shall do our best to have them go with us. The state of the cause is improving here, and we feel that we should do all we can to help matters. We have done nothing in preparing to leave—not a stitch of sewing, not a thing packed. Mary Sawyer has finished up my purple dress, that is all. I have footed James two pairs of stockings and footed two pairs for children. They are now well supplied with stockings.

Now Lucinda, [during] the two weeks to come just take your opportunity to rest. I am glad you are there. Take your rest. Don't sew, don't clean house, don't be careless. Your getting ready to leave Colorado was a tax, a severe draw upon you. Now, dear Lucinda, for your own sake, for the sake of your parents, for our sake, and for Christ's sake, take care of your precious strength. Do be prudent. Now Lucinda, why I say I am glad you are not here is, I believe in the providence of God it is your duty to rest. You would have more or less care here. Where you are you can rest if you will. Take things easy; don't worry about us or anyone. Your mother is real smart and cheerful as a bird.

I heard a great rumpus yesterday in the dining-room—laughing and protesting. I found out your mother was washing dishes. Rosette had got her round the waist and called Lillie, who took her feet, and they tugged her and put her on the lounge. She was so overcome with laughter—and they too—it was difficult for them to explain to me their mischief.

Give my love to the little ones. I am thankful that the neighbors take good care of you. They are engaged in a good work in so doing. Just received good letter from Loughborough.

In love and haste.

Write often; every day, if but a line.

Lt 28, 1873

Hall, Lucinda

Battle Creek, Michigan

December 17, 1873

Dear Sister Lucinda:

You must charge to your father and others the reason we hale from Battle Creek. We have had our trunk packed, and ready for a start, but one thing after another comes in to hinder us. Your father and Brother Butler went to Detroit yesterday to see the attorney in regard to Brother Tripp's matters of business. If Brother Gardner does not come to terms, the benefits of the law are to be tried on him. Your father and Brother Lindsay pled for us to stay till they returned. We partly promised them we would. We may not now leave here till the first of the next week.

Last Monday I rode out to Jonestown. Brother Van Horn and Ellen Lane accompanied me. We had a special prayer for Cyrus. He was hopeless but was blest. He has been sick ten weeks. We had a rough, hard journey.

I have visited Father Norton and prayed with him. He is much broken. Visited Brother Gardner and prayed with him yesterday. He was blest. James has had Rosette go into the school as teacher. This is right. We are doing [paper torn] ... piles of business. James is cheerful and is quite well for him. This must go soon or I would write more.

Lt 29, 1873

Hall, Lucinda

Chicago, Illinois

December 19, 1873

Dear Sister Lucinda:

We left Battle Creek late yesterday afternoon. It was hard tearing away. We decided to stop overnight with Wilbur Salisbury. He had moved his family recently to Chicago. The hack took us about two miles to his residence. We found Brother Carlstadt, a Swede. He is a very fine, intelligent young man. He pled so earnestly for us to spend one Sabbath with them that we decided to do so. They have a little meetinghouse. We shall speak to them on the Sabbath. We shall leave here next Monday or Tuesday. James has considerable business to do here for the Association.

Be of good courage, Lucinda. One week from Monday I expect you will see us. They held on to James up to the last moment and none seemed as urgent as your father, notwithstanding I kept cautioning him in regard to the matter. Brethren Butler and Haskell are still in Battle Creek. They will remain there several weeks yet. We just tore away from them. I wanted to be with you Christmas, but we shall be on the way. Tell the children their Christmas presents are forthcoming. We are sorry that we could not have them at Santa Rosa at the time.

We felt so bad when we read your letter to Rosette. We thought you were having a rest when it is all otherwise. I felt that I could cry easy as not. I have not felt at rest at all since reading your letter. If you had only come on with us, we would have remained here through the winter. I think this might have

been right, and then again I think of the work that ought to be done in California and decide it is all right that you are there and that we should meet you.

Your mother is real well. She is going to the Institute to live. Rosette is teaching in the lower department of the school, in union with Brother Bell. This we think is right. Joseph is in the Health Institute helping in the bath room. This we think is right. Both can earn something and both are much needed. Lillie is attending school in the first department in Brother Brownsberger's room.

I think your folks are well situated now, so that you need not have anxiety about them. Arthur and Rosette think of leaving in the spring, and if we spend the summer in California or Colorado, to be there with us. This long delay is not the choice of either of us, but it seems to be a necessity. James is stronger now than when he came to Battle Creek. It is very mild, pleasant weather here now. Many prophesy an open winter. It may be so, but it opened fearfully cold.

My precious sister, don't think I have forgotten you since I have been in Battle Creek. No, no. I have looked forward with the greatest pleasure to the time when we should meet again. I have [become] worn in Battle Creek, I can [assure] you. I am nervous and I have, I fear, the hip complaint. I have had pain in my hip since before leaving Colorado. The pain increases, reaching the foot, but I have had no time to think of or care for myself since I have been at Battle Creek. I have labored early and late, getting but a few hours' sleep at night, that I might write out testimony of individual cases for others, that they might have them in season to work upon them.

I have several letters to write today. Adelia and Van Horn are with us. We have good company. In much love.

Let Elder Loughborough see this; send it to him if you choose, for I cannot write an extra letter to him. In haste.

Lt 30, 1873

Stockton, Brother and Sister

Battle Creek, Michigan

March 28, 1873

Dear Brother and Sister Stockton:

I am seated in my writing chair before my stone stove in my pleasant, roomy chamber with five windows. The wind is howling pitifully. I cannot tell you how many times I have looked back to California with desire to be with you if the Lord will.

Our conference has closed. My husband has been wonderfully sustained and blessed of the Lord. He has spoken to the people with great power and his words have found a lodgment in hearts. Many have come forward for prayers several times—between seventy-five and one hundred. I have spoken to the people six times with freedom. Souls are embracing the truth. At the Health Institute a German Baptist minister has received the truth. He came to be treated for dropsy. He has been wonderfully helped. His name is Alword. He is a man of great intelligence, pastor of a church not more than eight miles from here. He is a devoted Christian. He will, we think, take all his church with him. Several are seeking the

Lord for the first time. They are men and women of intelligence. They are now keeping the Sabbath but have not been awarded that blessing they desire.

My husband has been especially blessed of God while engaged in prayer for his brethren in the ministry. Last Sabbath my husband spoke to about four hundred people. The power of God was upon him and everything was melted before the Word of the Lord. He called those who desired prayers to come forward while they sang, "Just As I Am, Without One Plea." About one hundred pressed forward to the front seats, weeping as they came. Ministers could not continue to sing for weeping. Some wept aloud. It was a most precious season. The place seemed to be awfully solemn because of the presence of God.

My husband is cheerful and happy. All depression is gone. He has been hard at work ever since he came home. We cry earnestly to God in faith for help and we believe we shall have it. We were much needed here. No one can do the work here but my husband. He knows just how to take hold in the office to set things in order. All respect his judgment. He has utterly refused to take any office but yet I fear he will have to fill his position as president of [the] Association this year again. No one will consent to take the office. It will have to remain vacant if he does not serve. My health is very good. I am convinced it was best I came home. I have felt much of the Spirit of God at times. We would so love to see you all again, but when this will be we cannot tell. Much love to yourself and family.