

Ellen G. White 1882 Letters

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Testimony for Monterey Church

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I was shown some things in reference to the sad state of things at Monterey. Discord and disunion are doing their work in separating brethren. And why, I inquired, is there so much of this work practiced? Why are brethren so easily disaffected, suspicious, and jealous of one another? Why do they give confidence to those who have no love for the truth and withdraw confidence from those who are brethren in their profession of faith? Why do they not guard the reputation of those of like profession of faith? The answer was given me. The enemy of souls is especially engaged in this work to weaken the confidence of believers in their brethren. His object in thus doing is to weaken the force of the influence of the church upon the world and make of none effect the prayer of Christ. The burden of that prayer was that His disciples might be one as He was one with the Father; the oneness so close that, although two distinct beings, there was perfect unity of spirit, purpose, and action. The mind of the Father was the mind of the Son.

No church will have strength unless they are constantly laboring for this harmony to exist between one another that Christ prayed to His Father might exist. Satan is well aware of the power upon the world that ever attends a united church. It has been the misfortune of the church at Monterey to be swayed by Satan's temptations. They are not all governed by principle. Their minds and opinions are controlled by unprincipled men far more than by Christ and holy angels. Their position is alarming, for there are many names upon their church book which in the Ledger of Heaven stand among the number of those who are weighed in the balance and found wanting. Unconsecrated, unconverted, and unsanctified in thought, heart, and life, like the barren fig tree, they are cursed; their influence is blighting, and they are as mildew to the church. They flaunt their pretentious leaf-covered branches in the very face of the Almighty, while their boughs reveal to the search of the Divine Majesty "nothing but leaves." [Mark 11:13.] Unless there are some who are vigilant, honest, earnest, and devoted in the work of God, this unconsecrated element has the stronger influence, and then the church fails to be a convincing power of the reality of religion and true godliness before the world.

Christ prayed for oneness and unity among His disciples that the "world may believe that thou hast sent me." [John 17:21.] The unity, peace, and harmony of the church are her credentials to the world of purity and of her genuine character. Satan has so worked by his artifice to introduce discord and dissension into the church that their claims to a high and holy character are not accepted by the world.

I was shown Satan has worked with cunning. He has come in as an angel of light to sow discord between brethren. The temperance question is to be respected by every true Christian, and especially should it receive the sanction of all who profess to be reformers. But there will be those in the church that will not show wisdom in the treatment of this subject. Some will show marked disrespect to any reforms arising from any other people besides those of their own faith; in this they err by being too exclusive. Others will grasp eagerly every new thing which makes a pretense of temperance, having every other interest swallowed up in this one point; the prosperity and peculiar,

holy character of our faith is ignored, the parties upon temperance are embraced, and an alliance [is] formed between God's commandment-keeping people and all classes of persons.

Dangers beset the faith of every soul who is not closely connected with God. He has given the word, go forward, to His servants. Years ago the light was given on health reform and temperance in all things.

Temperance societies and clubs have been formed among those who make no profession of the truth, while our people, although far ahead of every other denomination in the land in principle and practical temperance, have been slow to organize into temperance societies, and thus have failed to exert the influence they might have otherwise.

I was shown that the condition of the church at Monterey was peculiar. Many who, had they given as much zeal, and manifested as much missionary spirit in the work of reform among us as a people as they have given to the Red-Ribbon Club, their course would have been sanctioned by God. But the different organizations upon temperance are very limited in their ideas of reform. Those who give so great influence to the agitation of this question, and at the same time are devotees of tobacco, drink, tea and coffee, and indulge in health-destroying food at their tables, are not temperance people. They make weak and spasmodic movements, full of zeal and excitement, but they do not go to the bottom of true reform, and [in] a short time will show flagging interest, and a returning of many to their old wicked indulgences because they merely picked off the leaves of the tree instead of laying the ax at its root. This matter of temperance must go to the root of the evil, or it will be of but little avail.

While our people mingle with the class who are enemies of Christ and the truth, they neither gain nor give strength. The loyal and disloyal may mingle together if they meet on the ground of the loyal, but men and women who are the bitterest enemies of the truth have been exulting that a union and harmony was being formed between them and those who believe the truth on their own grounds. Now the enemies of God's commandment-keeping people can no more breathe the same air with the God-fearing, loyal, than traitors to our government can live in friendship with those who are true to their country. Our people cannot bring up these societies and clubs to thorough temperance. The carnal heart will plead for indulgence.

We are not to take our stand with temperance clubs composed of all classes of men with all kinds of selfish indulgences and call them reformers. There is a higher standard for our people to rally under. We must as a people make a distinction between those who are loyal to the law of God and those who are disloyal.

We must not be exclusive as a people; our light is diffusive, constantly seeking to save the perishing. But while we are doing this our strength of influence must ever be found with the loyal and true.

Satan's offense was disloyalty to God's law. He carried in his rebellion a third part of heaven, and he is constantly at work in the same way to gain to his side subjects to give strength to his position. He has large multitudes who are working for his interests. The greatest efforts have been made to convince the rebels of the law of God of their danger and induce them to return to their allegiance to Him; but they refused to listen, trampled upon all admonitions and warnings, and despised and oppressed, in every way they could, those who were loyal. But a question arises upon the subject of

temperance, and the greatest liberty is given those who have no love for the truth. They are allowed to go and come at pleasure; are helped up, sustained, united with.

What is the influence of this? Could the enemies of God's law be made to feel that their disloyalty, their despising the testing truth for this time, was either criminal or dangerous by mingling with them, then the object to be gained would sanction such a union. When they see that no such results follow in the case when men have been tested and decided against the truth, they should reason sensibly, and in no case [should they] make it a small matter to sacrifice their peculiar and holy character and unite their sympathies with the enemies of our faith, and withdraw them from those who have planted their feet upon the platform of reform, keeping all God's commandments.

Have these two brethren been answering the prayer of Christ that His disciples might be one with Him as He was one with the Father? Have they been seeking with all the tact and wisdom to have the church see eye to eye? If Brother Kenyon manages as miserably in his ministerial office as he has in the church of Monterey, his strength and the strength of the church would be for him to sit still. These two brethren have no idea of what they are doing. They are sacrificing the church to their ideas and their set notions. A thousand times had they better withdraw from, and even offend, those who have no sympathy with our faith, than to weaken and destroy the church as they have. Will they consider what they are doing? But they might have managed the matter without offense if they could have managed themselves and listened to counsel which was wise and timely. But to control themselves has been the battle.

The house dedicated to the worship of God is not the place to bring in the class that come into the house of God and defile the temple of God with their intemperance in the use of tobacco while they profess to be temperance advocates. The coarse speeches, the noisy talk and actions, are not a credit to these brethren. It is not in God's order, but there the brethren have persisted in these things.

Brethren Day, J. L. Rumery and L. M. Jones, and a few others, have been for years the principle stay of the church; but the way these brethren have been treated, and their counsel set aside and despised, would break down all church order and authority, weaken their influence, and make of none account their counsel and opinions.

While irresponsible men who have not sustained the church with their means, some of whom have known nothing of self-denial and self-control, have been following their example in disregarding those who have been the very pillars and backbone of the church. The course of Elder Kenyon in this matter shows a lack of wisdom and sanctified judgment that illustrates his want of spiritual connection with God and his unfitness to minister to the church of God in any place, until he shall see and sense the great peril he will place the cause in by his unconsecrated condition. His independence, his jealousies and surmisings are offensive to God. He has not the meekness and lowliness of Christ which every minister must have in order to build up the cause of God.

Brother Kenyon, when he sees his error, will be in danger of moving as he feels, too strong. This will not answer. Brother Kenyon is frank, and when convinced of his mistakes will acknowledge them even to his own hurt. Some will despise him for this; but God will understand and grant him His favor. Satan will make the most of every circumstance, and it becomes us as the children of the light to walk discreetly and not be controlled by impulse or by circumstances.

God designed [that] His church should be firmly united in the bonds of Christian union. This want of harmony in church members is not entirely a new evil. It is the development of a root of bitterness which has existed for long years and has never been fully eradicated. It is springing up again and again, and unless every fiber of it is rooted out, many will be defiled.

When the temperance excitement started in Monterey, apparently a good work was done. Some were reformed from drunkenness, but they did not go to the bottom to root out the evil. But the way the matter has been managed by our people, there has come great harm from this excitement [which is] detrimental to vital interests and which threatens to distract and destroy the church. It is impossible for our people to harmonize with any party or temperance club when our faith is so dissimilar. But there has been a mistake made in managing this matter. There have been too strong feelings with both parties, and words, not the most wise, have been spoken. While one party has given the strength of their influence to the temperance club, there have been some who have felt that some of our brethren were too much swallowed up in this enterprise to the neglect of interests fully as important and far more essential for the spiritual growth of the members of the church.

These feelings and fears were correct, for many have neglected the weightier matters, and the spiritual interests and peculiarities of our holy faith and position, making us a separate people, have been lost sight of. Our unbelieving friends have stood exulting while they see the dissension in the church that has grown out of our people uniting with the Red-Ribbon Club. They have had no sympathy for us as a people upon the subject of temperance. They are far behind, and have ridiculed our people as fanatics upon health. They are willing now to be favored and receive the strength of our influence while they come no nearer in sympathy to our faith; when, if the matter had been managed discreetly, it might have had that influence upon some to change their opinion of our faith.

If the temperance club had been left to stand on its own ground, we, as a people, standing upon our advanced ground, keeping respectively the high standard God has given us to meet as necessary to our position and faith, there would have been a much more healthy influence existing upon the temperance question in the church than now is revealed.

Brother Charles Jones as the elder of the church has not taken a wise or prudent course. He has had influences brought to bear upon him that God had naught to do with. Brother Jones has not, considering his office, labored for the good of the church. He has not had moral backbone for years to stand fully for the right and swerve not an inch from principle. He has been swayed by influences that were opposed to the Spirit of God. While there are excellent traits of character possessed by Brother Jones that have caused his being selected as the best man for elder of the church, he has been very deficient in some respects. There have been some things in his organization which have worked greatly to the detriment of the church. He has not been vitalized by the Spirit of God and leaned wholly upon Him. He has moved very blindly and inconsistently at times, and it has been difficult to determine on which side his influence was strongest. He should stand strong and wholly free from persons disaffected, full of murmuring, and complaints. He has allowed his sympathy to be with this class too much and has been undecided and half with one side and half with the other side, when he ought to have been firm and fully decided. He has not stood free and clear.

His home influence is of a character to unman him. This influence is constant and continually wearing. His wife is imaginative, a chronic grumbler, and unless her spirit changes, she will never

enter the kingdom of heaven, for she would annoy and make unhappy the whole company of the redeemed.

All who enter heaven will learn the song of heaven, and that song is praise, thankfulness, and joy. If she finds not something to be dissatisfied with there and complain and murmur about, she would not have anything to employ her time in this line of business. In heaven, there are no frowns, no whining, no complaining, but joy, joy, wholly, continually, through eternal ages. If Sister Jones has never learned the song here of happy contentment, of praise, of gratitude, of love, peace, and joy, she cannot learn it in heaven. All must learn the song here on this side in order to sing it there. The same will be the case with all such grumblers, murmurers, whiners, and faultfinders.

Brother George Russ's wife has learned the art of complaining, scolding, and fretting. Is that the song she expects to sing on the other shore?—because none will be there, only those who can sing the angels' strains. All scolders, all fretters and unbelievers, which means those who are ever questioning the right, will be left on this side; so none may deceive themselves. If they do not cherish love for one another here, they will not have love for the heavenly beings there. All the principles existing in heaven must be learned and practiced here, then they will be practiced on the other side.

The Lord would have Brother Charles a free man; but if he is ever free, he must take altogether a different attitude than he has hitherto. He should be a straight, square man, wholly on the side of those who have been free from questioning, doubts, and disaffection. When he stands firmly for the right, because it is right, God can bless him and make him an efficient worker.

Brother Kenyon has not shown the wisdom of God in his course. He has not pursued a course in accordance with the Word of God. He is altogether too independent and self-sufficient. He has become self-inflated. He thinks too much of himself. He quarrels and shields himself. He is ready to defend himself, and he is very zealous of himself. All this spirit must be removed from him and he learn of Christ, who was meek and lowly of heart, if he would find rest to his soul. All this defense of self is egotism. He has removed his eyes from Jesus and centered them upon himself.

These two brethren have made a mistake. If they had respected the efforts which have been made by God's servants to perfect union and harmony, there would be today a much happier state of things. God is not pleased with the course these two men, Brother Jones and Brother Kenyon, have pursued. Brother Kenyon has used sharpness and keen, cutting remarks to his brethren, wholly unbecoming one who professes to be a minister of Jesus Christ. His home influence is not what it might be, and should be, to please God. He must feel and act at all times with sanctified judgment. Satan comes in through the unconsecrated wives of men who might be, although not great men, good men, and accomplish good work for souls.

Christ prayed that His disciples might be one as He was one with the Father. This sacred union all should labor to preserve, and all the true followers of Christ will labor unselfishly for this union. The Christian sustains relations not only to the church, but to the world, and we owe duties to the world as well as to the church. We are as children and servants of Jesus Christ, and our great aim and ambition should be to strengthen and confirm, and to elevate the church of God upon the earth, ever seeking to maintain [its] peculiar and holy character before the world, continually exerting our influence for good upon the church and upon the world.

As the church is pure in principle, it will have an influence. As the truth sanctifies, softens, and subdues the receiver, having a power to transform the life and character, the world will be convinced that God is with him. True reformers have opened to them the sweetest springs of happiness ever experienced by mortals. Bible truth does not make men narrow, but it will liberalize and ennoble the nature, bringing the heart in sympathy with every grand endeavor and purifying reform in our world. The words of Isaiah will be fulfilled with such: Then shall "thine health spring forth speedily, and thy righteousness go before thee; the glory of the Lord shall be thy reward." Isaiah 58:8.

The unselfish worker, be he minister or layman, is in his efforts to bless others made happy himself. He is brought in close connection with the Divine Master who, for our sakes, became poor that we through His poverty might be made rich. He gave His life for a ruined world, leaving us an example that we should follow in His footsteps. Then, when the Ledger of Heaven shall be opened, and every man shall be rewarded as his works have been, the approval of heaven will rest upon the faithful workers.

In Monterey there is a class that has never been any strength to the church. If there was anything they could question and find fault with, they were the ones who, instead of helping the church bear the responsibility, would throw their whole weight on the side to discourage rather than to build up. Their weight of influence on the right side has been but a cypher. On the wrong side, they show perseverance, independence, and stubbornness. This shows [that] if they were sanctified to God they could be what they are not, and never have been nor ever will be, till they are converted men and women. These self-caring, uncontrollable elements are generally found to be those who will take sides with those who stand under the censure of God.

There are those who have not accepted temperance in all things. They have not been true reformers. Temperance has been preached to them and presented to their conscience for years, but without effect. A temperance movement is brought in by outside parties, and some are reached. Why? Because they set their hearts against the truth and reform among Sabbathkeeping Adventists. They had no sympathy and union with those who were seeking to come up upon the broad platform of reform from a religious standpoint. But when those who had no sympathy for our faith showed interest in temperance, it was a sharp rebuke to those who had been privileged with great light and great opportunities and yet stubbornly refused to be reformed. A class of the same order as themselves, having a lower standard, has an influence upon them, [and] grasps the light requirements. As far as the temperance cause advances, we would sanction, but ever hold aloft, the higher standard, while none who views reform from a Christian standpoint should discourage any advance in this direction from unbelievers.

There has been altogether too little missionary effort by the members of the church at Monterey. They should be constantly reaching out to relieve the miseries of others; to enlighten those who are in ignorance of our faith; to feel it their work to relieve oppression wherever they find it; to break from the limbs the bands of oppression and deliver from the iron power of vicious habits; to lead bad men and women up to a higher public and social position; to encourage their capabilities and increase their happiness. These objects will be dear to the heart of every follower of Christ. Every true Christian is a reformer. There must be a continual change for the better to improve men and the condition of society generally.

Changes are not always reforms for the better. The question for us to settle is whether we will be identified with certain movements and organizations which claim to be adapted to benefit society. If these parties are what they claim to be, they deserve the support and sympathy of all Christians. If, on the other hand, they have no foundation in principle, no actuating spirit of beneficence which characterizes reforms, we may not mistake our duty. The Word of God is the infallible guide. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16. All this, saith the Lord, will be our motto, giving us every needed direction.

What God forbids we must labor to extirpate. What God requires we must seek to build up. Every proposed course of conduct must be brought to the Bible test. On this unshaken and immovable basis they may rest. Temperance from a Bible standpoint we may respect and uphold. Temperance which is carried a few steps and no farther will cease to be an influence for good. God is leading His people upon the subject of temperance.

Part II

In order to have a healthy body, the blood circulating through the veins must be pure; in order to be pure, it must have pure air and pure food. The use of improper food and the inhalation of impure air cause disease, which appears in various forms. The purity and soundness of our religious life is dependent not only on the truth we accept, but on the company we keep and the moral atmosphere we breathe. Faith, elasticity and vigor, hopefulness, joyfulness, doubts and fears, slothfulness, stupidity, envy, jealousy, distrust, selfishness, waywardness, and backsliding, are the result of the associations we form, the company we keep, and the air we breathe.

The indulgence of wrong associations will have its baleful results. The privileges and sources of truth may be kept open to the soul, the Bible may be read and prayer be offered, yet there will be no increase of spiritual health, no growth of soul, so long as the air which is breathed is bad. All the efficacy of religious advantages is counteracted by the restraints of wrong associations. The social intimacies of the world are of a character to counteract religious exercises.

The greatest care should be exercised by believers to place themselves in close connection with God and with those who have been taught of God. It is painful to see those who have believed present truth walking into Satan's net. There are so many professors of the truth who have not Christ in the heart; therefore their religious experience is valueless. The Christian course is a battle and a march. The struggle must be lifelong and must be prosecuted with all that restless energy which the immense interest involved demands. For we are partakers of Christ and of all the benefits He has to bestow, "if we hold the beginning of our confidence steadfast unto the end," maintaining to the last our Christian integrity and purity. [Hebrews 3:14.] "Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3:17. Considering that a mistake where eternal interests are involved would be fatal, how earnest should be the effort to gain the prize of immortal life!

What the people in Monterey need is religion. They want good, humble religion—the softening, subduing grace of God upon the heart, crucifying self with the affections and lusts. Weakness and vacillation will never secure respect to the Christian profession. It is impossible to reach men where they are and elevate them unless some confidence is inspired in them for your sincerity and piety.

You can never reach them by stepping down from the platform of truth and reform, but by bringing others up to that platform which God's Word has provided for you. If men opposed to our faith see that you who profess it are earnest, steadfast, and uncorrupted at all times and under all circumstances, and that you abide in Christ the living Vine, and are unshaken followers of truth and reform, you will reflect the Spirit and character of Christ. In your business, in the associations with believers and unbelievers, in the sanctuary, at home, in every place, you will show the influence of a Saviour's love which will have a controlling influence upon unbelievers.

Genius, talents, and money are not essential in order to exert this influence; but it is essential that you abide in Christ, and that He abide in you, for thus your fruit will be unto righteousness. There needs to be converting power in the church. The individual members in the church must cultivate simplicity and love for each other.

We raise our voice and cry to every believer in the present truth: If you would have spiritual health, look to your lungs. Look to your spiritual food. Cultivate a love for the society of those who are pure and good, if you would have Christ formed in you as the life of the soul. The health of the soul depends upon the breathing of a good moral atmosphere. And it is essential for spiritual muscle and strength that the soul have exercise. Work must be done by putting forth spiritual activity in improving opportunities to do good.

A healthful, growing Christian will not be a passive recipient among his fellows. He must give as well as receive. Our graces are increased by exercise. Christian society will furnish us with pure air to breathe, and in breathing it we must be active. The Christian work performed, the sympathies, encouragements, and instructions given by us to those who need them, the self-restraint, love, patience, and forbearance which are needed [to be] exercised in the Christian work, will create in ourselves faith, obedience, hope, and love to God. Sons and daughters of God must breathe a pure atmosphere in order to have spiritual health. The more faithful in the discharge of Christian duties, the more soundness will they develop.

Many would not be ready, should they be stricken down with disease and death claim them. Their portion would be with hypocrites and unbelievers. They have no time to waste in contention or in self-pleasing. Let all humble their unconsecrated souls before God ere it shall be too late. Seek God with all the heart that you may find Him. As soon as Jesus is enthroned in the citadel of the soul heart will respond to heart; there will be love, gentleness, and courtesy towards one another. This is the work for all Christians now. Confess your faults one to another, and pray one for another, that ye may be healed. You have no time to lose in this work.

The Ledger of Heaven shows that souls are unready for their last change. Self and selfishness have a controlling power upon minds. The meekness of Christ is needed. To bear His yoke and to lift His burden will be of the highest advantage to the prosperity of the church and its individual members. It is a terrible misfortune and dishonor to God to be dwarfs in religious growth. God has not been honored by the individual members of the church at Monterey. What a power for good might that church have been! What beams of light might have shown forth from her if her members were workers in the cause of God, using their increased ability to build up the church instead of weakening and discouraging it.

I was shown there had been strong feelings and speeches with the different parties in Monterey. But had all responded to the wise counsel given them from the servant of God and yielded their own will and opinions, all difficulties might have been settled long ago. There should be a mutual humiliation before God. Every one should look to his own soul's interest. It is all that each can do to set his own house in order. When his heart is right he will have nothing to separate him from his brethren. It is the outcropping of the natural heart which creates these envyings, jealousies, and strifes. When the heart is right before God then there will be harmony with the brethren. The health of the soul depends very much on the moral atmosphere you breathe and the food you give your soul.

Growth in grace will render a man conscious of his own nothingness and his entire dependence upon God. Such an experience is educating, disciplining, and developing the spiritual powers. The more the soul hungers and thirsts for spiritual food, the more grace will God bestow. Every measure of grace bestowed capacitates the soul to receive and enjoy a still greater measure of the love of God, and [it] is brought into closer relationship to Jesus Christ; and yet there is an infinity beyond. If your faith grasps with simplicity the promises, you will be victor over the powers of darkness. This is the victory, even our faith.

Temperance means a great deal more than temperance societies make it to be. All which takes the name of reform is not reform. There are counterfeits so near like the true that many are deceived and take the counterfeit for the genuine. The counterfeit Satan uses to beguile, betray, and ruin souls. It is a good work to remove the curse of intemperance and prohibit intoxicating liquors.

The followers of Christ will hail all reforms upon this point as a blessing to society, for all Christians know that no drunkard shall inherit the kingdom of God. The Bible pronounces a fearful woe on him who putteth the bottle to his neighbor's lips. But this act is like picking the leaves from a green tree, leaving its roots firm as ever to send forth its foliage again the coming season.

Temperance must go deeper and broader than it is carried on by temperance societies generally. To give these societies a prominence above temperance and reforms as held and advocated by our people is a decided mistake; it is coming down from the elevated platform of Bible temperance upon which God has placed us, to a low level which may be well represented by picking the leaves from the living trees; the tree is not killed by this act; its life and vigor remain and send forth new leaves again.

In all temperance reform there should be a constant appeal to the Word of God. A "Thus saith the Lord" should be brought home to the heart, governing the actions. God forbid our carrying eating, drinking, or dressing, to excess. (Intoxicating drinks [are] to be discarded entirely.)

Our faith as reformers requires us to labor to extirpate, while we must seek to promote that which will improve principle and moral power. The light shining from the Word of God is comprehensive and appropriate for every phase of family and church interest; and every element of reform or course of action must be brought to the unerring judgment of inspiration. True wisdom, sanctification, and righteousness are found in its pages. It is the wisdom of God applied to human affairs. All genuine reforms rest on this unshaken basis. There are counterfeit reforms, glossed over with sanctity and truth, apparently very advantageous, but dangerous; for they only take a step and cease to reform. They lead away from the Holy Scriptures and its claims.

God's claims are broad and high. [They] take in all His requirements in His law—Sabbath reform and thorough temperance in all things. Can we as a people unite as one to all intents and purposes with those who ignore reforms that are required in His Word, and who are antagonistic against the most sacred claims of God in regard to His law? Can we mix, mingle, and bind up our best interest in these bundles or societies? The loyal and true cannot assimilate their interest and action with any class of people claiming to be reformers who stop short of reform.

While no hindrance should be placed in the way of genuine reforms, and all assistance should be rendered them which we may give them, great caution should be given not to exalt these half or quarter reforms above the interests of the genuine reforms and temperance in all things, and thus let down the standard of true temperance and reform which has existed among us as a people for nearly twenty years. [It] is a sad mistake to exalt these reforms as though unbelievers had obtained a start or advance over those who, had they followed the light God has given, would have been marching steadily forward in reform for many years.

If the unbelievers choose to take steps in reform, hold out your hand to them but do not step down among them to work from their standpoint of reform. It is a shame to those in Monterey who have had great light and truth upon temperance, that they have not received and practiced it more thoroughly. Had they cherished and lived up to the light, they would be far in advance of what they now are. Some are far behind worldlings upon the point of temperance in all things. Let not this class who have always been self-indulgent and a hindrance to the church now accept from the world the reform they refused to receive from God's Word and from His delegated servants, and rush forward upon the spur of excitement and triumph over those who have tried steadily to hold the fort against the most discouraging influences. There have been those who have been impulsive, unconsecrated stumbling blocks in the church all the way along. They are dead weights to the church, a continual curse, and some of those are the ones who now exult in making a display, of showing great zeal in the Red-Ribbon Club, [and] who triumph over those who have been the pillars and backbone of the church.

Can our ministers and elders be so blind as not to see and sense danger? Watchmen who claim to be placed by God upon the walls of Zion to watch for dangers and perils and raise their voices, have lost the wisdom and power of discernment, and have given the peace and safety cry, "All is well," while danger and peril threaten the spiritual life and vitality of the church. Were the watchman connected with God, he would see, sense, and feel these dangers, and would be wise as a serpent in regard to these reforms, while he would be harmless as a dove.

Elder Kenyon has become lifted up. He has become self-sufficient [and] independent and [has] taken responsibilities God has never laid upon him. Brother Charles Jones has imperiled the prosperity of the church. The alliance these men have formed with the world and the church has been one of the greatest evils, and would sap the life and vitality from the church. Had these men stood in the light, God would have led them and taught them. Their relation to the unbelievers, as far as reforms are concerned, would have been pleasant and satisfactory, and yet they held the peculiar, separate features of our faith which distinguish God's commandment-keeping people from the world. There are those who are unacquainted with the workings of God's Spirit. Men who are in converse with God and distrustful of themselves will learn to guide by the Bible standard. The commandments of

God given to man are the basis of all true reform, and [no reform] will be lasting and thorough if this great rule of action is laid aside, as nothing can be a substitute for it nor devised to take its place.

Those who disregard the authority and plain teachings of the Bible and who propose to reform society while in hatred of the law of God, not acknowledging its claims, cannot ennoble or elevate our people. When we know what genuine reforms bearing the signet of divine authority are, then every member of the church should make it the aim and purpose of his life to promote these with the utmost steadfastness and unwavering courage.

There is no going back to reform; its movements are aggressive. Genuine reforms are always attended with loss, sacrifice, and peril; opposition is provoked, calumny and hatred are called out, the better rejected for the worse, and evil chosen in the place of good, because selfish, ease-loving men and women do not wish to be stirred up and be obliged to change their habits and customs.

They love their own way and opinions. They do not want their aspirations and ambition to be broken in upon, and thus they gain a new experience. They love self-indulgence, pride, and lust for worldly gain. Time is not changing things for the better, but for the worse. The pure, truth-loving, God-fearing ones can no more unite, mingle, and be buried up with the corrupt and godless, than in the days of Christ, or the great apostle, when he exclaimed, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18.

The corrupt are on every side, and their voices are heard in advocating reform, and yet they love not reform and purity to that degree that they will break from their corrupt soul and body indulgences. They are ready to sacrifice whatever is dearest to man or most highly prized by our Lord on the smoking altar of their avarice and greed. They are martyrs to depraved appetites and debasing passions. Many will sell their honor, overreach their neighbor, build up their houses, and add land to land that they may secure ungodly gain; they fill their barns with plenty, and heap to themselves earthly treasures to gratify their lusts for worldly honors and distinguished position; wild license and lax principles they call liberty; and the voices of this class have mingled with the cry of reform and temperance. The curse of God is upon these ambitious money-catchers who sell their souls for gain.

Genuine reformers will always receive abuse, hard speeches, and outrage. But God would have His people move steadily forward, disregarding complaints, tattling calumnies and falsehood, and do their appointed work, accomplishing the object they have in view, submitting their lives, their labors, and the result, to the dispassionate judgment of sensible men and women, and awaiting the final vindication and triumph of that day when every man's work will bear the test of the judgment, when the Ledger of Heaven will bear the just record of deeds, whether they be good or evil.

Monterey has wanted men who make no compromise for their own advantage or profit, who have engaged in the hardest work, performed the hardest duties from principle. Men and women of God must feel the consciousness of great talents entrusted [to them] for improvements and growth, for which they will sacrifice all praise and appreciation of their fellow men, yield up all the applause which they might gain if they did not take their unpopular position upon the truth against the errors and vices of their fellow men, and stand firm as a rock to truth and principle and insult, reproach, and hatred. These men are like the gold of Ophir. Satan could not buy them with his flatterings [and] worldly inducements; their fellow men could not swerve them one hair from their integrity. How

differently are these regarded by their contemporaries and by their God, who is the correct Judge of motives, purposes, and results. When one, from conscientious motives, departs from the customs and established habits of the people, [he will feel] the hatred kindled in the hearts of those who will not exchange error for truth and darkness for light. [This hatred] will be felt by all reformers.

But this is not the worst danger that has threatened the church at Monterey. The flattery which seduces and perverts judgment and puts out spiritual eyesight is the most to be feared. Some will be deceived by appearances; some will be coaxed against their conscience and be thrown off the track by surrounding influences. Profession of friendship leads some a long distance from the only true path of duty and safety. Prudence and cautiousness are indeed Christian virtues to be prized by men; but when these traits degenerate into timidity, cowardice, and selfishness, they are walking away from the Light of the world.

Wealth is committed to men to be used in doing good by blessing humanity, building up the cause of truth, and sending missionaries to those who are in darkness. When these purposes are accomplished, God is glorified; but every additional dollar which fastens a man in pride and causes him to estimate himself as of more value than his fellow because of his increased wealth makes him a fool in the sight of God. That which leads him to hoard and retain his means to glorify and honor himself is a curse to him. Said Christ, "How hardly shall they that have riches enter into the kingdom of God." Luke 18:24. Christ did not estimate riches as a curse when the faithful steward appropriated it to right objects for which it was intrusted. Houses, lands, and bank stock do not make a man of value with God.

The world views the wealthy man in an altogether a different light from what God views him. In the eyes of the world, a rich man is estimated as a man of importance, while with God he is called a fool because he trusts in his money and is not seeking for a moral fitness for the heavenly treasure. Riches were not sufficient to save the inhabitants of the Noachic world, but proved their ruin. A beautiful country and exceeding great riches did not make Sodom of value with God, but the abuse of the wealth God had given them brought their utter destruction.

So men in this age of the world who have acquired means will become self-important, self-sufficient, and practice oppression, crime, and fraud to accomplish their ends; but every act is registered in heaven, and in God's own time these abuses of His gifts will receive, for the works which they have done, the retributive justice of God. Every dollar intrusted to them to be blessed to God's glory, which has been appropriated to the glorifying of themselves will then be required of the Master. For it was His means they have squandered in the place of putting it to a good use. The means that have been gained by fraud will be a swift witness against them in that day when every case will stand in review before God.

A worldly rich man will be, in the day of judgment, the poorest and most to be pitied of any man before the judgment throne. They sold themselves for paltry gain and their reward will be as their works have been. These rich men, poor as far as the knowledge of God is concerned, placed themselves higher than men who had moral worth, because the world regarded it in this light—not because the Saviour regarded it thus. They would not be practical Christians themselves, and those who would, they hindered. This is the case with some men in Monterey who are ensnared by Satan.

The Son of God was the Light of the world. He was manifested that He might draw all men unto Him; but He declares He came not to send peace on earth, but a sword. [Matthew 10:34.] His followers must walk in the light of His glorious example without questioning, Is it convenient for me to do this? Christ does not consult your convenience. He did not consult His own convenience, but left the royal courts of heaven, laid aside His royal robes, and for our sakes became poor that we through His poverty might be made rich.

And now Jesus inquires, What will man do for Me? What will he do for himself to secure his own salvation? At whatever sacrifice of ease or reputation, at whatever peril of property or life, at whatever cost of self-denial and persevering labor, at whatever sacrifice of property or even life itself, he must maintain the reformatory doctrines of His gospel and push the triumphs of His cross, upbuild His kingdom and wage continual and earnest warfare against sin and ungodliness.

But all this great work must be done with the Spirit of Christ—in the spirit of unvarying kindness. Reforms must move slowly. Men will close their ears to the warnings of God sent by His prophets. They will listen to the voice of their own traditions and contend for old customs. They will spurn the richest proclamation of mercy and love ever made to man; and they do this, not as the result of excusable ignorance, but because their stubborn hearts choose selfishness and corrupt notions. They love position, influence, and authority, and the indulgence of sin. Intemperance in every form is doing its health- and soul-destroying work. To merely give influence to a society, to merely single out one great evil and continue to cherish all the habits and indulgences which first created the existing evil, will avail but little.

Intemperance in eating, drinking, and dressing is a desolating curse to our world. The conflict to overcome and reform appetite and unholy desires will be fierce and deadly; but to the overcomer is presented the immortal crown that fadeth not away. Those cherishing the darling idol tobacco will seek to create an interest in the temperance cause to put down liquor. What right has this class to talk temperance while they are in the slavery of the defiling habit of tobacco? How can our people mingle with societies and clubs who are corrupt? It is coming down from our high position.

Before our people organized a temperance society themselves, there was a door open for them to unite their influence and connect with the temperance society already to be formed, but now there are societies founded on the broad plan, sweeping away tobacco, tea, coffee, and all stimulants, to stand forth as reformers. We cannot stop at this low standard of half or quarter reforms; we cannot attach our names to a pledge presented by a society which indulges the use of the body- and soul-destroying narcotic, tobacco.

There is a deadly hatred in hearts against the commandments of God, which is the basis of all reforms. How then can we unite with this class? How work with them? How form a society with them? How is it possible to work successfully in their way and after their order? Satan well knows that union and harmony in Christ are the most powerful, convincing arguments to unbelievers. Christ prayed [that] His disciples may be one as He is one with the Father, “that the world may believe that thou hast sent me.” [John 17:21.] While all heaven is interested in the salvation of men, and constantly ministering in their behalf that they may be one in mind and judgment and spirit, Satan is diligently at work to hinder this unity by sowing his seed of envy, suspicion, and strife, which will blossom into jealousy and bitterness and discord, that the mighty, convincing credentials in the minds of the church, of the divinity of Christ, might be removed.

The beauty of disinterested benevolence and holiness characterized the life of Christ. He was the model of goodness and perfection. As His followers, we are to imitate His example of purity and loveliness.

Never will the church in Monterey prosper until its members commence the work of reform in their own hearts and cleanse the soul temple. How easily satisfied are most of Christ's professed followers if they come up to a few points of self-denial and reform. Men are never to be content with their moral development and spiritual attainment. There is no halting place this side of heaven.

The children of God can grow up to the full stature of men and women in Christ Jesus. And no one is meeting the mind of God unless his movements are continually onward and upward in his Christian experience; [unless he is] never satisfied [and has] a constant hunger and thirsting after righteousness in spiritual life—a hunger as oft recurring as for food to satisfy bodily hunger. There is ever a higher standard to reach, and no one should be satisfied while there is anything yet to be gained. Mild sympathy, love, gentleness, kindness, and fruitfulness in the Christian graces are to be sought after with hungering and thirsting of spirit, as real as we hunger for food to satisfy our temporal wants.

Lt 1a, 1882

White, W. C.

Santa Rosa, California

February 7, 1882

Dear Willie:

I received a letter from Marian [Davis], or card rather, stating that Sister Kelsey was no better and that the babe was coughing and sneezing as though it had a cold.

Now I am decided to go on to my Healdsburg place. I want you to see how I could get Wallace to work for me two months. I shall not move much at present. Shall get me a cheap secondhand stove and a little cheap furniture and commence living for myself at present. In my Healdsburg house I have all the conveniences I wish. I do not wish to sell it [for] less than four thousand. I like the climate. I like the water. I can keep a cow and hens and chickens. I can get vegetables cheap and fruit cheap, but best of all I have a place that pleases me and that I want to live in. I believe some way will be [provided] for me. I do not get suitable food going around.

I do not know but what I shall come to Oakland this week. I went up eight miles in the mountains to see Brother Thrope's family. Sister Thrope was sick. Has been sick since the campmeeting in Sacramento. Brother and Sister Cole accompanied me. We had a pleasant ride. We found an intelligent family of a father, mother, and sons; two young men are keeping the Sabbath—intelligent, good boys. These boys cook [and] take care of the mother in her sickness.

After we came, Brother Thrope went on foot to notify his neighbors. We had a room full—thirty men, women, and children. I spoke to them for one hour with great freedom. They were an intelligent, nice-looking company. Several expressed themselves as highly pleased. They had read my books. They said they would now read with greater interest. These have never heard anything

particular on the truth. I think with suitable efforts they will come into the truth. This seemed the most like going into the highways and hedges and compelling them to come in.

They are very anxious that I should stay here over the Sabbath and First Day, and I think I shall do so, although I want to go to Oakland and see you all so much; but perhaps we had better close this interest here this week. Several are interested. It takes so long to work up an interest that when an interest is started it should be followed up and the work nicely bound off. I will stay, I think, this week. My testimony seems to reach where others cannot.

Just as soon as Mary can safely travel, I want her to come to Healdsburg on the cars. I will have a home comfortable, good fireplaces, and let Sister Kelsey have a chance to test the climate there. I think this is right.

Now I have decided, although it may be expensive, it is my right to make myself comfortable and place myself under the very best circumstances healthwise. My idea of saving could lead me to place myself in unpleasant positions, but the family must be at Healdsburg.

I would be glad to have Bro. and Sr. Rogers with me. This would suit me, but if I cannot have this, I will get the best help I can.

I say get the grapes and get me fruit trees—peach, cherry, plum trees, pear trees—when you can get them. Look after my rent money from Bradford's. Look up the matter and see if Father's secretary is sold to the office.

I received a letter from Martha Amadon; one also from Lockwood stating in regard to the things at Battle Creek. I make no reply. I hope you will not engage at all in the matter. The Moon is printing the proceedings. I think, if you had taken Bell here to California, you would have done a good thing. These matters are holding up McLearn. Let them work. They thought they would get along amazingly if Elder White was [out] of the way, and now let them work as best they can. I will have nothing to say or do about the matter and I hope you will not. Let us keep out of all these responsibilities [that] we can.

I see my testimony has some power yet and is appreciated. I think I am doing good in getting acquainted with the people.

I would say it is thought by myself and others that, should I occupy my place, it would stand a better chance for sale than if unoccupied. If I had to move in three months and could get five hundred or a thousand dollars more for the place, it would pay. I could sell my goods to those families coming in and could get me another place if I liked, but to be shut up in a house in the city, I have no taste for it and do not believe I could be happy there.

I want to be with Mary and Willie and shall be, perhaps, just as much as I am now. To be away off here and then separated from my home and friends and taking up with what I can catch is not pleasant or agreeable. After staying a while on my place without making any great parade or expense, I can test the matter fully whether my health is better. If not, my next step will be to go to St. Helena. I do not wish to put up a house in St. Helena and be to more expense if I can live in Healdsburg near the school.

I should, if I decide to live there, get another horse for the family to use and should not leave them all without some hired man for them to rely upon. This matter I have carefully and prayerfully considered, and the above looks light to me.

Mother.

Lt 1b, 1882

Children

Santa Rosa, California

February 22, 1882

Dear Children:

We had a successful journey. There was one more change on this route than [there was] by Donahue, but we got along very well. The boat was nice. There was a ladies' salon with nice stuffed spring chairs in which I rested and enjoyed it. When we reached Petaluma, Brother Wallace and Edwin Chapman were there with their wagon, not mine. Wallace understood that I wished to call on Brother Chapman's family a few minutes, but both Marian [Davis] and Mary protested so earnestly against this [that] I gave up. Brother Wallace went back and brought my team with one of Brother Chapman's horses, [which was] so like mine that the contention was kept up the whole way as to which was really mine, and the matter is not settled yet in their minds. I am certain, as I have been from the first, but the horses are so exactly alike that it is difficult to distinguish them.

We all took dinner at Sister Ayers'. They were glad for the mistake and urged us to come again. We here met Sister Bartlett and received just what I wanted, a kind invitation from her to visit her. This delay may be all in the providence of God. The girls, all of them, thought this carriage journey a great saving of means, not only in carfare, but they thought it worth ten dollars to ride through the country to see the mountains and hills. It was warm and pleasant. We had a very good road and reached Santa Rosa a little before six p.m.

I left May and Addie at Dr. Coles' while the rest came to Brother Morrison's. Here I am always at home and heartily welcomed. They had not yet learned of our great loss in the death of Brother Chapman. They were terribly affected by this sad news.

I rested well at night. My feather bed did me good service. I was so weary I could not keep my feet still. I acted like one that had the St. Anthony's dance. My nerves seemed thoroughly astir all over my body, yet I am rested this morning and hope to get settled before another rain.

Willie, will you see that those tents in the cellar are safely stored? Let Eugene attend to them at once. Will you see that Eugene (and someone to help him) puts up my chickens—the largest in one box, the smallest in another box? If you want those hens for your own use, all but the largest, you shall have them. If you will find a place for them, I will make Mary a present of them. I can buy more of Sister Anderson. If you do not want them, send them as soon as you can. It is not safe to leave them at the house; but if you will really prize these hens—they are good ones—keep them. I will get me some any time.

Willie and Mary, take care of your health for my sake, for your own sake, and for Christ's sake. It was thought Mother Colby would not live night before last, but thanks to faithful nursing and to God, hopes are now that she may recover. I go on soon to Healdsburg. Write me.

Mother.

Put in the Signs that my address is Healdsburg.

Lt 1c, 1882

White, W. C.

Healdsburg, California

February 23, 1882

Dear Willie:

We arrived at Healdsburg about three o'clock. Mary [Chinnock] had her teeth attended to. Addie [Walling] had one drawn.

We left Santa Rosa about half past eleven. Had gone but a few miles when the horse began to kick, and I saw a shoe was missing. This hindered us much. At Windsor had one put on. We had a poor, broken whip. We let down the check rein to let the horses drink and let them go unchecked, when Kate began to lift her hind feet—not very high. I got out, stood by her head, patted her, and asked a man nearby to help me arrange the harness which seemed to be slipping off. This bound her somewhat and caused her to kick. She was not ugly but just frightened. She trembled like a leaf all over. I patted her and talked to her, and after the harness was properly adjusted, she behaved all right.

They want me to come to Santa Rosa now. They need my help. Notice will be put in the paper at Santa Rosa that I will speak next Sabbath. I suppose I will have to go to Woodland in a week or two. I am very tired, but expect to be better ere long.

Roberts came through all right last night. [He] went away up to our place, but we were not there, and he then came to Brother Harmon's. We go up this morning. A man was there, calcimining the sitting room, and [he] will whitewash the kitchen. The buttery needs painting, and the kitchen, very badly; I think I shall have to have it done before it is all right and decent.

Sister Harmon made a bee; rallied all she could and cleaned our house last Tuesday, so there is no cleaning to be done. All the goods have come. Shall get a dray to take them up to my Healdsburg place today if we can, rain or shine.

I was made very sad to learn of Sister Colby's death last night. The girls would not let me go up with Edwin to their place. Had I gone, [I] should have found myself in a houseful of people and Sister Colby just dead. I think it right that I did not go.

I think I shall want a fifty-five dollar draft. I also want you to put to the credit of Sister Manor eight dollars for hens and charge the same to me.

We all went up to the place last night. The girls, large and small, are highly pleased with the house and its belongings. I shall have a dray hired today to draw up my goods. I think twelve dollars very cheap for bringing all these goods and handling them so many times. What do you think about it?

Brother Harmon says I can have one horse of his to use, he thinks, all summer. This will save my buying. I wish I could get that wagon of Myers. I shall perhaps go to Woodland; then I can call to Napa and see the wagon; then I shall be that dunce that I shall know nothing about the value.

All my company are in good spirits, but it is just pouring down rain now and am fearful we cannot do anything this week. We shall try hard to get settled this week.

I am sorry that a mistake was made in regard to springs for [the] bed because I thought you preferred these to the wire springs. I think you will be better pleased to put the hair mattress on the mattress I left. Do as you think best about this.

I am anxious in regard to Willie. I hope he will be very careful. And Mary [White]—she must have help till she gets strong.

Brother Cole got the two mattresses, one spring, and one pillow for five dollars. This is nice for me. I think my purchase at Santa Rosa [was] good. Brother Harmon is ready to help me.

Mother.

Lt 1d, 1882

Children

Healdsburg, California

February 24, 1882

Dear Children:

Here we are, safely under shelter, and the rain pours. Yesterday morning early we came to our house while Brethren Roberts and Harmon and Mills went to the depot to bring up goods. Brother Mills came in due time with quite a load for one horse. Next came Brother Harmon, his wagon loaded and covered with oilcloth, looking like a caravan. The sweat ran from his horses in puddles. I felt bad to see them, but he did not seem to think it would injure them. We went at once to work to get them a bite to eat, but Brother Harmon would only take a piece of bread and butter in his hand to eat as he rode.

There had been just rain enough to make it disagreeable and slippery. It misted and rained lightly all day, but near night it just poured. We put down that carpet—[a] new one [that] we ripped up for bedrooms. We fitted and sewed them and put them down last night. Settled my rooms. I have two: a bedroom adjoining my room with fireplace. These carpets were made for these rooms when the house was settled, and they go in the same rooms after being transported from Oakland to Texas, from Texas to Colorado, from Colorado to Oakland, from Oakland to Healdsburg.

My freight bill was thirty-nine dollars, besides bill of transfer which was eighteen dollars. Brother Roberts made a mistake. He understood that [the] small bill was all there was to pay, but to our

sorrow, we found out differently; but I expected it would cost me fifty dollars to move goods and seventy-five to get us all settled here, so I am not disappointed.

I am glad we came just as we did. We have all day now, to settle. We had no men's help yesterday because it took all day to bring up goods. But now we will work in earnest.

I slept well through the night. The cold I took in Oakland troubles me. I have quite severe congestion of throat when night comes and get very nervously tired. Otherwise I am doing well—first rate. We are all cheerful and happy.

Brother Roberts wishes Willie [White] were here in the mountains if he would enjoy it as much as he does. He feels and acts like a bird let out of a cage. He is cheerful, willing, and happy.

I shall put down my red carpet on the parlor floor. That is firm and will be durable. The unmade carpet from Battle Creek I shall put in the bedroom where Mary will sleep when she comes. The carpet in your sitting room I put in [the] dining room. The carpet in my parlor, [I] put in the girls' room above, [and] the sitting room carpet [I] put in the little girls' room. The odds and ends I put on the halls above and below and in the clothes presses, so we shall use every scrap of carpet and have some to spare to patch with.

My room with the light set of furniture looks so neat and pretty.

The water is running all right, a little rusty, but the spring for drinking for a day or two makes it all right. This soft water is splendid.

I wish you could see all four fireplaces with roaring fires in them heating up the whole house; no disgusting coal smoke. We all feel that this is the place [above] all others. I do not build my hopes very high, but it will make me a good home, and [for] my children, a good place of resort. I am satisfied.

Hens came all right. I wrote that Mary might have the hens, but perhaps they would be more plague than profit, so we will keep the hens, and when we get a supply and can send [them] down without expense, we will let you have some. The hens laid two eggs last night.

Lizzie is at Petaluma [and] will not be here till Sunday. We are in such confusion and clutter, and it is so rainy. A. is well. Will you please look out for the big bureau? My best clothes are in it. Let no harm come to these clothes. The tents in the basement of my house need to be cared for.

I think two of our hens will be found on the premises; two chickens here are not ours and [are] of no particular value.

We have just taken the first warm meal cooked on our new stove. It is a good stove—roomy and convenient. Mary likes it very much. We have it just toggled up but will have it set up nice and thorough in a day or two, [or] perhaps today.

N. B. Please credit Fred Harmon one year's subscription on Signs. Charge to me.

2. Please give notice of my address in Signs at once.

Brother Harmon will take no pay for his work in drawing goods. Please credit Brother Mills one year's subscription. Charge to me.

Write me as often as I write you and I will be satisfied.

Mother.

Willie, I received your letter containing draft this afternoon. Brother Harmon brought it to me. In regard to bedsprings, I would just as soon have had the wire springs, but get you a set just such as you want, and I will settle the bill. I would not go through the performance of changing unless you know just what that change would cost; then if you have a mind to risk it, all right.

N. B. Brother Harmon says that my letters must be addressed to Mrs. Elder James White or E. G. White. There is another E. G. White on Dry Creek. Please see that this is attended to.

Mother.

Lt 1e, 1882

Chapman, Sister

Oakland, California

March 3, 1882

Dear Sister Chapman:

I think of you everyday and sympathize with you. What can I say to you in this, the greatest sorrow that has come to you in your life? Words fail me at this time. I can only commend you to God and to a compassionate Saviour. In Him is rest and peace. From Him you may receive your consolation. Jesus loves and pities as we have no power to do. Jesus Christ Himself does sustain you. His everlasting arms are beneath. His words can heal. We cannot possibly penetrate into the secret councils of God. The disappointments and distress and perplexities, the bereavements we meet, are not to drive us from God but bring us nearer to Him.

How we pant and are weary and agonized in carrying ourselves and our burden! When we come to Jesus, feeling unable to bear these loads one instant longer, and lay them upon the Burden-bearer, rest and peace will come. We do go stumbling along under our heavy loads, making ourselves miserable every day, because we do not take to our hearts the gracious promises of God. He will accept us, all unworthy, through Jesus Christ. Never let us lose sight of the promise that Jesus loves us. His grace is waiting our demand upon it.

My dear afflicted sister, I know by experience what you are passing through. I have been going over the road with you that I have so recently traveled. Come near, my dear sister, to Christ the Mighty Healer. Jesus' love to us does not come in some wonderful way. This wonderful manner of His love was evidenced at His crucifixion, and the light of His love is reflected in bright beams from the cross of Calvary. Now it remains for us to accept that love, to appropriate the promises of God to ourselves.

Just repose in Jesus. Rest in Him as a tired child rests in the arms of its mother. The Lord pities you. He loves, loves you. The Lord's arms are beneath you. You have not reined yourself up to feel and to hear, but just repose trust in God, wounded and bruised. A compassionate hand is stretched out to bind up your wounds. He will be more precious to your soul than the choicest friend, and all that can be desired is not comparable to Him. Only believe Him; only trust Him.

Your friend in affliction—one who knows.

Lt 2, 1882

White, W. C.

Woodland, California

March 10, 1882

Dear Willie:

I know not what to say in regard to Fred Mead's leaving the place, but if he must go, he must.

I think I will return at once to Oakland and go to Healdsburg and labor in Santa Rosa and vicinity. Elder [I. D.] Van Horn should labor there. I think he could do more good [there] than in any other place.

I am not strong, but believing. I put my trust in God. Shall I buy Van Horn's place? I think it is best, for he needs the money so much to build or get him a new home. I can exchange my place with Pratt if he will do so, and set Pratt to building a home for Van Horn in Healdsburg for the extra five hundred dollars that will come to me in exchange. See if you can. If you can't, find property in Healdsburg which you can exchange for my Oakland property. Brother Pratt thinks it uncertain about his making a shift of his property, so we will try to sell or exchange if we can.

Mother.

Lt 3, 1882

Gage, Brother

Healdsburg, California

April 1, 1882

Dear Bro. Gage:

I have felt urged to write you and to caution you in regard to the influence you may exert in Battle Creek. Although no information has come to me up to this date to lead me [to] think that you might be pursuing a wrong course, to your own injury and that of the church, yet I have been wonderfully impressed by dreams in reference to yourself, Elder Stone, Elder [Uriah] Smith, his wife and children, and quite a number of others who were mingling with the world.

Over your heads floated a banner with words inscribed "Worldly Policy." I looked with amazement upon the company and then stepped up to you who seemed with much assurance to be leading the

company, [and said], "Do you know what banner is waving over your heads?" You looked up in surprise and said, "There is no banner carried by any of our party." "But," said I, "there is a banner over you, held by a hand. The person I cannot distinguish." You insisted that there was no such banner, and yet with strong, bold letters inscribed upon it, that banner wafted above you.

I had three dreams of about the same import. You, Elder Stone, and Henry Hearn, his sister, and a large number of others, were assembled in concert. It was in every sense a union with the world. There was mirth; there were songs, not one [of which] would reflect one beam of light into the minds of those assembled the glory of God. But while you, professing the truth, were thus engaged, a hand was tracing characters on the wall.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Revelation 3:15, 16.

I called the attention of Brother Stone, and some others who were present, to the writing. They seemed to be trying to read it, but said, "I cannot see anything particular in that lettering." But to me it was plain and distinct, and I was fearfully afraid. But a careless indifference seemed to be settled upon the whole company. They resumed their mirth, their jesting and singing. Many musical instruments were employed.

I turned to make my way out of the door, saying, "God's counsels and warnings and reproof have been despised. 'Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knoweth not that thou art wretched, and miserable, and poor, and blind, and naked.' '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 3:17, 21.

I am certain that you do not apprehend your danger. You are in darkness. Brother Gage, you have not a strong influence on the side of God, but on the side of the world. You have an influence. You lead others toward the world. You are a lover of excitement.

I was shown your connection with your wife's sisters. You partook of their spirit. You were in many respects of the same mind, of the same spirit. You have not a tender, sensitive conscience, and as you have ever been unable to deny self and be an overcomer, you have failed to obtain an experience which now might be to you of the highest value. God would have separated from the spirit and influence of the world [those] whom He can mould and assimilate to His image.

You love praise and excitement and to bring yourself to the front. You care far more for the approbation and praise of men than for the approval of God. You lead others. They do not know where you are leading them, neither do you, because you go on haphazard, heedless, impulsive, without sound judgment, or heavenly wisdom. God has warned you. God has counseled you. Have you trembled at His Word? Have you resisted temptations? Have you separated yourself more and [more] from worldly influences?

We are in constant danger of being overcome with the pleasure—loving spirit of this age, and why? Because we fail to drink of that living water that Christ offers to give us. The more closely we are connected with Christ, the more earnestly we shall hunger and thirst for His righteousness. But we are now in a day of peril. Satan is at work with the utmost diligence to secure to himself the souls of men. He works with all deceivableness of unrighteousness. He comes as an angel of light. He has

some excuse to put in the minds and hearts of those who love idols and choose them before God. He will take Scripture to present to the mind, to justify a course of action which God disproves. You are doing this work.

I was shown that you had done this again and again. Your standard is low. You can see where others err and will be sharp and denunciatory upon them, but [you are] deceived in regard to your own heart. You will surely lose eternal life, notwithstanding your profession of faith, unless you are converted and become meek and lowly, pure and undefiled. You are in constant danger from making friendship with the world. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

You love the standard of Bible religion, and yet you are so blinded by the self-indulgent spirit you have ever indulged. You do not sense it. You endanger others with your lax views and habits. Your course of action does not correspond with your faith. We as a people must be wide awake, ever on the alert, and vigilant, lest we wander from the right track and stumble and fall.

There is carnal [??] all around us, pleasure-lovers everywhere, outside display, outward decorations, to the neglect of the heavenly adorning, the meek and quiet spirit which is in the sight of God of great price.

How careful should you be and Elder Smith and Elder Stone, and everyone of you who have had the light, to search the testimonies of the Spirit of God in your families, and let them see you regard them as the voice of God to them and to you. Then be sure to follow the light God has given you, lest you be left to blindness of mind and hardness of heart.

You know scarcely nothing of what it is to represent Christ in your life and in your character. You lead others away from their integrity. I cannot be very hopeful that anything I may say shall have any special weight with you or with Elder Stone or with Henry Hearn and with quite a number of others, because the words that I have spoken to you, the testimonies of the Spirit of God, you have not regarded, because they cut directly across your own inclinations. You have a light and trifling spirit.

Brother Gage, you are not a consistent Christian. God has warned and cautioned that we shall be watchful Christians. It is not enough that we do not run willfully into open and glaring sins. We must be quick in our perceptions of danger and ready for the hasty and unexpected attacks of Satan.

God's Word shows us the perils of the last days, but I have seen the self-indulgent, pleasure-loving spirit [that] has been fostered and indulged [in], until our own people, professing to believe the most solemn truth ever given to the world, help compose the number whom inspiration tells us will, in the last days, be found with these characteristics.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 2-5.

All these sins are not found in one [person]. But some one or more of these characteristics are existing in different ones. We want to be sure and not be found in this position ourselves and to exert all the power of influence to keep others from representing sins which are here specified.

Lt 3a, 1882

White, W. C.; White, Mary

Healdsburg, California

April 1, 1882

Dear Willie and Mary:

I spoke to the people today. We had a very good meeting. Brother and Sister Ballou went to Santa Rosa. He helps on the place cheerfully. She also helps [in] what [ever way] she can about [the] house. I do not feel that they are any burden. The people here want him to commence to give a course of lectures. They plead for this; would it be best? He can, in that case, get him a place in town so as not to come home nights.

I have something to tell you. Marian [Davis] has not been natural for twelve years, but of late she has come all right. She looks cheerful and healthy. She climbs the hills and takes considerable exercise with the best results. I never saw her look so healthy as now.

I am feeling so happy here, although I have had to go all the time. The morning after I came, I went with the team to do some business. The next day, went with Dolly. Was hunting a cow, buying feed for horses. I found a cow, a good No. 1 cow. Paid fifty dollars for cow and calf. She is gentle in every respect. Her calf is five weeks old. Shall sell it for five or six dollars, which will bring my cow to forty-five dollars. Yesterday I started off at half past five and kept on the tramp, doing business till near noon. My cow came Friday noon. Her milk is rich, and she gives a good lot, but [I] cannot tell how much, for her calf has to have his supply. Shall sell the calf Monday. Oh, I wish little May [Walling] could have some of this good, healthful milk.

Willie, I greatly fear your drains are not just right. I fear that little May's sickness is owing to your sewage pipes. Will you make this matter secure? Do not run any risk in this matter. Be sure and look at this matter at once.

Write often. Roberts is waiting to take this.

Mother.

Lt 4, 1882

White, W. C.; White, Mary

Healdsburg, California

April 2, 1882

Dear Children: [Willie and Mary White]

We are getting along as well as could be expected. I have all rooms settled but one; that is the parlor. I am waiting for a carpet. I know if I put the red one down it will not please me for it will not stand the sun or [the] usage it will have. Some more sober color is what I need. I thought if Sanford

should get the carpets for the Institute, he could get one at the same place and same time for me which would suit me. I want 21 yards. The red carpet is too small.

Mary, your bedroom is all ready for you. The parlor needs to be settled. That is waiting for carpet.

We have in about one thousand grapes; have one thousand more to set. We have beans, corn, and other things planted for [the] garden. Not but few peas yet. Have plenty more to plant.

I asked Young to get me prepared a full account of property for sale here cheap. He will have it ready for me.

Will you please send me the history of Paul?. You have it in the office. For some reason mine was not brought from Michigan. Will you see [that] it is sent immediately, unless Brother Van Horn is coming and can take it here for me?

I do not expect to attend Southern camp meeting. I will devote my time to writing on Volume Four. I am just striking in upon it. I fear it will never get out unless I take hold of it decidedly and take time to write it.

I am as well situated here as I ever shall be. When once settled, there is nothing to hinder my going ahead in writing. This is a beautiful place. I am pleased in every way with it.

George thinks that Dolly may work into ploughing or harrowing. She is very awkward, but she tries to learn. She will see what Katy does and will try to do just as she does. Everything is odd to her now, and she stares at the mountains and hills as if she were a tourist viewing the scenery. I think she enjoys the change.

Will you please send me a draft for \$50.00 to pay for my cow: also one for \$50.00 more to settle with Marian [Davis]. I borrowed money of Brother Mills before I left home the last time.

I am anxious about Mary Chinnock. There may be a letter in the office for me.

Keep me informed. I can get good fruit; dried plums for twelve cents per pound.

Shall get the things from [the] depot today. Those cuttings at [the] depot [on] 16th street have not come.

Mother.

Lt 5, 1882

Children

Healdsburg, California

April 3, 1882

Dear Children:

I received your letter in regard to Mary Chinnock's sickness. I see now the matter. It is the result of breaking up malaria fever with quinine. It always returns. Mary could not have an easier time than

she has had the last five weeks. She has done nothing to bring this on. It must have been in her system. I feel so sorry for her.

As for Jenny, I think she is about worn out. Her labor over Sister Butcher was very taxing. She lost her vitality in rubbing her so much, and it will take time to gain life and energy again.

I wish Mary were here, but perhaps it is best for her to stay a while—and perhaps for good. I wish you would spare me Luella Hale. I must have someone if she stays there. She will be sick if she comes here—she may be. I don't know what to do for help. Of one thing I am becoming convinced, it will not do for me to travel. Everyone who goes with me gets sick, and it is not possible for me to go alone. I would not dare to take any one to the Southern camp meeting who could help me and care for me as I should need. I would not dare go alone, and I will not dare to take any one with me. I shall not go unless I see my duty clear. I will stay at home, look after my own concerns, and tax no one feebler than myself. Of this I am fully determined. Please let me know daily how Mary is.

I am glad Mary [White], my daughter, that the Lord has mercifully carried you through this crisis. I have not ceased to pray for you, and I have prayed night and day for dear Mary Chinnock. But she must not unite her interest with me any more. I would rather hire a Chinaman. You do not know how these things trouble me and worry me, causing me sleepless nights. Please keep Mary entirely. I will not ask her to come to me again. I dare not depend on her. I must have one I can depend on.

I am being urged to go here and there to labor. My answer is "No, no." I shall stay at home and look after my own things and do my writing.

Brother Roberts is a good, kind young man but knows about as much about farming as a ten-year-old boy. I have to look after things.

Brother and Sister Ballou are willing and a real help to me. I went today to Brother Harmon's and he went with me to the Italian garden and we got a large number of strawberry plants. Addie, Bro. Ballou, and I put them into the ground. He prepared the ground; we planted them. I shall get still more. Our grapes are nearly set. The rain holds off, and when it does come, will be gladly welcomed.

I am so thankful little Ella [White] is as well as she is. Dear little one. May the Lord bless her and keep her in health.

I will pay all Mary's expenses. Get Sister Dr. Young to take charge of Mary. It shall not cost Mary anything.

There is the lot of nearly an acre of land by the meeting house; a man wants to buy it of Sister Byce. She asks two hundred dollars for it. Brother Harmon says he has not the means to get it. Is it best to buy that land? Have got the refusal of it till the middle of the week. Write at once. Shall we purchase the land or not? We wait your answer.

I have just bought a quantity of nice dried plums for twelve cents per pound. Will give you some when you come up.

Will you send me [a] draft [for] fifteen dollars to pay for my cow, and more if you can? I shall soon be through calling for so much money. I want to live right here for a couple of years—or three years, if God spares my life.

Much love to Mother Kelsey. I wish she would come up with little May.

Mother.

Lt 6, 1882

White, W. C.

Healdsburg, California

April 4, 1882

Dear Willie:

I received yours this morning. Was glad to learn that Mary had escaped her chill. We are getting along as far as the work is concerned very well. The children will go to school in one week, then we shall have to have some one to do the work or must keep Addie [Walling] at home. We will not be anxious or afraid.

Brother Young has told me in regard to that house of Mrs. Foss. I would not go near her again. A boarding house will not be wanted just yet. There will be places for all to board for the next three months I think. Let everything rest. You can convert the meeting house into a boarding house if need be, but such a class of women as this you want nothing to do with. Let them alone. They have no honor.

In regard to the money on Harvey Estate being called in to use for [the] Institute, I think [it is] a good plan. Send for it. I think it best.

Brother Harmon wanted cans of kerosene oil purchased. He thought it had come with my goods. Will you see that it is? Send [some] to him. We will want some also, I think. I do not know as we have much.

Will you send the price of sugar that I may know what to charge Brother Roberts? I want the price of all goods sent to me. We will not fret about anything. Things are occurring continually of blunders with Brother Roberts. I have lain awake worrying about one thing and another but have decided to dismiss them. Satan will keep something brewing all the time if I will pay heed to it. I will not let these things make me unhappy.

I received no letters from any one of any consequence. Today received two telling me their troubles and wanting me to write, but I pay no heed to them.

Brother Ballou is a real help. He keeps at it all the time, taking hold anywhere. He works first rate. She does what she can but is not well at all. Bro. Ballou is to get lumber tomorrow, to build me a carriage house [so] that my carriages shall not be exposed to [the] wind and sun. It makes it bad to be so far from [the] post office, but I love to be thus far from the city.

I hope little Ella [White] will have the best of care. I am going to have the best courage and be cheerful and not anxious. I have worried too much to sleep.

I have sent off many letters for means, and some must come in. If I receive no word about carpet, I shall probably get one here for one dollar per yard—good [and] firm, but not equal to the ones shown us in San Francisco. So if nothing definite comes, I shall wait no longer but get the carpet and settle my rooms. If nothing has been done, tell Brother Rogers. He need not do anything about it.

I feel that we must, in regard to [the] school and [the] Institute, go by faith, trusting in the promises of God. If our plans are laid in wisdom, the Lord will help us. I feel quite settled in regard to not attending camp meeting but [rather] writing and getting out Volume Four. I know I have a testimony for the people, but I can speak to far more with my pen. While I can write I had better write, and I mean to.

May the Lord guide me is my prayer. Oh, how much we need wisdom from God! How much we need Jesus every hour as a Counselor! I am willing to go anywhere and do anything the Lord may direct. May the Lord teach you and lead you and bless you as a family.

I hope Mary [Chinnock] will be much better now after this hard tussle, poor girl. I do not know what to say to her or how to advise her except to choose for herself that work which is the easiest for her. She knows best. I will not urge her to connect with me for there is too much thinking and head work required. Somebody must think besides me. I must have somebody that can think without breaking down.

Love to all the dear ones.

Mother.

Lt 7, 1882

Brethren and Sisters in Battle Creek

Healdsburg, California

April 8, 1882

Dear Brethren and Sisters in Battle Creek:

I have felt determined to have nothing to say in vindication of any one in Battle Creek or in condemnation of any one, but I have been troubled night and day for weeks, most decidedly, and for months have, at times, felt so great a burden I could not rest or sleep.

It has been my purpose to let matters develop. It must come to head; and let it come. There has been, for many nights now, a burden too heavy for me to carry, and I will now seek to rid my soul of this burden if I can, by writing to you.

Hitherto, if I bore a message to the church in vindication of a brother or sister, the one concerned has taken advantage of my words and lifted themselves up, and their course has shown they made a wrong use of the light given them. While if reproof was given one, there has been so little of the

Spirit of God with this church, they have used the testimony to wound and bruise and crush the ones reprov'd.

There has been so great a lack of discernment and of the spirit of tenderness and forbearance and divine pity, [that] I hardly dare now to trust the light God has given me with you until there shall be evidence that you are a converted church. But I dare not keep entirely silent.

I am aware of your trials and confusion, and I feel the deepest pity for you all. I know that you were standing in the light, and if the Spirit of God were among you, operating upon hearts, these things would not be.

The secret of your declension and dissension arises more from the neglect of performing parental duty than [from] any other cause. The neglect of piety at home, of good, sensible, God-fearing fathers and mothers is the principal, underlying, cause of your difficulty.

You have, many of you, good homes but no Christ in them. You may be surprised at this statement, but I tell you in the name of the Lord, you are a hardened, backslidden people.

The truth has been shining in its bright beams to your understanding. God has wrought in a wondrous manner in your behalf, but your works do not correspond with your faith. That which Christ uttered in regard to Capernaum is as verily applicable to you. You have more to fear and dread from nominal Christianity than any other evil. [Unfinished.]

Lt 8, 1882

Children

Healdsburg, California

April 10, 1882

Dear Children:

Yesterday, I took the children to school. Went to see Brother Harmon. Roberts went with me. We wanted to find hay. While waiting for Brother Harmon, Brother Roberts and I went into the Italian garden, one mile from Brother Roberts' [place], and dug up more strawberry plants. I found a large quantity of little beets; brought some home to transplant. Found many spinach plants which we will transplant.

We came back to dinner at Brother Harmon's and then took his wagon and brought up the one bed set and the glass cans from Brother Young's. This kept us until nearly four o'clock. We then went to the schoolhouse for the girls. They told us Mary Chinnock had come. I hastened to Brother Mills' for her. Left Roberts to bring the girls. She came all safe. Seems to be feeling quite well and [is] pleased to be home again.

Brother Ballou prepared ground for the plants, and I have now all the strawberry bed I care for. I helped Roberts last Tuesday plant parsnips, cabbage seed, carrot seed and beet seed. We shall have a garden if the Lord favors us.

Brother Ballou is having a little backset—something like ague.

I wish to get a bathtub for my room so that we may bathe when we please. I want you to send up a tub, unless you see on the envelope enclosing this letter [the words], "No, do not send." If I can find one in town, I will do so.

My health is good. I have some trouble in sleeping all I want to. I exercise considerably, picking up wood, and if it were not for weak ankles, [I] would exercise more. I put rubber bandages on my ankles, and this helps them. I feel, then, [that] I can walk anywhere.

Be assured we shall be rejoiced to see you any time up here, and I know we can make you comfortable and happy. I want the whole of you. If I cannot have Willie, then I will accept the rest. I can find copying aplenty for Mary and we will be glad to set her at this work. I think you should bring the baby's cab, and we can then have the little one take exercise in the garden or yard.

My calf is killed. I gave Brother Mills some and carried a forequarter to Brother Harmon. Shall take nothing for it, for in this way I can make some returns for their favors to me. The calf was almost a beef. The cow gives a good mess of milk, but not as rich as I hoped. That large tin pail is nearly full. Had I ought to charge Roberts with milk?

I received a letter from Brother Atwood which I will enclose in this. I shall write to him to get his cow at once—the very best he can find.

Can't find Atwood's letter. This must go.

Mother.

Lt 9, 1882

White, W. C.

Healdsburg, California

April 16, 1882

Dear son Willie:

I received the draft. I will do as you say—return it to you. I was not made sick by being out in the storm that day. Bro. Ballou, I think, was threatened with chills but is better now.

I find, after all, your mother can endure about as much as the younger people.

What do you wish I should do about the horse? Shall I bring down Dolly and take the other? What do you advise? I thought Brother Ballou and I would ride down to Brother Chapman's and save [the] expense of traveling and horse-keeping which is quite an item. I would like to have my team in Oakland, but it costs too much to cross the Bay, to think of it. I paid seven-and-[a]-half-dollars for half-a-ton of hay.

Had Brother Ballou better bring his wife to Oakland with him? I think he had better go up in the country where his uncle lives and take a tent with him and commence meetings. He will be at less expense there than in a new place where he has no friends. Will you please let me know about this matter? I think they both had better go to Oakland.

Speak to Brother Fay about their having a home with them during the meeting. Brother Ballou is getting confirmed in health and wants to go to work. He spoke yesterday and last night and speaks tonight. I remained at home yesterday and wrote an article for [the] paper.

I shall save myself wherever and whenever I can. Brother Ballou put the bottom in my mountain wagon. It was thoroughly done so that it will stand as long as the wagon lasts.

I do not know how long I shall feel like having Brother Roberts with me. He can not set himself to work. When I leave, he will, be an unprofitable hand. Well, we will see about the matter.

I am doing well. Mary Chinnock is well. The matter in regard to Southern camp meeting will be considered at our April meeting. But I have no mind to go to the meeting.

Brother Harmon's horses are sick. Brother Mills is in danger of losing his with some distemper.

School opens with 26 scholars. All [is] going well, I think. Professor says seven more are coming this week. When I get anything more definite, will write you. I have not seen Prof. B. since you left.

What do you think of Allen as a fit man for Battle Creek?

I have a chance to send this now.

Mother.

Lt 10, 1882

White, Mary

Healdsburg, California

May 2, 1882

Dear Mary:

The lost girl came night before last—Wednesday evening. I made arrangements with Brother Harmon to go to the train for her. He took her to the meeting house from there. She went to Sister Healey's, and when Addie took May to school, found her and brought her home.

I wrote you yesterday that Addie could come. You can have her now if you wish. Let me know. Shall I send her? If you will write to me just when Mary and her mother will come, I will arrange to meet them at Petaluma and save them four dollars. I could bring Addie down at the same time but thought you might want her before to let her get a little used to things in the house. She seems to be unable to study. It makes her head ache. She is growing so fast, I think must be the reason.

We put Luella into the writing yesterday. She will do well, I think, as a copyist.

We have had two foggy mornings. The fog is quite thick this morning.

I write to you, Mary, because Willie [White] has so much to think of. He does not always remember. I wish you would tell me when you are coming up. We are now ready for you. Do not wait to get things ready, but come just as you are.

If you will get outside material for two cotton mattresses, I will be pleased to make them for you. I cannot devote all day to writing.

Yesterday, I wrote nineteen long pages on that large, fine-ruled paper prepared purposely for me, but on every other line. Will you see that I have half-a-dozen scratch books, narrow-ruled, of the same kind of paper the other was made of? They are very handy. I like them much. If you have in the office good steel pens, please send me some of the very best you have. I want to write only half a day and work in sewing the other half. I will make two mattresses or help you make two when you come. Please tell me just when you will come.

I mentioned in my letter to Willie to send me my portable lounge and some other things. You read the letter please, and you will then know what I sent for.

Mother.

[P.S.] Please have printed for me a quantity of envelopes [at the] Review and Herald. Mine are all gone. I want them much. Send my can of vaseline. Send lead pencils—not very hard. Marian [Davis] has difficulty with those you have. Have just sent a letter to Edwin Jones to reach him before the piece in paper in regard to sorcery.

Lt 11, 1882

Butler, G. I.; Stone, C. W.; Oyen, A. B.; Kellogg, J. H.

Hanford, California

May 5, 1882

Brother [G. I.] Butler, C. W. Stone, A. B. Oyen and J. H. Kellogg:

Your communications were received and have been read, but just one week before they came, I had written two letters about twelve pages each to Brother [Uriah] Smith. Then I did not feel at rest and wrote a lengthy article which I sent to Brother Smith to be read to the church. Since then I have sent a letter of caution and warning to Brother Gage before I received your letter. I also have sent [a] letter to Elder [D. M.] Canright and had one all written to Elder Stone but have been waiting to get it copied.

After I read yours, I concluded nothing further from me was necessary, but while riding in the cars yesterday to reach this, the Southern camp meeting, I could not read and could not write, and I thought much. It occurred to me that perhaps I should acknowledge the receipt of your letter and make some definite statements.

You all know my position in regard to the matters that have occurred at Battle Creek in reference to the school, if you have heard or read the letter I sent. If you have not, please carefully read the contents of this long letter.

You know that I have spoken very plainly to Brother [G. H.] Bell in regard to his defects. I have not, in all the trouble at Battle Creek, received one word from Brother Bell. If any of the parties who were in

trouble had wanted to know if I had any light from God in reference to the matters that were questionable, they could have written to me.

While I do not consider [that] Brother Bell has taken altogether a right course in the school and has shown a weakness of character, I know that most of those who have been so zealous in this matter, ready to condemn him, ought [to] have been confessing their sins before God and purifying their characters, making diligent work, lest they fail of the grace of God and find at last they are guilty of worse faults than those they condemn in Professor Bell. I have not the least countenance to give to Satan's rebuking or reproving sin, but he has done it and others follow his example.

God gave you light long ago to prevent this state of things, but the church at Battle Creek paid no heed. They have developed the feelings existing in hearts unsanctified by the grace of God. I rebuke the Satanic spirit in the name of the Lord. There has been a wrong course pursued on both sides. There has been much talk and much feeling and great lack of wisdom with both parties. But those who have pursued the course they have toward Professor Bell have done a work they will one day wish they had not done, for it savors of the spirit of the prince of darkness.

I think Brother [S. N.] Haskell has made a mistake in having so much to say in exaltation of Professor Bell and Edith Sprague. I cannot harmonize with this. Will Brethren Butler and Haskell please remember how they felt and what they said in reference to my husband's calling names and elevating this one and that one in the public print. Are they doing any wiser? I learn it is much easier to question and condemn than to do better yourselves.

All this extolling Brother Bell and Edith Sprague I know is not right. Those who can read human nature and reason upon this matter must see the influence of such pieces in print upon those who have pushed and crowded Brother Bell. It is to make them crowd the harder, to make out a case. The least said on both sides in revealing difference of opinion, the better will it be for themselves, the better for the cause of truth, and in every way better for the ones you would extol.

I am thoroughly disgusted with speaking in praise of any man or woman. They have not humility and grace to bear it. Unless Professor Bell walks humbly before his Saviour, he will stumble and fall. I see more to cause grief in his course than to elicit praise. Edith Sprague knows but little of experimental religion. The deep work of the Spirit of God ... [Remainder missing].

Lt 11a, 1882

Ings, Brother and Sister

Hanford, California

May 8, 1882

Dear Brother and Sister Ings:

Had I thought you would not have been in America before this time, I would have written to you and expressed my desire for you to unite your labors with me. I am obliged to keep out of the city of Oakland, in the mountains of Healdsburg. I have a very beautiful and healthy place. I have a good house, room enough for you to live with me in my house. I am anxious for you to come as soon as

you can. I shall devote time to writing, and travel some. Your husband and yourself can go with me when it is necessary for me to go.

I expected [that] we should connect long ago, but the great waters separated us. I need the help you can give me. I should have written to you long ago, but I feared I should be selfish to call you away from your work. Please write to me immediately in regard to this matter—when you will meet me in California.

I do not dare venture this summer to cross the plains to Michigan. If the Lord says, “Go,” I will go; but it has seemed since my husband’s death [that] I had in that event received my death wound. My loss, my loneliness, [and] the condition of the cause in Battle Creek have nearly killed me. There is so much backsliding in Battle Creek, so much coldness and worldliness, I fear Christ has been denied by them. I have written fully one hundred pages to them recently, but I have no confidence that they will accept my counsel. They have become too far estranged for that.

But now I want to put my energies at work to get out Volume 4. You and your husband can help me, and I believe that you will both be in the place where the Lord would have you.

My little girls are with me, and Mary Chinnock and Marian Davis. This family I shall keep at present. You can help me in copying and in traveling with me. Please consider this matter and come as soon as you can. I meant to have written to Elder [J. N.] Loughborough but will have to wait another day.

Much love to them and to you.

Lt 12, 1882

White, W. C.

St. Helena, California

May 19, 1882

Dear Willie:

We found Brother Atwood waiting for us. We are feeling no worse for the journey.

Brother Atwood says one full set, twenty-five dollars a set, is needed; one three-quarter bedstead like the set for the same room, mattress upholstered; one center table in your bedroom will be exactly the thing for the parlor; three cots for the packing rooms for the helpers to sleep [on].

All the rooms are engaged except that room adjoining the packing rooms. There are twenty here now and several are coming the coming week.

We shall want our tents. There is no room for me in the house. Will you send four tents for boarders, then send my tent for Brother Rogers and my use.

All here are women. Alice Butcher is around here as lively as a bird, gaining in flesh, of good spirits.

Will you and Mary [White] look over the pictures and get them framed and bring them all when you come? They speak particularly of the need of these.

The carpet is down in the parlor, and they think it is just the thing. It looks very nice. The other piece will be used for the bedroom.

If Sister Clemmens wants to sell that parlor set, it might be well to get it for this parlor for forty dollars, but the one here will do for a while. There is not a positive necessity just yet, although it is a rather cheap shabby set.

You will send carriage by boat direct to Napa. We will get it from there.

I wish they could get just such a bookcase as mine for the same money for the parlor, but this is not a positive necessity.

I have just received a letter from Sister Dyke urging me to come to Vacaville. She is still quite feeble. Thinks she is unable to come to the Institute. I think all things are moving off pleasantly.

Lt 13, 1882

White, W. C.; White, Mary

St. Helena, California

May 21, 1882

Dear Willie and Mary:

It is a most beautiful morning here in the mountains. Yesterday was quite warm all day. I have been thinking of many things and cannot write them all.

Should you come, you can do as you think best about bringing Mary and Sister Kelsey with you. You see, we could not stay long if you go to Healdsburg now, which I think is quite important [in order] to see how matters are going. If a team comes over, it will be quite a saving of expense to go across the country and not have to go back to Oakland first.

There is now a whole family here from San Francisco. They pay forty dollars per week for their room and board. We found there were no family prayers and no blessing asked at the table. There should be a little table blessing here to notify all of the time to [be] silent for the saying of grace.

I thought, should it seem best for you to bring Mary and Mother Kelsey and the children, they could go across with us to Healdsburg. Mary would enjoy it much better if you, Willie, were along. Then I think it would be as well to have Jenny at Healdsburg if I cannot obtain Luella [Hale] for help. We must have somebody to give treatments. I would be pleased to [see] you both here at this time, if it is consistent with your duty in other things.

Everything is beautiful here now. Many things are to be considered. I value the judgment of Mary. Will you think these things over and arrange these matters without leaving anything to suffer?

There will be two rooms vacated this week, so when Mary shall come she can be accommodated with a room with a little fireplace. If these rooms shall be wanted, the tent can be pitched, and we have a little stove to put in it so that [it] can be comfortable.

Mary, if she would like it, can stay one or two weeks. She can get Sister Atwood to cut and plan and fit her dresses, altering [them] and [she can] have the use of her machine. She can visit Brother Pratt's people. There are quite a lot of children here. There will be the difficulty in regard to May, but if our tent is pitched a little distance from the institute, then we can keep her from the other children.

There seems to be a very good class of patients here now. When this Mrs. Mason leaves Wednesday, it will be a blessing to the institute. She is the missionary worker for the Baptist—one of the wildest, roughest ones here.

Brother Atwood wishes me to state to Willie that our stove is insufficient. They need a range, the top and sides and doors which will be set in brick with furniture larger than they now have to fit a No. 8 range. They can tell what size of range to set up here in brick [which] would cook conveniently for one hundred. This range is too small altogether. The furniture is too small. They talked of sending Brother Atwood down, but if you can do this, it will save that expense.

N.B. I wrote to have three bedsteads for the three tents—three-quarter bedsteads. I change this order to three large, full-sized bedsteads with mattresses for the same, and wash stands and tables to furnish tents. Some want tents now. If you can get remnants of carpets second hand at a reasonable rate for these tents, please do so. Also get some yards of the firmest oilcloth to lay down before the doors of rooms. These things must be had.

I am holding on [to] the one hundred draft. Shall not hand it out unless it is really necessary to do so. The money has not been yet paid in by the boarders. They have two hundred due which will be paid in soon. There were three more [who] came today for rooms and board. Five came Sabbath, and others came this week. They have engaged these rooms.

We think the large dining room must be carpeted and used. The matting had better be secured and the big dining room with stone floor used. You have the dimensions of the room.

Bro. Atwood says you can look at the ranges set in brick (which setting up, brick and work can be done here without much expense), estimate the cost, and then see the full range stoves, considerably larger than No. 8, and then follow your own judgment. This range is good, but not enough of it. The range is to be for wood fuel. The furniture which comes with these ranges will be sufficient without buying extra if they are good large sizes.

The three bedsteads for tents may be of the cheapest order. Light or dark spindle bedsteads will come cheap or secondhand. You can tell how to purchase wash stands cheap to match with bedsteads. Wash dishes and pitchers will be wanted, not expensive, but cheap. Cheap chairs, but durable, that can be used another season when needed in tents. Floors will be laid in tents and cheap carpeting will make it look nice and attractive.

I shall send for Brother Rice to come to be here when you are, that there may be a final decision in regard to rules and regulations, outgoes and income, buildings and plans, organization and other things. There is much to be considered.

Mary, if you come, please bring some things to make up for Mary and yourself. I want you to get at Wasces, brown cashmere, about five yards [at] fifty cents per yard. You can see if it is nice. I want to give Mother Kelsey a dress from it. It can be made up here.

Mary, I think you might as well come, if the way seems to be clear. I am getting over my cold. Slept better last night, although my stomach is very sore from coughing. I was very sick yesterday morning, but I went down to St. Helena and spoke to the people. We cannot do much until you come, but you know when that is best. Send all letters to us at once.

Marian [Davis] is well. Brother and Sister Rogers [are] not very courageous—fearful, prophesying evil, dreading the future. But I think it best to trust the Lord and move step by step forward. Rogers does not know whether to build or let it alone. But it is a perfectly safe investment. They can surely find a market for property here. I have not a doubt in regard to this matter.

I went to talk with Brother Pratt, but he is not at home today. Bro. Atwood is just the man for his place. He does better than any other man I think could do, for he has a knowledge of the work.

Well now, I have tried to tell you in reference to these things.

Bro. Hagar, I think, could help you, Willie, in regard to purchasing the things I have mentioned.

Come, Mary and Sister Kelsey, if you can.

Lt 14, 1882

White, W. C.; White, Mary

St. Helena, California

May 22, 1882

Dear Willie and Mary:

We are doing [as] well as could be expected. I slept well last night and am feeling better this morning. My cough is rather hard, but I am thankful that I am no worse than I am.

I am feeling anxious to know how Mary is getting along. I feared she might be sick, poor Mary, while she has the care of the baby. I do not think your house should be made a hotel. I want them to come up here and recreate, for this is a picture of loveliness.

Do you suppose little May would be poisoned with the poison oak? They have dug it out, but it is all around here. There is needed here a faithful young man who would do chores. I think Harper could be of real service here.

Jenny and Sanford are blue, I tell you. I wish they were a little more courageous. They will get over this after awhile.

Willie, when you come, bring me some lemons. I think, Willie, you could get secondhand mattresses and cheap bedsteads which would do for the tents. I hear no word from Healdsburg. If you do,

please send to me at once, for I want to hear from them. I think when you come I will go down and then come back again.

I sent for Brother Rice to be here when you are. I wish Waggoner could be here a day before he leaves for Oregon and see if we cannot go to work from a right basis and know just what shall be done. Atwood is willing to do anything and work under anyone. I think Rogers will go to building his house right away. Think he will feel more content.

O, Willie, I am sick of these uneasy, discontented ones because they are not all settled and [don't] know just what they are going to do. If Sanford does not take hold here cheerfully, he had better to go [to] Healdsburg and stay with me for a time.

Do write me if you do not come at once. If you want anything more definite, let me know at once.

Mother,

Lt 15, 1882

White, W. C.

St. Helena, California

May 23, 1882

Dear Willie:

Will you select books for a library? We have nothing here in that line. Please get Life of Bates, Sketches of Father's and my life, and three volumes of Spirit of Prophecy, United States in Prophecy and History of the Sabbath. I want that book, The Life of Paul, for my own use. Just make a selection of excellent books—D'Aubigne's History of the Reformation and some of the most comprehensive of our writings.

If you have Father's pictures, please bring them. I want to show them. My pocket album I left at Healdsburg.

I have heard from Mary [Chinnock]. She wrote a long, cheerful letter. Has had the ague, but is better. I do not think she knew anything about Robert's telegraphy, the way he did. I am relieved about them. They have a most splendid girl here doing the housework. She is a good copyist, and I wish I had her. Her folks have moved to Healdsburg. She is a splendid cook, [a] good solid, intelligent girl. I should think I had a treasure if I had her, but let the Lord open the way before me. He knows what is best for me. I shall urge nothing.

I have two most urgent letters from Salem and Beaverton to come to Oregon. They make it a positive necessity that I shall be there, but I see no duty in the matter. Would be glad to go, but my writings forbid my going.

My cold is disappearing. I have purchased material for six comfortables. We can tack them off with little labor.

I spoke of a party being here that paid forty dollars. The whole party pays seventy dollars per week. They have to live well, but their table is more hygienic than the boarding house table has been for some time back. Everything is good and palatable.

I expect our team today from Healdsburg. Let us know just when you will be here that we may be to the depot for you. Now I think you need not do this, for Brother Atwood will be at the train looking for you Wednesday. If you cannot get all the things sent for, get what you can easily and the rest can be obtained afterward.

Mother.

I think Mary White and her mother and the little ones had better come here. You need not bring any bedding. I am now making comfortables to be used. It is warm here in the daytime. Thinner clothing may be used then, but mornings are cool. If you have some thin clothing, bring it.

The aristocracy is here, but they are of the kindest, most social kind we meet with. I feel perfectly at home—free as free can be.

We are planning for [a] bathhouse. Only waiting for you to consult with and determine things. Brother Pratt will not take any responsibility, but [he] says, “Do as you please; I shall be satisfied.” I think the bathhouse might be started soon or Roger’s house, at least. This [is] in every way a most beautiful, lovely situation. When our team arrives, we will ride around considerable.

Please bring the cloth for my cloak which is in [the] bottom of [the] secretary.

Mother.

Brother Atwood will be at the cars Wednesday. Please send wrappers for papers, large size, by Willie. Be sure and send Life of Paul by Willie. Bring Concordance.

I do not think [it is] best to return to Healdsburg until there is some one to take hold and bear the brunt of the work. I think we may stay here two weeks, unless you and I go down, and I return. Leave the folks here; but this may not be advisable, for you can come up to Healdsburg from Oakland.

Mother.

Please bring funeral address of Father’s. Bring the material in Sister White’s cloak, from [the] secretary in [the] parlor.

Lt 16, 1882

White, Mary

Healdsburg, California

May 31, 1882

Dear Mary:

I have thought best that Addie Walling shall not attend school this warm weather. Her head troubles her. If she quits study she will be relieved. It is a peculiar crisis in her life. She is growing fast. Now, if

you can come up, I will take the team and bring Addie down to Santa Rosa and send her to you. She would wish to be with you several days before you leave [so] that she may get the hang of things.

You need not be in a hurry to send my new mattress. Get my old hair mattress fixed. Brother Papworth will fix it for you. Add five pounds of hair. Put on the bed in the parlor.

I want all that clothing brought in for the poor to be put in a box and sent. I want all my papers—selections in a box in the garret. The other things can be packed with them. The things that come in the trunk from St. Helena may be sent up. Close up the stairs that lead up to the cupola. Will you see to these things?

Mary, if you can get me a good box of herrings—fresh ones—please do so. These last ones that Willie got are bitter and old. If you can buy cans, say [a] half dozen cans of good tomatoes, please do so. We shall need them. If you can get a few cans of good oysters, get them.

Mary, I spoke to Willie [White] about my machine being sent to me, but Sister Brownsberger says I can have her machine to use, so you need not send mine at present.

Addie is perfectly willing to keep house for you, and I shall wait to hear from you before sending her down. You can put your letter in the night before you send it, and it will come over, I think, in one day.

Now we want you, Mary, your mother and the children to come up as soon as you can leave. No Luella comes. Where is she? We went to [the] depot for her but she did not come.

Willie, you paid for dispatch, and I had half a dollar from you, so you may charge to me. Perhaps there are other things—the crackers and raisins. All these should be set to my account.

Everything here is as lovely as it can be. Will you tell us what has become of our girl? Has she gotten lost between here and Oakland? If you see things you think I will need that I have left, please send them to me. If you care to keep that comfortable that will come in the trunk, you may do so. I shall make me more.

I shall need a draft of fifty dollars soon, for I have nothing to depend on to live. Our peas will be coming along soon, and new potatoes, but I do not want to commence to eat them until they are fully ripe for use.

Please send out my portable lounge. It is in the office somewhere.

Last night I sent Roberts to get a barrel to draw water from Upson's well. We shall keep it in the cellar till we shall get a well. I do not think it safe to drink out of little springs. What do you think about it? He went to see Mills last night. I do not know what he will think about our getting water. We are all as well as usual.

Please put in that lamp, in a basket in the cellar. It is metallic—a safety lamp. Well, I will close this picked-up haste of a letter.

Mother.

Please send me postage stamps.

Lt 17, 1882

White, W. C.

Healdsburg, California

June 7, 1882

Dear Willie:

Mary [White] and the company arrived here safe last night at nine o'clock. Brother Roberts met them at the depot. They are delighted with the place. I think they came in the right time for me. I have overworked my brain and cannot write at all. Now I shall do some sewing and riding and shall ere long take the folks to St. Helena to make a visit.

I have just bought a sack of old potatoes. Paid two cents and a half. Please tell me in your next, what to charge Roberts for the sack of potatoes he had. I do not know.

I am entirely out of money. I have to get provisions to live on. Roberts has to have his thirty dollars per month to live on. The girls have to have money, and to supply the demands is little short of one hundred dollars per month. Please send me [a] draft as soon as possible—not less than one hundred and fifty dollars. We have been laying in a stock of hay while it is cheap at seven dollars a ton, unpressed.

Brother and Sister Jones are here. Their family occupies the bedroom Addie and May [Walling] have. We make up a bed for them on two lounges. Mary and her mother occupy the bedroom off from [the] parlor.

Mary Chinnock had a chill last Sabbath, another Monday, and is having another now. Poor child, she seems to have no strength. I am so sorry for her. We pray for her and I believe she will get through with this soon.

Luella [Hale] came in time, but if she could have come when you telegraphed for her, I believe Mary would not have had another chill. It was a mistake to hold her at Oakland when a telegram summoned her here. I tried to save Mary all I could, but she will take on care. Luella will copy well when she can get a chance.

Mary Chinnock must do nothing for weeks. She is in her feverish wanderings, constantly anxious lest she will have to leave this place and go away. So of course I shall have her remain here until she feels like going of her own accord. She requires in her chills some one waiting on her every minute, doing something until the chills and fever have spent themselves.

I think I shall take my tent to St. Helena and spend a week or more there. Go up to Howell Mountain.

Well I must carry May to school, and Mary White and little Miss Ella White will ride to town with me.

I think I must have complete rest for two weeks if I can get it.

If you were only here now, what a happy company we should be. If you can run away, do so.

In much love.

Lt 18, 1882

White, W. C.

Healdsburg, California

June 13, 1882

Dear son Willie:

I have decided to spend next Sabbath in Santa Rosa. May [Walling] and Sister Kelsey will be with me there. I desire you to meet us there. Ride up with us after meeting. Spend Sunday with us. We can talk things over in regard to what shall be done as to building here.

I have taken a little look at the Lewis property. There is no house on it except an old boarded shanty of no possible worth. Not half as good as my little house up here that Roberts lives in. A portion of the land, called bottom land, overflows every winter and is for a short time eight feet under water. A German, I think he is a gardener, says he has been there three years but could do nothing with the bottom land.

The land rises abruptly from the lowland, and there is a high elevation. On this elevation is a good show of fruit trees—pears, a few peaches, almonds—but these do not do anything because of early frosts. [There are] considerable—many—apple trees.

I doubt whether we will want the property. I might exchange for the smallest house of mine. I would not do any more than this, and I will go today with Mary and her mother and Brother [Fred] Harmon, if he is at home. He was called away yesterday to Santa Rosa by telegram. His sister's child was dead. He will probably be at home now.

We all went to the redwoods yesterday. Took our dinner. We had a very pleasant time.

Sunday, Professor [Sidney] Brownsberger and his wife, Brother and Sister Harmon, Sister Kelsey, Mary [White], little May, little Ella [White] and I visited Sister Colridge ten miles out from Healdsburg. They were boldly tangled up with Battle Creek. We had a profitable visit. Had a praying season with them. I am satisfied Sister Brownsburger has made very decided changes for the better the last year.

Well, I shall expect you at Santa Rosa. We have no well, and I want you to see this place. I will write you after looking at it again this morning.

I want a couple of Life Sketches. There are none in my library. The matters of these books need to be talked over with you when Mary returns. I may come down with Mary and see some matters through the press.

I have had so much company, could not do writing, and I wanted Mary and her mother to have a change while here. Then Sister Jones might not get away from home very soon again. I wanted to make it pleasant for her. I think she has enjoyed her visit.

Well, I shall expect you to [be at] Santa Rosa to meet us. Say nothing to Brother Jones of the matter as Sister Jones wants to surprise him.

I have sent my wagon to be repaired at Brother Litticer's and shall go down for it on Thursday, early in the morning, taking Brother Litticer's wagon and all the crowd back to Santa Rosa, saving them one dollar each on their fare. I might take them to Petaluma, but that would take time and perhaps would not pay. Would it?

About the time this company came, my head gave out. I could not write at all for days. I am now gathering back my brain power and can do something again. I thought it would do me no harm to have a change and have tried to give some time to my visitors.

I have not had Mary and her mother at all to myself yet. I want them to stay a little while after the rest are gone. If I do go to Petaluma, I will write you and have you meet me there. I was afraid to bring Mary there, fearing she would be so near you would think she had better cross the bay, else I should spend next Sabbath in Petaluma. But in Santa Rosa they make such an ado about my not speaking to them, [I] thought it best to go down there next Sabbath.

Please remember and send me two Life Sketches, or bring them; that will do as well.

The mattress for Papworth to fix is on Sister Kelsey's bed. It is hair; rather hard; needs a new cover and entire overhauling with five pounds added to it; and it [is to] be left on the bed in my room when my new one is removed.

Will finish this letter at Healdsburg.

Brother Harmon and Mary White, Mother Kelsey, and I looked over [the] Lewis place. All think it [is] no profit to me. No house on it. Bottom land [is] wearing away every year; one acre and three-quarters in such land. Good fruit trees on the land. The man has been on it four years; has it till next January. He says it is not worth over one thousand, if it is that. Come and see.

Mother.

I ought to have ten dollars [a] month for house.

Lt 19, 1882

White, J. E.

Oakland, California

July 1, 1882

Dear son Edson:

I spoke to the people in San Francisco, Sabbath afternoon. For some reason it exhausted me. My heart labored hard all night. I speak to them today, and then I shall not speak to them again until perhaps next Sabbath. There were about one hundred out. Several put their names to the covenant to keep the Sabbath.

Bro. and Sr. Shellhorn are a couple who have taken their stand fully on the truth and appear well. He is a tailor. These will stand, we think. Then there are two from Denver who seem well, good substantial people who are convinced but did not put their name to the covenant. They are going to return soon as they have a home near Denver, out five miles. There are several women, some whose appearance is excellent. They are old ladies. Some spoke well in the meeting yesterday. Oh, how few there are to respond to the efforts made in these large, busy cities! I feel badly to have such excellent labor put forth to so little account.

I had freedom in addressing the people. I told them that there was too little trust and faith in God; that those who could labor should do so, most earnestly, to get their friends in to attend these meetings, and they should work as Jesus worked. They should pray in faith that the Lord would impress hearts and give force to the message they hear.

There is too little faith; too much labor put forth without feeling that God alone can give the increase. Oh, my heart is burdened as I see our people, sleepy, stupid, and almost indifferent! We must not depend now on the strength of argument or the knowledge of the truth. We must depend on the strong Arm, mighty to save. There must be the spirit of intercession.

Lt 20, 1882

Marshmeyer, Brother and Sister

Healdsburg, California

July, 1882

Dear Brother and Sister Marshmeyer:

I felt very sad over your leaving as you did, without saying one word to me of your intentions. I do not think the meeting was profitable to you because you had not the right spirit. I was sorry that I could not have taken your family to my house, but this, I knew, was an impossibility. We had boarders and no less than sixteen had to be fed at our table; besides, we had to cook for a large number upon the ground. Some two or three could attend only a portion of the meetings. I was, as you well know, feeble.

Had you taken in the situation of your wife's poor health and the crowd at camp meeting, I think you would have been wise to have left your children at home and not brought them so great a distance. We could have cared for you both at our tent, but we could not bring in the children, for at the best there was great confusion with so many together. We did the best we could for you under the circumstances. I hoped you would improve this opportunity of gaining some advance in the divine life, but I fear the result was otherwise.

I am very sorry indeed for you, because with your peculiar, sensitive temperament you will be very unhappy, and unless you repent and humble your heart before God, you will lose strength every day. Satan is active to tempt all who will be tempted.

If you open the door just a little, he will force himself in to poison your mind and rob you of peace and happiness. You will be tempted in regard to your brethren; tempted in regard to everything. You are very impulsive, and when anything arises to try you, the enemy presents matters in an exaggerated light and everything is perverted by your imagination.

You have good impulses, liberal feelings, but often feel regret that you have done as much, when you reflect upon it. This is bad for you and for all concerned. I would help you in every way or any way if I could. My son said during the meeting Monday, "We must talk with Brother Cody and see if his feelings cannot be softened toward Brother Marshmeyer and he be again united with the church." But Monday you left and nothing was done.

After you had left, several came to me with the report that Nettie had said things in regard to us as a family which were not true. They said you had the real Java coffee and tea, and you stated you did not use them at home. Nettie said Sister White used coffee and let her have it and urged her to drink it when she did not want it. Now I have not knowingly drunk a cup of genuine coffee for twenty years; only, as I stated, during my sickness—for a medicine—I drank a cup of coffee, very strong, with a raw egg broken into it.

Now Nettie knew she was telling an untruth, for we made bran coffee. [We] stated it, talked over it, called for it. Sister McNimme said Nettie asked her what she had in a couple of cans. She said, "Bran, which I have browned for coffee." "Why," said she, "it looks just like the real coffee." She then told her how it was made. In regard to my urging her to drink [it], this was not truth, but a plain falsehood.

I told my girls I did not wish them to get accustomed to drinking hot drinks with their food as it was debilitating to the stomach. Sarah, the one who did my work, had given them warm drinks until I told her it was contrary to my custom, and I forbade her giving the children—any of them—hot drinks. When she called for hot bran coffee, Sister McNimme said she was told not to give any of the girls hot drinks.

Now, how many things similar to this she has reported in regard to me, I cannot tell. These things do a great deal of harm. It will lessen, if not destroy, the confidence that God would have His people have in me, and therefore they would not listen to the voice of entreaty, of warning and reproof from God through His humble instrument. Even a child, perverting facts, may repeat and tell things that will make those entirely innocent appear hypocritical and even wicked. You should never encourage this propensity of telling of others' faults behind their back. There is a sad propensity in human nature to listen to the retailers of petty scandal.

I talked with Nettie in regard to this very plainly and decidedly. I told her [that] I could not and would not tolerate such things; that she would not only retard me in my work and injure my influence, but would disgrace herself and fasten upon herself the reputation of a liar. She broke forth into weeping; said she wanted to go home. I told her I had no liberty to send her home unless you requested it. She said you, her father, told her if we mentioned the matter to her or scolded her, to come straight

home. Shall I set this down as a falsehood, or shall I look upon you as a man of so poor judgment, a man of so little consideration as a Christian father, to make such a statement to his child?

She said she had taken back what she said to you on this matter.

Well, did you talk with her as a Christian father should? Did you pray with her? Did you give her the impression that prevarication and falsehood were very slight evils? Or, did you seek to impress her mind with the enormity of the sin which God regards with such abhorrence that He immediately struck dead Ananias and Sapphira, his wife, for this sin? If you did tell Nettie to come straight home, and this is your management of your children, I have but little hope of them or of you.

I was, as you well know, reluctant to take the horse as a gift from you for taking charge of Nettie. I am sorry I did this, and I shall dispose of him as soon as I can get the price you told me you estimated him at—one hundred and twenty-five dollars. I have been offered only one hundred for her. I like the horse. It would serve my purpose. But I have been to so much expense of late that it frightens me. If I could spare the money I would do so and retain the horse; but I do not feel, under the circumstances to retain her as a gift. Would you please tell me how much to charge for the horse? If you wish to invest this in the school for the purpose of educating your children when you may send them to the school, I will do this. A gift is a snare more often than a blessing. I do not doubt you willingly gave the horse at the time you did, and I appreciated your kindness, but I think it will prove a subject of temptation to you, if it has not already. We will have this all straight in a little while.

I know your dangers and temptations better than you know them yourself. The grace of Christ is needed to abide upon you constantly if you become an heir of heaven. You are not what you ought to be, or what you must be, if you [would] join the heavenly angels in the courts above. You have a hard temperament. You are quick, impulsive, faultfinding, impatient, and often unreasonable and passionate. You have not in your character firm integrity and principle. You are inclined to close dealing and will have to guard yourself constantly from dealing dishonestly. Little matters find you often wanting. You have too high an estimate of yourself.

You have not been as careful of the words of your lips as you should have been. The result has been to exaggerate, to misstate, to tell things that will not bear the test of investigation. For this reason it will be a constant battle with your own self to overcome these objectionable traits of character which have grown with your growth and strengthened with your strength. All through your life this has cost you trouble and unhappiness which you have attributed to some other cause, finding fault with others. This is why you do not make better progress in the Christian life.

I understood all this when I first looked upon you at the first camp meeting at Lemoore. I knew your wife and children would have a difficult time to live the Christian life and succeed in forming symmetrical characters and be fitted for the society of heavenly angels. For this reason I consented to take Nettie. The horse that you gave me was no inducement, for I could have taken of means and purchased a horse; but I invested the same amount as the value of the horse in the cause where it was needed. I pitied Nettie and thought [that] if she was taken away from her family and placed under entirely different training, the child might unlearn many things she had learned to her injury and might then, when she did return, have an influence for good on the younger members of the family. I would not have taken her at all if you had been within visiting distance, for your

management and training of your family is all wrong. It is the habit of hurrying, driving, scolding, and fretting, and then praising and petting.

Your instruction during the camp meeting was altogether in opposition to the education I had been giving Nettie. I shall, while she is with me, carry out strictly the Health Reform. In my absence, my girls doing my work are not as particular. I shall teach Nettie to do exactly according to the rules of the house: only two meals each day and nothing between meals, to be regular at her meals, to be prompt, to be neat, and to be thorough. If she does not do well on the two meals, I shall, at five o'clock, set her a lunch which she may eat at the table, but not be picking fruit or eating a little now and a little then just as she happens to take a notion.

Now, if you do not want Nettie to be educated strictly and thoroughly; if you would rather indulge her at the expense of health and morals; if you have no care that she should follow the light God has let shine upon Health Reform, please let me know, and I will return her to you as soon as possible.

If you do not design to cooperate with me in my efforts in doing the work that the Lord would have me do in accordance with the light the Lord has given me, then all my efforts would be of no account. I love Nettie. I would treat her kindly and tenderly, but not with unfaithfulness because it would please her. I wish to do my work in such a manner that God can approve. I would not do work that will be detrimental to the soul, to please anyone. All the gold and silver in the world would not hire me to do a dishonest work for my Redeemer.

It is no trifling matter to deal with souls. I might indulge and please those under my charge by passing over their faults lightly and give them the impression that sin is not very offensive; but how would this work stand the investigative judgment? Would the Lord pronounce my work well done? Or would He call me an unfaithful servant? Look well at your work, my brother, and my sister, and consider how this work will bear the test of the searching eye of God.

Your children are God's property to be educated, trained, restrained, polished, and refined for the heavenly courts. Are you doing your work as God would have you do it? Are you doing it in a haphazard manner that will testify against you in the courts above? What work are you doing?

Make no complaints of anyone. Compare your character with the Pattern, Christ Jesus. If you are seeking to conform your life in harmony with Christ, then you are in the right track. If not, you are in a strange path, not the road that leads to heaven. I warn you to look carefully to your ways. You have no time to lose, no time to pet self, no time to complain or to murmur. The work is between God and your own soul. Now, just now, is the time to do your work. O do not fail; do not be negligent. You must save your own soul by your own righteousness. Christ has died to redeem you and to make you like Himself.

Unless you are refined, softened, [and] your spirit more humble, you will not overcome. You will not be clothed with the white-robed ones. God is in earnest with us, and we must be true and earnest with ourselves. Let nothing, nothing stand in your way. Self must die. Bruise self; war against self in and through Jesus. You may be victor. But do not, I beg of you, give such an example to your children as you have done. Be correct in all your ways. Let truthfulness, honesty, and faithfulness characterize all your work.

Please write at once.

Lt 20a, 1882

Ings, Brother and Sister

Oakland, California

July 28, 1882

Dear Brother and Sister Ings:

Whenever you shall be ready to come, I am only too glad and ready to receive you. Come on to California. I will welcome you so heartily.

Will you tell Sister Anderson I want my beaver cloak, ulster? I want fifty pictures of my husband and myself. I also want all the remnants and larger pieces of woolen cloth—delaine—and my velvet, or if any silk, bring it along or pack [it] in a box to send. Bring the velvet with you for I shall need it.

I would go to Battle Creek, but I dare not sacrifice myself there. It would do no good. You will see by my testimony that I have no confidence God is with them there.

If they have any dried clover blossoms, please bring them or see that they are sent. I want that Life and History of Paul which you gave me. I also want all the books that have reference to mothers and their influence. Please search my library through; if there are any important books, bring them along.

My winter will be spent here. I shall get out important matter which the people need so much. I have never had my mind so clear as now; never had such good help; and I want to get the light before our people. You can be a great help to me.

I cannot write all the time. I shall go out and travel among the churches some. I do not think the people [in the] East are really ready to be helped now. If God spares my life another year, I hope to have health to attend the camp meetings.

The Lord will be the help of all those who put their trust in Him. He will not leave the honest and the willing and obedient, for He loves us with a love that is infinite. There was never a time when we needed wisdom from God and sanctified hearts and level heads as now. Pure speech seasoned with grace [and] sanctified tongues are needed now; pure, sanctified tongues would be the greatest blessing to us all. The conversation would be in heaven, not upon the faults of others.

Lt 21, 1882

Brothers and Sisters in Battle Creek

Oakland, California

August 3, 1882

Dear Brethren and Sisters in Battle Creek:

My soul has been sadly burdened tonight. I have been unable to sleep, as I have been many nights, because of great distress for the cause of God and the church at Battle Creek. I thought, when my work was done in writing out Testimony No. 31, I should then be free; but last night in my dreams, I was in your meetings. I heard your testimonies. I felt your spirit. Some were humbling their souls before God with confession and humiliation. These made their way out of the darkness, while Elder Smith, Brother McLearn, and William Gage seemed to feel no spirit of confession; and these very men who had brought the church into difficulty were not, by their own course of action, leading them out.

I heard testimonies borne to have a soothing influence upon the people. Brother McLearn and William Gage, in their testimonies, worked directly against the Spirit of God. They did not seem to understand that Heaven's light was shining in upon them to call them as a people to repentance. They treated the warnings of the Spirit of God as though it was a matter of indifference—[as though that] voice were human in the place of the Divine. What there was to make any demonstration [of] on their part, they could not see. If they had done wrong, why dwell upon it so much? Just go on, let it all drop and say as little about it as possible.

This is the very thing the enemy of souls wants them to do; and Brother McLearn, here in this peril of the church, while God is seeking to arouse them, has revealed his true spirit, and that he was not a safe man to counsel and advise the church in a crisis. God is calling them to repentance, and do Brother McLearn and William Gage work in harmony with the Spirit of God? Are these men confessing their own sins, acknowledging their departure from God, which has brought calamity and the frown of God upon the church?

Smooth words and fair speeches are uttered to mislead those who would come to the light. In the place of these men falling upon the Rock and being broken, they are using their inventive powers to make it appear that they were not deserving of reproof; that their course had been altogether different than the Spirit of the Lord had represented. Will they take the testimonies home and act upon them? No; they have not done it and do not intend to do it. A spirit of vindication is aroused in them, rather than of humiliation and confession.

I now state plainly, Brother McLearn has been exalted, praised, deified. Why? Because of his unselfish labors to bring the work and cause of God up where it is? Is it because of his sacrifice of self, his untiring efforts for the cause of God? No; but because he pleased a certain class who were blinded as to the spirit of the work and what God requires of His people, both parents and children, for this time.

These teachers apprehend no special cause of alarm in the present condition of the professed people of God; in their assimilating to the world; and in their lack of love and lack of exercising forbearance toward their brethren. These consider the character of the church generally in a flourishing condition. Therefore they prophesy smooth things and cry, "Peace, peace," and those who want to have it so, take up the cry, "Peace, peace." [Jeremiah 6:14; 8:11.] They believe their report and, in the place of being alarmed, are at ease in Zion. They have not sought after idols or graven images to worship, and bowed down before them, but they have idolized one another. Poor, frail, erring man has been praised, petted, exalted, and God saith, "Where is my honor?" [Malachi 1:6.]

These men are seeking to bring in a different order of things. They would, by their precept and example, lead the people in a path that God has not bidden them to travel. They advocate principles and customs directly contrary to the teachings of the Spirit of God which has been appealing to the people for the last thirty-six years.

God is light, and in Him is no darkness at all. His children are the children of light. In all ages the obligations and works of the children of God [have been at] variance with the world. Their calling, their character, their prospects are peculiar; and it is these peculiarities that distinguish them from the world and separate them in spirit and practice from the people of the world. The contrast is most decided. The words of inspiration specify the difference between children of the light and children of darkness.

And as we near the close of time, the demarcation between the children of light and the children of darkness will be more and more decided. They will be more and more at variance. This difference is expressed in the words of Christ, “born again,” “created anew in Christ,” “dead to the world and alive unto God.” [John 3:3; Ephesians 2:10; Colossians 2:20; Romans 6:11.] These are the walls of separation that divide the heavenly from the earthly and describe the difference between those who belong to the world and those who are chosen out of it, who are elect, precious in the sight of God.

The members of this body are builded together for a habitation of God through the Spirit. Jesus abides in them, and they abide in Jesus. There is no room for idols, no place for concord with Belial, no place for friendship with the world.

It is not a form of godliness that will constitute a living stone in the spiritual building. It is being renewed in knowledge and true holiness, being crucified to the world and made alive in Christ. These walk in love and follow Christ as dear children. The labor of love engages their affections and inspires their prayers. When they trust alone in God, they are divinely assisted by the Spirit of truth. They are not permitted to seek the friendship of the world or cooperate with wicked men.

When we comply with the conditions specified in the Word of God—“Come out from among them and be ye separate, ... and touch not the unclean”—then we are acknowledged as sons and daughters of God. [2 Corinthians 6:17, 18.] The principles of His righteous, moral government never change; therefore the same measure of guilt will receive the same measure of punishment. If His people have not obeyed His requirements, they stand condemned according to their delinquencies.

What, then, is required of the church at Battle Creek? Humiliation, confession, and true, genuine repentance before God. The spirit manifested by many at Battle Creek is, “Let us not make earnest, thorough work. Such a great ado is uncalled for.” I tell you, God calls for repentance and confessions from His people; and those who have taken an active part in bringing the church into her present position will never come to the light except by humble confession and a sincere repentance before God and working to bring them to the light.

The wall of separation which the Lord Himself has established between the things of the world and the things He has chosen out of the world and sanctified unto Himself has been broken down by those who profess godliness and occupy positions as teachers of the people. They have not, in precept and practice, acknowledged this position, but rather, by their practice annihilated the difference between the holy and the profane. But the separation exists, notwithstanding so many

have in practice made it void and seem determined to maintain concord between Christ and Belial. The Lord hath set apart him who is godly for Himself; and this consecration to God and separation from the world, the Lord always has and always will require of His people; for it is plainly declared and positively enjoined in the Old and New Testaments.

Many who think they can impress the world by agreeing with it make a terrible mistake as far as their own salvation is concerned, and the salvation of unbelievers. It is not conformity to the customs and practices of the world that will enlighten them and make them feel their great need of saving grace; but it is to come out from the world and be separate, stand apart and above it, and in character represent Christ and give the impression to the world of a holy, separate life. This will give a true Christian a power of influence over them. They will see there is a better life than that which they are living.

God calls upon these men to repent, to humble their hearts, to rend their hearts and not their garments. Many are rending their garments while their hearts are unbroken. This I know is the true state of many in Battle Creek.

William Gage is wholly unfitted to engage in the work of God. He does not see or sense his true condition. He has not an experimental knowledge of heart holiness, of communion with God. He talks glibly, poll-parrot-like, but the genuine work of grace upon the heart he knows but little about. Oh, how often he catches at Satan's bait which is presented in various forms. He has not been balanced by the Spirit of God. He has not guarded the first risings of desire. He has not held every emotion and passion in calm subjection to reason and conscience. He has not been careful to suppress all unsanctified imaginings and bring into captivity every thought to the obedience of Christ.

William Gage will prove a snare to the people of God wherever he shall take an active part; for he will lead away from right principles to carelessness and indifference in religious things. He has not the weight and burden of the work. He is superficial. He has ever been a curse to the church in Battle Creek and ever will be, unless he is a thoroughly converted man. He will mingle in the company of worldlings full of wit and mirth, and then rise in the desk and preach a straightforward discourse, "Walk in the light." Such men will do tenfold more harm than good because their daily life contradicts their teachings. They are destitute of the Spirit of truth, unsanctified, unholy. I warn the people of God not to take this man as their pattern. I present such as a beacon to warn and not an example to imitate. I hope all such ones may see and confess and forsake their sins and be converted.

Great blindness has come upon minds through the neglect to believe and follow the light God has given in the testimonies. Brother McLearn has come and has called forth attention and admiration which should be given only to God. This is idolatry. He has spoken smooth words. His fair speeches have flattered those who love praise; but God is not in this.

In testimonies given in the church by those who have been most at fault, there was not a realizing sense that they had done any special wrong to God or to man; and should the same circumstances occur, they would, with their present feelings of darkness, do the same thing over again. There is no safety for the flock of God who are influenced by this class of minds. God saw your dangers and pointed them out to you in Testimony No. 30, also in private testimony; but you failed to heed the

warnings of the Spirit of God. You went on as self-confident as though you were following the leadings of the Spirit of God. I entreat of you to make your wrongs right, confess your sins before God and to the church, and make thorough work for eternity.

Do not compromise the matter with yourself by excusing your wrongs because somebody else committed errors. The work is between God and your own souls. Do not allow those who have influenced you to commit wrongs to now daub you with untempered mortar. God calls upon you to repent, to acknowledge your wrongs which have brought His frown upon the church, and to forsake them forever. He will accept no half-hearted work.

I beg of you to learn a lesson from the Jewish nation. Their pride, self-righteousness, and stubborn resistance of light and truth brought them into their deplorable condition. Their history is given you, not for you to imitate, but as a beacon of warning that you should not follow their example in sin and impenitence and rejection of light. Gather up the rays of light you have neglected and despised. Follow not the promptings of your own unsanctified hearts, but follow the light; heed the warnings of the Spirit of God; be admonished by the reproofs He has given; be wise for yourselves, lest you shall be left of God as were the Jews, which you surely will be, unless you repent with earnestness and die to your self-love and self-indulgence.

The church has backslidden from God. It is of no avail for them to say, "I accept the testimonies," as they have said the last years of their experience, and pay no heed to their teachings. Some even despise them in their hearts. The leading men in Battle Creek have not walked in the light God has given.

The teachers of the people have erred. The Lord has witnessed their backsliding. They have not kept their garments white, nor retained the purity and simplicity of their first faith and first love in the truth. This people who profess to keep all the commandments of God have inclined downward, bending under the influence of the world's attractions. As soon as they began to receive the favors and friendship of the world, their connection with God was weakened; their strength began to diminish; faith and zeal began to expire; and dead formality took their place. The branches have extended far and wide, but bear little fruit. Where much is given, much will be required.

Men may be well acquainted with the doctrines of the Bible and can defend them by apt arguments. Their minds and memories may be stored with texts, and they may give the impression that they are prepared to do a good and great work, but year after year their deficiencies of Christian character will be more apparent. They do not advance. They go over the same ground, making no growth in the divine life, like wood carved in the form of a tree, but having no living production of natural growth. There are no fresh shoots, no new foliage to be seen. There is the same superficial work, the same limited ideas and sentiments upon most points. They have not advanced in Christian knowledge.

Will you at Battle Creek, by your flippant remarks, your superficial application of them, and by your explanations of them, seek to do away with the effect God designs the testimonies should have in thoroughly reforming the church? Will you show [that] you regard them by humbling your hearts before God? "Drop the matter," some say. "Say no more about it. Why call for repentance when we have done the best we knew how?" So might the sinner reason in regard to his transgression of

God's law. But Paul says, "When the commandment came, sin revived, and I died." Romans 7:9. Light has come, telling you your dangers, making clear your errors, and defining your wrongs.

Will self die? Will you fall on the Rock and be broken? Or, [will you] bind yourselves together more firmly, refusing to be humbled, refusing to repent, refusing to clear the King's highway? Will you justify yourselves in your past course of wrong and bring upon yourselves the wrath of God? The Lord calls for most earnest action on your part. He will not accept your plausible excuses. He despises the flippant, chaffy spirit of Brother William Gage, for he makes God's people to err; he removes the sacredness from divine things and brings them on a level with common things. Smart, sharp, and apt, he is regarded by many; but I forbear to name how the Lord regards all such ones.

"Rend your heart, and not your garments," (Joel 2:13) saith God. Commence the work with your own individual selves and then, when imbued with the Spirit of God, go to work for your poor children. Work for time. Work for eternity. Leave nothing at loose ends to ravel out.

In my dream, which seemed a reality, I was listening to these men, and that which the Lord had shown me they would do was enacted in the meeting. William Gage would, with his cunning speeches, take off the edge to the testimonies and then, with a smile of satisfaction look around as though he had done a smart thing for which he should be congratulated. It was the spirit of Satan expressed in looks and words to make of none effect the testimonies of the Spirit of God. "This," said the guide with me, "is the way any message of heaven will be treated."

God and angels are at work to open before the people their wrongs which have brought the frown of God upon the people. Men, professing to be teachers, step in between them and the light God has given that it shall have no weight or effect upon the hearts of the people. God calls them to repentance, while unconsecrated, unconverted men, as bodies of darkness, call their attention from the necessity of repentance to self-justification. These cunning speeches serve the purpose of Satan. Self-inflated, self-deceived souls are deceiving others.

Elder Smith has had poor companions and supporters. He sat in silence. God pity these men who are blinded and deceived. Meetings that should have been meetings of confession and humiliation have been meetings of self-justification. A spirit of coldness, of irreverence, of lightness was with many. And, "while it is called Today," "if ye will hear his voice, harden not your hearts, as in the provocation ... in the wilderness." Hebrews 3:13, 7, 8. God does not make a decree that men's hearts shall become hard and unimpressible. It is the resistance of light, a refusal to hear the voice of warning and reproof, which strengthens the soul in a position of resistance. He is sowing the seed of resistance, which harvest he must reap in hardness of heart. Men harden their own hearts in their impenitence. They have sown the seed; they reap what they have sown. The precious opportunity that might have aroused the church and brought them to a sense of their true state is lost by the unconsecrated influence of men who will not humble their hearts before God.

The ministers whom God ordains and accepts as His chosen laborers will be men of integrity. They may, some of them, be unlearned and ignorant men; but grace reigns in their hearts, inspiring them with faith and purifying their motives that govern the outward conduct. They are living examples of the mind and spirit of Christ, known and read of all men.

Men not connected with God, not sanctified in heart and life, have a theory of the truth, as had the Jewish chief priests and elders in Christ's day—men who made the study of the Old Testament their business. Christ said of these men on one occasion, "Ye know not the Scriptures, neither the power of God." Mark 12:24.

The world generally will receive the ministry of the Word and admit the truth if it is not proclaimed in the demonstration of the Spirit and of the power of God. The natural heart finds no opposition to such teaching. It is only the spirit and savor of Christ that is hateful to the unrenewed heart. The form of godliness is not opposed by the world. The popular ministry they will not reject. There is nothing in it that calls the sinner to a sense of his guilt, that calls him to repentance. It is nothing less than the quick and powerful Word of God working in the hearts of His messengers to give the knowledge of the glory of God that can give the victory.

The truth brought before the people, which can save the soul, must not only come from God, but His Spirit must be the active agent in communication, else it will be only as the sayings and doings of men.

These may have the form of Christianity as far as the letter is concerned, but when the crisis shall come that is now very near, these men will be unable to stand. When persecution and reproach come because of the truth, these men will find another platform. The opposition and persecution will not be slow to take their stand when God's people have the living testimony in their midst and speak the words of truth, being endued with power from on high. When the truth is preached in its simplicity and power as it is in Jesus, it will condemn the world, and then it will be evidence that there is no concord between Christ and Belial. Then will Christ's followers realize the words of Christ, "Because ye are not of the world, ... therefore the world hateth you ... If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also ." John 15:19, 20.

Those who live godly in Christ Jesus shine as lights in the world. The prince and powers of darkness have not become converted. They will never suffer an assault from the faithful servants of Prince Emmanuel without raising a defense. As His followers contend earnestly for the faith once delivered to the saints, not merely in doctrine but in the spirit and power of godliness, the spirit and power of resistance will quickly arise, as in the days of the martyrs. Truth and holiness Satan hates; he is in perfect harmony with profession and pretense.

He assumes the form of godliness to deceive the children of men. This is his most successful armor. Truth and holiness were never more odious to the unregenerate heart than today. It was the practical purity; it was the earnest life of holiness manifested in the life and conduct of Christ that awakened the enmity of the Jews against Him. Christ prayed, "O righteous Father, the world hath not known thee." John 17:25. Even so it is now. The world refuses to receive the truth in the love of it. The carnal mind is at enmity with God.

I entreat the church at Battle Creek to heed the testimonies of the Spirit of God. Do not say, I believe them, and then contradict them in your daily life, refusing to walk in accordance with them.

P. S. This was written and completed the day I was taken down sick. It was put in an envelope ready to send to Battle Creek but was not sent because of my sickness. I had hoped to copy it, but cannot. I

send it as it is. Elder Butler, please get someone to copy this. I was so burdened I could not rest until I had spoken faithfully to the brethren in Battle Creek.

Lt 22, 1882

Children

Healdsburg, California

September 25, 1882

Dear Children:

With weak and trembling hand I write you. I am growing stronger every day. My cough is the same—very annoying and wearing.

I received Willie [White's] note that he would come Thursday. I will meet him Thursday noon. I hope he will not delay as there are many things which need immediate decision.

We have taken possession of the half-acre by paying down ten dollars. The man made his own terms.

I wish I could see the family. I want to see Mary [White] and baby.

I wish Mary Chinnock would come, and that she and Sister Ings could fix us up some. Sister Ings cannot go ahead alone, but I leave it with you to do as you think best. I can walk up and down stairs now very well.

Mother

Lt 23, 1882

White, W. C.

Santa Rosa, California

December 1, 1882

Dear Willie:

I spent the first Sabbath after you left at Santa Rosa. The little house of worship was well filled. I had special freedom in speaking to the people, and the blessing of the Lord rested upon me and those assembled. They all seemed to be so much encouraged.

I was not where any parade could be made over my birthday, and I am glad I was not. I think but little of these extra entertainments to celebrate birthdays.

Sister Chapman seemed to be so pleased to have us with her, and she was so sad to have us leave her. She tries to be cheerful and bear up with good courage. Sunday, my birthday, I spent mostly at Sister Chapman's.

I thank you for your much-valued present. It was just as nice as it could be. I shall appreciate the gift and be reminded of the giver every time I look at it.

I have felt very great peace since the camp meeting, but my lungs trouble me. They are subject to congestion, and at times I cough hard.

Sunday night I spent at Sister Salter's, six miles on my way to Santa Rosa. Stopped at Dr. Cole's to dinner. Was most heartily welcomed. They felt considerably worked up to think I could not find a place to stop and get something to eat and feed my team when I went through to Oakland.

I purchased, on my way Monday, twenty-five boxes of apples of Spitzenbergs, very fair and nice at seventy-five cents a box. I finally got them to throw in the boxes which he estimated at thirteen cents a box. He delivered the apples at Petaluma. I found Brother Moore's Spitzenberg's were all sold at seventy-five cents per box. I purchased for myself twelve boxes which he let me have for fifty cents per box, 13 cents added for box. They are the new cheap boxes such as you sent to Healdsburg. Brother Moore will furnish all we want of trees at ten cents per piece—apples, peaches, and cherries—red raspberries and other things—currants, gooseberries.

They felt so badly at Santa Rosa because they were so forsaken. I left an appointment for Sabbath, and I learned Sister Granger was coming down to spend Thanksgiving. I was invited and urged to come, so I took the two black horses and Sister Granger, Sister Eldred and her son, and Sister Granger's two children. We are all at Brother Cole's.

I found the chimney was untouched. Brother Whalin set the men to work last Wednesday. We could have no fire but in the kitchen, so I concluded it [was] the best thing to visit Santa Rosa now, for I will have to visit the church soon anyway to preserve good feelings.

Wednesday night we had a social meeting. There was a good little number represented. The Lord was in our midst, and that to bless. All seemed so thankful for a little help and so pleased with the spirit of the meeting.

Yesterday I tried to hunt up Sister Anderson. Found she had removed from her daughter's [place], Mrs. Crains', eight miles in the out-of-way place in the mountains. She invested two thousand dollars in a stock ranch, paid her brother's expenses to take charge of it. He grew homesick and left, and she and her nephew are on the farm. Poor management this.

We had a very simple Thanksgiving, as all ought to have. I am up early this morning to write to Mary [White] and to you, my son.

Today I visit Brother Lyttaker to see if he can do the family some good. Dr. Cole goes with me.

We have a meeting tonight at Santa Rosa.

I found them—the boarding house workers—just out of means.

I learned Sister Salter had one thousand dollars she had just received, and I wrote to Ed Chapman to hire it and I would give my note for it. I have not heard from him yet. It will take means to run the boarding house workers.

Wednesday, Wallace went up to Paxton's to see Mr. Price about the corner lot. He says he had not had a response to the letter he sent in regard to their place. As this was uncertain, Wallace seemed desirous to move the barn back on the lot, and they were working at it—Wallace and Mills—when I left. I expect, when I return, to see [the] fireplace and the barn removed.

Mother

Lt 24, 1882

White, W. C.

Healdsburg, California

December 18, 1882

Dear son Willie:

My eyes have been in such a condition I could not write. I think it would have been just as well for me to have accompanied you East as far as advancement in writing is concerned. I am venturing this morning. Have been busy with many thoughts since three o'clock.

I am anxious to say something to you but scarcely know what to say. My head and heart are full. Elder [Uriah] Smith sent me a letter which I have sent to you. Brother Henry Kellogg sent me a letter with the productions in it from the Moon. They are not to blame for the suppositions. They act in accordance with their principles and many of our own faith are far more inconsistent than these men who have not had so great light. But those only who will bear the test of God will be found faithful and true. Spiritual things are spiritually discerned.

Those who walk in the light are the only ones who follow Jesus perfectly. Those who walk in darkness will not come to the light. They hate the light. If Elder Smith's statements are true, God has never spoken by me. I know them to be false. He is blinded by the enemy of all righteousness. He has accepted William Gage as his counselor and light bearer. If the blind lead the blind, both will fall into the ditch.

You see, our people are the subjects of remarks because "the world knoweth us not," says John, "because it knew Him not." [1 John 3:1.] They pass their judgment from outward observation, but the Strength of Israel will sustain and support those who will walk in all humility, meekness and lowliness as dear children. They will be ever clinging to Jesus, the sure Helper, their Fortress in the day when pressed and besieged by foes.

I hope and trust the Lord will work for His people and that these poor, blinded, deceived souls may see where they have made mistakes and correct them before it is too late for wrongs to be righted. I am not surprised at all that the outsiders are watching critically. I am not at all surprised that they pass their comments upon our people as they do; neither am I surprised that they judge me and my work as they do. What else could I expect of them?

Every reason has been given them by the inconsistent course of our people in Battle Creek. They are indeed wide of the mark, but no more so than Elder Smith and William Gage. When our own people furnish, by their own course of action, abundant material for them to shape according to their own

perverted ideas, can we be surprised? I am not at all surprised. As for myself, I expect much worse things than this, for the dragon is wroth [with] the remnant who keep the commandments of God and have the testimony of Jesus. These things must come, and we must in Christ meet them. Without great astonishment we must submit to be misunderstood and our work misjudged. The message God sends to His people [will] be contradicted, misconstrued, and misinterpreted just as Satan designs it shall be, that the words of reproof and warning shall fall upon ears that will not hear and hearts that will not receive, and understanding that will not be comprehended. All this I have had set before me distinctly.

Those who are determined not to be convinced will follow their own blinded judgment. Their unconquerable obstinacy is sad indeed for themselves, for they know not the time of their visitation. They grieve the Spirit of Christ away from their hearts. He looks upon them with pity and with indignation or anger, for Christ was angry at the inconsistent course of His adversaries. [The] anger that Christ manifested was the quick displeasure which was felt in His just mind at the exhibition of injustice and wrong doing, while Jesus called them justly what they were—deceivers, self-conceited, so blinded by their own prejudices that they would neither hear nor understand the plainest and most decided declaration.

Christ gave His disciples to understand that He preached in parables and hid the great truths He presented under similitudes that persons who had not the truth or the love of it, whose hearts are misled by their own tempers and gratified inclinations, could not know of His doctrines. An honest and pure heart will discern [Christ's] doctrines, although given in parables.

The unfruitful hearers are specified by our Lord as the skeptical, the superficial, or the secular. These cannot discern the moral glory of the truth or its practical, personal application to their own hearts. They lack that faith which overcomes the world and, as the sure consequence, the world overcomes them.

There are some fruitful hearers in Battle Creek, just in proportion as they understand the Word and receive it into good and honest hearts, and that will be in proportion to their faith. It is not the learned men that can make the heart to feel.

“Flesh and blood hath not revealed this unto thee, Peter, but my Father which is in heaven.” [Matthew 16:17.] It is the close connection with God which opens and makes quick and sharp the understanding.

Men in Christ's day brought upon themselves that blindness that in seeing they see not and the willful deafness that in hearing they hear not, neither do they understand. Jesus told them that there was no reason for them to be surprised at what He had stated in regard to their unbelief, for Isaiah had predicted the same. “By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” Matthew 13:13-15.

Some of the people professing to believe the truth for this time will be in a similar position. They will not understand the marvelous work of God by which God confirms His Word. They will not perceive

[that] the workings of God's Spirit is wrought by His power, not because the evidence is not sufficient, but because the waywardness and the corruption of their own hearts will not suffer them to honestly and candidly weigh these evidences, for the sins of the people have hardened their hearts and their conformity to the world has clouded their conceptions of divine things.

Pride and selfishness and vanity have closed the ears and blinded the eyes of their understanding lest the appeals of the Spirit of God should, with power, arouse the attention and command assent. They are unwilling to be directed in the path of righteousness which would lead to the city of God.

Dear Willie, our trust must be wholly in God. He will be to us a present help in every time of need. Let us wait upon the Lord and exercise faith in His promises. He will hear us. Only believe. The Captain of our salvation will not leave us to guide our own bark. We shall have His help and His wisdom just when He sees we need it.

I pray most earnestly every day that God would give you victory in His name. I do have freedom in prayer. It is an important time. It is a time when Satan is doing his utmost to defeat the work of God that the enemies of truth may triumph; but hold fast the mighty arm of infinite power. It always has prevailed [and] always will. Only believe that He can do more than you can ask or even think.

I have spoken twice in Santa Rosa. Was there last Sabbath. Was at Ukiah Sabbath before last. Had excellent meetings. The courthouse was crowded. Spoke [in the] evening after the Sabbath and Sunday evening in the courthouse. Everything had been said about me that could be, but the Lord gave me very great freedom, and all listened most attentively. The meeting, I believe, will do good. I spoke last Sabbath in Santa Rosa and visited and prayed with three families. There is work in this kind of labor, but a great deal more of it should be done if we expect to prosper as a people. [We need to] come right to the ones encased in error, who are discouraged, who are sick, and pray most earnestly for them.

I hope to hear from you soon. The school is doing well. There are several deciding on the truth. We think the Lord is visiting Healdsburg in mercy. But when I think of Battle Creek I tremble, for where great opportunities are granted, where great light is given, unless there is an appreciation of these opportunities and privileges, darkness will follow to that degree that the light has been given and not improved. These will justify themselves before men, but God knoweth the hearts.

Those who look no further than the outside may judge from appearance, from pretensions after the world's standard. God judgeth of things according to truth. He often abhors both persons and things that are held by men in the highest estimation, for that which is highly esteemed among men is abomination in the sight of God. But those who are intoxicated with self-deception are insensible to every evidence, however powerful it may be, if it does not agree with their course of action.

May the Lord reveal His power in the church at Battle Creek and work in such a manner that those who are unbelieving cannot gainsay nor resist is my prayer.

Mother.

Lt 24a, 1882

Brownsberger, Sister

October 1882

Dear Sister:

During this camp meeting in Healdsburg, I am desirous that you should obtain an experience that you greatly need. I have conversed with Sister Grainger and sought you that I might speak to you words that I knew you needed, but you were not where I could find you.

I know that you are not right with God. You will injure all who associate with you and who sympathize with you because you have a decided faculty of making the worst in you appear the best. When at Brother Harmon's, when your wishes were crossed, you threw yourself into antics calling fainting fits. They were spasms of your own creating to make a sensation, and, as I have talked with you freely in regard to the sin of this, I shall now write some things for the paper, not personal but general. Take it, if you please, as personal, as I have presented to you in writing the injury you are doing to yourself by making yourself the center of your thoughts and imaginings.

You live in an unreal world. You are changeable in your feelings, and the strain of your moods upon your husband is confusing his brain and oppressing his heart so that he will, when the truth is known that you have practiced deception, lose his confidence and his love. Once you have forfeited this by your own course of action it will never be regained. All the warning you have had seems to have no decided influence upon you.

I have told you you were not a Christian, that you acted a lie almost every day of your life. Think you this will not be discovered? It will, for I shall bear my testimony to your husband.

There is a deception that is upon many minds because they think they have good impulses which frequently arise from impulse which may be uncontrolled by reason and principle. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity [true, Christlike love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked [is not looking out for slights, and think themselves wounded], thinketh no evil." 1 Corinthians 13:1-5.

Is not this Scripture the voice of God to men? Why, I ask, do they dare to go so contrary to its teachings? The whole senses seem to be under a spell. They cannot see aright. They cannot hear aright. They cannot understand aright. The worst construction is put upon words and actions. Motives are judged and the person who sees things in this perverted light will have thought and memory brought under the subjection of Satan. Little things will be magnified. Words and little actions are interpreted as if meant to injure them and the good things fade from the memory.

Memory's hall is hung with pictures of Satan's own framing to make the soul unhappy, miserable, and satanic. There are men and women who make a very bad showing when they are crossed in anything. This proceeds from self-will and pride and self-love.

What do these poor souls need? The Spirit of Christ, which would eradicate the evil disposition, for they are possessed of the devil. Physical applications for disease will not cure the soul. It is the heart that needs to be sanctified. No person living who is self-centered can pass pleasantly through life. Unless he learns of Jesus to be meek and lowly of heart; unless he is subdued by His Spirit and submits his will and his way to the will and ways of God; [unless he] yokes up with Christ and is willing to take a humble place, he will not have the character of Christ and will not have any place in His kingdom.

The Lord is proving His people during probationary time. He is, in His providence, placing them in a variety of positions under tests to show them the evil lurking in them that they may repent and be converted. The Lord would have His children subdued by His love and then there will be a spirit and disposition to adapt themselves to circumstances, to be kind, forbearing. The word that would irritate must be left unspoken.

Often in excuse, the plea for hasty words and harshness in households is "I am so nervous." The husband may be nervous; the wife may be nervous; but is not the grace of Christ sufficient to give power to overcome? Why is this thing to continue year after year in the experience of those who claim to be children of God? The only answer is [that] there is an idolatry of self. There is a spirit of stubbornness and willfulness that has never been rooted out of the disposition.

No one can do this work but the individual, and it will never be done unless he sees his own nakedness and feels that he must be clothed upon with the righteousness of Christ or perish. The Lord would have us conscious of our own imperfections and not harshly blame others.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering ... And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Colossians 3:12, 17.

Jesus has invited, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matthew 11:28, 29.

One has advantages of self-culture that another has not had. Will this be the cause of self-esteem, of pride of heart, of self-exaltation? So far as results are concerned, the measure of capacity or learning is of far less importance than the spirit which prompts to action. The Lord God of heaven has a place for every one who believes in Him. In His vineyard He employs a variety of talents. He honors every worker, man, woman, according to the fidelity with which the work is done. There needs to be a consecrated spirit to do the Lord's work. There must be no compromise made with self; no feelings that you must be esteemed or appreciated [or] else you cannot work.

"Quit you like men, be strong." [1 Corinthians 16:13.] Take your eyes and thoughts away from yourself, and let the whole heart be surrendered to God. Ask of Jesus, "Lord, what wilt Thou have me to do?" [Acts 9:6.] Lay yourself, all you have and are, at the cross of Calvary. You can achieve nothing of yourself worth your living in this world, for "Without me ye can do nothing." [John 15:5.] Divine resources are at the command of everyone who shall seek God in a spirit of helpless nothingness.

But some who claim to be children of God are constantly making a false representation of Jesus Christ. It is the privilege and duty of Christians to be daily overcomers, and the greatest conflict will be with self. What is there in the spirit and temper of each one individually? Have they fragrant dispositions? Are they proving to be saviors of life unto life? Are they alive unto God, or are they sensitively alive unto themselves, ready to watch and take exception to the [counsel] of others?

This disposition to require decided attention, [or] else feel we are neglected and injured, is a species of selfishness which will be excluded from the mansions above. An unhappy, miserable disposition lies back of all such external actions and makes an impression on human minds that is not at all desirable. The feelings and conduct of others toward us are seen by the imagination in a false light. A disposition is cherished not to be pleased, not to be satisfied, but to think evil. This leads to speaking evil, and this faultfinding is indeed a grave difficulty.

We feel deeply pained at heart when we see a disposition and spirit of faultfinding and complaining, a temper which nothing satisfies. If the imagination is strong, then you see a disposition to magnify little things and make them grave offenses. Some have the disposition upset if the weather changes. They are irritable and chafed; everything frets them. The poor nervous system is made the pack horse, loaded down with a variety of burdens.

Now the body is often blamed when the soul is defiled. The heart needs the transforming grace of Christ. There are those whose disposition is not good. There is a close union between the mind and the body. A disordered nervous system has in many cases been made so by a selfish, willful, stubborn disposition which has never been trained in childhood as the case demanded. Then when everything did not move in the line to please the individual, he would imagine he was not appreciated, that slights and neglects were designed to hurt him. Brooding over these unpleasant things makes one sour and fractious and faultfinding and suspicious. The nerves and will that ought to be brought into subjection to Christ are left for Satan to play upon after his order.

These unhappy feelings arrest or enfeeble digestion. The nervous system is partaking of the disorders and outbreaks of a self-willed, stubborn heart, and in many cases with which we are familiar, all the untrained undisciplined disposition is excused on the ground of nervousness. The true spirit of evil is in the long habits of indulgence, in selfishness which has never been seen as such, in pride and large self-valuation, which makes them think they do not occupy positions which they are fitted to fill. The whole soul is diseased; the whole heart is sick. The prayer should go forth from unfeigned lips, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. The truly converted soul can testify that "Old things are passed away; behold, all things are become new." 2 Corinthians 5:17. "Whereas I was blind, now I see." [John 9:25.]

Lt 25, 1882

Brownsberger, Sister

St. Helena, California

October 1882

Dear Sister Brownsberger:

I have written some things for you while the camp meeting was in session, but as I repeated to you some of these things, I did not write them. But again my mind is burdened. I feel the deepest pity and sympathy for you because you think you know all about yourself and will take a fixed position that no one understands you and that you are peculiar in temperament and disposition. You must acknowledge that the Lord is better acquainted with you than you are with yourself. At the time of the camp meeting I felt intensely that you should be blessed and comforted and strengthened, which would give you happiness, peace, and true Christian enjoyment daily.

In order for this to be the case, I knew you must have clearer views of yourself and of your duties than you had ever had hitherto in your life. I knew that you must be a truly converted woman, and this is the very thing you have argued against, as though no change could take place with you—you must remain just as you were. Now this is all a delusion. Unless a very great change shall take place with you, unless you overcome self and selfishness, unless these peculiar traits of character which you have cherished are overcome, you will have a defective, spotted character which will find no place in Christ's pure and perfect and holy kingdom. The work is before you and me, and all who win eternal life must overcome every fault, every error, every defect in character.

Do you have a sense that you are selfish, that your thoughts are allowed to center upon self? You must have things your own way, and unless you do, you are perfectly miserable. Your husband is more attentive to you than most men to their wives. He has done the very things for you which you should in no case have had him do, that you yourself could and should have done as your part of the work; but because they were not as pleasant, not as agreeable, you have been glad to have him do them, when it would have been for your good to do these things for yourself. I now fear greatly for you.

Your present condition will be made by you an excuse for you to lay your weight very heavily upon your husband. Your marked traits of character will appear; your thoughts and sympathies will be centered on yourself, not because in your peculiar situation you suffer more than a large class of women, but because you think more upon the matter; your imagination will be active, and you will forget that others pass through the same without a complaint, without sympathy, without conveniences.

You have, my sister, but little self-control and do not exercise the strong will you possess to hold in control your own thoughts and your own feelings. You give way to your feelings when things do not go to suit you; you have, in short, hysterics. Is this necessary? I saw it was not, but your condition utterly forbids anything of the kind. You need to hold your feelings with a firm will and never allow these nervous spasms to get the victory over you. You may ask, how can I do this? By thoughtful self-control. Your feelings fret terribly if things do not go according to your mind. You are not thinking how much perplexity and anxiety and distress you bring upon your husband, and you throw your whole weight upon him as though it was your privilege and duty, when it is the education you need to be self-sufficient and unselfish, to look upon and regard others as well as yourself. This lesson you must learn.

You need not have one of the spasms. You are educating yourself [so] that they will become a fearful reality, second nature; and when the pains of childbirth shall come, these will come upon you and the conditions that produce them will be beyond your control. But you can now control these

conditions and need not have them any more than I need to be thus afflicted. It rest with yourself whether you will be a happy or unhappy woman.

You should be what God would have you—a self-reliant woman. I tell you now in the fear of God that you must be less self-caring. You seem to think no inconvenience or taxation must come upon you, but many women no stronger than yourself, to whom the common duties of domestic life are fully as distasteful as to you, bravely take up these duties and bear them uncomplainingly because it is given them as their work. Deeds of kindness, charity, and love to others will make you one with Christ and take your mind from yourself.

The prejudice of education is yours, but you cannot enjoy wholeness of character, which is true sanctification, unless you steadily and earnestly discipline yourself. It will not be a debasement to you to do many things in domestic life you do not now touch. God wants you to feel the responsibility of being a comfort and blessing to your husband as well as to expect him to be a comfort and blessing to you.

Get your mind off from yourself; be uncomplaining; be cheerful. There is no reason why you should not be cheerful, no reason why gratitude should not dwell in your heart although you are in the situation you are. It is no disgrace to have children, and the mother by her own course of action may determine the health and disposition of her children.

I entreat of you to hide in Jesus, to be His own true child, walking in love and obedience to all His requirements, exemplifying in your life the character of Jesus—tender and thoughtful of others, considering them just as good and just as deserving as yourself of conveniences and comforts and happiness. This you have not done. Self has been put first, and others' pleasure, taste, and happiness has come second. Now this is not as it should be, although it is natural.

There is a work Florida must do for herself that no one can do for her, if she ever enters heaven. What kind of a heaven would it be to you if you could enter there with all these peculiarities which you earnestly argue against the possibility of overcoming? Will it be necessary for the Lord to remove your husband by death, to send adversity upon you in removing your children, to deprive you of blessings which you now have in order to call you to your true senses and refine and polish you that you will become self-forgetful, patient, uncomplaining and thankful? I write to you now because I have been shown the many excuses pregnant women make for the perversity of temper, which is all the temptation of Satan. God will give grace if you pursue the course of a Bible Christian.

You will feel bad, I know, over this letter, but I dare not withhold it. Your work now is to love God supremely and your neighbor as yourself. Be just as considerate and thoughtful in regard to your neighbor as you are in regard to yourself. We must not be so wrapped in self that we fail to put ourselves in the position of others and fail to make their case our own. There are others just as sensitive as yourself, just as refined in taste, and who have excellent intellect, who dislike the disagreeable little duties of life which somebody must do. Share these responsibilities with them and forget Florida in the interest you take in others' happiness. Do what you can to lighten the burden of others in any capacity, and do not be wrapped up in selfishness.

This you may feel is severe, but it is just as God has presented the case to me, and for some reason I feel His Spirit moving upon me to rise at three o'clock in the morning and write it. You may through

faith in Christ become strong, self-reliant, and useful. But I tell you, Florida, in the name of Jesus, you need not have one of these nervous spasms which call for so great extra labor and bring such fear, such anxiety and true distress upon your husband. He cannot endure everything; he is mortal, as well as yourself. God claims the talents He has lent him. He cannot make a success in his work and have health and vigor of mind unless you, his wife, shall take up your lifework and help him as only a wife can. You can be the greatest load a man can carry, or you can be a blessing. It is in your power to break down and destroy the courage of your husband by your own ways and your own actions, or you may strengthen and build him up. Let Jesus into the soul temple to preside there, and all things will then be after the order of God.

I do not write you because I do not love you. I write because I love you. You are the purchase of the blood of Christ. I want that you should perfect Christian character. The great respect which you cherish for self creates a moral deformity. You will never perfect Christian character until you think less of self and have a better opinion of others. You should not try to excuse yourself from coming in contact with obstacles and overcoming them. You will become strong in spiritual sinew and muscle by lifting responsibilities. You argue your own feebleness too much and shun the very things which will give you strength.

Religion is an active, working principle and furnishes a stamina sufficient for the stern realities of life. Religion even has power to restrain and control self, to overcome sharp hereditary tendencies. It has a true transforming power upon life, modulating the character. Christ was a worker; He toiled for a livelihood, working in the carpenter's shop. Thus He ennobled and dignified even common labor. Now, my sister, intelligence and education are never designed to make ordinary labor disgusting and disinteresting or distasteful. Even the most common duties of domestic life may be elevated and dignified.

Religion ever imparts power to its possessor to restrain, control, and balance the character and intellect and emotions. It has a power to persuade, entreat, and command with divine authority all the ability and affections. Religion—oh, I wish we all understood its workings! It lays us under the weightiest obligations. As we connect ourselves with Christ we solemnly pledge ourselves to walk as Christ walked. Whether we eat or drink or whatsoever we do, all must be done with self out of sight and God's glory in view. Every act of ours has its influence upon others, therefore every thought and every motive is to be under the control of the Spirit of God.

Our notions, our peculiarities are wholly human and must not be humored or indulged. Self is to be crucified, not now and then, but daily, and the physical, mental, and spiritual must be subordinate to the will of God. The glory of God, the perfection of Christian character is to be the aim, the purpose of our life. Christ's followers must imitate Christ in disposition. The Pattern is given us to copy, and no excuse will be accepted of God as a reason for not meeting the divine standard, however contrary it may be to our own nature, our own selfish desires and inclinations. Like Christ is the watchword, not like your father or your mother, but like Jesus Christ—hid in Christ, clothed with Christ's righteousness, imbued with the Spirit of Christ.

All the peculiarities given us as an inheritance or acquired by indulgence or through erroneous education must be thoroughly overcome, decidedly resisted. Love of esteem and pride of opinion, all must be brought to the sacrifice. They must be overcome. There is no compromise to be made with the enemy of righteousness.

The conflict will be hard and wearisome, but Jesus is our helper; in Him and through Him we must conquer, however severe the process. God requires no less of you than this. Every one of His children must be like Christ, who lived not to please Himself. Symmetry of character we must have in order to stand before the Son of Man. The grace of God is waiting your demand upon it. He will give you grace and strength as you need it if you ask Him.

That which you term sensitiveness is pride that will not bear contradiction. Self must be disciplined, guarded, and controlled. The most becoming dignity you can possess is the Christian self-control that will endure provocation. The religion of Christ will bind and restrain every unholy passion, will stimulate to energy, to self-discipline and industry even in the matters of homely, everyday life, leading us to learn economy, tact, self-denial, and to endure even privation without a murmur. The Spirit of Christ in the heart will be revealed in the character, will develop noble qualities and powers. "My grace is sufficient," says Christ. [2 Corinthians 12:9.]

Your wishes, your will, will be often crossed, but you should not be discouraged. Jesus loves you and He wants that you should be happy even in this life, and that you should be a light in the world. I wish you could see, and our people could see what they may be and what they may become. God will work with your efforts. Tests will come to us daily in trials and disappointments, and the true character is developed. Those who cannot endure the vexations and crosses of life will utterly fail when the sterner trials shall open upon them. Jesus wants you to be happy, but you cannot be happy in having your own way and following the impulse of your own heart.

God wants you and your husband to set an example to others worthy of imitation. You can do this, or He would never require it of you. Your help is in God.

Lt 26, 1882

White, W. C.

Healdsburg, California

December 4, 1882

Dear Willie:

I wrote you last from Santa Rosa. When I returned home, which was yesterday, I found a letter from Edwin Chapman containing the draft for one thousand dollars for which he had given his note to Sister Salter at seven per cent interest. So you see we are supplied with funds at present. Edwin sent a note for me to sign which makes me responsible for the one thousand. I was only too glad to get it, for Whalin said he must borrow from the bank if we could not get hold of means in some way. So the present demand is met. He would, he said, have to pay six hundred dollars this week, for his word was out for this amount.

When I reached home, I found a nice fire burning in the new fireplace in the sitting room; chimney all done. Brother Babcock is putting up the temporary partitions. He cuts through the windows today.

We had three meetings in Santa Rosa. Two were meetings of prayer and exhortation. I spoke about thirty minutes in each. The Lyttaker family came six miles to attend these evening meetings. These

meetings were seasons of profit to us all and of great encouragement to the church at Santa Rosa. They seemed to be very grateful for the help we had given them. Sabbath, a goodly number were out. Brother Thorpe's family came and Brother Morton and Brother Ross's family from Forestville. I had great freedom before the people. I was much blessed while speaking to them. I think these little churches should not be left to discouragement.

I learned Elder Healey had much freedom in the discussion with Corbely. That poor man was badly beaten. The music teacher Miller, a very popular man, has decided to obey the truth. The school is prospering and increasing in numbers. I have been here but three days in three weeks so can write but little news.

I met Brethren Brownsburger and Ramsey yesterday. Both seemed hopeful, cheerful, and happy. I have written Sister B. a long letter. I hope it will do her good. Time will tell.

I send this morning to Marian [Davis] a piece written for Christmas, also the article written for Dr. Kellogg. Have Elders Waggoner and Butler and yourself read this. Then, if you think it will not be best to give it to Dr. Kellogg, you can withhold it for a time.

I want much to hear from you. How is U. S. [Uriah Smith?]? How are all the people at Battle Creek? Do not sell my place so that I shall lose money on it.

Brother Hemstreet came to me for tools to work with. Plow, spade, shovel, hoe, rake, and everything he shall need, he expects me to find. Shall I do this? I let him have what tools I have. He says you told him I would provide all these things. Is this so? If so, all right; but I do not know what to do. No writings are made. Please tell me all about it.

I send this in a hurry. Henry carries it down this morning.

In haste,

Mother.

Lt 27, 1882

Edwards, W. H.

Oakland, California

April 20, 1882

Dear Brother Edwards:

Will you please put the enclosed into someone's hands who will copy it and hand the corrected copy to W. C. Gage?

I am happy to state that my health is improving. I am feeling quite natural again. Mary Chinnock has had some chills, but is all right now. Marian Davis is looking better than I have ever seen her before. She is fleshing up considerably. Mary K. White has had the measles. She was very sick, but came through all right. The baby, Ella, is recovering from the measles.

I have just come from Healdsburg, my beautiful country home. Willie [White] is doing well. Brother Waggoner is rather worn; Ellet and his wife [are] not in the best health. They are coming in to our meeting.

God bless you and yours.

I have not read this over, but decided to send it without finishing. Send me the original.

Lt 28, 1882

Edwards, W. H.

September 1882

Brother Edwards:

Will you please hand the enclosed to H. W. Kellogg? I sent to him for some yarn, the best: two pounds of the brown and one pound of the blue, as reasonable as it could be bought. I am knitting socks for some of our ministering brethren and poor brethren who cannot purchase warm, home-knit socks. I do this from a sense of duty, making them a present of the yarn and knitting.

Will you please to inquire of Brother Henry Kellogg if he knows where the two books, Eminent Men of Michigan, are? I cannot find them. They were left in the office in the room my husband occupied. Will you please look them up and oblige me?

Please send at once the yarn I sent for from Brother Kellogg. If he has sent it, all right. If he has not, will you please send it at once?

Brother St. John is here at the Institute at St. Helena taking treatment. He is much worse off than we feared. He is working out of doors and is improving. He seems almost bloodless. But the air here is very nice, and I think he will be much better in this climate than in the East.

Put this letter, please, in the hands of H. W. Kellogg, for I desire an immediate answer.

Lt 29, 1882

Edwards, W. H.

Healdsburg, California

June 14, 1882

Dear Brother Edwards:

Will you please see Brother C. W. Stone and ask him to return to me the letter written in response to the letter written to me with statements coming from Stone, Oyen, and Kellogg? I want to know just what I wrote them. Will you please do me this favor? [The reason] why I write to you [is that] I thought Brother Stone might be away at some camp meeting. I directed my letter to him. Will you, as soon as you can, get this letter and return [it] to me? I have written to Elder [Uriah] Smith for the last four letters I have written to him. I want these letters now. If he is not at home, will you see Sister Smith and have these letters at once returned to me? I will return them again if desired.

We are at present having quite a houseful of company. Sister Jones and her family are here. Sara McEnterfer and Phoebe Lunt are at Brother Robert's—[the one] who married Lizzie Arnold. Mary K. White, her mother, little May Jones, and baby Ella have been with us more than a week. We have a very beautiful home in the country about three miles from Healdsburg. It is retired. The scenery is delightful. I expect to spend my time mostly at Healdsburg and Crystal Springs at St. Helena.

Please tell me how matters are at Battle Creek. Is the school in a prosperous condition as is represented in the Review? Sister Colridge said, "Why do they publish an untruth?" Is the school flourishing? I do not believe it is. She and her son believe Brother McLearn to be an excellent man. I believe when he came to Battle Creek he was determined to do his duty, but students and church members have sacrificed him. I have the most sincere pity for him and for his family. I feel sorry indeed for this state of things. Had the church stood right, this state of things would not be. His course toward Brother [G. H.] Bell was not justifiable, and Brother Bell with his sensitiveness has not acted discreetly. Will you tell me if there promises to be any better condition of things? I dare not write to those who have taken strong ground for Brother Bell or those who have been sustaining Brother McLearn.

I have matters in preparation for a circular to send to Battle Creek in the form of a pamphlet. I understood Brother Smith took the position that my letter to the church was not a testimony, only a letter, and thus he has made efforts to make it appear [as such], and it falls helpless to the ground because Brother Smith has pronounced against it. I am stating what I have written, and it will be forthcoming when I feel urged to send it.

I think there have been strong moves and unwise moves on both sides of the question, and that, if love and kindness had been the law, all of this might have been avoided. But the gossiping tongues set on fire of hell have done their mischievous work.

I have light in regard to this work, and I feel that it should appear; but I have been held under restraint for some time because the Lord required it of me. At the right time I wish to speak as the Lord shall dictate. My great burden has been because I see the church so devoid of judgment and discernment. The love and pity and kindness of Christ have not been exercised, and I know that many whose tastes are corrupt, whose opinions God does not respect, have taken strong positions against Brother [G. H.] Bell. Their dislike of him, because he has not hesitated to tell them the truth, has been the reason for their raid against him. It has not suited them, neither has it suited them to have reproof from the Spirit of the Lord. Truth, pure truth, they do not love to hear. The regenerating power of God needs to go through the church. All those who have been earnest in this contention need to have the softening, subduing power of God. A new heart, a new life will create a new moral taste.

Time is short; eternity is near. Souls are precious; and how many will receive the wrong impression and be balanced in the wrong direction by this unwise contention, eternity will reveal. The words from God in counsel, in advice, in warnings have not been sought out carefully and listened to. The words have appeared to many as strange things because they are not careful to see the true import of the information the Lord has graciously given them.

There are many who profess the truth in Battle Creek who know nothing of the import or design of the testimonies of the Spirit of God. They see things, which as they may hastily read, cut across or

condemn some of their sinful indulgences, and they lay it down and make no further effort to search and see what they can do to set their own hearts right with God. There is nothing in the testimonies interesting to the self-indulgent, to the carnal mind blinded by sin. They cannot discern spiritual things. When the eyesalve is applied, then they can discern all things clearly. There are those in your midst who do not stop at neglecting to heed the words of counsel from God to them in testimony, but they despise and hate the testimonies of the Spirit of God and do not care to know them.

What privileges and opportunities and blessings are being slighted! What a time of peril we are living in! Oh, how careful, how watchful should we be lest we fail of the grace of God and lose our title to the immortal inheritance! If we lose heaven, we lose everything. Souls, precious souls, are perishing all around us, and Satan's work is, through his deceivableness of unrighteousness, to get up some contention that will break up the unity and harmony of God's people, that, while they are engaged in strife among themselves, he can secure to himself many souls.

We want moral power now more than at any former period in our lives. We need the Spirit of the Lord to clothe every word with power, that hard, sinful hearts may break and be renewed, made alive in Christ. Oh that the incessant prayer may be offered, "Spirit of the living God, we want Thee! Thou art the Source of our success. Without Thee we can do nothing."

Dissension and confusion are Satan's work. The church is not clean in this matter. Will not God require the blood of souls at the hands of the church? There is truth in this: If the watchman warn them not, they shall perish, but their blood will I require at the watchman's hands. Who can say at the judgment, "Sinner, I am clean of your blood. I have not, by precept or example, confused and perplexed your ideas of what constitutes a Christian life"?

Oh there is careless preaching, careless praying in regard to things which concern our eternal interest. We have need to be doubly in earnest or we shall let these things slip to which we should pay heed. Many are doing next to nothing. Christianity is at a low ebb. We can succeed in doing wondrous things for God if we are converted, pure, and undefiled from the world. God's people are languishing; the coldness and lethargy of these times are upon us; laxity and false theories are leavening our people. God help us to awaken before many more souls are beguiled and many more go down to death unprepared.

Many professors of the truth are sleeping the sleep of death. "Let us not sleep," says the apostle, "as do others." 1 Thessalonians 5:6. What is spiritual sleep? It is spiritual insensibility, and even those who have been the best of workers for Christ fall into slumber sometimes through lack of being watchful and guarding of themselves. Once the thought that some help could be rendered to sinners would awaken a response in the heart, there would be earnest action.

Every one who is asleep is subject to strange illusions. Judgment is not preserved; fancy holds control of the brain. Sleepy Christians are subject to just such strange imaginings. They have not clear ideas; they have not clear judgment. Strange thoughts come which they never had before. Strange doubts crowd into the mind. The old landmarks seem indistinct and strange. Once they held by the pillars of the faith with a firm hand, but now their hands are slipping off. Pride and love of ambition possess the mind. There is a flattering of self that they are "rich, and increased with goods, and have need of nothing," while exactly the opposite is the condition of the church. [Revelation 3:17.]

The Lord is coming. "Let us not sleep, as do others; but watch and be sober." "Ye are all children of light, and the children of the day." "Yourselves know perfectly (should you arouse from your spiritual stupor) that the day of the Lord so cometh as a thief in the night." 1 Thessalonians 5:6, 5, 2. Oh, that the church in Battle Creek would know that the day of the Lord is right upon them! He will come in the clouds of heaven with power and great glory. Will any of us wish to be sleeping when the Lord comes?

"While the bridegroom tarried, they all slumbered and slept." Matthew 25:5. Who have oil in their vessels with their lamps? Should the Saviour come at this time would not many of us be afraid to meet Him? Could we hail Him with joy, saying, "Lo, this is our God: we have waited for him, and he will save us"? [Isaiah 25:9.] Are we ready for His appearing? Is the soul temple cleansed of its defilement? Would we want Christ to come and find us in disunion, in strife with one another? Would we want Christ to come and find us in frivolous amusements, in concerts which some patronize? We want to be found waiting and watching with our garments made white and clean in the blood of the Lamb.

There are faithful men and women in Battle Creek, and may the Lord take charge of these jewels. Much love to your wife and all dear friends.

Lt 30, 1882

Butler, G. I.

Oakland, California

July 12, 1882

Brother Butler:

I received your letters, one enclosed with Elder [S. N.] Haskell's and a lengthy one sent directly to me.

I am at this time doing a great amount of labor. I speak every Sabbath and Sunday afternoon, dividing my labor between Oakland and San Francisco. At the same time I have felt urged by the Spirit of the Lord to get out private testimonies for Battle Creek and general testimony for the people of God all over the field. I have also been writing for Volume Four. These many burdens are making me work too hard. Yesterday I wrote thirty pages.

One week ago last Monday I went to Healdsburg to gather up my writings and for a time to tarry in Oakland where I could be near the press; then I could also labor in Oakland and in San Francisco. On the Fourth the Healdsburg Sabbath school was to meet in a grove for a convocation meeting, taking their luncheon with them. Elder Waggoner, Brethren Saunders, Morrison, Brownsberger, and Willie White were a committee to lay plans for the school. They were present at this gathering a portion of the time.

I had told them I could not be present and they must excuse me. But lo, about noon a man was sent up the hills to our home, a distance of six miles, to say that they could not excuse me, that I must come. So, as usual, I had no heart to say No, and I went.

I met a company of fifty assembled in a little park belted with trees and surrounded with rugged mountains. Refreshments were placed upon the table linen which was spread upon the grass. Thanksgiving was offered to the gracious Giver of all our mercies, and then the hungry company ate with relish the good food abundantly prepared to supply a much larger number. After this was the exercise of singing, and intercession was made to God for His blessing.

While seated in this beautiful, retired park, free from all confusion and bustle, a sweet peace came over my spirits. I seemed to be taken away from myself, and the bright home of the saints was presented vividly before me. In imagination I gathered with the saints around the wide-spreading tree of life. Friends and dear home relatives who had been separated from us by death were gathered there. The redeemed, white-robed multitude, who had washed their robes and made them white in the blood of the Lamb, were there. No flashing guard stood around the tree of life, barring our approach. With happy, joyous songs of praise, the voices were blended in perfect harmony as we plucked of the fruit from the tree of life.

For a time I lost all thought of time, of place, or occasion—of everything earthly. Heaven was the subject of my contemplation—heaven, the much longed-for heaven. I seemed to be there, where all was peace, where no stormy conflicts of earth could ever come. Heaven, a kingdom of righteousness where all the holy and pure and blest are congregated—ten thousand times ten thousand and thousands of thousands—living and walking in happy, pure intimacy, praising God and the Lamb who sitteth on the throne! Their voices were in perfect harmony. They never do each other wrong. Princes of heaven, the potentates of this mighty realm, are rivals only in good, seeking the happiness and joy of each other. The greatest there is least in self-esteem, and the least is greatest in his gratitude and wealth of love.

There are no dark errors to cloud the intellect. Truth and knowledge, clear, strong, and perfect, have chased every doubt away, and no gloom of doubt casts its baleful shadow upon its happy inhabitants. No voices of contention mar the sweet and perfect peace of heaven. Its inhabitants know no sorrow, no grief, no tears. All is in perfect harmony, in perfect order and perfect bliss.

Our company was thirsty for water which could only be obtained from the river. My imagination saw the “pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” On either side of this river was the tree of life “which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” [Revelation 22:1, 2.] The Great Shepherd was leading His flock to living fountains of water and to green pastures, new and delightful scenery opening continually before His people.

Heaven, sweet Heaven, the saints’ eternal home, the abode for the toilers, where the weary who have borne the heavy burdens through life find rest, peace, and joy! They sowed in tears, they reap with joy and triumph. Heaven is a home where sympathy is alive in every heart, expressed in every look. Love reigns there. There are no jarring elements, no discord or contentions or war of words.

With our deepest study and our broadest experience we shall never be able to describe heaven or our senses to comprehend it. All that is pure, all that is excellent and lovely are there. The possession of heaven is endless bliss, infinite glory, riches, and knowledge. The character of heaven is perfect love, holiness, peace. We know these things now only in part. “Eye hath not seen, nor ear heard,

neither hath entered into the heart of men, the things which God hath prepared for them that love Him." [1 Corinthians 2:9.] It is the discipline imposed upon us all to walk by faith and not by sight.

Lt 31, 1882

Davis, Marian

[Woodland], California

March 16, 1882

Dear Sister Marian:

We will be home perhaps next week. We hardly dare to promise, but I do want to come home. I have labored hard since I have been here. Sunday, I spoke to the church members in the afternoon. In the evening, spoke to a crowded house. The first citizens of the place were out. The principals of the schools and teachers and the lawyers and many dignitaries of the place were present. I had great freedom in speaking. Many remarked it was the best discourse they had ever heard. One said it was not diluted at all.

I labored hard, but the Lord helped me. My clothing was wet with perspiration. It is next to impossible not to take cold on such occasions. Monday, M. and I went on [the] cars to Arbuckle; found Sister Adams' little girl sick with pneumonia—not dangerous. Tuesday, Brother Adams took us in his covered wagon 20 miles to Freshwater. We spent one night with them and the next afternoon returned to Arbuckle. We had heavy showers and [a] hailstorm to go through. We suffered some cold. Thursday, we had the little church together. We prayed and talked two hours as earnestly to this little company as if we had 3000 before us in the place of 12. I had a special testimony for Brother Brunell, the man who leaves the prayer meeting for the dance room, who frequently dances all night. This man has good abilities, but his influence is greatly injured and the cause reproached.

This day has been a hard day's labor for me. I am real tired tonight. I came to Woodland this noon. The brethren met us at [the] depot. I was telegraphed to come immediately to Vacaville, for Sister Butcher was lying at the point of death. The dispatch did not reach me, for I was at Freshwater. A dispatch came to Brother Van Horn to come at once. He went yesterday. Brother Rogers and Jenny were there. They prayed for Sister Butcher. She was raised up in answer to prayer. He returned today. I am urgently requested to go there on my return. Jenny is there. I shall go Monday. Tuesday, [I] shall go to Oakland, if the Lord wills; we shall have a council of brethren and determine some difficult matters. Brethren Sanders and Rice are requested to be present. I may be detained in Oakland over the Sabbath.

I have grape cuttings and peas aplenty to plant. We will not need to buy sweet corn or peas. I hope to be with you soon. Be of good courage, all of you. Be happy and peaceful in God. Let nothing come between you and your Saviour.

I must remain here over another Sabbath and First-day. Oh, that God would work for us in power! We want to see of His salvation. We can reach the people only through God.

Will you please see my linen dress is there? Let me know in a letter sent to Oakland. It is not with me. I thought it mysteriously disappeared. Will you let me know if it is with you at Healdsburg? We

shall be obliged to labor in Santa Rosa and vicinity after we return, but we can come home often then.

We hope the girls will be content and happy and faithful, with respect.

Mother.

Lt 33, 1882

Corliss, J. O.

Hanford, Tulare Co., California

May 9, 1882

Dear Brother [J. O.] Corliss,

I received your letter this morning and was glad to hear from you. I am pressed with much writing yet feel inclined to drop you a word. We are in the midst of our camp meeting. The Lord has strengthened me to bear a straightforward powerful testimony which has impressed the people. This people have had but few religious privileges and they have had but little preaching. It was a feast to hear their testimonies this morning. They had something to say. Intelligent words of experience came from many that showed the Lord was working upon their hearts.

Our work is to talk much upon practical godliness. The great danger with our people who have had great light is to not prize their privileges and opportunities as blessings from God of the highest value. The disciples did not appreciate their high privilege of having Jesus in their midst until His blessing was removed from them. Then Jesus was missed. They did not know what He was to them until too late. Just so with us all. We do not know or appreciate the sacred gift of God in the light, the opportunities, He grants us.

If the testimonies of His Spirit were prized as the voice of God to men in warnings, in counsels, in reproof, our people would not be as cold and lukewarm as they are today. It is the growing unbelief in the testimonies of the Spirit of God which leaves the people in darkness. Let us consider this matter. Is this the voice of God? Has He signified His will? Has He warned of dangers? Has He presented before His people what they must do and what they must be in order to be saved? But the people pay no heed.

Some who profess to be leaders explaining the Scriptures to [others] are indifferent to the word of God through clay. What if they treat [the testimonies] with disrespect? How much easier will this unbelief and this disrespect be accepted than expressed faith? And why? Because the natural heart is in accordance with this unbelief. It pleases the carnal heart to be undisturbed in their errors and sins, and if they can find the least excuse to demerit the value of these testimonies they feel easier in their selfish indulgence. O, how easy for a little leaven of unbelief to leaven the lump!

But supposing these testimonies are indeed the voice of God to the people. Then how can we regard the work and influence of those who will not acknowledge the voice of God in the testimonies borne, but who have braced their hearts against them, whose voice is never heard among the people urging them to give attention to the light from the throne of God? How will their work stand

in the judgment? How many have these ministers drawn with them to pay no heed to the voice of God? Why, their work is of that character that it would have been better for the people of God in the end if their voice had never been heard as a watchman on the walls of Zion. They placed greater confidence in their own finite judgment than in the words that God sends.

The time will come that the people will see this in its true bearing, but it will be too late to undo the past. They charge upon the ministers the loss of their souls and these ministers are among us today. These men are exalting their own ideas and plans above the light God has given them. These men allow self to come in between them and the people and to shut out heaven's rays of light given to the people. "Where there is no vision, the people perish." [Proverbs 29:18].

How easy for the people to look to their ministers rather than to go to God for themselves and serve Him conscientiously, knowing what is of God for themselves. One hint of disrespect in regard to the light given in the testimonies will go further with minds unenlightened by the special grace of God than fifty sermons to prove their validity. Those who sow unbelief will reap the harvest they have sown. The seed will spring up and bear fruit, a harvest of unbelief. He may have his faith confirmed and then wish to gather up the seeds he has sown of unbelief and infidelity, but can he gather it up? No indeed. He might work with all his might from day to day but he cannot gather up the seeds of doubt, of questioning, he has sown.

Some of our ministers choose to disbelieve because they have most earnest work to do to correct the faults in their characters and to purify their lives. It is a big job. If they can only quiet their consciences that the testimonies are not from God they feel at ease to go on in their wrongs. I tell you there is licentiousness in our ranks that is fearful. There is want of virtue and honesty. Just destroy the confidence of the people in the testimonies of the Spirit of God and we shall see a demoralized state of things that we do not dream could exist.

But few realize what a blessing God has bestowed upon them in purifying the church. Those who are living in daily communion with Christ will learn to place His estimate upon men, to reverence the pure and the good without regard to wealth or station. They will not hesitate to condemn sin despite the false honors with which they may be crowned.

We are living in the last days. Dangers are thickening around us. It is easy in the world to live after the world's opinions. There are prejudices and wrongs in society which no Christian can sanction or countenance. But those who profess present truth are not all what they profess. They are ministers who are blind leaders of the blind. They are constantly seeking to meet the demands of the world. You must say they conform to certain fashionable usages. "Come out from among them, and be ye separate, saith the Lord. Touch not the unclean [thing]; and I will receive you." [2 Corinthians 6:17.] Our ministers are being deceived. They are not all representatives of Christ. They are so chilled with their own backslidings, so changed by worldly maxims that self is most prominent. Conscience is an inconvenient affair and they break over its admonitions.

Brother Corliss, I entreat of you to walk humbly, be willing to be [a] servant of all. Become patient, meek, pure, and simple as a child. Put away anything like pomposity and self-exaltation. Oh, this ambition is corrupting our ministers. Christ is lost sight of; self is magnified. As a people the knowledge of our true condition is hid from us because we close our eyes and ears to the truth. We see, but perceive not; we hear, but we do not understand; we rest as satisfied and unconcerned as

though the cloud by day and the pillar of cloud by night rested upon the sanctuary. We profess to know [God], but in works deny Him. We reckon ourselves as His own peculiar people, and yet His presence and His power to save to the uttermost are seldom manifest among us. How great is our darkness and we know it not. The light shines in the Word of God and in the testimonies, but we do not comprehend it. Our works do not correspond with our faith. Our doings are directly adverse to the principles of truth and righteousness.

The church is not separate from the world, but many practice her abominations and yet sit in heavenly places and contend for, and have pleasure in, unrighteousness. Pride, covetousness, [and] love of the world also live in her midst without fear of banishment or condemnation. There are sins of grievous character existing in our midst, but we are not alarmed or convicted. The general cry is, the church is flourishing; peace and spiritual prosperity are in her borders. She is not afflicted and astonished because her character and influence is what it is.

I see enough to humble my soul daily before God and to seek to cling more closely than ever to my simplicity, that none of the deceptive delusions of these last days shall corrupt my testimony. May the Lord make my character to reflect the character of Christ, and may I be enabled to stand against the increasing tide of unbelief and moral darkness. Our delusion is strong indeed when we mistake the form of godliness for the spirit and power thereof.

Where are the ministers who in trumpet tones are warning the people to flee from the wrath to come? Who are showing My people their transgressions and the house of Israel their sins? Where is the deep heart-searching? Where is the heart-brokenness before God? Where do we hear the warnings, the reproofs of sin, the deep earnest exhortation to purity and holiness? Where do we hear the agonizing cries before God, the wrestling prayer? This is too old fashioned to come in our midst. There are few genuine conversions, few deep religious experiences. May the Lord let the plowshare of truth break up the fallow ground of our hearts and lead us, that we may fall upon the Rock and be broken, lest it fall upon us and grind us to powder.

Love to your wife and little ones.