

Ellen G. White 1884 Letters

Lt 2, 1884

Brother and Sister

Healdsburg, California

February 17, 1884

Dear Brother and Sister:

I have been thinking much of the Health Institute at St. Helena. Many thoughts crowd into my mind, and I wish to express some of them to you.

I am sure that _____ has a work to do for herself which she does not realize. All that she has thought and done, and all that her husband has thought and done, she has looked upon as beyond criticism, as just right. I know that this is a deception of the enemy. If anything is said to question her course, or his, it appears to both of you that you are treated unjustly. This deception of Satan will have to be broken before you will be right.

I have been calling to mind the light God has given me, and through me to you, on health reform. Have you carefully and prayerfully sought to understand the will of God in these matters? The excuse has been that the outsiders would have a meat diet; but even if they had some meat, I know that, with care and skill, dishes could be prepared to take the place of meat to a large degree <and in a short time they be educated to let the flesh of dead animals alone.> But if one performs the cooking whose main dependence is meat, she can <and will> encourage meat-eating, and the depraved appetite will frame every excuse for this kind of diet.

When I saw how matters were going—that if _____ had not meat to cook, she knew not what to provide as a substitute, and that meat was the principle article of diet—I felt that there must be a change at once. There may be consumptives who demand meat, but let them have it in their own rooms, and do not tempt the already-perverted appetite of those who should not eat it.

I became satisfied that no reform could be made while _____ was cooking at the Institute. All that we might try to do would be undone in one week, because the appetite of a few had control in this matter. Large expenses have resulted, for meat is the most expensive diet that can be had. I could not see how the Lord could bless either of you in the course you have pursued, for it was directly contrary to the light He has given for years.

Now as to my own experience: Meat seldom appears on my table, for weeks at a time I would not taste it, and after my appetite had been trained, I grew stronger and could do better work. When I came to the Retreat, I determined not to taste meat, but I could get scarcely anything else to eat, and therefore ate a little meat. It caused unnatural action of the heart. I knew it was not the right kind of food. I wanted to keep house by myself, but this was overruled. If I could have done as I wished, I should have remained at the institution several weeks longer. The use of meat, while at the Retreat awakened the old appetite, and after I returned home, it clamored for indulgence. Then I resolved to change entirely, and not under any circumstances eat meat and thus encourage this appetite. Not a morsel of meat or butter has been on my table since I returned. We have milk, fruit, grains, and vegetables. For a time I lost all desire for food. Like the children of Israel, I hankered after flesh meats. But I firmly refused to have meat bought or cooked. I was weak and trembling, as every one who subsists on meat will be when deprived of the stimulus. But now my appetite has returned, I enjoy bread and fruit, my head is generally clear, and my strength firmer. I have none of the goneness so common with meat eaters. I have had my lesson, and, I hope, learned it well.

We ought to have seen the evil of allowing certain ones to control the preparation of food for the Retreat. Hot biscuits and flesh meats are entirely out of harmony with health reform principles. If we would allow reason to take the place of impulse and love of selfish indulgence, we should not taste of the flesh of dead animals. What is more repulsive to the sense of smell than a shop where flesh meats are kept for sale! The smell of raw flesh is offensive to all whose senses have not been depraved by the culture of unnatural appetites. What more unpleasant sight to a reflective mind than the beasts slain to be devoured. Persons who live largely on a meat diet are in danger of putrefaction should they contract disease. If the light God has given in regard to health reform is disregarded, He will not work a miracle to keep in health those who are pursuing a course to make themselves sick.

Now, had another stood just where you have stood and prepared the meals as you have done, and you two had been lookers on, I wonder what position you would have taken in regard to the matter. You would not have let things continue as they have been going, not one week. You would have had a reform, or discharged the cook. But I have learned that it is not an easy matter to change the ideas and plans of some persons. They are very set and are not easily turned about. As I think of these things, I feel sad and sick at heart. I know that all that is said to change the order of things is taken as faultfinding.

I have thought it a hopeless undertaking to right matters at the Retreat. Then I have thought that, notwithstanding your ideas and feelings and impressions, it must be done. You must change your manner of living. Your influence, your appetite, has moulded the Institute, but it can do so no longer. You may think you cannot work without meat, I thought so once, but I know that in His original plan, God did not provide for the flesh of dead animals to compose the diet for man. It is a gross, perverted taste that will accept such food. To think of dead flesh rotting in the stomach is revolting. Then, the fact that meat is largely diseased should lead us to make strenuous efforts to discontinue its use entirely. My position now is to let meat altogether alone. It will be hard for some to do this, as hard as for the rum drinker to forsake his dram; but they will be better for the change.

Lt 3, 1884

Friends at the Health Retreat

Healdsburg, California

February 5, 1884

Dear Friends at the [Rural] Health Retreat:

I have arisen this morning at four-o'clock to write you a few lines. I have been thinking much of late how the institution over which you preside could be made all God would have it, and I have a few thoughts to suggest.

We are health reformers, seeking to come back, as far as possible, to the Lord's original plan of temperance. Temperance does not consist merely in abstaining from intoxicating liquors and tobacco; it extends further than this. It must regulate what we eat.

You are all acquainted with the light upon the subject of health reform. But when I visit the Retreat, I see that there is a very marked departure from health reform on the matter of meat eating, and I am convinced that there must be a change, and at once. Your diet is largely composed of meat. God is not leading in this direction. The enemy is seeking to establish the diet question upon a wrong basis by leading those in charge of the institution to accommodate the diet to the appetite of the patients. When the Lord led the children of Israel from Egypt, He purposed to establish them in Canaan a pure, happy, healthy people. Let us study the plan of God and see how this was accomplished. He restricted their diet. To a large degree, He took flesh food from them. But they hankered after the flesh-pots of Egypt, and God gave them flesh, and with it <the sure result.>

The Health Retreat was established at a great cost to treat the sick without drugs. It should be conducted on hygienic principles. Drug medication should be <worked away from as fast as possible until> entirely discarded. Education should be given on proper diet, dress, and exercise. Not only should our own people be educated, but those who have not received the light upon health reform should be taught how to live healthfully, according to God's order. But if we have no standard in this respect ourselves, what is the need of going to such large expense to establish a health institute? Where does the reform come in?

I cannot <admit> that we are moving in God's order. We must have a different order of things, or give up the name Health Retreat; for it is wholly inappropriate. The Lord has shown me that the health institute must not be moulded to meet <the> appetite or any person's ideas. I am aware that the excuse for the meat-eating allowed in the institution has been that the pleasure-seekers who come are not pleased with any other diet. Then let them go where they can obtain the diet they wish. When the institution cannot be conducted, even for guests, according to right principles, then let it drop the name it has assumed. But the excuse that has been urged does not now exist, for outside patronage is very small.

A positive injury is done to the system by continuous meat-eating. There is no excuse for it but a depraved, perverted appetite. You may ask, "Would you do away entirely with meat-eating?" I answer, "It will eventually come to this, but we are not prepared for <this step> just now." Meat-eating will eventually be done away. The flesh of animals will not longer compose a part of our diet, and we shall look upon a butcher's shop with disgust. Again and again I have been shown that God is bringing His people back to His original design, that is, not to subsist upon the flesh of dead animals. He would have us teach people a better way.

We are built up from that which we eat. Shall we strengthen the animal passions by eating animal food? In the place of educating the taste to love this gross diet, it is high time that we were educating ourselves to subsist upon fruits, grains, and vegetables. This is the work of all who are connected with our institutions. Use less and less meat, until it is not used at all. If meat is discarded, if the taste is not educated in that direction, [and] if a liking for fruits and grains is encouraged, it will soon be as God in the beginning designed it should be. No meat will be used by His people.

When meat is not used as it has been, you will learn a more correct way of cooking and will be able to supply the place of meat with something else. Many healthful dishes can be prepared which are free from grease and from the flesh of dead animals. A variety of simple dishes, perfectly healthful and nourishing, may be provided aside from the meat. Hearty men must have plenty of vegetables, fruits, and grains. Occasionally some meat may have to be given to outsiders who have so educated their tastes that they think that unless they have meat, they cannot keep up their strength. But they will have greater powers of endurance if they abstain from meat than if they subsist largely upon it.

The principal objection with physicians and helpers at the Health Retreat to discarding a meat diet is that they want meat and <they plead> they must have meat. Therefore they encourage its use. But God does not want those who come to the Health Retreat educated to live on a flesh diet. By parlor talks and example, educate in the other direction. This will call for great skill in the preparation of wholesome food. More labor will be required, but nevertheless, it must gradually be done. Use less meat. Let those who do the cooking and those who bear the responsibility, educate their own tastes and habits of eating in accordance with the laws of health.

We have been going back to Egypt rather than on to Canaan. Shall we not reverse the order of things? Shall we not have plain wholesome food on our tables? Shall we not dispense with hot biscuits, which only cause dyspepsia? Those who elevate the standard as nearly as they can to the order of God, according to the light God has given them through His Word and the testimonies of His Spirit, will not

change their course of action to meet the wishes of the friends or relatives, be they one or two or a host, who are living contrary to God's wise arrangement. If we move from principle in these things, if we observe strict rules of diet, if as Christians, we educate our tastes after God's plan, we shall exert an influence which will meet the mind of God. The question is, Are we willing to be true health reformers?

It is essential that continuous sameness in diet be avoided. The appetite will be much better if changes in the food are made. Be uniform. Do not have several kinds of food on the table at one meal and no variety the next. Study economy in this line. Let people complain if they will. Let them find fault if there is not enough to suit them.

The Israelites always complained of Moses and of God. It is your duty to maintain the standard of health reform. More can be accomplished for sick people by regulating their diet than by all the baths that can be given them.

Let the same amount of money expended for meat be used to purchase fruit. Show the people a right way of living. Had this been done from the first at the institution at Crystal Springs, the Lord would have been pleased and would have approved the effort.

Be uniform in your hours for eating. Two meals are far better than three. We have tried both, and the result is that two meals are better. But some maintained that they cannot get along on two meals a day; they must have something at night. If anything be taken in the evening, let it be very light, and let it be eaten some hours before retiring.

It is the custom and order of society to take a slight breakfast. But this is not the best way to treat the stomach. At breakfast time the stomach is in a better condition to take care of more food than at the second or third meal of the day. The habit of eating sparing breakfast and a large dinner is wrong. Make your breakfasts correspond more nearly to the heartiest meal of the day.

Care and skill should be used in the preparation of food. I hope that Dr. Chamberlain will fill the position assigned her, that she will counsel with the cook, so that the food placed on the tables at the Health Retreat may be in accordance with health reform. Because one is inclined to indulge his appetite, he must not argue that this is the best way to live; he must not by his course of action seek to mould the institution to suit his tastes and practices. Those who bear the responsibility of the institution should frequently counsel together. They should move in perfect harmony.

Do not, I beg of you, argue that meat-eating must be right, because this one or that one, who is a slave to appetite, has said that he could not live at the Health Retreat without meat. Subsisting on the flesh of dead animals is a gross way of living, and as a people, we should be working a change, a reform, teaching the people that there are healthful preparations of food that will give them more strength and better preserve their health than meat.

The sin of this age is gluttony in eating and drinking. Indulgence of appetite is the god which many worship. Those who are connected with the Health Institute should set a right example in these things. They should move conscientiously in the fear of God and not be controlled by a perverted taste. They should be thoroughly enlightened in regard to the principles of health reform, and under all circumstances <should> stand under its banner.

I hope, Dr. Burk, that you will learn more and more how to cook healthfully. Provide an abundance of good, wholesome food. Do not practice economy in this direction. Restrict your meat bills, but have plenty of good fruit and vegetables, and then you will enjoy seeing the hearty appetites with which all will partake of your preparations. Never feel that the good, hygienic food that is eaten is lost. It will make blood and muscle and give strength for daily duties.

Dr. Chamberlain, do not administer drugs. True, drugs may not be as dangerous wisely administered as they usually are, but in the hands of many they will be hurtful to the Lord's property. Teach tea drinkers

to let tea alone. Do not give it to them at the table. If, in some circumstances, it is deemed necessary, let it be taken in a private room, that all cause of stumbling may be removed.

I feel impelled to write this to you this morning. Do not set it aside as unworthy of your attention. I plead for a change in the programme. Educate away from the world's standard and worldly customs. The work of restoration must go forward. The Lord claims obedience from each one. We are His by creation and by redemption, and we are to render perfect obedience to His wise arrangements.

"I beseech you, therefore, my brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:1, 2.] It is the solemn duty of every intelligent being to be doers of His Word. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

The apostle urges obedience to God in appetite and in all our practice. Man is bought with a price, and he is to bring his habits and practices into conformity to the will and mind of Christ, that soul, body, and spirit may be renewed and the moral image of God be restored. But meat-eating means animalism just to that degree in which we indulge in it. Our sensual passions need to be starved to death, not stimulated, that Christ may occupy the soul-temple. This is God's claim of love.

I have written this in great haste. I hope the peace and grace of Christ may rule in your hearts and throughout your house and beautiful borders.

Lt 4, 1884

Maxson, Brother and Sister

Healdsburg, California

February 6, 1884

Dear Brother and Sister Maxson:

I have arisen early this morning to write to you. Yesterday morning I wrote to you in regard to matters concerning the Health Retreat. This morning I wish to write to you again. I respect all the efforts you have put forth for my comfort; you have done all in your power for me. I want you to know that I never forget these things.

Were it merely for my own sake, I would not take up my pen this morning, but I do it for the good of the Health Retreat and for the good of all who shall patronize it. We want that everything connected with this institution shall be reformatory, working in an opposite direction to the fashions and customs of this age. But in place of this, it has been patterning after them.

In the cooking department, there is to a large degree a serious lack so far as the principles of hygiene are concerned. How Bro. X, with all the light on health reform that God has given us, could sanction the style of cooking that has been carried on there, is more than I can understand. It is indeed a mystery to me. The preparation of the meals is not what it should be in such an institution. Men who patronize the Retreat pay for what they eat and drink, and painstaking effort is required in order to have palatable, healthful dishes. They should have a liberal supply of good, wholesome food. But this has not been given them.

The order of things that existed when I was there must exist no longer. I am free to speak as others would not dare to do, for this is my work and duty, assigned me by God. Should I remain silent, I would be condemned as unfaithful.

Your breakfasts have been defective. You have <not> prepared hearty food for those who work hard from early morning until late at night. You have given them hot biscuits—an article of food which should never find its way upon a health-reform table. As I looked upon your table, I thought, What kind of a breakfast is this for those who take only two meals a day?

If J were not so sensitive, she might receive some suggestions in regard to these things. But she has occupied the position as a perfect cook; she has unlimited confidence in her own powers and thinks she understands all about such matters. It is not an easy matter to change her ideas on any point. She moves on, therefore, without seeking counsel or advice from anyone. This is not a correct position for her to hold. But I know where the evil lies. J has cultivated an appetite for a flesh-meat diet and thinks it is impossible for her to live without this kind of food. And she reasons the same way in regard to others also. J loves meat, and her habits are educating all who connect with the Retreat.

We have made efforts to secure the Health Retreat in order that we might use it to promulgate the principles of health reform; but by her cooking, J shows that she is not a health reformer. While she congratulates herself on being interested in the work and desiring to build it up, unconsciously she is working decidedly against it and is establishing a condition of things to meet her own standard. She is not meeting God's standard, following the light He has given over and over again.

Often while there I was compelled to eat meat, because there was nothing else that I could eat. At times I would be so faint and dizzy for the want of good, wholesome food, that I fairly reeled through weakness. All flesh meat is of a stimulating character; it is not nourishing. When the immediate effects of the stimulus are gone, there comes a debility corresponding to the degree of the stimulating influence.

J has not made it her study to prepare wholesome dishes in order that flesh meat as a food may become less and less necessary. I hope that she will not feel that Sr. B must be educated in her methods of preparing the meals. I do not know what Sr. B is as a cook, but we can afford to try her and let her carry out her own methods without being obliged to follow the ideas of others. This department is left solely in her care.

If J must have meat at every meal, then let Bro. X get it for her, but do not make all partake of it because one must have it. But if J would reform in this respect and place herself in the right relation to the laws of health, as she will be obliged to do in the near future, she would receive benefit therefrom. She needs health reform as much as anyone with whom I am acquainted. You would do well, S, to keep a strict account of all the money you expend in meat and compare it with your other expenses.

I do not write these things, my brother and sister, because I do not love you. I write because <I do love you, but I> can see that, in order to avert suffering and disease to yourselves <and others>, there must be a radical change in the moulding of the institution. I believe that S does well in his treatment of the sick, that he is careful and judicious. We are much pleased with this. J also does well, but her work is somewhat affected by her feelings. If she feels so inclined, she will do all that she can for anyone. On the other hand, if one does not please her, she will manifest her feelings too plainly to be misunderstood. Her likes and dislikes are strong.

You are both sensitive to any criticism. You think you do your best, and perhaps you do with your perverted ideas and organization. But I should be sorry to come to that conclusion, for I think there should be decided changes in you both. If there are not, this institution will never accomplish the purpose for which it was established.

S knows just what ought to be done, but he does not take the burden of seeing that these things are done. I know that his crippled condition places him where he is unable of himself to do this. But if he will only tell others what to do, if he will only plan and see that his plans are executed, he could do much to

build up and improve the Retreat. A thorough going, <all-sided> man would have placed things two years ahead of their present condition, and that without a great outlay of means.

I speak that I know. I have heard complaints made of Bro. A, that he has not done this and that, and that the accident which nearly ruined S was caused by him. But I inquired into the matter and found that no one was to blame but S himself. He knew the condition of the wagon; he had been made aware of its danger; he knew that it had upset before. But he did not attend to the matter. This trait of character, of letting things go without immediate attention, was the whole cause of the injury. Why does he talk of Bro. A's neglect, when the wagon was in his own hands, when it was his duty to make it perfectly safe? It was carelessness on his part, a neglect of his own duty, that resulted in the accident. He has not manifested a right spirit in thus seeing what others might have done, but did not, when he himself had all the opportunities of doing.

My brother and sister, I want you to feel that there are changes needed in you. If anyone has spoken to show that there should be more interested execution on the part of S, J feels that the poor man is misjudged. But I know his peculiar ways and serious defects in his management as well as, and even better than, he does himself. It is not so much, Bro. X, what you may do yourself, as what you instruct others to do. Your physical labor is not what is wanted. You can plan and tell what others before you might and should have done. Why not now show what S himself can do to build up and improve the work. Do not understand me to mean merely what your own hands may do. You can show others what to do and how to do it. You can superintend the work.

You claim that the institution has been greatly weighed down by Dr. C. I admit that it has. But no Dr. C is there now, and you have an opportunity to show what you can do. I tell you candidly, my brother and sister, that I <know> you have no word of complaint to offer. Taking all things into consideration, you have done well as regards the receipt of wages.

There is danger of your feeling dissatisfied when there is no need of it all. We want Bro. X to feel free and happy, but not in any wrong way. We do not want him to feel that his course is above criticism, to become childish and appeal to his own sympathies.

I do not think it is right to arouse J's sympathy. She is always much inclined in this direction. But view these matters in a Christian light, from a Bible standpoint. When anything is done by others to improve the condition of things, do not settle back and feel that it is a personal injury to yourselves. Seek God, not as though you were perfect, but as erring beings who are liable to make mistakes. God help you to feel as you should in this matter.

There must be something more done to build up the Retreat. You need not expect that others will do this work <while you are officiating.> You must do it yourselves. You are there for this purpose. Let no selfish feeling come in. Let not the enemy obtain any advantage. Those who stand in responsible positions must be willing to venture something and run some risks, determined to persevere in the cause they have undertaken.

<In the outlay of means be guarded. This was brought before those to whom the message was given, and quite a number assembled. Correct principles have not been maintained.>

Lt 5, 1884

Sister

February 1884

My dear sister:

You should not follow your own inclinations. You should be very careful to set a right example in all things. Do not be inactive. Arouse your dormant energies. Make yourself a necessity to your husband by

being attentive and helpful. Be a blessing to him in everything. Take up the duties essential to be done. Study how to perform with alacrity the plain, uninteresting, homely, but most needful duties which relate to domestic life. Your inactivity has been indulged and cultivated when it should be guarded against strictly and with a determined effort.

My sister, your mind will bear taxing. If you take up the burdens that you should, you can be a blessing to the Health Retreat. But the indulgence of your sluggish temperament is a detriment to you, physically, mentally, and spiritually. You need the quickening, converting power of God. You need to stand firmly and truly for God and the right. You need to be vitalized by the grace of Christ. Will you wake up and put to the task your almost paralyzed energies, seeking to do all the good in your power? You must exercise the living machinery, or else you will not be able to throw off the waste matter, and you will fall short of gaining health.

Try to make a success of your domestic life. It means more to fill the position of wife and mother than you have thought. Should you, as you desired, engage in sewing, it would not give you the employment necessary for your health; it would not remedy the deficiencies you now possess. You need the culture and experience of domestic life. You need the variety, the stir, the earnest effort, the cultivation of the will power, that this life brings.

Right where you are now, if you took hold of the management of your child, you could make it a success, but this requires more time, more thought, more steadiness of purpose, a more unyielding demand for obedience than you have thought of putting forth. Your child has none too much spirit, but he needs the hand of wisdom to guide him aright. He has been allowed to cry for what he wanted until he has formed the habit of doing this. He has been allowed to cry for his father. Again and again, in his hearing, others have been told how he cries for his father, until he makes it a point of doing this. Had I your child, in three weeks he would be transformed. I would let him understand that my word was law, and kindly, but firmly, I would carry out my purposes. I would not submit my will to the child's will. You have a work to do here, and you have lost much by not taking hold of it before.

Time is precious. Time is golden. It should not be devoted to little, unimportant things, which serve only to gratify the taste. You can be more useful, my sister, when you cease to allow unimportant things to take your golden moments, when useful and necessary things engage your attention and your time. There are many things to be done in this world of ours, and I hope you will not neglect the thoughtful, caretaking part of your work.

You might have saved the institution with which you are connected hundreds of dollars had you put your soul into the work. Had you spoken a word here and done some planning there, you could have been a real blessing. Had you awakened your dormant energies by exercise in the open air and done what it was in your power to do with cheerfulness and alacrity, you could have accomplished much more than you have, and been a real blessing.

I hope that you will devote your mind and your wisdom to the work. See that everything is run on an economical plan. This must be done or debts will accumulate. Women of sharp, quick intellect are needed to discern where there is waste in little things, and to rectify it. You have stood at the head of the Health Retreat as Matron, and it was your duty to do this.

Much could be saved that is now wasted for the want of a head to see and plan and tell what should be done, [one] who will take right hold, and by precept and example do this work. Girls will not be conscientious, diligent, and economical unless a right example is given them by the one standing at the head. If the girls are not willing to be taught, if they will not do as you wish them, let them be discharged. I know that much can be saved at our boarding house and much at the Sanitarium, if thoughtfulness and painstaking effort are brought into the work. Not one crumb of bread should be wasted unless it has been spoiled by being handled. Take the bits of bread that are left and use them for

puddings. Lessen your meat bills by buying as little meat as possible. More than is necessary is expended for meat. Light must shine forth on this subject. The potatoes that are left can be used for stuffing, put into a pan, and baked with the meat. Then the meat will not be served in the most concentrated form.

There are hundreds and hundreds of ways in which a little is lost, and these make a large loss in the end. If the little wastes are all thoroughly looked after, there will be some margin in the institution to work on. But many of the girls of California know not what economy means. They are not educated to save the little things. Girls go out to work, and they cook well if they can have the privilege of going to a large supply and using freely and extravagantly the things provided. In the place of saving, of gathering up the fragments that remain that nothing be lost, much is lost that must be purchased again.

We need to have thoroughly competent cooks connected with our schools, that the youth may be taught how to make much out of little. I have been pained as I have seen good, sweet biscuits and ears of corn left from the noon meal thrown into the waste barrel. The corn could have been cut from the cobs and, with a little milk, prepared into a palatable dish. I need not enumerate all the jots and tittles that might be saved. By exerting a proper influence in these lines, you may educate girls for domestic service. This will be a great blessing to them.

All our talents should be used; they should not be allowed to rust through inaction. All our influence should be used to the very best account. After Christ fed the multitude, He said, "Gather up the fragments that remain, that nothing be lost." [John 6:12.] This lesson may apply to spiritual things <as well as temporal.> Those who do not appreciate and make the best use of their spiritual blessings, gathering up every precious ray of light, will soon become indifferent and inappreciative! Blessings are not given to those who do not value them. All our physical energies as one of God's talents, should be used to the glory of God. Our influence is to be recognized and employed as belonging to God. God calls upon all to do their best.

I would be glad to spend much time at the [Rural] Health Retreat, but with your present expense to furnish the tables, every additional one increases the outlay of means, and I prudently stay away. I hope that if you set so liberal a table, you will charge accordingly, that there may be a surplus of means. If nothing is gained to help forward the improvements that must be made, what is the use of going to all this trouble and perplexity? If the boarders are lessened by a plain, wholesome diet, let them be lessened. Watch all waste. Do not allow it. I know that there is great loss here. I must tell you, Bro. and Sr. ----, that you are too much afraid of the boarders; you try too hard to meet their every desire. I should not do this. I would set a good liberal table, not getting the most expensive food, but making the fare palatable by skill and care. I feel anxious that the Health Retreat shall be all that prudence, sharp foresight, and economy can make it.

<This was written and sent before the one dated February 5, 1884. The first page was not to be found.>

Lt 6, 1884

Butler, G. I.; Haskell, S. N.

St. Helena, California

January 20, 1884

Dear Brother Butler and Brother Haskell:

I expect that this is the last letter that will reach you before you go on your journey to Europe. I have written but few letters because I have been laboring very hard in Healdsburg. The members who composed the Healdsburg church before so many moved in were weak. One and another wanted the supremacy. There was quarreling in the church; one would advance one thing, another would get up and oppose it. There have been old grudges, old difficulties, which no one dared to meddle with. But I

felt urged by the Spirit of God to put forth earnest efforts to dig out these old roots of bitterness. We worked early and late. I attended every early morning meeting and then the following meeting at nine o'clock for these members of the Healdsburg church, and the Lord helped. Matters were settled, the difficulties removed, and confessions made. We had most precious meetings; many were much blessed. I knew I must have rest and came to this place, but my mind is constantly exercised. I feel deeply in regard to our present position. I try to throw off the burden but I cannot lay it down. It will come back.

Friday night several heard my voice exclaiming, "Look, Look!" Whether I was dreaming or in vision I cannot tell. I slept alone. The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us, mocking us and threatening to destroy. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and referred to our abject poverty and stricken condition. They could not see how we could live without the world. We were dependent upon the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored, the appearances were awfully against us.

They declared that they had the truth, that miracles were among them, that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium they had been expecting so long. The whole world was converted and in harmony with the Sunday law, and this little feeble people stood out in defiance of the laws of the land and the law of God, and claimed to be the only ones right on the earth.

[They declared,] "The angels of heaven have spoken to us"—referring to those whom Satan personated that had died, and they claimed had gone to heaven. "You will bear the testimony of the heavenly messengers!" They sneered, they mocked, they derided and abused the sorrowing ones. There was much more, but I have not time to write it.

But while anguish was upon the loyal and true, who would not worship the beast or his image and accept and revere an idol sabbath, One said, "Look up! Look up!" Every eye was lifted, and the heavens seemed to part as a scroll when it is rolled together, and, as Stephen looked into the heaven, we looked. The mockers were taunting and reviling us and boasting of what they intended to do to us if we continued obstinate in holding fast our faith. But now we were as those who heard them not; we were gazing upon a scene that shut out everything else.

There stood revealed the throne of God. Around it were ten thousand times ten thousand, and thousands upon thousands, and close about the throne were the martyrs. Among this number I saw the very ones who were so recently in such abject misery, whom the world knew not, whom the world hated and despised.

A voice said, "Jesus, who is seated upon the throne, has so loved man [that] He gave His life a sacrifice to redeem him from the power of Satan, and to exalt him to His throne. He who is above all powers, He who has the greatest influence in heaven and in earth, He to whom every soul is indebted for every favor he has received, was meek and lowly in disposition, holy, harmless, and undefiled in life.

"He was obedient to all His Father's commandments. Wickedness has filled the earth. It is defiled under the inhabitants thereof. The high places of the powers of earth have been polluted with corruption and base idolaters, but the time has come when righteousness shall receive the palm of victory and triumph. Those who were accounted by the world [as] weak [and] unworthy, those who were defenseless against the cruelty of men, shall be conquerors and more than conquerors."

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen, blessing and glory, and wisdom, and thanksgiving and honor, and power, and might, be unto our God forever, and ever, Amen. And one of the elders answered, saying unto me, Who are these which are arrayed in white robes, and whence came they? And I answered and said unto him, Sir, thou knowest. And he said to us, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth in the throne shall dwell among them. They shall hunger no more, neither shall they thirst any more, neither shall the sun light upon them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them upon living fountains of waters; and God shall wipe away all tears from their eyes.” Revelation 7:9-17.

They are before the throne enjoying the sunless splendors of eternal day, not as a scattered, feeble company to suffer by the Satanic passions of a rebellious world, expressing the sentiments, the doctrines, and [the] councils of demons. Strong and terrible have become the masters of iniquity in the world under the control of Satan, but strong is the Lord God who judgeth Babylon. The just have no longer any thing to fear from force or fraud as long as they are loyal and true. A mightier than the strong man armed is set for their defense. All power and greatness and excellence of character will be given to those who have believed and stood in defense of the truth, standing up and firmly defending the laws of God.

Another heavenly being exclaimed with firm and musical voice, “They have come out of great tribulation. They have walked in the fiery furnace in the world, heated intensely by the passions and caprices of men who would enforce upon them the worship of the beast and his image, who would compel them to be disloyal to the God of heaven.

“They have come from the mountains, from the rocks, from the dens and caves of the earth, from dungeons, from prisons, from secret councils, from the torture chamber, [from] hovels, from garrets. They have passed through sore affliction, deep self-denial, and deep disappointment. They are no longer to be the sport and ridicule of wicked men. They are no longer mean and sorrowful in the eyes of those who despise them. Remove the filthy garments from them, with which men have delighted to clothe them. Give them a change of raiment, even the white robes of righteousness, and set a fair mitre upon their heads.”

They were clothed in richer robes than earthy beings had ever worn. They were crowned with diadems of glory such as human beings had never seen. The days of suffering, of reproach, of want, of hunger, are no more; weeping is past. Then they break forth in songs loud, clear, and musical. They wave the palm branches of victory and exclaim, “Salvation to our God, that sitteth upon the throne, and unto the Lamb.” [Verse 10.]

But I have not time nor eyesight now to write all this wonderful manifestation of God. I cannot get it from my mind day or night. I am just now afflicted with pain in my heart and in my eyes, but I am strong in faith, of good courage, quite weak in body, but I am praying [that] I shall be strong, for God has promised me strength. I am writing now by the light of my lamp, unable to sleep.

Oh, may God endue us with His Spirit and make us strong in His strength! In that great day of supreme and final triumph it will be seen that the righteous were strong and that wickedness in all its forms and with all its pride was a weak and miserable failure and defeat. We will cling close to Jesus, we will trust

Him, we will seek His grace and His great salvation. We must hide in Jesus, for He is a covert from the storm, a present help in time of trouble.

Lt 7, 1884

Smith, Brother and Sister [Uriah]

Portland, Oregon

June 17, 1884

Dear Brother and Sister Smith:

I have received an urgent letter from Brother [S. N.] Haskell to come to the important meetings [in the] East. I would be glad to go, but as I look over the work that must be done, I cannot see any consistency in my going east this summer. I have been very much exhausted, but this would not deter me from going if I could see it to be duty. I have not been able to recover from my work [in the] East up to this time.

Marian [Davis] and Eliza [Burnham] are the best help I could have and [are] appreciated highly by me. There are many works I wish to complete. If I went east, I would have to return in the winter to do the very work that I should leave undone. In the spring Willie [White] and I will go east in May to remain one year, and perhaps two years.

The meeting closed up well in Walla Walla. It was a success, and a great change has taken place in the feelings of the Upper Columbia Conference. Sunday I spoke upon the subject of temperance. If ever the Lord helped me, He did at this time. I was free indeed. The Lord let the power of His Spirit rest upon me.

Lt 8, 1884

Van Horn, Isaac D.

Healdsburg, California

February 26, 1884

Dear Brother Van Horn:

I have today sent you a copy of the testimony given for you some time ago, read to you and Adelia in Oregon. I would not now have taken the pains to look through stored-away copy to find this and copy it if I did not feel that it would be for your good to have it. I tried many times to find it but could not. I found it last Friday, after a long and diligent search. Please read it carefully.

I have heard you, my much respected brother and sister, express regret that you left Oregon, and I have heard you say that you were forced, as it were, away, that the course Brother Waggoner took was not altogether as it should be. Now, my brother, I was relieved of a great burden when you left Oregon. You should have left one year before you did; that one year there was nothing special accomplished. Adelia was an invalid. Had you both left one year earlier, we should have been one year ahead; had you left two years earlier, we should have been two years ahead. Not that you did not do anything, but there should have been done a much larger work.

I remember the words of my husband when you were sent into this new field. They were these: Isaac and Adelia, God would have you enter this new field together unitedly in the work. I would not trust you, Isaac, alone where you might lack in the financial working of the cause. Adelia will help you out with her business tact, where you would be more inclined to be easy and not thorough in the work. Adelia will be your good _____ to spur you up to energy. Both of you will make a perfect whole. God would have Adelia in the field. He would have you work side by side together, for this, the Lord has shown, was His will. We can afford to pay you better wages with Adelia to help you, than for your labors alone. The Lord will bless you together.

Now, my dear brother and sister, you know how these plans were not carried out. I well know that there was dissatisfaction everywhere, especially in Washington Territory. They said that they helped you financially and then you left them and never came near them; you know why. But I had not to receive this from their lips, for it had been shown me from a higher Source. Your business was to raise a family of children. God's work was neglected. I need not repeat that which the testimony has already presented before you. The field was not worked up as it should have been. All were disappointed. Elder Van Horn has a good preaching gift; if he had not left other parts of the work undone, it would be far advanced.

God did not ordain that you should take Adelia out of the field. God did not ordain that you should accumulate family cares to take yourself out of the field. An enemy hath done this. Satan worked, and he has done just what he meant to do—to burden you with cares, that you could not do justice to God's work. As you look upon your little flock, dear, precious little ones, to your finite human comprehension you may say, "It pays."

As God has presented it to me as it will appear on the books of heaven, it is not as you regard it. Selfishness is at the root of this whole matter. God called for missionaries—self-denying, self-sacrificing missionaries—to do a special work in His vineyard. You both worked in that manner to close the missionary field God had opened. You opened a private missionary field, and the burdens, difficulties, hindrances, unbelief and sadness of spirit have come of having your own way in the place of accepting God's way. I felt so thankful that your removal was made in such a way that it made it as easy as possible for you. You were not sent into a new field, but you were welcomed, loved, and all your efforts were appreciated here in California.

Brother Boyd was sent in your place. They commenced as no missionary should in this age, expecting the events we are in the near future, with increasing their family; but the case was different. The one, God had qualified and fitted for a special work; the other He had not so qualified. The one could not devote time to maternity and the cares of a family without devoting all or nearly all there was of her to the work, and require that her husband be kept largely from the field for this new private missionary field.

The mold that was given to the cause of God was not as God would have it. Isaac, with his qualifications, should have educated workers and not have done all the work himself, but from his hand should have come forth laborers to do a good work in the missionary field. He should have been a teacher of men and less preacher. All thought there was no such preacher as Brother Van Horn, while they could but see there was a lack to get up the work in order and thoroughness. It was left to ravel out, for much labor is needed beside preaching, which the people did not have.

Now, my dear children, you have never seen this matter as it is. I have seen it to my great grief. My great fears are you will repeat in some degree the experience of the past and will take things easy, love to preach, but fail where, with a different kind of labor, you may make a success.

You told me, Elder Van Horn, that you were sure Elder Boyd was a failure in Oregon, [that] leading brethren did not like him at all. A pain went through my heart when you said this. Elder Boyd's talent is far inferior to yours as far as preaching is concerned; but preaching, if it were as eloquent as Apollos or the apostle Paul, will not build up and widen without another kind of labor, pastoral effort with this preaching talent. Personal effort must be made; an aggressive warfare is essential, for the battle [is] to be carried into the very gates and houses. This was not done; but here is a poorer speaker entered after you where your manner of labor had left the field about as bad as it could be, as far as widening, advancing, venturing something is concerned; but with this man there is a financial tact, a determination to do something. All your ideas were painfully circumscribed; now it will be hard for Brother Boyd in this

field, if he works differently from what you have done. A people accustom themselves to have little done and if anyone does differently from the former laborer, they feel that everything is going to pieces.

Brother Raymond may be a good man, but has not tact. You might have given him a different stamp in the beginning, but I fear he will never receive it now. The golden moment has passed; he is very narrow.

Brother Starbuck is very narrow in his ideas and in his comprehension. If means are required to do something, they think it rashness because of your manner of labor. God forbid that you should not see this and change decidedly, change your manner of labor. I have had no words with Brother Boyd. He writes that censure has been laid upon him but gives no particulars. He is not the best of speakers, which is against him, but he has enterprise and a heart to work, and God will help him.

Now, my dear brother, you are to be guarded when you leave a field. Those who were your ardent friends [will] sorely feel their loss when a minister comes who has less ministerial ability, although he may far exceed you as a worker. Those who loved you will not see the good he is trying to do to advance the work, but will keep before them, "Oh those good discourses we heard from Elder Van Horn! If we could only have Elder Van Horn back!" Letters have come to you, because you told me so, with bitter complaints. How did you treat these letters? Did you open the door for the temptations of the enemy to come in? Did you sympathize with your faultfinding brethren, those who really hate Brother Boyd because he does not possess the same easy turn of mind as that of Brother Van Horn? If you communicate with these brethren, do you appeal to your own sympathies and allow them to feel that you have not been treated right? I was shown some time ago that very little could be done by Brother Raymond or Starbuck with their ideas and state of feeling. Now, please closely investigate the true cause.

Had you done your duty as a faithful minister of Christ, the necessity for your removal and another gift coming in would have been avoided; but your neglect left this field in a bad condition. No man could enter that field without having a hard, unenviable lot. Do you, my brother, see the matter as it is? I beg of you to cease your communicating with your brethren in Oregon unless you can help them. I beg of you to put away envy out of your heart and every feeling that will rather be gratified to see a brother in some respects less capable than yourself. He deserves your sincere pity and heartfelt prayers in following in your tract to try to bind off your raveling-out work. I wish it clearly understood that nothing has been related to me by Brother Boyd, but I know how the field was. I know [that] the men who have not been educated and drilled up to the several branches of the work at the right time to do something, to expect something, and to move ahead by faith, will not be prepared for advancement.

A vote of censure has been passed upon Brother Boyd. What it is for, time will tell; I cannot, nor anyone else on this side of Oregon. What right have they to do this? The General Conference sent Brother Boyd to Oregon, and the General Conference are the ones to be consulted and asked to remove him if they could not tolerate him.

Now, Brother Van Horn, please do not do anything to alienate hearts from Elder Boyd by your sympathies exercised for yourself or your brethren in Oregon. You should feel that the censure of the Lord is decidedly upon your course in Oregon. Now, if there can be aroused a dissatisfaction fanned by you ever so gently, how much evil you may do in this respect, the Lord only knows. Be careful, be guarded, and do not feel disposed to censure others, but get right yourself in regard to Oregon. I want you to see and feel where your mistakes have been, else you will preach your good discourses but fail decidedly to work in other directions to keep up the financial interest of the cause. We are too near the judgment now to venture to let feelings come in, too near the great white throne to neglect one word from the Lord, be it palatable or unpalatable. Let us search our hearts, our motives, our spirit, our feelings, and be in harmony with heaven. Jesus, precious Saviour, will help you; but do not feel that your past work needs no mending.

I love you both as dear children. I love you too well to pass over a course that is wrong in you, that I know is wrong, when you have made a providence for yourself as a better way than the providence of God. We have no time to lose. You have a work to do to educate men. You can do it if you will set yourself to the work to educate young men to fit them for workers in the cause. You shirk from doing those things that will tax your mind and your physical strength; but you can do it and should do it, for the Master wants you to do it.

Do not, I entreat of you, sympathize with the complainers in Oregon. God will leave them, I fear, to themselves if they have a spirit of murmuring.

Brother Jones is being shut away from the work, nearly all his powers bent upon acquiring property. Frankie is a selfish, worldly-minded woman, and she stands directly in the way of the work. The world, the world, property, is the ambition. Oh that God may pity us poor, weak, failing mortals, before it shall be said in heaven, "It is done." Let us work for time and for eternity. Let us do all we can on our part, do it unselfishly, do it with an eye single to God's glory, work in that manner that when the Master comes He may say, "Well done, good and faithful servant." [Matthew 25:23.] Let us humble our hearts before God; let us be earnest, zealous, and work from an unselfish standpoint, work as Jesus works.

I go to St. Helena today. I have been doing work from three o'clock in the morning and have had an ill turn, but am better now. It was a slight shock of paralysis, for I have not had one day's rest since I left here the twelfth of August for the East. Shall get no rest until Volume 4 is published. Have some more to do yet. I have written you this since four thirty this morning, before breakfast.

Love to Adelia and all the dear ones.

Lt 9, 1884

Haskell, S. N.

On the Steamboat "Columbia," Pacific Ocean en route for San Francisco, California

1884

Dear Brother Haskell:

In the providence of God, we are having a very pleasant passage. There has none of our party been sick. Yesterday we had a council in regard to matters of the cause. There were Elds. Waggoner, Corliss, Jones, W. C. White, and myself. We were talking in regard to European plans presented for our attention in letters and plans of building from Brother Butler. Letters were read and several hours of close application given to these matters.

I wrote you a letter before I left the camp in answer to yours; but not expecting to be able to sit up, I did not expect to do anything with the letters and put them in the trunk. The trunk may be delayed one day after we arrive at San Francisco. The transfer is often tardy in delivering our baggage to Oakland.

In my letter I wrote that it was not best to make calls for so large sums in one year as you are making. No one should be permitted to pledge unless his circumstances are closely investigated. If a man has only a little home from which he can make a living and do something for the cause of God, even if it is no great sum, he should not be allowed to make large donations to the cause and be obliged to sell his home. It is not best, for it does not have a healthful influence upon the cause and work at large to uproot men who have families to support with the idea which they entertain that they can labor in the cause, giving their time to the work. This will surely result in harm to the man and worse harm to the cause, unless he is qualified for the work and will do justice to that branch in which he engages.

Many men are better off to take care of their little families [and] do what they can by home influence than to extend their efforts and influences in a broader capacity. They are far better adapted to move in a narrow sphere. To uproot them and send them adrift because they flatter themselves they can do

something is a wonderful mistake. We must have sharp discriminating powers, and there must be much prayer offered before decisions are made. Things are accepted as in God's order that are not in His order. There must be much prayer in every move made, in every man chosen for a particular work. There are mistakes made. Finite judgment, without the counsel of God, makes sad blunders.

We should bring God into all our counsels and not make moves unless we have the enlightenment of God. Plead with God. Importune Him for light, for wisdom, and for counsel, that every move may be made in God. If this is so, less haphazard work will be done. There will be less to tear down, less to go to pieces, more steady, firm, thorough work done, and more power in what is done. We do not pray in humble dependence one half as much as we should. We cannot afford to make a mistake in this matter where eternal interests are involved.

I feel to question the matter of your making so large a draw for means. I greatly question the plans of your many reading rooms established and maintained with so great an outlay of means. Has there been all the prayer and consideration over the matter that there should be? That some such places should be, I have no doubt, but that this should be general, I have no idea. The very same men calculated or qualified to take charge of a reading room and manage it, might be city missionaries and make personal efforts for a much more promising class that will never enter a reading room. If there can be access obtained to families and Bible readings given, if home work can be done, it would be at far less outlay of means, with far more successful results. There may be carrying the matter of reading rooms to extravagant outlay of means, and when figures are investigated, it will be shown to amount to very little.

Will you consider all these matters? There are few enough workers in the field, and none should be taken out of the field and anchored in a reading room with so few promising results. Will you then consider, you and Elder Butler, and not be so enthusiastic over untried plans and enterprises in which large means shall be invested with but little afterwards to show for it? We have a great work to do, and we have failed decidedly to educate workers to do that which needs to be done. Then the large means called for in the several conferences—if some have moved hastily and pledged without due consideration, temptations come when everything looks in a different light, and great reaction comes. These efforts, just a little overdone, are too expensive in their after-influence to be repeated.

I do not attach blame or censure any one, but we must move with due caution and consideration, firmly, decidedly, cautiously guarding every move that it may bear criticism.

But [there is] one thing I am sure upon, and that is: my testimony should not be made the principal thing to pry over because our brethren have confidence in my testimonies. Then, if unguarded moves are made and there is a reaction, doubts are entertained in regard to my testimonies, because they argue, the results are not good. Now, it is essential that the brethren should not lose confidence in these testimonies, and our brethren, moving unwisely, have cast doubt and questionings that would not otherwise exist. Brethren, while we move promptly in matters over which we have no questionings, but that are as God would have them, be cautious in regard to untried plans. When larger moves are made, be cautious not to move extravagantly, but cautiously, and with constant prayer, and with holy, humble, earnest trust in God.

Every case must be investigated of those who have pledged their means, for if some cases have to be afterward considered and their pledges reduced to smaller sums, the sacredness of vows and pledges is not preserved. There is a going back on the pledge, and a demoralized state of things exists. When the matter of pledges is made, every case should be reviewed, and if some in their ardor do too much to embarrass their families, then, at the very time, let the protest be made and the figures increased or reduced as the circumstances shall admit. We must move understandingly, intelligently, with due

consideration, and then the confidence of the people will be established in the leaders. They will be not only ambassadors of Christ, but fathers in Israel.

We must not repeat the failures and mistakes of the past in any department of the work. We can not do anything as we should do it unless Jesus is suggesting and planning for us and working with His mighty power in our behalf. "Without Me," said Christ, "ye can do nothing." [John 15:5.]

I do not want to retard the work at all, but to have it move surely amid every discouragement. There is no more means raised than that is needed in the work. I do not wish to discourage you, but I want you should feel that more depends upon the Spirit of God working with our efforts than any amount of means without the special blessing of God. We need men of brains, men of determination and will power for the work. Let us unite our prayers to God for this blessing, workers in the cause. Do not let anything I have written discourage or dishearten you, for it is not for that purpose I write, but that with all our planning and more extended operations, we shall move intelligently, have connection with heaven, and plead with God to raise up workmen.

Secure all the ability and talent profitable. See it, and with discriminating powers, with wisdom, learn to use it. The work is certainly languishing for want of workers. We must do more than we have done to prepare men for working, bearing responsibilities in this work.

Dear brother in Christ, I long to be at your meetings, but can not see how this can be. But we will pray for you. Last year the meetings might have been in Portland, but that can not be cured now. I shall not be able to attend. I feel the tenderest regard for you and Elder Butler and believe the Lord will guide you, bless you abundantly in doing your work.

In love.

Lt 10, 1884

Matteson, J. G.

San Jose, California

May 3, 1884

Dear Brother Matteson,

I intended to write to you while I was attending the meetings held in Battle Creek, but because of the constant labor of speaking and writing, I did not have time. Now that the Conference in Europe is soon to be held, I must write to you. I fear that my letter may be sent too late to reach you before the Conference.

My brother, I have been shown that Elders [J. N.] Andrews, [J. N.] Loughborough, and yourself have displayed a great lack of wise generalship. You yourself have not developed talent and trained helpers to take hold with you and assist in the work, as you might have done. You have the idea that no one can labor so well as you can. While you have too much to do, others have too little. You do not give others an opportunity to improve in efficiency by practical experience.

You are willing to be helped and assisted if your helpers will leave the main responsibility resting on you. Especially among your own countrymen you desire to be placed above everyone else.

You do not seem to have the ability to educate young men and give them a chance to do that which they have talents for doing if they were given an opportunity to learn. This is the work which should have been done, but which you have left undone. If you were unselfish, if you had Christlike meekness and lowliness, you would learn how to train the youth for useful service.

Instead of helping the youth, you discourage them. Instead of taking them into your confidence and giving them fatherly instruction, you tyrannize over them as would a lord. You watch for their mistakes

and are critical. If you chose to do so, you could instruct them in all patience, encouraging them to go forward and do an important work. But you keep them engaged in doing things of minor importance, giving them no opportunity to obtain an experience by which they might develop into trustworthy workmen. How much is lost to the cause of God, you may never know.

You do not patiently seek to make others familiar with all parts of the work. This is because you desire to be first and do not want others to become acquainted with the details of the work or to become as efficient as you are. You have too much self-confidence, too high an estimate of your own ability. Today you should have standing by your side a large number of intelligent workers whom you have trained, but you have shaped matters according to your narrow conceptions and still stand almost alone.

When you are like Jesus, meek and lowly, pure and undefiled in thought and action, you will work in a different manner and on another plan. You will then educate a company to advance the work. There are some men of ability who, if trained, would become excellent workers, equal with yourself. But it is most difficult for you to recognize talent in others and to teach them to make a right use of their powers.

You criticize without mercy those who make mistakes, as if you were infallible, although you are an erring man, having grave faults that none can know so well as yourself and your God. Knowing your own weakness, how compassionate, how kind, how considerate, how courteous, how tender, you should be to others! To the purchase of the blood of Christ you should show tender respect, manifesting toward them not merely a brotherly love, but a fatherly love.

The Lord desires to make of you just the man that you should be, but you have not yet permitted Him to do this. Then how improper it is for you to discourage those who might be workers for God because in every particular and in every minutae they do not meet your mind and come up to your standard! Even if they make mistakes, should you not try in a brotherly, fatherly manner to show them how to avoid making the same mistakes again, in the place of bearing down upon them as you have done, exaggerating their mistakes and taking from them all the courage that they might and should have to strive to improve?

You may be an altogether more noble man than you are. You should be considerate, true, and tender to your wife and to your children. Nearly all the time your wife's heart is heavy and discouraged. In her religious experience she is not in harmony with my work, but the Lord loves her. He desires to do great things for her. He desires that she shall find comfort and peace and joy in Himself and that she shall rest in His love. He is acquainted with the secret sorrows and discouragements that by your course of action you are bringing upon her, which are uprooting her faith in everything. If you try, you can help her. Make her lot as pleasant as possible. She has powers and qualities that, if directed in the right channel, are of value.

My dear brother, the idea that you are the only one who can do everything in the best manner, is not right. You have had advantages that others have not had. If others were given the same opportunity of gaining an experience that you have had, they might be strong in moral power and in Christian courtesy, points in which you are weak. If they could have the right kind of a teacher, they would receive a mould of character that you, because of your weak points, are unable to give them.

It is your duty to change your course of action. Learn to see and to recognize ability and talent in others besides yourself. For Christ's sake, do not lord it over His heritage, but be an ensample to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has given you this knowledge that you may impart it. Teach to others everything that you know, not in an arbitrary manner, making light of their mistakes and ridiculing their ignorance; but in a kindly spirit, you yourself sitting at the feet of Jesus as a learner. Take young men into your mission home and be their instructor, teaching them as you would teach students in a school.

With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness. Is there anything that you know which you have not received from the Source of your strength? You have had educational advantages. If you had improved your privileges and walked in the light that the Lord has given you, if you had been a diligent worker in the school of Christ, as well as a learner, you would today be a much more efficient laborer than you now are. How glad you should be for the privilege of training men, some of whom would reveal that they have much better balanced minds, much firmer self-control, far greater moral power, than you ever possessed.

Let no one exalt himself, talking of himself, extolling his abilities, displaying his knowledge, and cultivating self-conceit. Let no one seek to tear down the work of others who do not labor according to his standard. The heavenly Teacher gives us the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Christ was never self-confident, bigoted, or self-conceited. He declared, "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." [John 5:19.]

Brother Matteson, will you now become a learner, as well as an instructor, in the school of Christ? Will you daily learn the lessons of meekness and lowliness of heart, the lessons that you must learn if you ever enter the kingdom of heaven? Will you wear Christ's yoke? Will you bear His burdens? I am deeply anxious that you shall be an able workman, a wise general, able to discover and develop talent in others, as a wise teacher should ever do. Will you now regard this as your work?

Your Lord is willing to do great things for you if you will allow Him to work in and through you. But unless you cooperate with Him, He cannot use you to do His work. All your powers, physical, mental, and spiritual, are His. If you weaken or debase any of the faculties or organs that He has given you, you please Satan and sever your connection with God, the Source of your strength. Said Jesus, "Without Me ye can do nothing." [John 15:5.] With all your powers strive most earnestly to co-operate with Him. If He is formed within, the hope of glory, you will through His strength become a workman that needeth not to be ashamed, rightly dividing the word of truth, giving by voice and pen to every man his portion of meat in due season.

Constantly Christ is sending messages to those who listen to His voice, but too often His voice is drowned by our voices. O how my heart yearns to see those in the ministry become men after God's own heart! The gospel minister is God's messenger, bearing a message to men. If God has given to one man superior talents and greater advantages, He has a right to expect that that man will use his gifts, not boastingly, but wisely.

No man has a right to call himself his own. And no man possesses any good thing that he can call his own. Every man, every thing, is the property of the Lord. All that man receives from the bounty of heaven is still the Lord's. Whatever we have that is of value, we should use for the benefit of our fellow-men, in order that they shall become valuable workers. Every energy, every endowment, is a talent that should contribute to God's glory by being used in His service. Our God-given capabilities should not be made to serve selfish ends. We should always be willing to impart, letting others know all that we know; and we should rejoice if they in their work develop an energy and an intelligence superior to that which we possess.

God's gifts are not to be used for the exaltation of self, but are to be put out to the exchangers, so that He shall receive His own with usury. Let not one attempt to secure greatness, happiness, or self-gratification by diverting from their proper use the powers with which he is endowed; for by so doing he dishonors the Giver and fails of fulfilling the purpose for which he was created. All our powers come from God and should be used to His glory. Energy, quick discernment, a good understanding, a fitness

for God's work—all these are talents given not only to fit a man for service, but also to enable him to teach others in those lines in which they may be deficient.

Men need not flatter themselves that they possess brilliant talents and strength of intellect independently of God and that therefore devotion to Him does not necessarily oblige them to employ in His service every iota of their knowledge, every faculty of their being. Men can do this only when they can distinctly show that there are two gods, two creators, and when with fine discrimination they can distinguish between the two givers and the claims of each one.

In all the departments of the Lord's work, every laborer is to help his fellow laborers. The workers are to take no credit to themselves because they have many advantages, nor are they to think that they deserve praise for using in the service of Jesus Christ the talents that He has entrusted to them. They should realize that the nonemployment of their capabilities would lay them under a burden of guilt, making them deserving of the just displeasure and severest judgment of God.

Every true minister of Jesus Christ, every true worker in His cause, will banish from the mind, as impious, every thought of inherent merit. Even the heavenly angels take to themselves no praise. Through the heavenly courts, in one grand chorus, resounds their praise of the Creator, "All things come of Thee, and of Thine own have we given Thee." [1 Chronicles 29:14.] Those who live on this earth should join the heavenly host in ascribing praise and glory to the Creator.

No one has the least cause of boasting. No one has any reason to glorify or exalt self, even when one does his very best. Men often fail of doing their duty. They leave undone a vast amount that a close connection with God would have enabled them to do. Constantly God is laboring to make up man's deficiencies. Even repentance is brought about through the application of grace. The natural heart can feel no need of repentance. The tears that fall from the eyes of man because of sorrow for his sinfulness and because of his sympathy with other sinners, start unbidden. They are as dew from eyes that belong to God. Man's sighs are but indications of the deep feelings in a heart that is God's. The good resolutions made are but the outworking of faculties that are God's. The reformed life is but the better employment of a life that is God's. We should take no credit to ourselves for anything that we may do under the sun. "All things come from Thee," we shall eventually be led to acknowledge to our Creator, "and of Thine own have we given Thee." [Verse 14.]

Faith, too, is the gift of God. Faith is the assent of man's understanding to God's words that binds the heart to God's service. Whose is the understanding, if it be not God's? Whose is the heart, if it be not God's? To have faith is to render to God the intellect, the energy, that we have received from Him; therefore, those who exercise faith do not themselves deserve any credit.

Those who believe so firmly in God that they can trust Him with unlimited confidence, those who by faith can reach beyond the grave and grasp eternity, must pour forth to God the confession, "All things come of Thee, and of Thine own have we given Thee." [Verse 14.]

A great work is to be done in England. As yet this field has hardly been touched. It should not be in the condition in which the Lord has represented it before my mind. The most important work before those who have been sent abroad as missionaries is to combine the forces and strength of all whom then can possibly enlist as helpers. Thus they can make mighty strokes for God. He will do a great work in every part of Europe, if the workers put self out of sight and labor only for His glory.

Some workers are not capable of filling positions that others can fill. Many who might have been able to fill positions of trust have not disciplined themselves, nor have they done what they could from day to day to meet the increasing demands of the present time. Others are able to bear responsibilities and would do so, if they were encouraged and if there were some one who, with patience, kindness, and forbearance, would teach them how to work.

Ministers should show a real earnestness in helping such persons to succeed and should put forth persevering effort to develop talent. The inexperienced are in need of a wise general who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus, wanting in nothing. This is the work which every gospel minister should endeavor to do, but which so many have signally failed of doing.

Many ministers seem to think that talent and ability have been given only to them and that they must do all the work in order to make sure that it is done right. They find fault with everything that they do not originate. They seem to think that knowledge will die with them. A great amount of talent is lost to the cause of God because many ministers, desiring to be first, are willing to lead, but never to follow. They never seem to question but that which goes forth from their hands is perfect; yet they think that they must closely scrutinize and criticize all that any one else does. Men who have varied talents and superior ability will join us in the work of giving the message.

My dear brother, the Lord desires you to obtain decided victories. How does He who has borne so long, so patiently, and so mercifully with your perversities, regard your sharp, criticizing spirit, your lack of patience with those who do not meet your ideas? All of these things God sees. He is a discerner of the thoughts and the intents of the heart. Because the light of truth has shone so clearly upon you, you should have understood more fully than you have the relation that you sustain to your God and to your fellowmen. You should have learned to feel more deeply your helpless, dependent condition and your deep obligation to God, who has done and is still doing everything for you. You should now strive to train and discipline yourself to regard His work as sacred, a work given you as a faithful steward to do in righteousness. Your mind is to be purified, refined, and jealously guarded.

The chief of the apostles has written, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." [1 Corinthians 9:27.] The lines of self-control must be held with a firm hand, lest the natural, carnal mind obtain the ascendancy. If the body is not kept under control, it makes claims that are unreasonable. Yet many who profess to obey the truth are yielding themselves as servants to its imperative, unreasonable requisitions.

All that you know which helps you in any way to be an intelligent workman, you should teach to your fellow workers. If God has entrusted you with unusual gifts, He has done so to enable you to pour back into His storehouse that which He has given you, by imparting your knowledge to others. If you strive to use for the benefit of others that which He has given you, glory and honor will redound to His name.

Now, Brother Matteson, this is a fair representation of your case. You are not right in these matters. You should try to help those who make mistakes, but never should you do this in the self-sufficient, boastful spirit in which you have done it heretofore. You need to learn many more lessons at the foot of the cross of Calvary. The Lord is ever ready and willing to give His children ability to understand and power to obey His requirements. His truth is able to make us wise unto salvation. By believing it and obeying it, we receive grace sufficient to meet the duties and the trials that come to us from day to day.

May the Lord help you, my brother, strengthening and blessing you. May you learn to do His work with unswerving fidelity.

Lt 11, 1884

Smith, Uriah

Healdsburg, California

February 19, 1884

Dear Brother Smith:

I have today mailed you a letter, but information has been received from Battle Creek that the work upon Testimonies is not accepted.

I wish to state some matters, which you can do what you please with. These statements you have heard me make before—that I was shown years ago that we should not delay publishing the important light given me because I could not prepare the matter perfectly. My husband was at times very sick, unable to give me the help that I should have had and that he could have given me had he been in health. On this account, I delayed putting before the people that which has been given me in vision.

But I was shown that I should present before the people in the best manner possible the light received; then as I received greater light, and as I used the talent God had given me, I should have increased ability to use in writing and in speaking. I was to improve everything, as far as possible bringing it to perfection, that it might be accepted by intelligent minds. As far as possible, every defect should be removed from all our publications. As the truth should unfold and become widespread, every care should be exercised to perfect the works published.

I saw in regard to Brother [J. N.] Andrews' History of the Sabbath, that he delayed the work too long. Other erroneous works were taking the field and blocking the way so that minds would be prejudiced by the opposing elements. I saw that thus much would be lost. After the first edition was exhausted, then he could make improvements; but he was seeking too hard to arrive at perfection. This delay was not as God would have it.

Now, Brother Smith, I have been making a careful, critical examination of the work that has been done on the Testimonies, and I see a few things that I think should be corrected in the matter brought before you and others at the General Conference. But as I examine the matter more carefully, I see less and less that is objectionable. Where the language used is not the best, I want it made correct and grammatical, as I believe it should be in every case where it can be without destroying the sense. This work is delayed, which does not please me.

Some things have been brought before me in a dream or vision, I know not which, that lead me to write as I do now, that there was a spirit and influence that controlled the decisions and judgment of the board meetings that was not wholly pure and in harmony with the Spirit of Christ. There were decisions made that would not work out the best results. Unless there was more of Christ and less of the lawyer, less of criticism, grave blunders would be made.

We cannot do our work and make our decisions after the common manner of doing business. All who are connected with the Board should be men of deep religious experience. United with business talent must be the spirit of Jesus Christ, and the tender, pitying, compassionate love of Jesus. All hardness of heart, all firm, set rules and measurements cannot be practiced in these meetings. There is more of self connected with these meetings than there is of the love and compassion and tenderness of Christ. This, God will not, cannot, approve. Unless your ideas are more broad, unless there is a greater foresight, you will work to the disadvantage of the cause in the place of working for its advantage. You will incur loss in the place of gain.

There needs to be an element in these meetings that you have not had. Your decisions were not always as the mind of Christ. Better, far better, err on the side of mercy than on the side of hardness of heart. You need Jesus, more of Jesus in your councils, and less of your own peculiar traits of character. Unless there is a change, you will make some grievous blunders. Feelings too often come in to balance decisions, and there must be a change in this respect. Caution is good, but this may be carried to extremes, and greatly retard the work you would advance. Mercy and the love of God should preside at these meetings in a far greater degree than now. All is not as God would have it. There is too much of self and too little of Jesus.

This matter was presented to me in this way: We were in council in Battle Creek, and we were discussing the matter of the Testimonies and their revision. Prior to this, several cases had come up for decision. There had been sharp criticism, and very abrupt decisions had been made which I could not agree with and told them so.

A stately person I had not noticed at all rose in the room and said, as near as I can remember, the words I have written. He first said as he arose, "Will you please examine critically your motives and your feelings? Will you measure them in the light of God's Word, and see if the base metal of selfishness is not mingled with your decisions and your desire to advance the interest of the cause of God? Feelings have been brought into this room and have balanced your decisions more than sound judgment has. Your judgment is faulty. You must have a closer connection with Christ. Then your councils will be ennobled and bear more clearly the stamp of heaven. Look well to your own spirit."

My mind has been exercised upon the question of the Testimonies that have been revised. We have looked them over more critically. I cannot see the matter as my brethren see it. I think the changes made will improve the book. If our enemies handle it, let them do so. In some little points changes can be made, but I do not coincide with the criticism and sentiments expressed in regard to the work done on the book. I think that your position in some things in reference to the matter may be overwrought. I think that anything that shall go forth will be criticized, twisted, turned, and boggled, but we are to go forward with a clear conscience, doing what we can and leaving the result with God. We must not be long in delaying the work.

Now, my brethren, what do you propose to do? I do not want this work dragging along any longer. I want something done, and done now.

Lt 11a, 1884

Smith, Brother and Sister [Uriah]

Healdsburg, California

February 19, 1884

Dear Brother and Sister Smith:

I thought I would commence this letter at all events, then I shall obtain a better opportunity to finish it. I have been wanting to write you for some time. And I have so much wished [during] this cold winter weather that you were all in California. We have had most lovely weather in January. Dr. Chamberlain and I would take our canes and climb the mountains in St. Helena. As she was sitting upon a rock on the twenty-third of January, with the warm sun shining upon her, with no outward wrappings on, bareheaded, I remarked I would be glad if her friends in Battle Creek could see her in the warm sunshine on the hillside. It was like a June day in the East.

I received much benefit in my three weeks' visit in St. Helena. I would write until weary and then go out and walk and climb the mountains. The scenery is most lovely, exceeding any picture of loveliness I have ever seen. Brother Smith's artist's eye would take in the scenery and enjoy its beauty, if possible, more than myself.

I feel like expressing my feelings right here. I do wish someone would come in to take charge of the Review and Herald and let you go free. I believe you could do great good in the field—now, at this very time—in giving your clear and powerful discourses on [the] United States in Prophecy. I wish your entire family were located here in California. Can you not work to that point, that not another severe winter like the present shall be spent in the East?

I am happy to report I am in excellent health. I have proscribed all meat, all butter. None appears on my table. My head is clearer, my strength firmer and my conscience more free, for I know I am following the

light which God has given us. I write from fifteen to twenty pages each day. It is now eleven o'clock and I have written fourteen pages of manuscript for Volume Four and seven pages of letters to different ones besides this. I feel continually grateful to God for His merciful kindness. I will not allow one feeling of ingratitude to be harbored. When I think how weak and feeble I was when I started on my eastern journey, and how the Lord sustained me and blessed me, and returned me back in safety, my heart is filled to overflowing with His great love.

We have, Sister Harriet, everything to be thankful for, that Jesus is our Advocate and that He pleads in our behalf. As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, thinking of the important things to take place. Three hours' sleep, and sometimes five is the most I get. My mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must, and not delay

Great things are before us, and we want to call the people from their indifference, to get ready for that day. Things that are eternal crowd upon my vision day and night. The things that are temporal fade from my sight. We are not now to cast away our confidence, but to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and He will help us to the end. We will look to the monumental pillars, reminders of what the Lord hath done for us, to comfort and to save us from the hand of the destroyer.

We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain He has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and strengthen ourselves for all that is before us through the remainder of our pilgrimage. We can but look onward to new perplexities in the coming conflict, but we may well look on what is past as well as what is to come, and say, "Hitherto hath the Lord helped us." [1 Samuel 7:12.] "As thy days, so shall thy strength be." [Deuteronomy 33:25.] The trial will not exceed the strength which shall be given us to bear it.

Then let us take up our work just where we find it, without one word of repining, imagining nothing can come, but that strength will come proportionate to the trial. Our children are in the hands of God. Our faith must awaken to grasp the promises and we not repine, we not be mournful, for then we dishonor God. We must encourage a cheerful, hopeful frame of mind. Our present peace must not be disturbed by anticipated trials, for God will never leave nor forsake one soul who trusts in Him. God is better unto us than our fears. If we would encourage a diligent remembrance and recital of our mercies, counting up instances in which God has wrought for us, has been better to us than our fears, in which He has interposed His power and His grace when sorely perplexed, sustained us when falling, comforted us when sorrowing, we would see that it is unbelief to distrust God or be filled with anxiety. Let mercies be remembered and enjoyed daily. We must live by faith daily.

I do not know what called out these remarks, only the thought that many will look away from present duties, present comfort and blessings, and be borrowing trouble in regard to the future crisis. This will be making a time of trouble beforehand, and we will receive no grace for any such anticipated troubles. Rejoice in God always. Today praise God for His grace, and continue to praise Him every day. When the scene of sore conflict comes, we have learned the lesson of holy confidence, of blessed trust, and we place our hands in the hands of Christ, our feet on the Rock of Ages, and we are secure from storm, from tempest. We are to wait on our Lord; Jesus will be an ever-present help in every time of need. We may be glad in the Lord. We may show forth the praises of Him who hath called us out of darkness into His marvelous light. My meditation of Him shall be sweet—of Him to whom I have committed the keeping of my soul.

I was much pleased to read just at this time the piece in [the] Review upon diet. It came in just the right time for me, for I am laboring on this point and needed just what is there published.

Well, this must go to the mail. When you can find time, write me, both of you. I will be very glad to hear from you. Love to Anna. May the Lord give her a precious experience in His service, and may the younger children learn in the school of Christ to be children of Jesus Christ, is my sincere desire and prayer.

In much love.

Were Sister Ings' red stockings sent with the things she sent for? If not, will you send them by mail? She wants them.

Lt 12, 1884

Brownsberger, Brother and Sister [Sidney]

Healdsburg, California

1884

Dear Brother and Sister Brownsberger:

You invite me to visit you at Brother Fred Harmon's. I do not say I will not come, but I should do injustice to myself and to you should I come and converse with you both as [I] have done several times. A plain statement it is my duty to make to you.

You ask me serious questions which must not be answered by me in any careless way, for much is involved in these questions and, in order to answer you with due thought and intelligence, I must not be constantly interrupted by your playing with your children. Have you not thought, my sister, you are not doing justice to yourself and [not] showing due respect and courtesy to me, your guest?

Your daughter Daisy is a very promising child. She attracts notice and praise and flattery from others, and all praise her for her smartness; but be very careful that you do not administer to her vanity. When you have guests, you can say to your children, "Now I wish to visit with my friends and you must amuse yourselves." Daisy is [4 (?)] years old, a very nice little girl, and her perceptions are large. She will form habits rapidly. You can, when you have special visiting to do with your friends, say that she must not disturb you by putting in her little sharp voice to distract your mind, and you lose all the benefit it is your privilege to have. It will be just as you shall manage the matter. You held the lines and a little whip and [were] carrying on an imaginary driving [of] a horse. Your voice [was] heard in directing and et cetera, then her voice was constantly interspersed in the conversation and a laugh. It was a mixing of the common and sacred in such a way that it was a most painful interview to me, for you could not possibly have been able to get clear ideas of what I was trying to say to you and could not be a reliable one to communicate that which was said.

You will not educate your children to respect those who are older and those who are laborers together with God. [You] yourselves have been exacting teachers. You have needed caution in regard to being so severe if all respect and due attention were not given to your words of instruction. You have a little school in your own family, and you need to move as parents wisely. If you consider that every expressed wish of your little ones must be gratified, you will make them selfish, and their wishes will multiply and be predominating. In visiting our people in other places, the education you give your children will make them an annoyance. I advise you now to leave them at home, for it is evident they are placed on exhibition as prodigies of smartness, and the good you might accomplish as laborers together with God in families you visit is not done.

It is not pleasant to you [to] be separated from your children and let others have a care for them. But I learned in our labors [that] the formation of the right character [in] my children required this. The

continual changing brought the children to notice and to the hearing of remarks calculating to indulgence, and praising and petting brought into their education a love of self and the idea that they were to be administered to as the all-important part of the program.

I would advise you, as missionaries doing a work for God, have your little ones under as good care and discipline as possible. It is not in any way perfect. It would be far more so than the advantages you can give them under all circumstances.

We would not sever youth and old age, and I love to have children in the room where I am, if they do not fill the whole room and are the all-pervading element in the room. It is proper to teach the little ones that there are times when they must not command your whole time and resources to amuse them. You need not make a long recitation of the matter to the children, but act as opportunities present themselves. Tell them you must not be interrupted, for you wish to hear and to talk now.

The character of the child must be formed so as not to consider your children in this world to carry through without restrain their own desires. They are to be educated as [to] what is proper and right. Hannah gave to the Lord her son and separated him from her as soon as he was weaned, and [she] brought a little coat to the lad every year. How many tears and prayers mingled in the stitches put in that little coat. Was it not a sacrifice for her to be deprived of the care of her loved one? With what pride she would have cherished the child given her of God, but she gave this child to the Lord to serve Him, and how grateful and joyous her heart that the Lord accepted the offering and evidenced that He regarded the mother's gift as a fragrant savor offered to God.

Brother and Sister Brownsberger, will you please consider these things? I am willing to give you any counsel that is in my power through the grace given me of God, but I am not willing to accede to your oft-repeated requests for a good long talk when your time is largely occupied in playing with and amusing your child.

Our work now is a very solemn, earnest work. We cannot evade it. There is the greatest necessity of education in more lines than one. The one great need with you both is to feel that you must be under [the] supervision [of] God. You are His property. Your children are His property to be trained as younger members of the Lord's family, not to consider themselves to be especially indulged in any whim and denied nothing. Were you an observer of the same plan of discipline you see others pursuing in managing their children, you would criticize them severely.

And again, [do] not indulge yourselves in sitting at the table spread with a large variety of food and because you enjoy these things, eat them before your children, and say, "No, you cannot have this. You cannot have that, it will hurt you," while you eat largely of the very things you forbid them to touch. Your discipline in this line needs the reformation and the principle of practice.

It is cruelty to sit down yourself to the third meal, and take satisfaction in talking and enjoying yourselves while you have your children sit by and eat nothing, representing the excellent discipline your children are under—to let them watch your eating and not rebel against your authority. They do rebel. They are young now, but you continue this kind of discipline and you will spoil your authority.

Then again, you seem to fear when your children are at the table, that they will not eat enough, and urge them to eat and to drink. You need not have the slightest concern and show the anxiety you have manifested lest they should not eat sufficiently. Their little stomachs are small and cannot hold a large amount. Better far let them have three meals than two for this reason. You let them have a large amount of food at one meal. The foundation is being laid for distention of the stomach, which results in dyspepsia.

To eat and to drink that which is not agreeable to them is not wisdom. Again, be sure and set before them the very food you desire they shall eat. That which is of a healthful quality of food for them is

healthful for you, but the quantity of even healthful food should be carefully studied, [so as] not to introduce into the stomach too large a quantity at one meal. We must ourselves be temperate in all things if we would give the proper lessons to our children. When they are older, any inconsideration on your part is marked.

But I am sure, from the light given me of God, the less excitement there is brought into childhood's life and experience, the better for the children. The custom of having little children attend morning religious services is not wisdom. The breath of the company assembled is [not] free of disease. The kissing of children should be strictly forbidden, for disease is communicated in this way. I have had these cautions given to me again and again. Their attending meetings very young, the confinement, breathing impure air exhaled from the lungs and bodies, is a tax to them and produces a hatred of the meetings in time. I decided to leave my children at home, under a wise instructor, for their present and future good. [I did] not compel them to travel to see many people and be brought to the notice of people, for all feel that they must give attention to little children, and they learn to love to be noticed, praised, and petted.

Lt 13, 1884

Butler, George I.

Healdsburg, California

January 2, 1884

Dear Brother Butler:

I received a letter yesterday from Sister Addie Bowen stating that Sister Whitney's health was failing, and they desired her or Sister Philips to come with you to Switzerland.

Now, as my advise has been asked, I do not feel free to remain silent. I do not feel that the move would be in God's order. Sister Bowen and Sister Philips have important branches of the work. It has taken quite a lengthy experience to fit them to do the work they are now engaged in. Brother Buel Whitney's absence is keenly felt, and to remove Sister Bowen does not to me seem to be in the order of God. The same in regard to Sister Philips. I think both these Sisters should not be removed from their station or position of trust.

I know from what the Lord has shown me that there is quite a number of excellent girls, working girls in Europe, who cannot keep the Sabbath and work with unbelievers. Why not bring in and set to work some one or more of these girls? Why take away one or two who are doing acceptable work in the cause? If some girl must go let it be someone not filling important positions of trust. I cannot, with my present light, advise either of these to go. It is not as if there were no one from America there. There are Sister Martha Andrews, Mother Andrews, Edith Andrews; these, with the help that can be secured in England or Switzerland will supply them.

Even if Sister Whitney is sick, with needed help, this is how the matter looks to me. I do not feel that the cause of God should suffer for the gratification of peculiar preferences or notions. I would not tear away one from the work of God to supply any lack of mine or through any selfish feelings of my own. The enemy is watching every opportunity to hinder the work in any department, and we must be prepared to not let the work suffer for any reason. I can see no need of Sister Whitney's calling for help from America. I know those who are sick should be tenderly cared for, but we must not carry our sympathies too far and lead us to extremes in these things. Will you carefully and prayerfully consider this matter and work to the point with an eye single to the glory of God? I see no special duty for these, either of them, to go, unless Brother [B. L.] Whitney needs some one to help him in the work. If this is the case, would not one in Europe who could translate, help him more than one from [America]?

All these things require prayerful consideration. We must not be too slow in our deliberations; while at the same time, we must not move impulsively, and in so doing, throw the work out of gear and perhaps introduce new, raw hands to do a work that they have not experience in. Let us consider all of these things with a single eye to the glory of God. We want to move just as God would have us. And we want His counsel and His presence in all our movements. I feel deeply our great need of workers, whichever way I may turn.

I know that a constant, wily foe is on our track, and he will improve every advantage we may give him to do his work of hindering, blocking the wheels, and tearing down.

If you see good reasons that Addie Bowen should go, I will not say anything to hinder it. You may see reasons that I do not.

I will write no more on this point now. I am very much engaged in completing an article in regard to South Lancaster and Nehemiah.

I took cold on my journey and have been suffering with congestion of the lungs. It comes on about midnight. My lungs are very sore. They hurt me at every breath, but I am not discouraged.

Brother and Sister Butler, I wish you a happy New Year. I wish Willie and Hiland a happy New Year. May you, my dear boys, at the commencement of this year, feel indeed that you are sons of God, adopted into the royal family, children of the heavenly King. Jesus loves you and will bless you if you will be obedient. It is well for you at the commencement of the year to examine closely the history of the year past. What advancement have you made? What portion of your character is defective? Wherein are you weakest? To what extent are you able to bear burdens, to deny self, to take up your God-given responsibilities and go forward with manly courage and help these upon whom you lean and who may lean upon you? Take time to review the life calmly, critically. Self-cultivation by direct effort will be of the highest value to you. You may master difficulties. You may become strong in purpose and in principle like Joseph and like Daniel. May your character be like theirs, you cultivating a lofty, noble purpose. Let not the ruling power of your heart be vanity, pride, and love of approbation, but let it be to be good and do good.

The love of Jesus in the soul will be seen in the life in properly discharging your duty in this life, which will give you a fitness for the future life. Your power for usefulness, you can scarcely grasp. If you are seeking earnestly to establish a character which Jesus shall approve, you will be doing good to others. All your plans will probably fail unless you are sustained by motives higher than any which can be drawn from earth. To do and to suffer for Christ's sake softens every trial, sanctifies every pursuit, and gives peace and rest in Jesus Christ. Cultivate simplicity in Jesus and that piety which springs from faith in Jesus.

And again I wish you a happy New Year.

Lt 14, 1884

Newton, Brother and Sister

Crystal Springs, St. Helena, California

January 18, 1884

Dear Brother and Sister Newton:

I wish to present before you the case of your sister, Sister Golden. She is poor and has an invalid daughter dependent upon her. She has worked altogether too hard for her own and her sick one's support. She can no longer work to earn means. She is supported partly by the church and partly by the town. I now ask you to be at least as kind to your own sister as are those to whom she can claim no relationship.

Brother Newton, it is a duty resting upon you as a man, and doubly so as a Christian, to support your sister in her poverty. Let not the books of heaven show a neglect on your part to do your duty. I know that departure from God has a tendency to make the heart very unimpressible. I am sorry, very sorry, that Sister Newton, whom I have loved, has let the love of the world, love of self, selfishness, make her heart as hard as a stone; but, my brother, this does not make it necessary for you to be the same—to neglect your own flesh and blood and transgress the law of God. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all the mind; and thy neighbor as thyself.” Luke 10:27. Here is one nearer than your neighbor, one who has claims upon you. Are you doing your duty to your sister? Remember that the books of heaven will show your neglect.

I am now taking care of my husband’s sister. She lives in a house which I bought for her in Battle Creek at a cost of one thousand dollars. She occupies a part of the house; the other part is rented for one dollar per week, which she receives toward her support. I pay the taxes. I have my own sister who is sick and helpless. I send her about ten dollars every month to help her in her affliction.

My brother, you and your wife have everything comfortable; do not forget the poor and needy. Do not awaken the wrath of God against you to deprive you of health and of property because you shut up your bowels of compassion against your own relatives. You can do, and ought to do, something every month for your sister. If you will, you can send her means and never miss it. If Sister Newton feels no burden in this direction, she ought not hinder you from doing your duty.

Sister Golden owes me one hundred and fifty dollars on her place besides the interest for several years. I now need this money. If you will settle the bill, I will give her the interest.

I have supported one or two families besides my own for several years and think it my duty. We are commanded to be compassionate unto all, but especially to them that are of the household of faith. I have written an article for our papers concerning this subject. Read it carefully and thoroughly, and then see if, in the light of the law of God you can plead guiltless. See Deuteronomy 15:7-11.

Will you take your Bible, Sister Newton, and search out carefully the texts bearing upon this subject? The Lord has shown me that you were far separated from Him. Love of the world has eaten out the love of Christ and the love of the truth. You might now have been a woman of great usefulness, a co-laborer with Christ, a blessing to His cause, but the plague spot of ambition, self-indulgence, and pride has brought hardness of heart and blindness of mind. I greatly fear that your eyes will never be enlightened.

Oh, I am sorry. I am sorry that Satan has used you as his agent to take a course which has proven the ruin of your children and which will prove the ruin of your husband, unless he shall break loose from the world and make a determined effort to be true to the claims of God.

Brother Newton, love God above wife or children or property, and serve Him with your undivided affection. The question is, Will you obey God? Will you be earnest and sincere in your profession of faith, or will you be like the fruitless branch, dry and sapless, to be cut off as worthless?

Oh, how much the young need help from those older in experience, older in years! But they are led astray by the thousand arts of Satan which he has employed to make the way to destruction easy and inviting. It has been, and still, is the study of thousands from generation to generation to increase the attractions of the broad road and to allure multitudes to walk therein. Satan laid the road and ever since it was cast up, he has been employing his own powers, and all who would lend him their services, to win others from the path of holiness and truth. He employs every talent that he can control to make the way to hell more attractive.

Luther’s abilities, used for God, would have brought many souls from darkness to light. He would today have been one of God’s workman to minister to others; but the enemy of righteousness cast his snares about the mother, divorced her from God, and linked her to his side to work for him. In this work Satan

has exulted. Oh, how much one strong, firm, unconsecrated woman can do on the wrong side! Pride, unsanctified reason, riches, power, genius, and pleasing address are enlisted in the work of making the broad road seem the way to life.

God help you, Brother Newton, not to make shipwreck of faith. If you continue to pursue the course you have taken, you will go farther and farther into darkness, as your wife has done, and will set darkness for light and light for darkness. You will have the same carnal security, the same iron determination to follow your own judgment at the risk of losing eternal riches.

God meant that your family should be blended into one symmetrical crown of beauty, to be His chosen, His beloved. But the temptation came in the form of worldly ambition. A choice made in the wrong direction has set them in different paths. From slight beginnings they have gone to great extremes, until the gulf which separates them from God and the truth seems almost impassable. The first step taken in the wrong direction might have been prevented by the mother. But the world was her idol, the god she has worshiped with a determined zeal that shows the fascinating power of Satan. How many hundreds of souls might now have been wholly on the Lord's side had not mothers blocked the way with their unconsecrated lives, their worldly ambition!

It seemed to Eve a small matter to pluck of the forbidden tree; the fruit was pleasant to the eye and to the taste and seemed desirable to make one wise. But what terrible results! It was not a small matter to thus forfeit her allegiance to God. It opened the flood gates of woe to our world. Oh, the amount of evil which will come from one false step! Not to the earth must our eyes be fixed, but upward to heaven. We must pass through dangers and difficulties, making advances at every step, gaining victories in every conflict, rising still higher and higher; the air becomes purer as the soul is brought nearer to heaven. The earth holds no attractions now. The heavenly landscape opens with clearness and beauty. The Christian sees the crown, the white robe, the harp, the palm branch of victory; immortality is within his reach. Now the earth sinks out of sight.

Let no one trifle with conscience as Sister Newton has done. God's Spirit still strives with her; but I fear that conscience is too much blunted to feel the influence of the Spirit. If we lose everything else, we should keep conscience pure and sensitive. When asked to go where there is the least danger of offending God, doing that which you cannot do with a pure conscience, do not fear or hesitate. Look the tempter firmly in the face and say, No; I will not imperil my soul for any worldly attraction. I love and fear God. I will not venture to dishonor or disobey Him for the riches of the world or the love and favor of a host of worldly relatives. I love Jesus who died for me. He has bought me.

I am the purchase of His blood. I will be true to His claims, and my example shall never be an excuse for any to turn from the straight path of duty. I will not be the servant of Satan and of sin. My life shall be such as to leave a bright track heavenward.

A single word for God, a firm, silent resistance even, would save not only your souls, but hundreds of others.

Brother Newton, you are asleep when you should be watching. The bewitching power of Satan has held you and led you into temptation. How many are misled by the demons of darkness when they are not watching unto prayer. The spirit of worldliness and love of gain have perverted your senses. You have none too much time to make earnest efforts for eternal life.

I would plead with your wife, but this is useless. No words from my lips or from my pen will break through the crust of worldliness and unsanctified worldly policy. God's power may reach her and tear off from her the garments of self-righteousness and bring her to the feet of Jesus. But God alone can do this.

The time has come when every soul must stand or fall according to his own merits. A few righteous acts, a few good impulses, may be presented to the mind as evidences of righteousness, but God requires the whole heart. He will accept no divided affections. The whole being must be given to Him, or He will not receive the offering.

We must now be learning the lessons of faith if we would stand in that time of trouble which is coming upon all the world to try them who dwell upon the face of the earth. We must have the courage of heroes and the faith of martyrs.

Do not turn away from the instructions and admonitions of God's servants who spoke as they were moved by the Holy Ghost. Do not look for guidance to men or women whose wisdom is of the world, whose skill and adaptability is for worldly advantage, for these will soon feel the horrors of despair which will find no relief, no comfort, no hope. They forsook the plain path of duty, of trust in God, of prayer, faith, and humble obedience.

Brother Newton, come out wholly on the Lord's side and do your work for time and for eternity. Move now, before it is too late. Sell off part of your farm. Sell that ye have and give alms. Provide yourselves bags that wax not old, a treasure in the heavens. I will make this appeal to you for Christ's sake.

Lt 15, 1884

Rue, Brother and Sister

Healdsburg, California

January 20, 1884

Dear Brother and Sister Rue:

I am much troubled in regard to you both because there is serious danger of misconceived opinions that will lead to great unhappiness. You are both at fault. You need to cultivate love for each other. Brother Rue, you are too closely bound up in yourself. Those little attentions that a woman prizes, it is not natural for you to give.

Your mother sees nought but perfection in you and will be much inclined to be sharp and critical of your wife, and be strict to mark any want of devotion and attention from her to you. But she will not, in her selfish love, be as ready to see those things that need to be corrected in your own course of action.

Your wife's taste and inclinations, her education and training, are different from Brother Rue's. She has inclinations and preferences of her own. Although she should be ready to yield them to the husband, he should, in turn, yield his preferences to her. There should be a constant effort to be of one mind and of one soul.

Brother Rue, give your wife words of tenderness and love. Do not be exacting. You speak and act at times in an unreasonable manner calculated to wean the affections of your wife from you. You cannot, either of you, put down the will of the other by firmness or unkindness. All this had better be avoided. The wife appreciates sympathy and love expressed, love demonstrated. Self-will will not bring to you the firm affections of your wife.

You each have a tendency to love yourselves. Hulda has a wealth of affection but it is difficult for this affection to live in an uncongenial atmosphere. It is in your power, Brother Rue, to change the atmosphere. Hereditary traits of selfishness may overbear other excellent qualities and therefore should be watched and corrected.

This is not the work of a moment but that of a whole lifetime. The selfishness of one or both will show itself. It may be in small matters which are a grief to the other—but this close relationship with each other should make them mutually forbearing toward each other. Love will die a natural death unless it is cultivated. It is not a small matter for two minds to be brought into such close relationship with each

other by the most sacred vows. You both claim to be Christians. You are then to be governed by religious principles in all your conduct toward each other.

Brother Rue, you are too cold and reserved in your affections. If you want to keep the love of your wife alive for you, you must keep your love, both by expression and deeds, alive for her, else you will drift apart in your sympathies and in your tastes and habits. You need to think less of yourself and appreciate your wife, who has superior qualities but is not free from vanity and self-love. You are bound to each other, and your two dear children strengthen and treble the bands that unite you together.

How few realize these responsibilities of so weighty a character. Put religion into your life. Live it daily. Breathe in the atmosphere of unselfish love for the sake of your little ones.

Be earnestly mild, kindly courteous to each other; diligently perform your everyday duties as in the sight of God. You will then love each other and you will be forgetful of self in seeking to make each other happy.

Let not your mother exalt your virtues. Let not yourself think that there is nothing for you in the way of reform. You have habits to correct you have changes to make to bring pleasantness, praise of your wife, into your daily life and exalt her virtues, and not in any way cultivate a cold, harsh, unloveable spirit. Shun the evil of self-love. There is no way of retaining the love of God and the love of your wife except by ceasing to make yourself a center. Deny yourself. Cultivate pleasantness. Act from high and holy motives. You two will certainly drift apart unless you change your course of action towards each other and have deference and respect for one another.

Seek to be heavenly minded, to be pure, circumspect. Brother Rue, you need more warmth of love. May the Lord bind your hearts together in the sacred bonds of His holy love. If you love God supremely, you will love each other. You will in thoughts, words, and actions show respect and love for each other and express it. And let no one have the least influence over you to dim or to chill this love of heavenly origin. You must be at agreement. "If two of you agree on earth as touching anything that they shall ask, it shall be done of my heavenly Father." [Matthew 18:19.] Precious promise!

Your children, you are to guide in the path of righteousness. You are to correct them if they are wrong and help them with unselfish interest to overcome, yourselves appreciating the words of Jesus, "Blessed are the pure in heart for they shall see God." [Matthew 5:8.] Sin hath no dominion over the pure in heart. They have laid aside every weight and the sin which doth so easily beset them. They love God with all the heart. I will not write further to you now, but I entreat of you to make yourselves a necessity to each other. If you would be happy, bind your hearts together by the silken cords of love, and the Lord will bless you.

Brother Rue, you need encouragement to love your wife, to cherish her. Unless you shall be less selfish and more tender and affectionate, your wife, who is naturally affectionate, will be constantly in danger of seeking that love and appreciation that you do not give her. If you want to quench out of her heart the last spark of love, then be cold and silent. Give her no words of praise. Just let your heart be open to tenderness, to love; this will be no sign of weakness. If your mother should be less critical, if you should be less critical and praise more, it will be for the happiness of you all.

You have been made aware of your wife's danger. Help her to overcome all that has bewildered her senses and perverted her ideas. I know that you need more tender love in order to save your wife from imperiling her soul. The wife should cultivate devotion to her husband, and the husband should cultivate devotion to his wife, both acting your part nobly. Will you be faithful to the holy trust you have taken upon yourselves, and will you bring in all that fine grain of gentleness and protecting love that a woman's heart requires?

Will you cherish her happiness as a sacred jewel? “Believeth all things, hopeth all things, beareth all things.” [1 Corinthians 13:7.] Help her study how you can help her to build up herself in her God-given womanhood. Encourage her confiding love. Be all and all to each other. Give endearing attentions to each other. Speak no sharp, cold, unsympathizing words that sting like an arrow.

God wants you both to make improvements. You are both under the most solemn obligations to take a sacred interest in each other and make personal sacrifices for each other. You must love as Christ loved His church when He gave Himself for it. This love implies the utmost gentleness in all your associations. One may be faithful and true to the marriage vows, and yet each love—and he may have love—and fail to express affection in words and deeds. Such cannot satisfy the heart of a loving woman. Let there be no display of fretfulness or impatience under any circumstances. Let the sweetness of Christ into the life and practice love.

I leave these words with you, for I love and respect you both. Make your life fragrant with good works. Let there be calm deliberation in the control and government of your children. Decide that no one shall in the least manner interfere in this solemn, sacred responsibility. Never repulse your wife’s affections. Never allow yourself to seem cold and unimpressible when she would be affectionate. And may the dear Jesus make your path very plain is my most earnest desire.

Lt 16, 1884

St. John, Brother

Healdsburg, California

March 26, 1884

Dear Brother St. John:

I received your letter in reference to the doctor and his wife. I will take with you the responsibility of encouraging their coming to this coast. Their wages are very moderate, and this is an object with the institution now. Your plans to have them go to the sanitarium awhile are good. But again, I think the sooner they come, the better it will be for our institution here. I have no time to write more now.

Lt 17, 1884

Hemstreet, Brother and Sister

Oakland, California

April 29, 1884

Dear Brother and Sister Hemstreet:

I wanted to see you both together before I left Healdsburg, but I was too weak to have the conversation with you [that] I knew it was my duty to have when I was able.

I have not felt that you have dealt as you should with me. The condition of my place when you left it was very bad, and my heart was sick at the sight of things. You were your own servant. You had no one to say to you to do this or do that. You did just as you pleased. Those who, from time to time, were at my place stated to me that you were not the man for the place, for you left everything in a very slack, loose way. You frequently lay in bed until seven and frequently eight in the morning and your time was not well put in. But I determined to have no words or feelings over the matter. You cut down some trees and you used the wood yourself, but that time was charged to me.

Now when I look to see how much you accomplished for the rent (\$15.00 per month) after I ceased to pay your wages, I see but very little you have done. I should not have said you must move from the place, for I felt sympathy and pity for you. [But] when you proposed to move yourself, I was relieved of a great load. I had no hope of selling the place while you were on it. I shall never feel that you have done

faithful work and put in your time as faithfully as you would if hired to do a day's work now for strangers.

I should not mention this but for your own good. You recommended yourself highly as one who would know how to take care and keep up a place, but you did not do it. I feel that I have paid you more money for your work than your labor was worth. Why I write to you now is that I feel sad over these things, because I know that unless you shall be more thorough, more faithful to others than you have been to me you will injure your own soul. There is nothing in the religion of Jesus Christ that will warrant or excuse the least unfaithfulness in a workman and that will excuse slackness and carelessness and untidiness. You have not done by me that which you promised to do. I have had just about as much care and worryment over that place—yes, more than if you had not been on it. When I think of the money I laid out on that place for labor put on it, for the same amount of money that I paid you, much more should have been accomplished. I cannot see anything that I have failed in my duty to you, unless it was to talk to you faithfully in regard to slack habits. It is not right. It is not as God would have it. You will have to correct these slack, untidy, uncleanly habits, or you will not have the favor of God.

Time is money. If you do not make a good use of your time, if you are not in the habit of getting up early and being at your business in the morning you lose hours that might be spent in a profitable manner. You may reckon up how much time is lost in bed or in some easy, careless way through the day—perhaps nothing less than two to four hours a day. If you were working for yourself these hours reckoned up by the weeks and months and years [would be] a great loss.

You can ill afford it. If working for me, or any one, it is no less so. If you have done no better for others than you have for me you have made them suffer loss. Such things I cannot feel are right.

I am convinced that had you been diligent, not slothful in business, you would not today be without a home. You have managed badly for yourself. You may have managed as well for me as you have done for yourself but the loss you have sustained in your easy, careless neglect in the little things, as well as the larger matters, has left you at your age without a home, with a large family of children.

Now, I feel deep pity for you, and I do not feel clear before God unless I tell you frankly you are not right. Your management is not right. You need to correct your habits and use wisely your time if you expect the approval of God and [to] hear at last the “well done, good and faithful servant.” [Matthew 25:23.] Will you please look carefully and prayerfully over this matter? Your habits have so long been slack and careless and negligent, you do not see and sense it yourselves, but God is not pleased with you in these things. I cannot longer hold my peace. If you are as unfaithful in the service of God as you have been in temporal things, I fear you will be weighed in the balance and found wanting. You are kind-hearted and have had some burdens to bear that you should not have taken on because you were unable but this will not excuse the defects that must be corrected. One hundred dollars I have had to expend on my house, inside and out to put it in a presentable condition, as good as when you went into the house. We left the house clean. Things inside and out were in a far better condition when you went on the place than when you left it. This is not as it should be. I do not feel satisfied.

You made a plain statement in regard to your horse that it was worth \$90.00. This was considered, by those who saw it, a larger price by ten or twenty dollars than you could sell the horse for when the horse was, for no fault of mine, injured on my hands. I told you you should not lose anything by the horse. I asked you the value of the horse. If you had said eighty dollars I should have felt that it was right. When you said \$100.00, I felt that that was not right, that there was in you a spirit to take advantage of the circumstances because you could do this. This I did not think was fair dealing, but I have become used to just such things among my brethren. They seem to think that Sister White has means and it is right to make all out of her they can. I have borne it, but I think you have not any reason to feel that you have had a hard chance. If you have you have, only yourselves to blame. I was not to

blame for your sickness in your family, which made it hard for you. God has not bound upon you these heavy burdens. You have taken this burden upon yourselves.

When at Healdsburg camp meeting, I remembered some things but could not gather them [as] clearly as I wished to before the engagement was entered into in regard to my place. I was told that you had managed such places, knew just what should be done, but I felt not clear. Willie thought that it must be [that] you would be just the man for the place for you were highly recommended. Still I did not want to leave my house, [which] I had just cleaned and at considerable cost placed in a wholesome condition again, misused as it had been. But while the meetings in the winter were held at Healdsburg, then the matter was all clear before me—your past, your present state. I could not see that anything could be done to better things and I let them go—but feeling that when a favorable opportunity presented I would lay these things before you.

You have a work to do for yourselves or you will be made to suffer more keenly than you have done the consequences of your own course of action. When these things came vividly to my mind last winter, I felt glad that it was not an unbeliever whose place you had rented for I could bear it better than others.

I was shown that you have not felt that it was a part of your religion to be economical of time, to plan your work wisely and to make your time tell to the best account. When you had things, you did not manifest zeal and diligence to take care of these things you did have. Self-indulgence and an easy, careless neglect have lost for you property which today might be yours if you had worked and used the intelligence God has given you.

There is a careless abandonment of temporal things that is against you. Temporal concerns are a cross to some who are religiously inclined, but Christianity was never designed to encourage idleness or any neglect. While we are still in the world, although not of it, we are to be “not slothful in business, fervent in spirit, serving the Lord.” [Romans 12:11.] The great question for you to settle is how you may [serve the Lord].

I told you when you went on the place you must not let your cattle into where my trees were planted but this you did, with the assurance to me that it would do no harm, [that] the cattle would not hurt anything.

You stated the children would watch them. I knew that this was doing me a wrong. You ought not to have done thus to your own property. It is a careless, easy, thoughtless neglect of my property. There are many trees injured in my orchard. Every tree is money to me. But it is just such things that have taken money out of your pocket. It is just such things that were done by my tenant before that worked me out of an orchard that might have been bearing now and in good order. I consider, and I think every one who is acquainted with the matter will consider the same, that you have not done justice by me in the care of my place.

I would have just as freely offered you \$30.00 a month or more as [J. A.] Burgess if I had any courage you would keep things up, but your time that I had paid you for, you had not well put in, and I do not feel that you have done me justice. These things God sees, and they are registered in the books of heaven.

Another matter: your calf was offered for \$20.00. Your neighbors said \$15.00 was all that it was worth. I saw the calf about the premises. The neighbors said you ought to take it away. I offered you just \$5.00 more than I considered that calf was worth because it was wanted to the place and you were a poor man. But I hear that you now have come up \$5. All right! If you can get the \$25.00, I shall be glad to have you, but this manner of dealing does not carry a right appearance. It has seemed to me that you thought I could command money readily and in our deal you would get all that you could possibly get. I do not enjoy this appearance very much but I will not have unkind feelings and I open these matters before you that you may see and understand the matter. I do not want the calf. I do not want the cow. I

do not want the horse, only must take it and shall pay you all you ask if it is \$100.00. And then the responsibility will rest upon you. I thought, from some remarks made by Bro. Waggoner that you thought I did not pay you enough for your cow. I paid you all I thought the cow was worth and, I think, just \$10.00 more than it was worth. And I have had only one mind about the matter from the first. If you have thought I have taken advantage of you in any particular, I will restore to you four-fold.

When you made the remarks you did in regard to removing the dressing from the farm, with the remarks that it was all you had taken off from the farm, I was convinced you regarded the whole thing in the light as though you were doing me a favor, when I have felt for a whole year burdened and distressed that you were doing me a positive injury every week you remained on the place.

Everything about the place looked as if things were going to loose ends and had a run-down condition. I do not want to take one penny's worth of advantage of you, [and] I want you to deal only fairly and squarely with me. As it is, I have thought it wisdom that we should have no deal with one another. I decided not to do this. This will close a door of temptation to you.

Lt 18, 1884

Hemstreet, Brother and Sister

Oakland, California

April 30, 1884

Dear Brother and Sister Hemstreet:

When I saw you at the Healdsburg camp meeting I remembered your countenances and that your case had been presented before me with the cases of many others who were unfortunate because of their lack of management. At the very time when you should be diligently attending to your business, you neglected it. And losses occurred that need not to have been if there had been thoughtful care to save, to plan, and to manage to place your family where they would not suffer for the comforts or necessities of life. It was unwise stewardship that has left your family without a home. God did not want it thus, but He did not work a miracle to counteract your own mismanagement. God has not been pleased with you increasing your family as you have done, with no better prospect to support them, to educate them, and to give them the advantages they ought to have.

The wife and mother has not had the advantages she should have had. She has had a hard time, and she has weaknesses and infirmities brought upon her by this that might have had been avoided with due consideration.

You should regulate your business so as to not let it come in between your soul and your duty to God, that you may maintain the purity of your faith and Christian character, while all temporal interests are held in subjection to the higher claims of the gospel. This matter should be examined in the light of the teachings of God's word.

Religion requires diligence in business. No precious moments are to be idled away. You are not a lazy man, but you are no manager. You do not gather up the fragments of time. You need to time your labor with thoughtful care to make it productive. Your hands must be guided by thoughtful brains. Thoughtful care, correct application of diligence and care at the right time would have saved you losses on every hand. Many of your losses have been wholly through your own neglect.

You have not been thorough and diligent to preserve what you already had. Diligence at the proper time will secure the best of results. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." Proverbs 22:29. Let not your mind drop into the mistake many make that in order to be a Christian you must neglect the duties that devolve on you to be done. Your religion requires that you should make the most of your opportunities for the comfort of your family as well as

for the glory of God. Your slack habits God is not pleased with. If you carefully husband the moments, you will accomplish far more than you will by indulging yourself in a careless, indolent, spendthrift way at sometimes, and then hurried at other times—never getting ahead. It is right that we should have interest in religious things but this will not unfit us for diligent labor. Will you consider these things? You need to overcome slack and untidy habits. God is not pleased with these things. You are giving a stamp of character to your children in these things not pleasing to God. The Lord would have you orderly, neat and cleanly and teach these lessons to your children as a part of their education. A neglect of the commonest duties of life has made you many losses.

May the Lord help you to see these things and correct them in order for you to be fit for those mansions Jesus has gone to prepare for those who love Him. These defects in our character must be overcome.

Lt 19, 1884

Smith, Brother and Sister [Uriah]

Walla Walla, Washington Territory

June 15, 1884

Dear Brother and Sister Smith:

Our meeting is nearly closed in this place. We are encamped in a cottonwood grove in a very pleasant, retired spot, although it is only a few minutes' walk to the business part of the city. There is a swift running stream of clear water that half encircles the camp. We are on the bank of the stream very pleasantly located. We have a large tent fifteen by twenty-two. Professor [Sidney] Brownsberger and Willie [White] occupy one end of the tent; Sister Ings and I, the other end. We have the best arrangement for meals and for order we have had on any encampment. And we needed good food.

We have had an amount of the hardest kind of labor. Brother Van Horn did not bring the people up to do their duty, and as he was president of both conferences, the work devolving upon him left undone, left both conferences in a bad condition. For anyone to work after him (because he is one of the ablest preachers we have)—when a man with less preaching talent but with financial ability should come in there—bringing up the work to a healthful condition was not so easy.

Bro. and Sr. Colcord came as workers and for the first year they did quite well, but after that the Milton Church ran things and did not magnify his office. They would criticize his preaching and dictate to him until he was manipulated like a ball of putty. He was president only in name, and he lost his courage and his manhood and had no moral backbone, and under this management everything in the conference ran down. And when [J. O.] Corliss was sent here to help them, they put him through the picking machine until his courage was about gone.

Bro. [W. L.] Raymond has never been in harmony with his brethren. He has been independent, self-conceited, but carries such an appearance of humility that nearly all believed him to be the humblest of men. He was talking against the General Conference and finding fault with the men in responsible positions. He had some new light on Revelation. Was saying your views on two or three points were incorrect. He was discouraging some from canvassing for Daniel and Revelation.

How [we] dreaded to touch this case, for the moment we should take hold of this matter, there would be trouble in the camp. We prayed over the matter. We had all the ministers and the leading men in the conference come into our tent each morning and had special seasons of prayer. The Lord blest us abundantly, but these men from Milton who had run things, the president and all, thought they would run us, and they set at the work most decidedly, telling us we ought to do this and that and preach this and that. But we heard them respectfully and preached the Word of the Lord without any reference to

their suggestions. I entered upon my labors Friday in the early morning meeting. I spoke as the Lord bid me, which [made] them somewhat uneasy.

I took some of our brethren aside in our tent and read the matter I had written three years ago in regard to their course. They had pledged to the General Conference and taken it all back again. I read to them straight, clear, and pointed testimonies but here was the trouble: they had felt no obligation to believe the Testimonies. Bro. Nichols had been one of the Marion party when he lived in LaPorte, Iowa, and what to do with these folks was a mystery. There was no minister or his message [that] they respected above their own judgment. How to bring anything to bear upon them was the question.

We could only pray and I work for them as though they did believe every word of testimony, and yet so cautious as though they were unbelievers. It was in my mind day and night—a portion of the Lord's prayer—"Thine is the power and the glory." [Matthew 6:13.] God's power could come to us and we could work only in faith, believing that the Lord would help us. Just as soon as we preached the plain principles of truth, there was a buzzing in the camp like a swarm of bees. They said Elder Waggoner and I were clubbing them. They did not want that kind of preaching.

Sabbath morning early I went into meeting, and the Lord gave me a testimony directly to them, all unexpected to me. I poured it out upon them, showing them that the Lord sent His ministers with a message, and the message they brought was the very means God had ordained to reach them, but they felt at liberty to pick it in pieces and make of none effect the Word of God. They had run over Bro. Colcord and Van Horn, but they must hear the words from God we brought them. We did not propose to ask them what we should present before them. We came to bring the message of God to them, and we should not abate one word of the testimony given to please any of them. This had already been done until they felt at liberty to sit in judgment upon every sermon preached. We did not come to have them preach to us, but we came with a message to them, and we should give them the word of the Lord.

I can tell you there was great astonishment and marveling that I dared to speak to them thus. Bro. Nichols would order the ministers as though he knew all about the work. Sabbath forenoon the Lord helped Bro. Waggoner to preach with power. In the afternoon, He helped me to speak. We dealt on general principles.

Bro. [W. L.] Raymond was going to go right away from the camp. He said we were clubbing him. I sent for him. I read to him. I talked with him. I told him that when my brethren, as did Bro. Owen, came up with new light, he almost made me have an ague chill, for I knew it was a device of Satan which no one could understand although a man declare it unto them. It is a sure case that Satan throws a bewitching power into their new views they take with minds, although the arguments are as clear as mud, disjointed [and] out of harmony with the message. Well, this talk helped the man. He is one of these studying men like Bro. Edson but with a firm, determined purpose with such a precious talent with it as a helper, ready to do anything with ready tact and apparent martyr-like humility.

But the snare was broken. Bro. [W. L.] Raymond was balanced in the right direction once more where he could be helped. It will take time to work him out all clear.

Well now, the work must be carried on for others, and we have been diligent, preaching and praying and talking upon general principles. They would confess a little and scold a good deal and find fault and pick flaws, but we worked for them all the stronger. We told them we had come here to help them, and we were determined to work till we did help them.

We have had excellent meetings all through. All seemed to enjoy the meetings but these criticizers, and we were so close upon them for the work they had done they did not like it at all. One Brother says, "I felt good when I came to the meeting but I do not feel so good now. I begin to see, brethren, we have been wrong and done wrong."

We kept at work. One part [of] the morning meeting we would declare the true condition of these leading men; then we would change the exercises and have a meeting, calling the wrong forward, laboring for them, praying with them; and there were their own children we labored for, and we would have a most remarkable meeting. The Spirit of the Lord was manifested. Then these men would half confess and bear good testimonies, but the grumbling and criticism were in them and they could not keep it from breaking out. The next meeting would be discourses on general principles, bringing the truth to bear upon these men.

Sabbath, June 14. We had meetings long to be remembered. Sabbath forenoon Bro. [J. N.] Loughborough talked. I talked in the afternoon. The Lord helped me. I then called them forward. Thirty-five responded. They were mostly young men and women, and old men and women. We had a most precious meeting. Some who had left the truth came back with repentance and confession. Many were starting for the first time. The Lord was here Himself. This seemed to break down the prejudice, and melting testimonies were borne. We had a recess and then began again, and the good work went on.

I forgot to say, Friday afternoon I read important matter written three years ago. This was acknowledged to be of God. The testimonies were accepted heartily and confessions made of great value to the wrong doer.

We can say the Lord is giving us precious victory but it has been a hard battle from the very first. God has been giving me strength every day. I was very feeble when I left Oakland, so weak I could scarcely stand alone, but I have been receiving strength from the first day I bore my testimony. I believe it was right I came here.

Lt 19a, 1884

Haskell, S. N.

[Walla Walla, Washington Territory]

June 10, 1884

[To Elder Haskell:]

[First page missing] ... But as we desire to let our light shine forth to the world, we concluded to put it on a candlestick that it may give light to all that are in the house. We decided to try to get a place in West Portland, if we failed in this, to try East Portland. We learned that we could not get the place in West Portland, so have secured a good, prominent ground in East Portland. We sent Elder [J. N.] Loughborough up to Salem to visit all the church [members] and get the people out to Portland convocation meeting. Bro. Ings was to remain with Bro. Boyd to fit up the grounds and canvass, preparatory to the meetings.

Elder Loughborough came in this morning at half past five o'clock. The cars were delayed five hours. A long rail road bridge took fire in the center and burned out two sections, but forty hands made quick work in preparing a passage for the cars.

The enemy is at work through different ones to block the wheels of progress. Elder [W. L.] Raymond has been doing a bad work in complaining of all the leaders and finding fault with the General Conference, the building of churches and schoolhouses. He is a man that can do much harm because he has good traits of character and is of ready tact as a helper. But the Lord understands it all, and He will work for His people that they shall not be confused or confounded.

Elder Loughborough says these whom Barnes has had an influence over are getting their eyes open. He wrote to the Marion paper that if a man could be sent here, they would sweep in the whole of Milton church. That man will be with Barnes at the camp meeting, it is stated. We shall go straight ahead doing

our work and make no reference to these rebels. We hope to see the Lord at work at these meetings and great good done.

We have the camp located just in the suburbs of Walla Walla. It is a good location, half encircled with a swift-running stream of pure, soft water in a grove of cottonwood trees. There is, Willie [White] states, a much larger turnout than they had last year.

We may expect Satan will work with might and power to hold the people in darkness, to confuse them with the ideas of men like [W. L.] Raymond, but we hope he will be thoroughly converted before this meeting shall close. Our trust is not in the number of ministers but in the presence of Jesus.

How my heart has yearned to meet our brethren in their yearly gatherings East. Sometimes I think I must meet with them, then again I am sure it cannot be my duty. The visit East was a financial loss to me. This is nothing, but the book has been hindered, for I have been greatly reduced in strength and could not write as I would. I attended ten days' meetings in Healdsburg, ten days' meetings in Oakland, ten days' meeting in camp in Los Angeles. All these, with my writing, were a great tax. I shall have to remain this side of the Rocky Mountains, and after my book is done, if possible, have a little change in traveling.

My heart has been bad. A sense of suffocation, of general debility, keeps me where I am obliged to hold on to the promises with all my strength, and hang my helpless soul on Jesus Christ. Were it not for this, I should not venture out to labor at all. At Los Angeles I spoke six times at length, and in the morning meetings. I had the burden of testimony, the Spirit of the Lord rested upon me and sustained me every time I opened my lips.

Brother Haskell, we must pray more in simple, humble contrition of soul. We must exercise faith, teach the people how to have faith. I long to speak to the people in the yearly meetings East. I long to tell them, "Behold Him, behold Him, the Man of Calvary, the Lamb of God who takes away the sins of the world." I long to tell the people that all the exalted privileges granted them, all the love and tender mercy of our God, all the warnings of God's messengers, all the labor and enlightenment of His grace through holy men, will not save one of them. They must save their own souls by their own righteousness.

All the light of present truth will not prevent them from falling away from their exalted privilege and losing all they have once held sacred and valuable. It is necessary for them to be instant in prayer and to live a life of humiliation and constant, living faith. I want to say to them, "Your iniquities have separated you from your God, and your sins have hid His face from you." [Isaiah 59:2.] Your Maker has not forsaken you; Jesus has linked you by His own body to the Infinite One, and His faithfulness will never fail. His promises are more sure than the everlasting hills. But you have departed from God, you have forsaken the Fountain of living waters, [and] you have distrusted His love. You have had every spiritual advantage. The precious, clear light of truth has shone upon your pathway, but you have not rendered corresponding obedience and kept yourselves in the love of God. This very love which should have been a blessing has become a curse.

We are to see fearfully trying times, but need not despond. Trust in the living God. They that fear the Lord and work righteousness, He will be to them as a pillar of fire by night and a pillar of cloud by day. I would tell them the most precious blessings and the most exalted privileges are prepared for and promised to them that love the truth and obey it in the love of it.

But how many are transgressing His holy law which they profess to keep! How many do not according to the light given them! The blessings are changed into curses, and they do not know why they do not have spiritual sinew and muscle. They are always without spiritual moisture, dry and sapless. Their testimonies are backslidden reports, mournful recitals. Oh, God would have it otherwise. He has made

every provision for them that they should have help and blessings and courage and faith, but they remain away from His presence. They will not come unto Him that He may give them life.

Oh, how Jesus is grieved with the unbelief, the distrust, the want of gratitude, and the sinfulness of those who profess to be the advocates of the law of God! Will not this people understand [that through] their own course of worldliness, of selfishness, [they] have forfeited the mercies promised to the obedient? In view of the great benefits of the salvation brought to us through Jesus Christ, the whole heavenly host in the plains of Bethlehem broke forth into songs of praise saying, "Glory to God in the highest, and on earth, peace, good will toward men." Luke 2:14. Why is there not more praise and less complaining? Should not our hearts be filled with gratitude to God? If angels saw cause for anthems of praise, why should not the objects Christ came to save be filled with thankfulness? There "are given to us exceeding great and precious promises that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 Peter 1:4.]

These precious promises are given us that we might receive and enjoy them. They are not given to us that we may reject them and refuse to accept their fulfilment. The grace of truth revealed to us is that we may be renewed in knowledge and true holiness and glorify God in our bodies and our spirits, which are His. The praise of God is to flow forth from His children and continually extend and increase in the earth. We are, every one [of us,] to know for ourselves that the blood of Jesus Christ cleanseth me, even me, from all unrighteousness. I, even I, may be holy in heart and in life and in all manner of conversation. These privileges were purchased for me by the blood of Christ and presented to me that Christ may not have died for me in vain.

We cannot, [even] one of us, glorify God, only through the acceptance of the grace given us. We cannot keep His commandments, only as we improve the grace and truth given us for this purpose. Brother Haskell, we must come up upon higher, holier ground. We must lead the people step by step. We must teach the people to improve the talents God has given them. We do not sufficiently impress upon the ministers the importance of ministering as well as preaching. They do not half of them know what duties, what sacred responsibilities rest upon ministers to become acquainted with souls, to labor earnestly by personal effort for their salvation from house to house, coming close to hearts.

Love for souls that Christ had will lead the minister to pray most earnestly for divine grace, will lead to importunate prayer. There is altogether too much sermonizing and too little ministering. We must work in wisdom, work with hearts imbued with the love of Jesus. Men without one particle of grace may preach a discourse, but men without grace will not be inclined to weep and to pray and seek to lead souls to the Lamb of God. It is this kind of labor the people need.

We need now men who are acquainted with Jesus, men of faith, men of experience, men who will work for souls as they that must give an account. We have speakers but very few laborers. Teach the members of the church to be workers. Oh, that God would let His convicting, converting power come upon Sabbathkeepers, for many of them by experience know not if there be any Holy Ghost. Self has filled so large a place in their experience they know but little else than its gratification. May the Lord help us to do work—close, faithful, efficient work—for the Master, for all our work will bear the inspection of the Chief Shepherd. He will understand just how we have done our work. He will say, "Well done," only to those who have done well. [Matthew 25:21.]

May the Lord bless you in all your labors, is my prayer.

Lt 20, 1884

Smith, Uriah

East Portland, Oregon

June 27, 1884

Dear Brother:

There is a matter that must have attention. There is a man by the name of J. N. Bunch laboring in the Missouri Conference. He is preaching. This man has no right to be engaged in this work at all. I fear he will leave a terrible stain upon the cause of God. I have been shown some things in regard to him which are of that character that makes him unworthy of confidence as a Christian. I do not know whom to write to, but I thought you might know who are the proper ones to be entrusted with this matter. But something ought to be done.

I wrote to him while he was attending school at Healdsburg, stating to him that he had no duty in the line of teaching others the truth. His character was not of that stamp that he would honor the cause of God. He left soon for Oregon, then I saw his name in the report of labor as a worker in the cause. I will write this much to you, hoping that you will see that something is done in the matter. His course is very questionable. I shall write to him, but cannot for a little time.

Our labor in both these conferences have been very, very hard. The mould that Elder Van Horn left upon these two conferences was of that character to make it exceedingly hard for any minister who should follow after him.

It has been three years since I visited these conferences. The upper conference was a success. We found the spirit of faultfinding against the General Conference decisions and against them as a conference. We were able through God [to] break this up.

Brother [W. L.] Raymond has done a work that was tearing down—new views after the order of the views Brother Owen presented to the council for examination. The same was done with Brother Raymond's views. A council heard his arguments and then wrote out their answer. He has consented to abide by the decision of his brethren.

From that which the Lord has been pleased to show me, there will arise just such ones all along and many more of them claiming to have new light which is a side issue, an entering wedge. The widening will increase until there is a breach made between those who accept these views and those who believe the third's angel's message. Just as soon as these new ideas are accepted, then there will be [a] drawing away from those whom God has used in this work, for the mind begins to doubt and withdraw from the leaders because God has laid them aside and chosen more humble men to do His work. This is the only interpretation they can give to this matter, as the leaders do not see this important light.

God is raising up a class to give the loud cry of the third angel's message. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [Acts 20:30.] It is Satan's object now to get up new theories to divert the mind from the true work and genuine message for this time. He stirs up minds to give false interpretations of Scripture, a spurious loud cry, that the real message will not have its effect when it does come. This is one of the greatest evidences that the loud cry will soon be heard and the earth will be lightened with the glory of God.

The Lord gave me great power before the people on the Sabbath. About fifty came forward for prayers. Many of that number were seeking the Lord for the first time. Backsliders came back with confessions, well wet down with tears.

Sunday I had great freedom in speaking upon temperance. The power of the subject was never seen and felt by me as upon this occasion. The people from the city listened attentively. Several unbelievers who have used tobacco since their youth have left it off and say they will not touch it [any] more. We left the ground, ten o'clock p.m., stepped on board the train, and were on our way for East Portland. Tuesday morning the cars stopped at Multnomah Falls for twenty minutes, that all the passengers who chose might ascend to have a clear view. I undertook to go and I would not go back. It was very steep. There

would be steps made, then quite a distance zigzag, then more steps. This was repeated many times until we stood upon a [rustic] bridge made to bridge a chasm above the first fall. This is the Bridal Veil.

The water pours from the top of a mountain about 900 feet high, and as the water descends, it breaks upon the jutting rocks, scattering off in beautiful spray. Here was the most beautiful sight to look upon. I would have enjoyed it could I have spent an entire day viewing this scene, but we were grateful for the few moments (although it cost laborious climbing) standing on the bridge made for this purpose to view this enchanting scene of nature—above us eight hundred feet the water rolling from the mountain tops, dashing upon the cliffs and rocks, throwing the water like a veil on every side, and below us this water accumulating from the flow above dashing in a larger fall over the rocks.

This was the work of the great Master Artist, and we could but exclaim, “How wonderful are all Thy works, Lord God Almighty.” We feel subdued and awed in the presence of such manifestations of the great God. I thought of the psalmist who calls upon everything, animate and inanimate to join in one chorus of thanksgiving to God. He, thus calling upon the senseless and irrational, is the most powerful rebuke to those blessed with intelligence if their souls do not glow and their lips proclaim the majesty and glory of God. “Praise ye him, sun and moon; praise him, all ye stars of light. Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy winds fulfilling His word.” [Psalm 48:3-8.]

All these agencies of God in nature are summoned to bring their tribute of praise, and who among God’s creatures will be silent! Every star as it walks its course, and every breeze as it sweeps the earth, and every cloud as it darkens the firmament, every shower of rain and every ray of sunshine, all are uttering the praises of God and publishing the glories of the Lord God who reigneth in the heavens.

We arrived on the campground Tuesday noon. Wednesday I was stricken with sickness. A burning fever came upon me, and for three days and almost four I was not dressed. The prospect of my laboring looked very dark. But Sabbath at five o’clock I was helped to the stand and talked about thirty minutes. Sunday I spoke about one hour and [a] half to a tent full, with great clearness and freedom, and have been gathering up my strength day by day ever since. But the work in this conference was of the same character as the work above, only more so. We have had one of the hardest battles we ever had to engage in.

The leading men in this conference seem to have no respect for the General Conference. The people have no respect for ministers or president. Brother Boyd was despised by them. Elder Van Horn was a pleasing speaker, and they despised the man because he could not speak as fluently as Elder Van Horn. They contrasted the gifts to his face in the assembly. Brother Boyd has felt [hurt] to the very depths of his soul, yet his love for the cause has made him cling to the work of God under discouragements that but few would have borne as nobly as he has done.

We cannot give you all particulars. We had men hard to deal with, difficult to be impressed. The labors of our ministers were accounted of no more value than their own wisdom and judgment. The only thing they did not dare to reject was the Testimonies. To these they did bow after long delay.

Last night I ventured in my feebleness to speak, and the Lord gave me great freedom. The tent was full of outsiders and our people. All listened as for their lives. I presented Peter’s ladder of progress before them and the final abundant entrance into the everlasting kingdom. The Lord gave me His Spirit and His power as I described the overcomer’s reward.

Friday morning there had been a little rift in the cloud now and then during the meeting, but to be covered again in blackness and darkness. I arose unrefreshed with a broken night’s sleep. Four nights I had but little sleep. While I was speaking to the people, one minister was left to open the meeting; the

rest resorted to a grove to plead with God in prayer. They were blest and had faith that we should see of the salvation of God.

Friday morning at five o'clock we commenced our meeting, and I arose and talked a short time telling them we had waited for these leading men to take a position which God could approve and let His Spirit into the meeting. We had no more appeals to make to them and no more time to lose in waiting for them. They had stood directly in the way of our work from the first, and now our work was for these who had come to this meeting to be benefited. I had two front seats cleared and asked those who were backslidden from God and those who had never started to serve the Lord, to come forward. They began to come. Other seats were cleared, and finally there was the whole body [of] seats of the tent filled; about one dozen were in the side seats.

Then the Spirit of God like a tidal wave swept over the congregation. Such solemnity! Deep, earnest, heartfelt confessions were made. These men who had stood like icebergs melted under the beams of the Son of righteousness. They came right to the point. They made thorough work. Confessions were made with weeping and deep feeling. We had a most solemn, blessed season of intercession, and then closed the meeting and took our breakfast and assembled again at eight o'clock to finish the work. Parents confessed to children and children to parents, husbands to wives and wives to husbands, brothers to sisters, and sisters to brothers. It seemed like the movement of 1844. I have not been in a meeting of this kind for many years. After the hard fought battle the victory was most precious. We all wept like children.

Brother Boyd spoke of his gratitude while the tears rained from his face. Oh, I praise the Lord. I praise Him for He is to be praised. In the Lord's mercy, He laid me by from hard labor, for rest and repairs, and I will trust Him with my whole heart. I will trust Him.

There seems to be an entirely new atmosphere in the camp. Elder Boyd yesterday was elected as president of this conference, but the very ones who had treated him shamefully did not come out fully and freely, and he declined. He told them he could not serve them; he longed for peace and rest. Yet he would proclaim the third angel's message while he had breath. But now, today, he has accepted and will serve them as president. The work now goes off like clockwork in the conference business. Oh, what a work the Lord can do in a short time!

I have given you but little particulars. It is so childish and inconsistent and miserable a mess that I do not think [it] possible for me to write. These murmurings, faultfindings, these exalting little motes to mention this. Making a man an offender for a word is a grievous sin in the sight of God. But this battle has turned; victory through Jesus Christ is ours. And we know the battle must be fought some time, and it must be done without yielding one inch to gratify and please this faultfinding, disorderly element.

We never saw so much dust and storm raised against a man that when investigated there was not the least thing for it all, as in this case. O, what work Satan can make with human hearts that are not daily partakers of the divine nature. I did not expect to write this when I commenced, but I felt so thankful I wanted to tell you.

Much love to Sister Harriet and your dear children. Annie in particular. May the Lord bless this child and may she win a crown of glory.

Lt 21, 1884

Haskell, S. N.; Butler, G. I.

Healdsburg, California

July 10, 1884

Dear Brethren Haskell and Butler:

There are many urgent calls coming from all the conferences for me to come East and attend the camp meetings. They gravely state they have arranged them so that I could go from one to the other without loss of time. One meeting laps over onto the other, and I do not admire your judgment in this arrangement. Better have a set of camp meetings one year full and thorough, in selected places, and then next year take up the places left and have those well manned, full and thorough. I have marked [that at] meetings such as this, started with expectation of help to come, the work is not carried on sharply and thoroughly, but lags until the expected someone comes. Then, if the meeting is left before its close by that someone, the interest of the meeting is very much injured. Have less meetings and [have] those you do have thoroughly attended and the work thoroughly done.

But should I attend your meetings, I remember I am fifty-six years old, instead of twenty-five or thirty-five and no provision is made for me to rest, but to rush from one to the other as fast as the cars will take me. I do not think your plans very flattering for me. I am not immortal yet, and have cause to remember this every day of my life. If you wish to finish me up this year, I think you have planned excellently for it. I think my best course is to remain in California and not trust myself to your mercies. I have a strong desire to attend your meetings, and at the same time I cannot approve your arrangement of the meetings and dare not in my exhausted condition of health consent to undertake such work as you, my good brethren, have laid out for me. I am deeply moved when these urgent appeals come to me from the East, for I know I have a testimony for God's people. It burns in my soul day and night, seems as if it would consume me. But I have large work here. Three camp meetings are planned in California—one at Humboldt, one at Reno, one at Oakland. I have several books that I ought to complete this winter, much writing I ought to do. My copyists are here on the ground. It is at great loss to me every way that I leave this coast. Duty does not call in two directions at the same time. Now which is the most urgent? I am trying to determine whether I shall leave duties right at home and go over the Rocky Mountains to take up duties far off. These things puzzle me. As yet I get no clear light, only a positive drawing East; because you are praying for me, I expect to come.

I leave Healdsburg this morning for Oakland to complete Volume 4. I have only been four days in my home in Healdsburg for three months. Have attended Oakland, April meeting, two weeks, and three camp meetings. If I go East I shall not be able to return for four or five months, my writing hanging on unfinished, everything put back as far as my work in California is concerned. At the camp meeting, they think in California I ought to be here. I went East last year and worked hard. The Conference has done nobly for me as far as liberality in pay is concerned, but the money I then pledged has cramped me in all my work, for I could not sell anything and am, as far as means to handle is concerned, constantly pressed until something shall sell.

Now, my good brethren, I state things as they are. It is too late for you to change any appointments, and if I want to live another year, I had better stay where I am, for I can serve the cause here with the help of Jesus. Excuse this letter, but I have not slept since two o'clock, thinking of these things, and I have written you.

Elder Haskell or Butler will not be at our California camp meeting, and do you think it is just to try to draw me away from here East when they have so few workers here? I write in haste.

Lt 22, 1884

Ings, Jennie

Oakland, California

July 30, 1884

Dear Sister Ings:

I was glad to receive a few lines from you last Friday, but I have wanted and hoped to hear something of those things that had interested me most in regard to the institute, how matters were moving there. Perhaps you do not mean to write me anything more because I wanted you should go there. But this is one of the very reasons I wished you to go, that I might know more definitely how things are moving there since the efforts we last made there.

I have been working too hard, writing and planning in regard to my Healdsburg place, to leave it all right. Then I have spoken Sabbath in our church to a houseful. We had an excellent meeting. Sunday afternoon I spoke to a crowded tent full of attentive listeners upon the entry of Christ into Jerusalem. But both of these days were a great tax to me on account of bowel difficulty which made me weak, and I felt so dissatisfied with my efforts; but others say they never heard me speak with greater freedom.

But I know I must have more power from on high to deal with these sacred, all-important themes. I abhor myself because I cannot do better than I do. I have been overtaxed and am still. I have grave difficulties, but I am pleading with God, the precious Physician, to heal me. My heart and my head, the base of the brain, are quite troublesome; but then, I will not talk about myself. I am of good courage. I am clinging to the Rock that is higher than I. If I fall [while] in the harness, praise God in my behalf and rejoice that rest has come to the weary.

Yesterday was the first day I have ventured to throw off the strain of labor. Sister Kelsey and I rode over to Sister Haman's and called on Lilly Corruith. All are unusually well. Lilly has had an afflicted time but is now about. She was very glad to see us. We took dinner at Ella Sanders Haman's. Sister Sanders was there and we had a pleasant visit.

I am up early writing by lamplight. My book is progressing finely. I have heard all read but the two last chapters. I shall feel greatly relieved when it is done.

The interest in the meetings keeps good. They have large congregations. One intelligent looking woman took her position on the Sabbath question last Sabbath. We think this effort will not be in vain. We hope and pray the seed sown will be watered by the Lord of the vineyard and that precious fruit will be the result.

Now Sister Ings, if it is distasteful for you to stay at St. Helena, just don't stay, but go to your open doors at Healdsburg. I have missed you very much and would in no case have consented for you to leave me now when about to go on a long journey if it were not for the pity and interest I have for the Health Retreat. But I want you to be happy. I feel lost when you are away from me, but I will soon be speeding on my way east. I wanted to go next Sunday afternoon, but it is decided I speak on temperance next Sunday afternoon and also speak Friday evening and perhaps Sabbath; so I shall not leave here before Monday or Tuesday next. Sister McOmber will probably be down the last of this week, so she writes.

I wish you would inquire if anything has been done in regard to the notices in regard to price of rooms. If they want anything published, send it along. Brother St. John was to attend to this matter. How is his health? How is Addie [Walling] getting along? How many patients have they? How many guests? Now do not withhold from me the things I wish to know. Let me have the particulars of matters. Are the Chinese there yet? Sister Sanders says Sister Western, whom Sister Chamberlain saw in Woodland, would like to come to work for her board for the privilege of being in the institution.

Much love and respect to Sister Chamberlain and all good friends. Write at once if you want me to get it. Write what you design to do before I leave, for I'm anxious to know.

Mother.

The worse thing with me is that I have no appetite, and what I will find to sustain and nourish me on the road is a mystery. I find no traces of that pin. What kind of a pin was it? Please describe it. I have looked

thoroughly. No one knows anything about it. I have asked them all. I hope those who camp on my place will not use my wood, for I want it this winter.

Where is my rubber bag? I cannot see it anywhere.

Lt 22a, 1884

Ings, Jennie

Oakland, California

July 30, 1884

Dear Sister Ings:

I am very glad to hear from you. This morning Willie [White] brought me your letter. I greedily devoured its contents.

Oh, how much one head can do to set things in order! I felt so sorry for Dr. Chamberlain, who had no one to speak to or counsel with. Now you can counsel together and be a good, strong team. But, Sister Ings, do not stand over the stove. Be careful in this not to get your blood heated. If ought should happen to you I should feel that I was responsible. Be careful, I beseech of you; be careful! While you can be of a great help in arranging and planning, you are not to do the heavy work yourself. Head is of more value than hands in such an institution. Preserve your strength to do head service. The right arrangement of work is one-half the battle. I am glad you are there. I am greatly relieved.

I am preparing my writing to go East. Sister McOmber has not yet come. She will come perhaps today or tomorrow. I am beginning to need her now. I wish I could run up and see you, but this is out of the question. We go East next Monday. I hope the Lord will strengthen and bless you. I believe He will. Only have good courage.

In regard to the house, you did not say one word about how you liked it. Tell me in your next letter. Is it not a little gem of a house? I will write no more now as I am full of writing. You have our tenderest regard and best wishes and prayers. Be prudent. Do not let the help go so that you will have the burden of cooking upon you. This I positively forbid. If you can direct and others be over the stove and not you, all right; but do not heat your blood.

In regard to your board, we will talk about that and something else when the board meets. You will have your wages for your work.

Well, I must say goodbye. The Lord bless you.

Addie [Walling], I hope you will in every way show solidity of character. Show that you are a follower of Jesus. It is expected as you have lived in my family that you will be a girl of improved manners. You can be a recommendation to me or you can demerit me by a wrong course of action.

Be kind, courteous, affable, polite to all. Keep from all frivolity, all vanity, pride, immodesty, and forwardness. Do not seek to ape others around you in dress, in manners, or in anything unless they are seeking to follow Christ. Be meek, be lowly of heart. Oh, my dear child, live for the future immortal life. Copy the Pattern, Jesus your Saviour. You have battles to fight with self. You have a work to do for yourself daily if you build up a character which God can approve. Try to overcome daily. Look to Jesus. Pray often, and Jesus will help you, for He loves you.

Much love to Dr. Chamberlain and all dear friends.

Write me once more before I go. Addie, I want you to write me, if only a few lines. Tell me just how you get along, whether you like the place, how you like our little house.

Will you cook for me, Sister Ings, some rolls and a chicken nicely boiled and then fried, and send by St. John when he comes, if he comes before Monday at three o'clock? There is so much going on here, I fear I shall go poorly prepared.

Lt 23, 1884

Ings, Jennie

Oakland, California

August 4, 1884

Dear Sister Ings:

Brother Rogers came to our house last night bringing a basket of provisions, which will save making the preparations here we would otherwise have had to make. We have been very busy but will get off without breaking down. I spoke yesterday to a large audience and it wearied me considerably.

I am so thankful you are at the Health Retreat. I am sure it is in the order of God. You will be placed as matron officially; then no one will question your authority. Suggest, devise, and plan as you see fit. I have felt the Lord would certainly bless you if you would come into the position that I was confident you could fill with acceptance. I am glad if Addie [Walling] can work in and take her place orderly and regularly. It is a discipline she needs very, very much. You must see that what she does is not slighted but done thoroughly. I go feeling a great weight off my mind in regard to the Health Retreat. I know they needed a head so much. It distressed me beyond measure to see the great want of a head, someone to see and tell what must be done.

At the next camp meeting we will make a decided effort in behalf of the institution. I think it will prove every way so much better for you than to travel in the heat and in the dust across the plains. I feel you are just where you should be, and the Lord will bless you in doing this work, which I know you can do. I start East with better health than when I commenced my journey last year.

I am glad the prices on the guests and patients are raised. You will not have as many, but those you do have will be more profitable and better keep up the institution. To let the prices down to the lowest figure and then have a great raft come in who demand first-class hotel fare at these prices will never bring one cent of profit to the institution. Better have less in number and those who will pay and require less provision, make less expense, and be better in every respect. I hope the things there will move off much better. They now have a head and that is what they wanted. I shall be only too glad when my journey is ended and I return back to occupy my little home in St. Helena, for this I intend to do.

I shall hope to hear from you and Dr. Chamberlain in regard to the prosperity of the institution. You will know by the camp meeting appointments where to direct your letters to the different points where I may travel. I shall want to learn from Addie all the particulars in regard to herself, just as a daughter would write to a mother. I again thank you for everything in the basket but the cake, which you know I am never able to keep out of the dinner basket, with all my efforts.

Mother.

Lt 24, 1884

Jones, Brother and Sister

Kansas City, Missouri

August 10, 1884

Dear Brother and Sister Jones:

When you leave the place, do not leave the hose attached to the pump (thus I found it, when you went to Petaluma), for this can be removed and stolen very easily. Remove it, if you please, from the pump

and put it under lock and key when you leave the premises alone or at night. I wish you would water the flowers in the other yard, if you can do so without too great trouble.

Yours with respect.

Lt 25, 1884

Whitney, Brother

Kansas City, Missouri

August 11, 1884

Dear Brother Whitney:

I intended to pass on directly from here to Syracuse, but there [have] been urgent calls for me to spend a short time Sabbath and Sunday at Iowa camp meeting. I hope that this will not detract from the interest of the meeting in Syracuse.

Dear brethren and sisters who attend this meeting, do not, I beseech of you, neglect the work that ought to be done for you at the very commencement of the meeting. Remember that the ministers cannot make for you a profitable meeting. With what spirit have you come to this meeting—to be lifted out of your low estate by a wave of excitement? Have you come with hearts drawn out in love for the salvation of others? Have you come to selfishly be made happy yourselves, or have you come to let your light shine forth to others?

The watchman upon the walls of Zion have a sacred and important work: to watch for souls as they that must give an account. You must be arising constantly to greater heights in Christian experience, in heavenly attainments, [and] in holy purposes. Your vigilance must increase constantly as we near the close of time. If souls are in danger and you are stupified and see not their peril and give no warning, their souls will be lost and you will be chargeable with their blood. It is not enough to do pulpit labor. Your work and your efforts must be to see and discover the dangers and give warning.

While this work rests upon the ministers, there are heavy responsibilities that rest upon every soul who professes the name of Christ, not one is excused in occupying a position of indifference and indolence. Our case is not to be consulted. [Our] pleasure is not to be thought of. There is earnest work to be done for Jesus in the salvation of souls. This is the all-important theme. Everything of a temporal character can bear no comparison with this. Every man, woman, and youth, God has claims upon you. He will hold you accountable for the good you might have done and did not do.

It is not enough that you are merely interested, and would interest others, to save your soul. You must remember you have personal work to do for other souls, to reach them where they are. Live out your profession of faith; humble your souls before God. But at this holy convocation work unselfishly. "Without Me," says Christ, "ye can do nothing." [John 15:5.] Examine your own selves, see whether you be in the faith. Except Jesus Christ be in you, then ye are reprobates.

Have you this knowledge? If not, do not let day after day of the meeting pass and you be unfitted to be benefited. You want Jesus at the very commencement of the meeting; you want help which Christ alone can give you. Lay hold by faith the mighty Arm of your strength. Let your very first work be deep, heart-searching confession of sins. If a brother has aught against his brother, take it out of the way for Christ's sake. In the very commencement of the meeting bring not the displeasure of God upon the whole encampment by your hidden sins. God requires of you to make wrongs right. If you have, any of you, been hard, censorious, unpitiful, let the confession be made and the heart broken before God. Clear the way that your personal sins shall not shut away from the encampment the sunbeams of Christ's righteousness. Let the hard, sinful heart break and you have a heart of flesh. [Neglecting] this work of

humiliation, of confession before God, has done such harm [at] every camp meeting. I now appeal to you who profess the truth to make crooked ways straight through the grace of Jesus Christ.

I call upon you who have long professed the truth to get out of the way that souls shall not stumble over you to ruin. Let those who profess the faith put away sin and be reconciled to God, and you will then see the salvation of God.

P. S. I will leave Iowa Sunday night if I can. Emma White will accompany me. I must sleep alone. Two beds will be necessary.

Lt 26, 1884

Bell, G. H.

Portland, Maine

September 11, 1884

Dear Brother Bell:

I have felt many weeks that I must see or write to you. I expected to meet you at the Worcester meeting, but was disappointed. We met some things there that troubled me not a little—it was the youth paying their addresses to young ladies. This spirit, we felt, must be rooted out entirely. Last February, I think it was, while at Crystal Springs, in the night season, a very solemn view was given me of the closing scenes of this earth's history and the dangers and duties of our people. The colleges, the teachers, the professors, were shown me and the grave responsibilities resting upon them.

I was shown the past and present of your life and was made very sad, as some things were shown me, in that you have not followed the light which God has given you. Your own imprudence, your own impetuous, passionate temperament, lies at the foundation of the great troubles that existed in Battle Creek. You had not done right. You were not correct in your ways, and this weakness and sin on your part was the beginning of letting out of strong waters.

Your friends vindicate your course because you were about to be crushed. This caused them great trials and great perplexities. We had fond hope that you had learned a lesson so that you would distrust yourself, be willing to be counseled and advised, and that you would be circumspect in all your course of action, and by your close connection with God show to those who are prejudiced against you (because you have given them occasion to pass judgment upon your course of action) that you were pressing on to the right, obtaining victories daily.

But I was shown that you have not overcome your weakness and that your own unsanctified feelings were gaining the mastery. You are pursuing a course that will give triumph to your enemies and burden and distress those who have loved you, respected you, and spoken in your behalf. I was shown you inviting the company of young ladies, paying them attention and receiving attention from them, binding them to you, fascinating them by words and acts which you know well how to exercise.

I saw the frown of God upon your course. It was not purity [or] elevated, sanctified, holy impulses that prompted you to desire young ladies or young women or married women to be attached to yourself and to desire of them attentions which have at least the appearance of evil. You have done much of this kind of work. It has had that influence upon the minds of girls that you could exercise your spirit and power over them, if you were disposed, to their ruin. You have had this matter reprov'd in your past course of action. You have seen your name bandied about through the papers, and reproach brought on the precious cause of God. And yet another trial was given you, but you did not show that you were reformed. You have kept on this same course of action and taught the youth to deceive by secretly being in your society. You have taken liberties with them in your attentions that have left a mold or impress upon their minds and upon their deportment that will never be fully effaced.

I was at [a] meeting when young girls made confessions. I knew what these confessions meant, while many did not. I do not feel that you are a safe man to take charge of youth. God has set before you your dangers, but you did not see them or sense them. We dare not encourage you to have charge of youth, not because you have not ability, but because you have so little power of self-control.

I think if you could take your family out of Battle Creek into some less prominent place and remain with them where there are not so many to watch and see your defects and the strange defects of your family, you could serve the cause of God better than in any other way. You will certainly prove a great burden to the cause of God unless you are a transformed man, or you leave the work and connect as little as possible with the institutions of responsibility. I cannot now say one word in your vindication. You have allowed your mind to take a low level, and it is this that has left you shorn of your strength, that is wrecking you physically and mentally. Why do you not connect yourself with young men, love their society, choose them as companions? This would be proper, but your association with young ladies and your preferment for their society is a blot upon your character, and is ruin to the youth you thus prefer and pet and favor.

I have more [to say] but cannot write more—am not well.

Lt 27, 1884

Ings, Jennie

South Lancaster, Massachusetts

September 17, 1884

Dear Sister Ings:

I have been hard pressed with labor and have had but little opportunity to write; but I have written several articles for the paper, which would become stale unless I could get them out at once.

I felt bad that Edson [White] and Willie [White], or one of them, could not be with me on this journey. It is too bad. I expected Edson would certainly be with me, and Emma [White] too. They were with me at the Iowa meeting. There Emma was taken sick with great distress in her stomach. It was very stubborn. Edson worked with her nearly all night. Next day she did not sit up but a little. Sister McOmber was willing to go with me to New York. Then I hoped Emma would improve, but she had another attack. Sister McOmber mastered it after a while. Edson could not go to this meeting on account of his business; then Sister [Lucinda] Hall and her mother urged Emma to go home with them, thinking the working with hops might improve her health. She went. Sister McOmber has been with me since. We meet Emma at Syracuse today. She goes with us to Ohio and to [the] Michigan meeting. Then Sister McOmber leaves me in Emma's and Edson's hands, for she is anxious to get to her mother—if she can leave me in good hands, but [otherwise] would not leave me, even if I said to her, Go.

I left Portland, Maine, Monday. Am staying here at Brother [S. N.] Haskell's for a breathing spell. We had good meetings in Vermont and in Portland. The outside attendance at Portland was good. Through the day there was good attendance. One and another came up claiming my acquaintance; [they] knew me when we were school children together. Cousins and acquaintances came to the meeting. Mellessa Tapely, my niece was present. Her husband attended one meeting; her children came Sunday and attended Sunday. Emma Morrison and her husband came to the meeting but left Sunday. It was ... [Remainder missing.]

Lt 28, 1884

Brisbin, W. L.

Battle Creek, Michigan

November 18, 1884

W. L. Brisbin:

Your letter I read last eve and am glad that there is some evidence that you are becoming a sane man. You have been all that you express in your letter—cruel in the treatment of your wife. She kept her own counsel. She was discreet and not like many women who would find relief in telling their troubles to others. She bore silently your abuse and your suspicions She carried her load upon her heart until it broke. Should I say you were not the cause of her death, I should tell that which is not true. Your course toward her was satanic. Satan was working in you to will and to do of his own good pleasure. You have carried out your own unhappy, uncontrollable, wicked temperament until its results was seen in the dead clay before you.

Jesus loved her. Jesus pitied her. Every pang of anguish endured from the blasting hail of your tongue was as if you had done this to Jesus Christ. Poor heart-sore, discouraged woman! None knew of her burdens and her griefs but her Redeemer, and in mercy He has given her rest.

But now the past with its burden of record is passed into eternity. You cannot undo the past. You cannot make restitution to the dead. It remains to be seen whether your course will be changed toward the living, whether you will so humble your proud, jealous, over-bearing spirit that God can give you a new heart, even a heart of flesh, that the hard, un pitying, loveless nature may be so transformed that your life will be fragrant with good works. Self must die. Self must be crucified.

The Lord loved your wife. She was precious in His sight. But your course has been an offense to Him, and your separation will be final unless you repent and become converted. The blood of Christ cleanseth from all sin, even the scarlet sin.

As you did not respect and love your wife, there was not thoughtfulness and caretaking and dutiful behavior on the part of your daughter to her mother, who lifted too heavy burdens for her physical strength, who carried too heavy cares of heart troubles. If this child misses the care and attention and burden-carrying mother, I am not sorry. If she feels her own neglect of the dutiful help she should have been to her mother, this is as it should be. If it makes her a more thoughtful dutiful child, this is as God would have it. If your wife's death works a transformation in the lives of those she left behind she will not have died in vain.

Now I know that Jesus will pardon to the full the blackest crimes if repented of and forever forsaken. I entreat of you to make thorough work. Do not let the impressions you now have wear away. The Spirit of God is appealing to you. Will you hear the voice of invitation and of mercy? Will you make a decided, determined effort for your soul's salvation? Let nothing divert your mind. Let nothing hinder you from seizing the present moment to seek God by penitence and confession. Your work is before you—to reform, if you would inherit eternal life. With your present traits of character, you will never enter the pearly gates. Then make earnest work to cleanse yourself of all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God.

I leave these lines with you, hoping and praying that they may do you good. In much love.

P. S. Please return this to me, as I have no time to copy it.

Lt 29, 1884

Salisbury, Brother

Battle Creek, Michigan

November 20, 1884

Dear Brother Salisbury:

My mind has been troubled on your account, and I do not feel clear unless I write to you some things that have been shown me in regard to your spiritual condition. Last spring many things were shown me in regard to different families that were not what God would want them at home.

I saw you were greatly deficient in this respect. You allow your imagination to control your reason and your attitude in your family. Sickness has afflicted your wife, bringing upon you additional burdens and cares and expense. You have fretted over this. Every one must accept this providence of God and meekly bow to His dispensations. Every soul has anxieties and worries in their daily life. There are continual irritations and annoyances coming to every family. You are tired and nervous, but had you a right hold from above as a Christian should have, you would be not only a hearer of the Word but a doer as well. The practical Christian will live for God, doing His duty in the face of all hindrances.

There are tangled briars through which every follower of Christ must travel. The feet, the hands, may be torn by them, but still the way is onward. The feelings you have had toward your family are not that of a reasonable man. You have felt that they were to you a burden too heavy to carry, and this has not been in thoughts only but expressed in words, in your actions and deportment.

When your wife was very sick you tried to do your duty to her but when she began to improve, then Satan came with his temptations, and you listened to his suggestions. You have thought, How can I live peacefully amid vexing and irritating things and the multitude of little worries and fretting which come in my home life which I cannot evade? This is a diseased imagination. You must, you should gird up the loins of your mind, not let it dwell upon these matters where Satan is trying to lead your mind. Call it back to duty to your married vows and [do] not get the impression that your lot is so hard and unbearable. Let not your mind be occupied with other women outside your family. Give your affections, your love, to her [whom] you have vowed to love and cherish. You cannot prosper until you are a changed man. Your ideas must change. You must have more clear and rational ideas of your duty to God and [to] your family. It is not enough to get along day by day in a sort of maze, not knowing where you will drift next—fluctuating, speaking and acting unworthy [of] a Christian, then feeling remorse and then acting upon the same plan again.

Life to you should be no burden. You should live victoriously, even mastering your experience, weaving into it brightness, joy, and hopefulness. As a follower of Christ live a truly Christian life whatever the circumstances surrounding you may be. Do not, for Christ's sake, pursue a course to wean the affections of your wife from you. For you to make straight paths for your feet is to live as Jesus would live and behave as Jesus would have you. You will please remember you are making a record in the books of heaven such as you would not be pleased to meet in the judgment.

You should live a life that will please God and [give] evidence to all connected with you of the genuineness of your Christianity. Your life must be lived in the very circumstances God in His providence placed you. Your fretful, harsh words to your wife are to her like the cruel hail beating upon the precious plants. You cannot divest yourself of the responsibilities of your family, and would not if you could; therefore, you must make the best of your circumstances and surroundings as you are placed. Whatever you are to make of your life must be made amid your every day experience. It is just where you are [that] you must fight the battles of life over and over again. Here you must either win your victories or be defeated and driven from the field of battle.

You often think your lot hard and wish it otherwise, that you had a life free from perplexities, a life of greater freedom from care with no briars or thorns, worries or provocations. Is this the life you desire? Then do your utmost to make it so. Your efforts, through Christ, will do much toward removing the briars, the thorns.

Be always gentle. Never let your words wound your wife and bruise her soul that she shall carry a sad, grieved heart day after day, for this is a slow death like slow poison. Show your wife you appreciate her.

Be gentle, kind, patient, forbearing with your children. Never, never speak words to your wife or children that will irritate. Forbear the expressions you have allowed yourself to make again and again. Long after they have passed from your memory, they live to wound, to bruise the soul of your wife and children. You will be the means of the ruin of the souls of your wife and children unless you are a thoroughly changed man in spirit, unless you view these matters in altogether a different light.

Remove from your wife every vexing thing, not alone for her sake but for your sake also. Your aspirations are not what they should be, whatever your life is to be made, whether it is beautiful or marred. Others may have more desirable positions than ours but here is your lot and my lot, and we must make the very best we can out of it. Many men with eight or ten in the family praise God that they have ten dollars per week and you have double this. Here is something to be thankful for.

Every week you should lay by in some secure place five or ten dollars not to be used up unless in case of sickness. With economy, you may place something at interest. With wise management you can save something after paying your debts.

Accept the battles of life on your field and stop not to long for the chances some others have, for, while you are doing this, you are overlooking the present privileges [and] opportunities which God places in your path, which will pass never more to return.

You must overcome this restless discontent. The place where we find ourselves we must do our best in, for it may be the Master's design we shall live our life right here, fight our battles on this ground, [and] become strong men and women in God through surmounting difficulties that appear on our ground of conflict.

God [knows] what is for our best good. The peculiar discipline to which we are subjected is discipline to bring out, not the worst and most unlovely traits of character, but the meekness and loveliness of Christ, developing the precious graces of Christ.

You need to learn in Christ's school to become Christlike. God adapts His grace to the peculiarities of each one's necessities. My grace is sufficient for you. As your burden grows heavier, look up and by faith cling more firmly to the hand of Jesus, your mighty helper. As difficulties thicken about His people amid the perils of the last days, He sends His angels to walk all the way by our side, drawing us closer and still closer to the bleeding side of Jesus. And as the greater trials come, lesser trials are forgotten; the heart feels the need of more firm trust and becomes calm. You must remain pure and true and firm, remembering your character is being imprinted upon books of heaven—just as the features are imprinted upon the polished plate of the artist. There is no circumstance or place or difficulty or hardship where we cannot live beautiful lives of Christian fidelity and approved conduct.

You should not be satisfied with the life you are now living. It is a faulty life. You should discipline yourself to live a faultless, gentle, unspotted life in every place and under every circumstance. The true victory is not found in shunning trials—getting rid of them—but in meeting them heroically, enduring them patiently. Then you will avoid the many harassing trials that you think are almost unendurable. Give your wife sunshine in the place of frowns, pleasant words in the place of irritating, stinging words. What confidence can she have in your missionary work when its influence upon you is what it is—unkind at home, hasty, denunciatory, fault-finding—anything but a Christian at home.

I was astonished at your course as it has been presented before me. You must love your wife. You must cease your complaining and treat her tenderly, lovingly. What has she done that you should thus treat her? What have you done? Please review the past and then break this spell that is upon you, which will certainly prove your ruin and the sure ruin of your family. Your wife needs love and affection. Never leave the impression upon her that she is a burden. There is no reason at all why your life should not be

happy; but you are, in the course of action, making yourself think you have a hard time, when it is a delusion of the enemy. Be cheerful, kind and affectionate at home. Be a real home missionary.

There are duties for you in the family from which you cannot excuse yourself. No other mortal must take the time, the care, the love, the devotion belonging to your wife. Jesus is your pattern. Copy the pattern. You have made many crooked lines and many blotted pages which you regret, but not half deeply enough. Yet you must not become discouraged. You must keep a brave heart, an unfaltering purpose, a calm and joyful confidence in God. When you see your weakness, then you will feel your need of leaning more fully upon Jesus. You must grow into Christ's likeness at home. Do missionary work for the dear ones at home. Their souls are as precious in the sight of God as the souls of others, and these demand kindly care, loving words, tender affection. Flee to Jesus now. Change your course and encourage your wife. You imagine many things that are all wrong. God help you to be firm and true to principle.

Lt 30, 1884

Savage, Adeline

Battle Creek, Michigan

November 21, 1884

Dear Niece, Adeline Savage:

I think you should know how your mother [Mary Chase] is at the present time. She is quite feeble. She has needed care constantly. I cannot possibly have any care of her whatever.

We leave Battle Creek for Otsego today. Next week we shall be, I expect, at Chicago. The eighth we start on our long journey for California. I feel very sad to leave your mother in her present state of feebleness. I provide for her the very best I can. I purchased a house which has cost me a thousand dollars and furnished it simply, with necessary articles for her use. We have let a family into the house—a mother, son, and daughter. They have the use of the house for your mother's board. I pay the taxes. Last year your mother paid the taxes, but she met with an accident in building a fire in the stove. The floor took fire and there was seventy-five dollars expense to me for repairs. The son of the widow lady who has my house has been sick for five weeks. During this time your mother has been sick, attended by a physician and sometimes a nurse, for she could not receive attention from anyone in the house.

It was in the bargain that your mother's fire should be made in the morning so that she could have a warm room to get up in, but further than this, they could not do.

If she needed a nurse she must provide it. She has only three hundred dollars, which will melt away very soon. She must have clothing. She must have wood. I have done all I can do, and more than I should do. I look to you, her children and her grandchildren, to act your part. I feel badly indeed at the present appearance of things, that stranger's hands have to do for your mother the duties which justly belong to you to perform. When the neighbors and friends inquire, "Has she no children to have a care for her?" how embarrassing to say, "She has two sons and a daughter and grandchildren and brothers." The question is asked, "Why do not her children take care of their aged mother in her feebleness?" I am not able to answer that question, but perhaps you can answer it.

I have my work, which is speaking and writing. I am in constant labor and ought not to have one thought or one care upon my soul for your mother. I have invested twenty-five dollars for clothing because your mother needed it. I have ordered wood for the winter because last winter I learned she lay abed hours in the daytime to save burning wood. The little money she has on hand, she is reluctant to use, thinking she might be sick for sometime like her mother, and she dreads becoming a pauper. I cannot blame her for this, for judging from the past, she may feel she cannot depend at all on her children.

Your mother has been very economical. I shall not leave her to suffer if you do nothing; but if you feel conscience clear in this matter, if you wish your record to stand in the judgment in the future as it has in the past in regard to your poor old mother, I cannot help it. But God marks this unfeeling neglect.

God holds her children accountable for this neglected duty. I am sorry, so sorry, that the matter stands thus.

Christ will judge every man according to his works. He identifies His interest with His suffering, neglected children. He says to one class, "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: Naked, and ye clothed me not: sick, and in prison, and ye visited me not. ... Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." The terrible word, "Depart," is spoken. [Matthew 25:41-45.]

To those on His right hand He says, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." The question is asked, "Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" He said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Verses 35-40.] Thus that which is done to His needy brethren Christ accounts as done unto Himself.

Lt 36, 1884

White, W. C.; White, Mary

St. Helena, California

January 15, 1884

Dear Children:

We had a very pleasant journey up here from Healdsburg. Dr. Chamberlain was delighted. Now I feel sure that I am going to be better—my lungs and throat.

I want you, Mary and baby, to come up, for we must talk about my books. I want Willie should meet me here and talk over matters. You can never come in a pleasanter time. It is just beautiful. I have been going over the hills with Dr. Chamberlain. Now come if you can. Do come now before it will rain again. It is very mild here, so different from the mornings in Oakland or Healdsburg.

Tell Marian [Davis] I have matter in regard to Nehemiah on usury. Will send [it] I think tomorrow. Wish she were here. I am delighted with [the] prospect.

Sister Rogers seems so glad to see us all. Brother Rogers' brother leaves today. Come now if you can. The children are here to take care of baby. Bring me the history of John. Borrow it. I have yours, Willie, coming in [a] box. Jennie [Ings] is very urgent for you to come. When patients get here, it will not be as good a time. No one [is] here but Bro. Robbins from Japan and Bro. St. John and our party.

Willie, bring the fountain pen. Tell Sister Sarah I would like a settlement of our account. I shall be so glad to meet you here. Do not delay, because it is so beautiful now, sunshine so warm. Ella can be out of doors all the time after early morning.

In haste,

Mother.

Shall I set Brother Burr to work on my lot? Let me know if you do not come at once.

I think you had better, if you come, bring some of those green peas. They are nice.

Mother.

I want tinted scratch books to write on.

Mother.

I send this article to follow the others in regard to South Lancaster. If you think it not best to put in the paper, now, hold it or put [it] in [the] Signs.

Lt 37, 1884

McEnterfer, Sarah

Healdsburg, California

February 14, 1884

Dear Sister Sarah:

I would be pleased to have you send me the account of our expenses that have been incurred since we left Battle Creek to our return to Oakland. I wish to put it in my book. Do not delay this, please.

I have a nice tooth brush somewhere. Do you know where it is? There is one box, I am satisfied, we have not received. Those large cloth shoes, buttoned on the side, have not come. Those goods that I bought did not come. There are several things that I expected to find that are not here. What about that large piece of white oil cloth such as we have for tablecloths? I had one in Battle Creek, sewed together, but it is not here. Was it packed at all? It was new, had never been used. Was made to cover our wagon. Will you please see if any box is in Oakland? I suppose there is, as the doll is not here that we fixed for Ella [White].

Please give me this statement of account. I want the address of Byron Belden, Stephen Belden, and Charlie Belden. You had these. Please send them to me.

I am writing every day. Mean to get my book finished next month, and can scarcely write a letter, I am so intent on this matter.

Love to yourself and your friends whose acquaintance we made on the journey.

Lt 38, 1884

White, W. C.

Healdsburg, California

February 14, 1884

Dear Son Willie:

I received a telegram from Kellogg saying that \$42,000 deposited in the office would meet his claims, without profit. Now if we can get the money, we will meet this.

I wrote to you before you left Oakland. You had, I think, ample time to receive it. I asked several questions, but no answer came to my inquiries. Did you get the letter? Why not answer the letter, if you did?

Is there another box to come to me? Several things are not here that should be here. They were not in the boxes that came. There was large piece of white oilcloth, two breadths sewed together, to be used as a cover to our new large buggy, but it has not come. Do you know anything about it?

I am making good progress. I am feeling quite well, for me. I had enough of meat at the Health Retreat. I eat no meat, no butter. [I] have a good appetite and think I had better remain here with my family until my book, Volume 4, is completed. I sent to Eliza yesterday—with things Marian had to send—six of the talks given in the ministers' meeting.

I am pleased to be with my little family. It is cold, very cold, but clear. Ice is quite thick mornings. Brother Pratt came down last Monday with his girl. Left for home yesterday morning. Elder Brownsberger is in great anxiety to know when you are coming here. Please say in your answer to this. They say you sent for your Bible and hymnbooks. Where did you leave them? Professor says he cannot find them. Your rubbers I found in a satchel of mine with scratch books. Addie is doing housework cheerfully. All are doing well.

Come and see us when you can. We had an extra good meeting Sabbath. The church seems to be of good courage; bore excellent testimonies. Write about your meetings. Do write something.

Mother.

Read Sister Chamberlain's letter and hand [it] to her.

Lt 39, 1884

White, W. C.

Healdsburg, California

February 21, 1884

Dear son Willie:

Professor [Sidney] Brownsberger has been waiting anxiously for you for some time to decide some matters. Come Friday if you can.

Brother Pritchard wants to know what to do, whether he is wanted at St. Helena. He may have to move out of the house he occupies any day, and he doesn't want to get another if he goes to St. Helena. Brother Pratt said he could have his old house for his family to move into, and he would go Sunday if he knew what to do. He would get settled with his family ready to begin work.

P. S. Bottle of ink for fountain pen.

Mother.

Lt 40, 1884

White, W. C.

St. Helena, California

February 29, 1884

Dear Willie:

I found the cellar partly dug, lots of stone piled up in heaps everywhere. They could go no further because they knew not what to do. [The] trees [are] all set. Now a wire fence must be put around the whole at once, or the cows will prune them. Sanford [Rogers] has taken his oak trees and pine trees for fence posts. I can do the same. Can get Italians to work for two dollars per day on this kind of work. They ask two and a half for laying stone foundation. Sanford has his foundation, or rock wall, for the back of his basement. Cost fifty dollars. All seem to think it a good thing and advise me to have it. I have all the stone I will want for the purpose.

If Whalin comes up Tuesday, he will want the foundation prepared if it is to be stoned up. What had I better do? Let me know. You ought to have come up with me. I do not mean to stay long, for I fear perplexities will come upon me to hinder my book work. The lumber has come and must be unloaded today. If you were only here, you could see Sanford's house—it is all enclosed—and could judge for yourself better what is wanted. I will pay you for your time if you will come. You can take the phaeton and get a horse. Set Henry on the track of a horse.

It will take three coils of wire to enclose my land. This must be done at all events at once.

Now, is Bro. Whalin coming or not? These things confuse me. If the work does move forward, I want you here at once just as soon as you can come. Then I will come right back with you when you return. If the whole thing is to be put off two weeks, telegraph, and I will start home Sunday.

Mother.

P.S. Do write something. Come yourself or tell us something definite to do.

Sanford Rogers has excellent workers, outsiders that Whalin can use. They are real nice-looking, enterprising, sturdy workmen. Two men get three dollars each day and pay their own board, and some he pays two and a half and boards them. He says these are the best kind of workmen. Now tell me what is best.

Lt 41, 1884

White, W. C.

St. Helena, California

February 29, 1884

Dear Willie:

I want you to come up at once if you can. There are many things that need to be settled, talked over, if the house is to go up at once. One week more finishes the house of Brother Rogers, then the workmen can go on to mine. It will take one week's work to prepare the basement, and no one seems to know what you want. Everything is at a standstill. Will you please come up and tell what must be done? Come as soon as Sunday, and you can go back in a day or two. There are some things to be considered.

Sister Scott is not here yet. I know not when she will come. May Sawyer goes home tomorrow. Hannah goes with her to Oakland.

I stood the journey well, but I am rather weak today and nervous, else I should have turned round and gone straight back to Healdsburg, for I cannot be troubled with these things of building that I know nothing about.

These workmen here will, I think, do well, even if Pritchard does not move up here with his family. They will work for three dollars, boarding themselves, or two and a half, boarded. They are excellent workmen. Brother Atwood's brother that came from Kansas was sick. He works well. [The] two outsiders do good work. Now I believe you have the whole story.

Mother.

Lt 42, 1884

White, W. C.

Healdsburg, California

March 16, 1884

Dear son Willie:

I received your letter in reference to Battle Creek. I have been in the carriage all day today. I have been trying to secure money; have the loan of \$1,500.00 (fifteen hundred) from Bro. Condivent at 6 1/2% interest. Will send you a draft with this. Tell me how much more I shall raise. All this brother required was my simple note. I tried Bro. Mills. All borrowed by boarding house. Tried Bro. Cook. Bro. Harmon borrowed all he could spare to stock a ranch, and I began to think I should utterly fail, but I was glad to get this sum.

The farm is in great need of several pairs of hands just now. We left Crystal Springs Friday morning. We came through without stopping for dinner. Arrived at home at one o'clock, [at] Dr. [E. J.] Waggoner's at half past one.

It rained hard in the morning, but nevertheless we started. We were all afraid of a long storm.

My head troubles me much; last night [I] did not sleep until morning. I received a letter from Dr. Young, which I send with this. If you and I promised to see her through, I do not know when it was. The only thing I told her was that if I could secure her a little room in my house, I would do so, and it should cost her nothing. Out of pity to her, I gave her freely two dresses and told you to make her comfortable at my expense for the value of two hundred dollars. This I thought was considerable for me, pressed for means as I have been. But when she lays her whole weight on me, I will not carry it. I never promised to pay her bills in her medical course. If she has told others that I did, she has at least misstated me. I told her before going east just how I stood, that I could not obtain means for her. I wrote her to that effect, and now as she comes into a straight place, she writes this letter, making no acknowledgment that I had helped her. I do not accept her letter at all. It robbed me of a night's rest and cut off one day of my writing. I cannot bear these things as I once could. They disturb my thoughts and I ponder over them and become almost distracted. I rode over to Sister Butchers'. She said she would write to her husband to hire three hundred dollars for her. She had not the means, but he could hire it if he felt it was right to do this.

Benton is now in the little house on the farm; moved today. I went all over [the farm] on the side where the house is. The trees seem to be doing well. But I think Benton is another Hemstreet—slack and shiftless. If he earns two dollars even a day, he will have to put on more energy than I give him credit for now. I am sorry that we have anything to do with them, for such ones never know themselves. They are thinking [that] that which they do [is] of much greater value than it is. I have had my share of such ones' labors.

Willie, I think of all the dirty houses I ever looked upon, this house of mine is the worst. It is really the paint plastered with dirt. I understand he is somewhat dissatisfied now, because I did not pay him what I am paying [J. A.] Burgess to do my work. He says he shall take the manure from the farm—that is all the farm has yielded. I shall have Wallace ask him what he asks for the dressing and pay him, but I fear I have another just such in Benton. Brother Ings wrote to Bro. Leininger yesterday to learn what his purpose is in regard to the farm.

I received a letter from Dr. Lay yesterday. What shall I say to him? If he cannot come soon, will it be any use for him to come at all? I send you the letter and Dr. Young's letter.

I will not say what I think of her statements. She is certainly arrogant and gives evidence of her manner of working. I cannot know what to make of such a production, after writing her as I did in my last [letter]. I do not know what to write her. I shall take no more responsibility in her case than I have done. The least I am mixed up with her, the better. I never shouldered her and never shall, and fear I have done more than I ought to have done. I never could see that it would pay for her to take this medical course, and I see less in it now than I ever have before. Her throwing herself on me is unreasonable and ridiculous. I shall take no further burden in her case; shall not answer her letter.

I have just been talking with Wallace. He says he went down last night and talked with Hemstreet. He has a different spirit. Says that there is something my due. He has not, as far as the rent is concerned, put in full time, and will make it right. I told Henry that I would make no claims upon him if he would only feel that he had had things his own way and [that] I had done all that I ought to have done by him. He says he will not remove the dressing, but I tell Henry to pay him, that there shall be no cause to feel that I would take the least advantage of a poor man. I may have to pay for the horse yet. He does not

come right, yet he may. We are keeping it, seeing how the matter turns with him—if bad, I must pay for the horse, for he shall not lose a dollar. The horse was in my hands and that makes me responsible for it. Send me Michael's papers at once, and I will see him myself. If I can get anything, I will do so. Now please do not forget this.

Mother.

P.S. You spoke of getting sugar peas, rice, and some staple articles. What will you do about it? In regard to that carpet, I hope you will not neglect to look it up, for I do not want it lost.

Please look after these things for me.

Mother.

Willie, I think I shall sell both places. If I can, I will. I must break up housekeeping. I cannot any longer bear the care and burdens. I will sell everything in Oakland and in Healdsburg, keep the place in St. Helena, board at the institute. I ought not to keep house. Let the girls go—Addie to learn some trade—May to do something, I cannot tell what. Sister [Jennie] Ings has too much care and burden and ought not to be situated as she is. She thinks she does too much work. I think so too. Sister McOmber can go to Crystal Springs. I shall put both my places in the market, [but] not to furnish means for Sister Young.

Mother.

Lt 43, 1884

White, W. C.

Healdsburg, California

March 18, 1884

Dear Willie:

I received a letter from Sister Coolidge for the money lent me one year ago. I am perplexed. I can find no writing, except the one calling for \$1,000.00. Is there any more due her? Let me know at once. Brother Bolton will let me have a couple thousand. He has bought him a place, but he is desirous to get all the interest he can get. He will not let it go short of seven percent. What think you? Shall I give him eight if he will not let me have the money for seven? Answer by telegram at once.

How much do I owe Sister Coolidge, and interest? I must send [it] as soon as possible. I am trying to write with my tired head. I think I am some better in my head; sleep a little more. These rainy days, do not go out much.

I hear Sawyer is coming the first of next month, but what his purpose is, about the place I cannot tell. Henry has been up there at work with [J. A.] Burgess the last two days. Today they plow. I think it is the dirtiest place I have ever been in, everything neglected, but we will slick it up before Brother Leininger sees it again. Nobody would want to purchase such a looking place. I am sure it is the best for me to have no home here and free myself from care. I wish you would try to sell the places on 38th Street if you can.

I would sell for three thousand. Cannot this be done?

Mother.

Lt 44, 1884

Children

Healdsburg, California

March 27, 1884

Dear Children:

After we had arrived at Brother Chapman's, we saw prospects of rain and decided to come home. Started at one o'clock and arrived here at seven p.m. We found everything moving on as usual. Nothing new except letters—one, from St. John, I will send you. I think these people better be secured at once. I fear if they go to Battle Creek, Dr. [J. H.] Kellogg will secure them there. I think we must have them.

I do not think Bro. Driver wants my place. He does not say much. I was out with him nearly all day yesterday—although it rained some. There were no cheap places—everything is high, very high.

I think much of Brother Driver. He is a substantial man, a man of worth. I have told him not to be in a hurry, but to be perfectly at home until he shall look around the country. He seems to be pleased with Healdsburg.

I spoke to the college students yesterday in the parlor and shall speak to them occasionally while school lasts.

I see by appointments there are only three weeks left for me to close up my book. Dr. [E. J.] Waggoner is fearful I will not get through but I mean to by that time, if possible. I told Brother B. to send the five hundred to you.

Mother.

P.S. I send this little note for you to add what you will and send to Brother St. John. I do not think it will amount to much, the doctor spending much time at the sanitarium; but it seems to me that there is needed now the very men to take hold and do something with Chamberlain's help. I think they can do good service.

Mother.

Bring me another good fountain pen.

Lt 45, 1884

White, W. C.

Healdsburg, California

March 27, 1884

[Willie:]

Willie, I spoke with Bro. Fay in regard to [a] sewing machine. He said he would let me have or rather let the Health Retreat have a Howe machine for \$20.00. I think you had better purchase the machine and send it up to the Retreat, for they need it. It has been stormy all night and much of the time this afternoon. The mountains are all white with snow. Brother Driver may not come back till you come.

Mother.

Lt 46, 1884

White, W. C.

April 26, 1884

[Willie:]

Sister Davis and myself left Healdsburg with our horse and phaeton [and] rode thirty miles to Sister Chapman's. We intended to take the boat that night, but the Donahue boat was still eight miles farther and we feared we could not reach it in time. We had a very pleasant visit with Sister Chapman and her family. Thursday we left the pleasant home of our sister's for [the] Donahue boat. We had no trouble in getting our horse on the boat. Then the officials there took charge of him, so we had no more worry until we reached San Francisco.

