

The Ellen White Letters



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INTRODUCTION

Dear Reader,

This series brings to you, for the first time, the complete letters of Ellen White. This volume marks the first release, put together by laypeople with a passion for seeing these writings made available to everyone. Much prayer and effort has been put in and continues to be put in to collect these writings together from unpublished sources in the various White Estate managed vaults around the world, as well as published sources to bring you a complete collection in chronological order.

This could not have been attempted in the past, due to the sensitive nature of the letters and manuscripts to those who still lived. Today, these restrictions are no longer necessary, as even the grandchildren of the recipients of these letters are deceased in most cases.

These volumes will provide a valuable tool for those with an interest in Seventh- day Adventist History and the writings of Ellen White. Some of the benefits that can come from studying the chronological letters of Ellen White are:

1. A greater appreciation of the time and context of the development of the Seventh-day Adventist Church.
2. A greater understanding of the development of truth within the Seventh- day Adventist Church.
3. A deeper view of how inspiration works in the life of a messenger of God.
4. The ability to find the proper context for statements released in compilations since Ellen White's death.
5. The chance to examine, with full transparency, the editorial work conducted by the caretakers of her writings in recent years.

The multinational endeavour behind this release hopes this series and the Manuscript series to be the first of many. The unpublished letters and manuscripts of many of the early workers of our church are as yet undigitized in various research institutes around the world. Proceeds from the sales of these ebooks will continue this work, much neglected by the official channels of the SDA Church.

For the best understanding while reading these volumes, we suggest you make frequent use of the 6-Volume official Biography Series by Arthur White. We are working on having a copy of this available at our website, but for now you can access this at www.egwwritings.org

Also, you will notice that the text contains both dark grey and black font. The dark grey font is used for portions which appear in published works. Sometimes you will see whole letters like this. The straight black font is used to show portions of her letters which have never before been released or published by the White Estate. When you are reading these words, you are reading what no one except for researchers have been able to read for the last almost 100 years!

Our ultimate hope is that these writings can help to clear up many of the mysteries concerning the founding decades of our Church, equip ordinary Seventh-day Adventists with the means to defend against the many attacks against Ellen White's ministry from within and without the Church and bring a desire for revival and reformation when we see how far we have come from the days when God had a clear voice of guidance in our Church. May those days return to us!

Blessings, and as Ellen White closes many of her letters, In hope

SDAnonymous

P.S. We have attempted to be as true to her grammar as possible and have removed many of the suggested editorial comments by White Estate workers, with the exception of those deemed absolutely necessary for understanding her meaning. These inclusions are all retained in square brackets. This is also helpful in understanding the literary growth of Ellen White through the years.

1845

Letter 1, 1845, to Enoch Jacobs.

Written December 20, from Portland, Maine.

This letter appears in full in the Day Star, January 24, 1846.

Bro. Jacobs:--

As God has shown me in holy vision the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have got many trials to pass through. But our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, & a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report, (Numbers 14:10.) But I declare to you, my brother in the Lord, it is a goodly land, and we are well able to go up and possess it. While praying at the family altar the Holy Ghost fell on me and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, Look again, and look a little higher. At this, I raised my eyes and see a strait and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted, Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out which left their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again & go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000, in number, know and understand the voice, while the wicked

thought it was thunder & an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai, (Exodus 34:30-34.) By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet. Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke, Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints then raised his eyes and hands to heaven & cried out, Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were 7 days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared [heavy] with stars, while others had but few. All were perfectly

satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. We all marched in and felt we had a perfect right in the City. Here we see the tree of life, & the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold. At first I thought I [saw] two trees. I looked again and [saw] they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood. And the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when Bro. Fitch, and Stockman, who had preached the gospel of the kingdom, whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out Hallelujah, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring. And as we were gazing at the glories of the place, our eyes were attracted upwards to something that had the appearance of silver. I asked Jesus to let me see what was within there. In a moment we were winging our way upward and entering in. Here we saw good old father Abraham, Isaac, and Jacob, Noah, Daniel, and many like them. And I saw a veil with a heavy fringe of silver, and gold as a border on the bottom. It was very beautiful. I asked Jesus what was within the veil. He raised it with his own right arm, and bade me take heed. I saw there a glorious ark, overlaid with pure gold, and it had a glorious border resembling Jesus' crowns. On it were two bright angels; their wings were spread over the ark as they sat on each end, with their faces turned towards each other and looking downward. In the ark, beneath where the angels wings were spread, was a golden pot of Manna of a yellowish cast, and I saw a rod, which Jesus said was Aaron's, I saw it bud, blossom, and bear fruit.--And I saw two long golden rods on which hung silver wires, and on the wires most glorious grapes. One cluster was more than a man here can carry. And I saw Jesus step up and take of the manna, almonds, grapes, and pomegranates, and bear them down to the city, and place them on the supper table. I stepped up to see how much was taken away, and there was just as much left, and we shouted Hallelujah. Amen. We all descended from this place down into the city, and with

Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city with twelve foundations, twelve gates, three on each side, and an angel at each gate, and all cried out the city, the great city, it's coming, it's coming down from God, out of heaven, and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls most glorious to behold, which were to be inhabited by the saints. In them was a golden shelf, I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth, not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, well they will never fade. Next I saw a field of tall grass, most glorious to behold. It was living green, and had a reflection of silver and gold as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts; the lion, the lamb, the leopard and the wolf, altogether in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious. The branches of the trees waved to and fro, and we all cried out, we will dwell safely in the wilderness and sleep in this woods. We passed through the wood, for we were on our way to Mount Zion, as we were traveling along we met a company who were also gazing at the glories of the place: I noticed red as a border on their garments. Their crowns were brilliant--their robes were pure white. As we greeted them, I asked Jesus who they were? He said they were martyrs that had been slain for him. With them was an innumerable company of little ones, they had a hem of red on their garments also. Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lilies, and I saw the little ones climb, or if they chose use their little wings and fly to the top of the mountains, and pluck the never fading flowers. There were all kinds of trees around the temple to beautify the place. The box, the pine, the fir, the oil, the myrtle, the pomegranate and the fig tree, bowed down with the weight of its timely figs that made the place look all over glorious. And as we were about to enter the holy temple, Jesus raised his lovely voice and said, only the 144,000 enter this place, and we shouted Hallelujah. Well bless the Lord, Bro. Jacobs, it is an extra meeting for those who have the seal of the living God. This temple was supported by seven pillars, all of transparent

gold, set with pearls most glorious. The glorious things I saw there, I cannot begin to describe. O, that I could talk in the language of Canaan, then could I tell a little of the glory of the upper world; but if faithful you soon will know all about it. I saw there the tables of stone in which the names of the 144,000, were engraved in letters of gold.--After we had beheld the glory of the temple, we went out. Then Jesus left us and went to the city. Soon we heard his lovely voice again, saying: Come my people; you have come out of great tribulation, and done my will, suffered for me; come in to supper, for I will gird myself, and serve you. We shouted Hallelujah, glory, and entered into the city, and I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. And I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. We all reclined at the table. I asked Jesus to let me eat of the fruit. He said, not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain, and he said, you must go back to the earth again, and relate to others, what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I cannot stay here any longer, all things of earth look so dreary. I feel very lonely here, for I have seen a better land. O, that I had wings like a dove, then would I fly away, and be at rest. Ellen G. Harmon

1846

Letter 1, 1846, to Enoch Jacobs.

Written February 15, from Falmouth, Massachusetts.

This letter appears in full in the Day Star, February 15, 1846.

Bro. Jacobs:--

My vision which you published in the Day-Star was written under a deep sense of duty, to you, not expecting you would publish it. Had I for once thought it was to be spread before the many readers of your paper, I should have been more particular and stated some things which I left out. As the readers of the Day-Star have seen a part of what God has revealed to me, and as the part which I have not written is of vast importance to the Saints; I humbly request you to publish this also in your paper. God showed me the following, one year ago this month:--I saw a throne, and on it sat the Father and his Son Jesus Christ. I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself; He said he had, but I could not behold it; for, said he, if you should for once see the glory of his person, you would cease to exist. Before the throne was the Advent people, the Church, and the world. I saw a company bowed down before the throne, deeply interested while most of them stood up disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus, then he would look to his Father and appeared to be pleading with him. Then a light came from the Father to his Son and from him to the praying company. Then I saw an exceeding bright light come from the Father to the Son and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it. Others were careless and did not cherish the light and it moved off from them. Some cherished it and went and bowed down before the throne with the little praying company. This company all received the light, and rejoiced in it as their countenances shone with its glory. Then I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies within the vail, and did sit. There I saw thrones which I had not seen before. Then Jesus rose up from the throne, and most of those who were bowed down rose up with him. And I did not see one ray of light pass from Jesus to the careless multitude after he rose up, and they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on him as he left the throne, and led them out a little way, then he raised his right arm and we heard his lovely voice saying, wait ye, I am going to my Father to receive the Kingdom. Keep your garments spotless and in a little while I will return

from the wedding, and receive you to myself. And I saw a cloudy chariot with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; he stepped into it and was borne to the Holiest where the Father sat. Then I beheld Jesus as he was before the Father a great High Priest. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Then Jesus shewed me the difference between faith and feeling. And I saw those who rose up with Jesus send up their faith to Jesus in the Holiest, and praying, Father give us thy spirit. Then Jesus would breathe on them the Holy Ghost. In the breath was light, power and much love, joy and peace. Then I turned to look at the company who were still bowed before the throne. They did not know that Jesus had left it. Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne and pray, My Father give us thy spirit. Then Satan would breathe on them an unholy influence. In it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. I saw one after another leave the company who were praying to Jesus in the Holiest, go and join those before the throne and they at once received the unholy influence of Satan.

About four months since, I had a vision of events, all in the future. And I saw the time of trouble, such as never was,--Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. Just before we entered it, we all received the seal of the living God. Then I saw the four Angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion. Then we cried to God for deliverance day and night till we began to hear the bells on Jesus' garment. And I saw Jesus rise up in the Holiest, and as he came out we heard the tinkling of bells, and knew our High Priest was coming out. Then we heard the voice of God which shook the heavens and earth, and gave the 144,000 the day and hour of Jesus' coming. Then the saints were free, united and full of the glory of God, for he had turned their captivity. And I saw a flaming cloud come where Jesus stood and he laid off his priestly garment and put on his kingly robe, took his place on the cloud which carried him to the east where it first appeared to the saints on earth, a small black cloud, which was the sign of the Son of Man. While the cloud was passing from the Holiest to the east which took a number of days, the Synagogue of Satan worshiped at the saints feet. Ellen G. Harmon

1847

Letter 1, 1847, to Joseph Bates.

Written April 7, from Topsham, Maine.

This letter appears in full in *A Word to the Little Flock*, with Scripture and Apocryphal references added by James White.

Dear Brother Bates:--Last Sabbath we met with the dear brethren and sisters here, who meet at Bro. Howland's.

We felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the Holy Place. Here I saw the altar of Incense, the candlestick with seven lamps, and the table on which was the showbread, etc. After viewing the glory of the Holy, Jesus raised the second veil, and I passed into the Holy of Holies.

In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely Cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censor. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censor would smoke, and He offered up the prayers of the saints with the smoke of the incense to His Father. In the ark, was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth (the Sabbath commandment,) shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious--a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the Pope had changed it from the seventh to the first day of the week; for he was to change times and laws.

And I saw that if God had changed the Sabbath, from the seventh to the first day, He would have changed the writing of the Sabbath commandment,

written on the tables of stone, which are now in the ark, in the Most Holy Place of the Temple in heaven; and it would read thus: the first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses in Sinai, "But the seventh day is the Sabbath of the Lord thy God." I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God that rules in heaven above. I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God's chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us. And I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

I saw all that "would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands," could not buy or sell. I saw that the number (666) of the Image Beast was made up; and that it was the Beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his image.

In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell, as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the voice of God like many waters, which shook the heavens, and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spoke the day and hour of Jesus' coming, and delivered the everlasting covenant to His people,

He spoke one sentence, and then paused, while the words were rolling through the earth! The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder! It was awfully solemn. At the end of every sentence, the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God; and they shone with the glory as Moses' face did when he came down from Sinai. The wicked could not look on them, for the glory. And when the never ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the Beast, and over his Image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of Man. At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his lovely person. This cloud when it first appeared was the Sign of the Son of Man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality. The living saints were changed in a moment, and caught up with them in the cloudy chariot. It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried Holy, and the wings as they moved, cried Holy, and the retinue of Holy Angels around the cloud cried Holy, Holy, Holy, Lord God Almighty. And the saints in the cloud cried Glory, Hallelujah. And the cloudy chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in. Here we were made welcome, for we had kept the "Commandments of God," and had a "right to the tree of life."

From your sister in the blessed hope, E. G. WHITE.

Letter 2, 1847, to Eli Curtis.

Written April 21, from Topsham, Maine.

This letter appears in full in *A Word to the Little Flock*.

To Bro. Eli Curtis, New York City.

Dear Bro:--In the *Day-Dawn*, Vol. 1, Nos. 10 and 11, you kindly invite me to address you a communication.

The only apology I have to offer for not writing before is, I have not had a clear duty to write till now. You will, I doubt not, excuse me for addressing you so publicly, at this time. I have been much interested in your writings in the *Dawn*, and extra; and fully agree with you on some points, but on others we widely differ.

Your Extra is now on the stand before me; and I beg leave to state to you, and the scattered flock of God, what I have seen in vision relative to these things on which you have written. I fully agree with you, that there will be two literal resurrections, 1000 years apart.

I also agree with you, that the new heavens, and the new earth, (Revelation 21:1. Isaiah 65:17. 2 Peter 3:13.) will not appear, till after the wicked dead are raised, and destroyed, at the end of the 1000 years. I saw that Satan was "loosed out of his prison," at the end of the 1000 years, just at the time the wicked dead were raised; and that Satan deceived them by making them believe that they could take the holy city from the saints. The wicked all marched up around the "camp of the saints," with Satan at their head; and when they were ready to make an effort to take the city, the Almighty breathed from his high throne, on the city, a breath of devouring fire, which came down on them, and burnt them up, "root and branch."

And I saw, that as Christ is the vine, and his children the branches: so Satan is the "root", and his children are the "branches;" and at the final destruction of "Gog and Magog," the whole wicked host will be burnt up, "root and branch," and cease to exist. Then will appear the new heaven and the new earth. Then will the saints "build houses," and "plant vineyards." I saw, that all the righteous dead were raised by the voice of the Son of God, at the first resurrection; and all that were raised at the second resurrection, were burnt up, and ceased to exist.

You think, that those who worship before the saint's feet, (Revelation 3:9), will at last be saved. Here I must differ with you; for God shew me that this class

were professed Adventists, who had fallen away, and "crucified to themselves the Son of God afresh, and put him to an open shame." And in the "hour of temptation," which is yet to come, to show out every one's true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint's feet.

You also think, that Michael stood up, and the time of trouble commenced, in the spring of 1844.

The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844; but Michael's standing up (Daniel 12:1) to deliver his people, is in the future.

This, will not take place, until Jesus has finished his priestly office in the Heavenly Sanctuary, and lays off his priestly attire, and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to "thresh the heathen in anger," and deliver his people.

Then Jesus will have the sharp sickle in his hand, (Revelation 14:14) and then the saints will cry day and night to Jesus on the cloud, to thrust in his sharp sickle and reap.

This, will be the time of Jacob's trouble, (Jeremiah 30:5-8) out of which, the saints will be delivered by the voice of God.

I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.

I pray that these lines may prove a blessing to you, and all the dear children who may read them.
* * E. G. White.

Letter 3, 1847, to Joseph Bates.

Written July 13, from Gorham, Maine.

This letter appears in full in *Manuscript Releases, Volume 5*, pp. 95-98.

Dear Brother Bates

As James is at work and sisters are from home thought I would employ myself in writing a line to you. My health is quite good for me. My faith is still strong that that very same Jesus that ascended up into heaven will so come in like manner as He went up, and that very, very soon. I have had many trials of late; discouragement at times has laid so fast hold upon me it seemed impossible to shake it off. But thank God, Satan has not got the victory over me yet, and by the grace of God he never shall. I know and feel my weakness, but I have laid hold upon the strong arm of Jehovah, and I can say today I know that my Redeemer liveth, and if He lives I shall live also. O how good it would be to meet with a few of like precious faith to exhort and comfort one another with words of holy cheer from the Word of God. The sheep are now scattered, but thank God they are about to be gathered to a good pasture.

O how sweet it will be to meet all the blood-washed throng in the city of our God. 'Tis then we'll sing the song of Moses and the Lamb as we march through the gates into the city, bearing the palms of victory and wearing the crowns of glory.

Brother Bates, you write in a letter to James something about the Bridegroom's coming, as stated in the first published visions. By the letter you would like to know whether I had light on the Bridegroom's coming before I saw it in vision. I can readily answer, No. The Lord showed me the travail of the Advent band and midnight cry in December, but He did not show me the Bridegroom's coming until February following. Perhaps you would like to have me give a statement in relation to both visions. At the time I had the vision of the midnight cry I had given it up in the past and thought it future, as also most of the band had. I know not what time J. Turner got out his paper. I knew he had one out and one was in the house, but I knew not what was in it, for I did not read a word in it. I had been, and still was very sick. I took no interest in reading, for it injured my head and made me nervous. After I had the vision and God gave me light, He bade me deliver it to the band, but I shrank from it. I was young, and I thought they would not receive it from me. I disobeyed the Lord, and instead of remaining at home, where the meeting was to be that night, I got in a sleigh in the morning and rode

three or four miles and there I found J. T. He merely inquired how I was and if I was in the way of my duty. I said nothing, for I knew I was not. I passed up chamber and did not see him again for two hours, when he came up, asked if I was to be at meeting that night. I told him, no. He said he wanted to hear my vision and thought it duty for me to go home. I told him I should not. He said no more, but went away. I thought, and told those around me, if I went I should have to come out against his views, thinking he believed with the rest. I had not told any of them what God had shown me, and I did not tell them in what I should cut across his track.

All that day I suffered much in body and mind. It seemed that God had forsaken me entirely. I prayed the Lord if He would give me strength to ride home that night, the first opportunity I would deliver the message He had given me. He did give me strength and I rode home that night. Meeting had been done some time, and not a word was said by any of the family about the meeting.

Very early next morning J. Turner called, said he was in haste going out of the city in a short time, and wanted I should tell him all that God had shown me in vision. It was with fear and trembling I told him all. After I had got through he said he had told out the same last evening. I was rejoiced, for I expected he was coming out against me, for all the while I had not heard any one say what he believed. He said the Lord had sent him to hear me talk the evening before, but as I would not, He meant His children should have the light in some way, so He took him. There were but few out when he talked, so the next meeting I told my vision, and the band, believing my visions from God, received what God bade me to deliver to them.

The view about the Bridegroom's coming I had about the middle of February, 1845.

While in Exeter, Maine, in meeting with Israel Dammon, James, and many others, many of them did not believe in a shut door. I suffered much at the commencement of the meeting. Unbelief seemed to be on every hand. There was one sister there that was called very spiritual. She had traveled and been a powerful preacher the most of the time for twenty years. She had been truly a mother in Israel. But a division had risen in the band on the shut door. She had great sympathy, and could not believe the door was shut. (I had known nothing of their differences.) Sister Durben got up to talk. I felt very, very sad. At length my soul seemed to be in an agony, and while she was talking I fell from my chair to the

floor. It was then I had a view of Jesus rising from His mediatorial throne and going to the holiest as Bridegroom to receive His kingdom. They were all deeply interested in the view. They all said it was entirely new to them. The Lord worked in mighty power setting the truth home to their hearts. Sister Durben knew what the power of the Lord was, for she had felt it many times; and a short time after I fell she was struck down and fell to the floor, crying to God to have mercy on her. When I came out of vision, my ears were saluted with Sister Durben's singing and shouting with a loud voice. Most of them received the vision, and were settled upon the shut door. Previous to this I had no light on the coming of the Bridegroom, but had expected Him to this earth to deliver His people on the tenth day of the seventh month. I did not hear a lecture or a word in any way relating to the Bridegroom's going to the holiest.

I had but very few privileges in 1842, 1843, & 1844. My sisters both went to the camp meetings in New Hampshire and Maine, while my health prevented me from going to but one, in Maine. I know the light I received came from God, it was not taught me by man. I knew not how to write so that others could read it till God gave me my visions. I went to school but very little on account of my health. I do not think I went to school a day after I was twelve years old, and did not go then but a few days at a time, when sickness would cause me to take my bed for weeks and sometimes for months. The first I wrote anything that could be called writing was after I had been sick the prayer of faith was put up for me, and healing... [Here the sheet ends, and the remainder of the letter is gone.]

Letter 4, 1847, to Elvira Hastings.

Written August 25, from Gorham, Maine.

This was copied from a letter of James White to Sr. Hastings, begun August 22 and has never been published.

P.S. In your letter you say “Sister White mentions God spoke the day and hour of Jesus’ coming,” and you inquired “I should like to know if it is to be spoken before we all hear it.” To this question I answer by writing Ellen’s words that she has just spoken while lying on the bed beside my writing stand. “Tell her that none hear the voice until all hear it. Then every living child of God will hear and know the voice of God as He gives us the day and hour. Then joy and glory will fill every heart.” J. W.

1848

Letter 2, 1848, to the Scattered Remnant.

Written December 18, from Rocky Hill, Connecticut.

Portions of this letter are similar to Early Writings, p. 41, however this letter has never been published.

To the Scattered Remnant—Dear Brethren:

God gave me a [vision] the evening of the 16th. I saw that when the Lord said heaven He meant heaven and when He said earth, He meant earth in giving the signs as recorded by Matt. Mark and Luke.

I saw that the powers of heaven are the sun, moon and stars. They rule in the heavens. I saw that the powers of earth are those who bear rule on earth. I saw that the powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not fall or pass away, but be shaken by the voice of God. Dark, heavy clouds came up and clashed against each other; the atmosphere parted and rolled back, then we could see the open space in Orion from whence came the voice of God. I saw that the Holy City will come down through that open space. I saw that the powers of earth are now being shaken. The Lord showed me that things came in order—war, and rumors of war—sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the heavens and earth,—the sun, moon, and stars and this planet also. I saw that the shaking of nations in Europe is not the shaking of the powers of heaven as some teach, but it is the shaking of the powers of earth.

In hope.

1849

Letter 2, 1849, to Elvira Hastings.

Written March 5, while travelling among the believers, probably in Dartmouth, Massachusetts .
This letter has never been published.

Dear Sister Hastings:

We feel it to be duty to visit you before we return to Maine. We shall take the first train of cars Friday for Townsend. Your husband, if he pleases, will meet us at the depot.

Brother Bates and Brother Gurney returned from Connecticut last week. Their testimony is that the work of God is going forward there. The saints are setting their hearts in order for the coming of the Lord, and moving forward in union and love as they have not for years. Praise the name of the Lord! My prayer is, Lord, carry on Thy work among Thy people until all discord shall be removed and the hearts of Thy people shall be knit together by high and holy ties.

We have had some powerful seasons here of late. Sabbath and Sunday God moved in mighty power and there was a breaking down before God. There had been wrongs and hard feelings between some of the little company here. God in His mercy gave me a vision of the state of things and showed me that there must be a tearing down and building up. They felt the power of the message and those that were wrong confessed their wrong, were forgiven, and we had a melting time. God's people are preparing and getting ready for the seal of the living God. Brethren Bates and Gurney are strong in God and the power of His might.

I must close and get this in the office to go out in today's mail. Keep up good courage. Lean wholly upon God. He will not leave or forsake us. Love to your husband.

Your sister in haste.

Letter 4, 1849, to Brother and Sister Hastings.

Written March 22, from Topsham, Maine .

Portions of this letter appear in the Ellen G. White Biography, Volume 1: The Early Years, p. 159.

Dear Brother and Sister Hastings:

I can write but little now as I am weak, but the Lord is very good to poor unworthy me. While riding in the stage Wednesday I thought I should have to stop at a private house and go no farther, but James and I united in faith together that God would give me strength and suddenly I felt a visible change for the better, and arrived here without accident or harm. Praise the name of the Lord. Yesterday I was unable to sit up; today am free from pain, though weak. My faith is strong in God. I am ready to go anywhere He shall send me, knowing He will give me strength.

Keep up good courage, my dear Brother and Sister. God is your helper. A few more days here in toil and then we shall be free. Time is short; let us hold fast unto the end. Pray for poor me. Excuse my [not] writing more; my side pains me much; I cannot write.

E. W.

[Note added in James White's handwriting:]

Ellen says, "Do give my love to the children." Her side is so lame she cannot write a word more, "and sign my name," so here it is.

E. G. White

Letter 5, 1849, to Brother and Sister Hastings.

Written April 21, from Milton, Massachusetts.

Portions of this letter appear in Manuscript Releases, Volume 1, p. 390 and Manuscript Releases, Volume 5, pp 93-94, 200.

Dear Brother and Sister Hastings:

I now sit down to write you a few lines and give you a little history of our journey and of the dealings of God with us since we left you. It was rather a tedious journey for me from Dorchester to Brunswick. I stood my journey all quite well until we came to the last sixteen miles. We were obliged to take the stage from North Yarmouth to Brunswick. The roads were very bad. I felt that I could not perform the journey and that I must stop at a private house. The stage shook us round very much. James and I agreed to unite our prayers together, and in faith believing, ask God for strength, and praise His holy name, He heard us pray. I felt a visible change for the better and was enabled in the strength of God to finish the journey without accident or harm.

The first Sabbath we spent in Topsham, was a sweet, interesting time. It seems that Jesus Himself passed through our midst and shed His light and glory upon us. We all had a rich draught from the well of Bethlehem. The Spirit came upon me and I was taken off in vision. I saw many important things, some of which I will write you before I close this letter. I saw Brother Stowell of Paris was wavering upon the shut door. I felt that I must visit them. Although it was fifty miles off and very bad going, I believed God would strengthen me to perform the journey. We went and found they needed strengthening. There had not been a meeting in the place for above two years. We spent one week with them. Our meetings were very interesting. They were hungry for present truth. We had free, powerful meetings with them. God gave me two visions while there, much to the comfort and strength of the brethren and sisters. Brother Stowell was established in the shut door and all the present truth he had doubted. Strength was given me from on high so that my journey wearied me not at all and my health has been better ever since. Thank God He gives us strength as we need.

After we returned from Paris, we felt that it was time to make up our minds where to go and spend the summer. We were in much perplexity and trial to know how to decide. We had been expecting God to teach in such a way that we could not mistake duty, but we were disappointed and as we had no light to go elsewhere, concluded to go to New York. James wrote them when to come for us

at Utica and I signed my name to the letter after he had signed his. Soon I began to feel distressed and burdened. It seemed that I should be driven to distraction. I found relief by weeping. When in my distress James was afraid I would die, and he threw the letter in the stove, as he told me afterward, then knelt down by my bedside and prayed God to roll off the burden, and I was relieved. The next morning I awoke perfectly free and clear, all my distress was gone, and I felt assured God would open the way before us.

James went to the office and brought in a letter from Brother Belden, Rocky Hill, Connecticut, giving us a strong invitation to come there and live with them; said they should consider it a privilege to administer to our wants. We felt clear to go and felt that it was the way the Lord had opened. They sent us means to go with.

We came to this place yesterday; found our dear Brother Nichols' family as well as usual, steadfast in the faith, and strong in all the present truth. Sister Temple continues well and strong. Praise the Lord, she stands out a living monument of the healing power of God. Last week she earned eight dollars cleaning house in Boston. Our God is a living God; He is bringing up and reviving His people and preparing them to stand in the battle of the Lord. The work is still going on in Connecticut. The Lord has shown me in vision He was at work there and that what He was doing for His people was only a few drops before a more plentiful shower.

Keep up good courage, my dear Brother and Sister. I do want to hear from you very much, and should rejoice to have the privilege of being in your happy dwelling once more. How is your health, Sister Hastings? And how is your child, the babe? Do let us know. We shall start for Connecticut Monday and settle down. Write us there and direct to James White, Rocky Hill, Ct.

I will now write you the vision God gave me on the Sabbath, the 24th of March. We had a glorious meeting. I was taken off in vision.

I saw the commandments of God and shut door could not be separated. I saw the time for the commandments of God to shine out to His people was when the door was opened in the inner apartment of the heavenly sanctuary in 1844. Then Jesus rose up and shut the door in the outer apartment and opened the door in the inner apartment and passed into the Most Holy Place, and the faith of Israel now reaches within the second veil where Jesus now stands by the ark. I saw that

Jesus had shut the door in the Holy Place and no man can open it, and that He had opened the door in the Most Holy Place and no man can shut it; and that since Jesus had opened the door in the Most Holy Place the commandments have been shining out and God has been testing His people on the holy Sabbath. I saw that the test on the Sabbath could not come until the mediation of Jesus was finished in the Holy and He had passed within the second veil; therefore Christians who died before the seventh month, 1844, and had not kept the true Sabbath, rest in hope, for there was no condemnation until the true light on the Sabbath came.

I saw that our adversaries had been trying to open the door in the outer apartment and to close the door in the inner apartment where the ark is, containing the two tables of stone on which are written the ten commandments by God's own finger. I saw that Satan was now using every device in this sealing time to keep the minds of God's people from present truth and cause them to waver.

I saw a covering that God was drawing over His people to protect them in the time of trouble, and every soul that was decided upon the truth was to be covered with this covering of Almighty God. Satan knew this and was also at work in mighty power. I saw that the mysterious knocking in New York was the power of Satan clothed in a religious garb to lull the deceived to more security and to draw the minds of God's people to look at that and cause them to doubt the teachings of God among His people.

I saw that Satan was working through agents in a number of ways. He was at work through ministers who had rejected God's truth and had been given over to strong delusions to believe a lie, that they might be damned. I saw while they were preaching or praying some would fall prostrate and helpless, not by the power of the Holy Ghost, No, no, but by the power of Satan breathed upon these agents and through them to the people.

I saw that some professed Adventists who had rejected present truth, while preaching, praying or in private conversation used mesmerism to gain adherents, and the people would rejoice, thinking it was the power of God; and even those that used it (mesmerism) themselves were so far in the darkness and deception of the devil that they thought it was the power of God given them to exercise. I saw that these men had made God altogether such an one as themselves.

I saw that some of the agents of the devil were affecting the bodies of those they could not deceive and draw from the present truth. Some of them were even trying to afflict some of the saints unto death. (O that all could get a view of it as God revealed it unto me, that they might know more of the wiles of Satan so as to be on their guard.)

I saw that Satan was at work in these ways to distract, draw away, and deceive God's people just now in this sealing time more than ever before. I saw some who were not standing stiffly, their knees were trembling, their feet were sliding, because they were not planted firmly on present truth, and the covering of Almighty God would not be drawn over them. While they were thus trembling Satan was trying his every art to hold them where they were until the sealing was over and the covering drawn over God's people, and they left out without protection in the time of slaughter. God has begun to draw this covering over His people, therefore it will very soon be drawn over all of those who are to have a shelter in the time of trouble or day of the Lord.

I saw that as God worked for His people, Satan would also work, and that the mysterious knocking and signs and wonders of Satan and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth, No, no, but from bad to worse, for those who professed a change of heart had only wrapt about them a religious cloak which covered up the iniquity of a vile heart so as to deceive God's people; but if their hearts could be seen they would appear as black as ever. My accompanying angel bade me look for the travail of souls for sinners as used to be. I looked but could not see it for the time for their salvation is past.

Dear Brother and Sister, I have now written the vision God gave me. I am tired sitting so long. Our position looks very clear. We know we have the truth, the midnight cry is behind us, the door was shut in 1844 and Jesus is soon to step out from between God and man. The sealing will then be accomplished—finished up. Oh, let us keep on the whole armor of God that we may be ready for battle at any moment. We shall have to fight every inch of ground now. Satan has come down in great power, knowing his time is short; but with the commandments of God written in our hearts and in our minds will go on strong and bold, and although the sons of Anak be many and tall, yet we will go on crying, The commandments of God and the testimony of Jesus.

Glory be to God, we shall get the victory and enter the goodly land if we keep the commandments. Oh yes, and we shall have right to the tree of life, and drink of those streams that make glad the city of our God, and we shall behold the lovely face of Jesus and be made like Him. Lift up your heads and rejoice, your redemption is nigh.

Arabella, the Lord is coming; are you all ready? Can you meet Him in peace and say, This is our God, we have waited for Him? Oh do take hold on the strength of God and make peace with Him, that you may stand when the earth shall reel to and fro like a drunkard. And the rest of the children,—I cannot call them by name,—Love God with your whole hearts and pray much that you may be sealed. It is of great importance that you secure your soul's salvation. Much love to all.

E. G. White

Much love to Sister Gorham; tell her, for me, to hold fast; tell her her deliverance is soon to come and she will soon, if faithful, enjoy the company of Jesus and angels. Tell her to stand stiffly, to let nothing move her from the truth. My love to Sister Eastman, although I have never seen her, and Brother Gardner. I should love to see you all. Pray for poor, unworthy me.

In haste.

Letter 8, 1849, to Brother and Sister Hastings.

Written May 29 and June 1, from Rocky Hill, Connecticut.

This letter was formerly designated Letter 1, 1848. It has portions published in Manuscript Releases, Volume 4, pp. 323-326, and Manuscript Releases, Volume 5, pp., 248-249.

May 29

We received your kind and sweet letter in due time. James was in New York when it came and my health was very poor at that time or I should have written you before his return. He came home last Tuesday, had a good time in western N. Y. feeding the hungry sheep. We have been in a very tried state of late while we see the wrongs in Connecticut. My soul has carried the burden and distress for two weeks past.

Last Sabbath was a trying day to me. As soon as meeting commenced my burden grew heavier. My heart ached almost to bursting. I was obliged to leave the room and not come in again until meeting closed. I cried aloud for a long time, but tears would not relieve me. I thought I must leave Ct. and made up my mind to go to western N. Y.

Last Sunday we were at Bro. Ralph's and we engaged in prayer for the special teachings of God how to move, whether to go to N. Y. or stay in Ct. The Spirit came and we had a powerful season. Brother and Sister Ralph were both laid prostrate and remained helpless for some time. I was taken off in vision and saw concerning the state of some here and also saw there would be a conference at your place and that it was duty of my husband to attend and that a conference should be holden in Paris, Maine and souls would be strengthened and comforted there. I then saw it was not duty to go to N. Y. but that we must tarry and abide where we were, so our minds are made up what to do, and may God give me strength to endure the trials I shall have to pass through here.

This morning we had a good time; my soul was taken into a sacred nearness to God. I could hold sweet communion with Him, my peace was as a river and my poor heart burned with love to God. Praise His holy name. My soul doth magnify the Lord for His tender kindness unto me.

Dear Brother and Sister Hastings:

I was rejoiced to hear of the good time you had at your house with Sister Gorham and Eastman. I should have loved to been one of your company. I have not forgotten the good seasons we had together, neither have I forgotten your kindness to us. May the Lord reward you for your labors of love unto us. We have had sweet union together. O, may it last until Jesus comes. Let nothing cast you down but be encouraged and remember Jesus hath the watchful care over you.

Time is very short, deliverance is coming and Satan knows it and is working in great power. I can see the restraint is being taken off from the wicked, and very soon when Jesus steps out from between the Father and man it will be entirely gone. Now is the time we must watch on every hand, against the wiles of Satan and have steady, abiding faith in God, faith that will stand the trial, such faith as Elijah had when he prayed for rain. He prayed once and sent his servant to see if there was any sign of his prayer being answered, and although there was none, outward appearance was against him, yet he did not give up in discouragement but bid his servant to go again yet seven times. Elijah had faith that holds on and that would stand the trials seven times. At last the cloud appeared and the heavens gave rain.

Bless God the prayer of faith will bring the dew of heaven and our souls will be watered by it. Hold on to faith, let your feelings be what they will. O, how my soul feels for the flock of God. I long to be out among them. I often awake myself crying to God's people to get ready, get ready that the cloak of Almighty God may be thrown around them and they be hid in the time of trouble. I shall be deprived the privilege of meeting with you in conference. I feel the privation but the will of the Lord be done. My heart and mind will be there, and my prayers shall be for you that God would work among you.

How are the children? Do they feel their acceptance with God? Dear children, do not rest a moment if you do not. God loves to hear the prayers of the young. Call upon Him and make your peace with Him that you may stand in the day of slaughter. I do love you, children, and I want you to be saved in the kingdom and enjoy the beauty of the earth made new. Get ready, get ready, love not this world, love not the wicked, but God and those who have His image. Tell Sister Gorham to be of good courage; tell her although she may be in the heated furnace the Lord will not leave her. Tell her to hold fast the truth whatever opposition she may have. It's better to serve God than man, His strength is sufficient for her. Love to Sister Eastman and Brother Gardner. Should love to see you all. Pray for me. I have trials that none but God knows of, but I have started for eternal life and I cannot

stop this side. I must see the inside of glory, stagger not at the promises but believe. Faith, simple faith is what we want, a firm reliance and trust in God. Faith will drive back the powers of darkness; only have faith and you will have a clear, sweet atmosphere to live and breathe in.

Kiss the little morsel for me and do write us often as you can. This is a hasty line. Pray for me.

E. G. White

June 1, Friday

Dear Brother and Sister:

It has been stormy here for some days. Last Wednesday about six o'clock P. M. a brother came from Portland, eleven miles from here and wanted we should go and pray for his wife for she was just alive, and that was all. She was taken so violent that they called in a physician. He tried to help her, but could do her no good, and said she must die. Another physician was consulted who said he could do nothing. The last was the most celebrated physician in Middletown, Ct. Sr. Penfield told her husband to go for God's people; she sent for us.

It was rather of a trial for me to start. It was rainy and I had been very weak all day, but I concluded to go. James felt he must go too. Brother and Sister Ralph also went according to her request. We prayed for her ten o'clock that night and the Spirit began to settle. She had been in very great agony but we anointed her with oil in the name of the Lord and then our earnest cries went up to God for healing power.

God began to work, the pain ceased, but we did not get the full victory we wanted that night. She rested well that night, was free from pain. In the morn we united in prayer for her again. The power came down like a mighty, rushing wind, the room was filled with the glory of God, and I was swallowed up in the glory and was taken off in vision.

I saw the willingness of God to heal the afflicted and distressed. I also saw that God was displeased when we trusted in or called on earthly physicians. I saw the beauty, the glory and majesty of Jesus. The sun could not shine in His presence any more than a star at noonday when the sun shone in its splendor. O how rich the inheritance of the saints looked to me. How glorious! Tongue cannot describe

it. On every side and all around was glory, glory, glory, that cannot be expressed. My soul was enchanted with the sight. I longed to see more and more. It seemed that I could plunge in the glory, that I could swim in it. Praise the name of the Lord. O shall we not go on with perseverance? Shall we sink down now? No, no, we shall soon see Jesus and reign with Him in glory. Hold fast, hold fast, hold fast.

The work of healing was done up well. She grew stronger in body and mind, and while I was in vision the doctor came, he heard the shouting in vision and would not come in. Brother Penfield wanted he should come in, said he would not come in any case, seemed to be afraid and rode off and carried the news that we were making a great noise over that sick woman and he thought if she was kept still she would get well, when he had not seen her since he said she would die. The neighbors, when we left yesterday, were all stirred up and mad at us because we had prayed for Sister Penfield and she had been healed. Sister P. is strong. Praise the Lord.

Love to all, in haste.

First undesignated Letter, 1849, to Brethren and Sisters.

Written sometime in July, 1849 from Rocky Hill, Connecticut.

This letter has no formal designation, possibly because it has been also considered an article. It is included in this volume since it was published under the title, "Dear Brethren and Sisters". It was printed in entirety in the Present Truth, August 1, 1849. Much of the material appears to be drawn from previous letters.

Dear Brethren and Sisters

The Lord has shown me that it is my duty to relate to you, what he has revealed to me relating to the present truth, our present tried, scattered and tempted state, and our duty in view of the coming judgments of God.

Sabbath, March 24th, 1849, we had a sweet, and very interesting meeting with the Brethren at Topsham, Me. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the City of the living God. There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the ten commandments. This door was not opened, until the mediation of Jesus was finished in the Holy Place of the Sanctuary in 1844. Then, Jesus rose up, and shut the door in the Holy Place, and opened the door in the Most Holy, and passed within the second vail, where he now stands by the Ark; and where the faith of Israel now reaches.

I saw that Jesus had shut the door in the Holy Place, and no man can open it; and that he had opened the door in the Most Holy, and no man can shut it (See Revelation 3:7, 8.): and that since Jesus has opened the door in the Most Holy Place, which contains the Ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question.

I saw that the present test on the Sabbath could not come, until the mediation of Jesus in the Holy Place was finished; and he had passed within the second vail; therefore, Christians, who fell asleep before the door was opened in the Most Holy, when the midnight cry was finished, at the seventh month 1844; and had not kept the true Sabbath, now rest in hope; for they had not the light, and the test on the Sabbath, which we now have, since that door was opened. I saw that Satan was tempting some of God's people on this point. Because so many

good Christians have fallen asleep in the triumphs of faith, and have not kept the true Sabbath, they were doubting about it being a test for us now.

I saw that the enemies of the present truth have been trying to open the door of the Holy Place, that Jesus has shut; and to close the door of the Most Holy Place, which he opened in 1844, where the Ark is containing the two tables of stone, on which are written the ten commandments, by the finger of Jehovah.

Satan is now using every device in this sealing time, to keep the minds of God's people from the present, sealing truth; and to cause them to waver. I saw a covering that God was drawing over his people, to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of Almighty God.

Satan knew this, and was at work in mighty power, to keep the minds of as many as he possibly could unsettled, and wavering on the truth. I saw that the mysterious knocking in N.Y. and other places, was the power of Satan; and that such things would be more and more common, clothed in a religious garb, to lull the deceived to more security; and to draw the minds of God's people, if possible, to those things and cause them to doubt the teachings, and power of the Holy Ghost.

I saw that Satan was working through agents, in a number of ways. He was at work through ministers, who have rejected the truth, and are given over to strong delusions to believe a lie that they might be damned. While they were preaching, or praying some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed upon these agents and through them to the people. Some professed Adventists who had rejected the present truth, while preaching praying or in conversation used Mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some that used it, were so far in the darkness and deception of the Devil, that they thought it was the power of God, given them to exercise. They had made God altogether such an one as themselves; and had valued his power as a thing of naught.

Some of these agents of Satan were affecting the bodies of some of the saints; those that they could not deceive and draw away from the truth by a satanic influence. Oh! that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan, and be on their guard. I saw that

Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet were sliding; because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, and the covering drawn over God's people, and they left out, without a shelter from the burning wrath of God, in the seven last plagues.

God has begun to draw this covering over his people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for his people; and Satan will be permitted to work also.

I saw that the mysterious signs and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapt about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past.

At the commencement of the Holy Sabbath, (Jan. 5,) we engaged in prayer with Bro. Belden's family at Rocky Hill, Ct., and the Holy Ghost fell upon us. I was taken off in vision to the Most Holy Place, where I saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction: and that the wrath of God could not come until Jesus had finished his work in the Most Holy Place--laid off his priestly attire and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silent no longer; but pour out his wrath on those who have rejected his truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other. I saw that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished his work in the

Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the Sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous, and they thought that we had brought them down upon them, and if they could rid the earth of us, then the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the Voice of God. Then the 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, "thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "these are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice--"we have believed in thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw they had drunk of the deep waters, and fouled the residue with their feet--trodden the Sabbath underfoot, and that is why they were weighed in the balance and found wanting. Then my attending angel directed me to the City again, where I saw four angels winging their way to the gate of the City, and were just presenting the golden card to the angel at the gate. Then I saw another angel swiftly flying from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in vision. I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with Priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried--"My Blood, Father, My Blood, My Blood, My Blood". Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice--"Hold! Hold! Hold! Hold! until the servants of God are sealed in their

foreheads." I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He shewed me that it was God that restrained the powers, and that he gave his angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then he raised his hands to the Father and plead with him that he had spilled his blood for them.--Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.

I have seen the tender love that God has for his people, and that it is very great. I saw an angel over every saint, with their wings spread about them: and if the saints wept through discouragement, or were in danger, the angel that ever attended them would fly quickly upward to carry the tidings, and the angels in the City would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over and try to keep them from going out of the narrow path: but, if they did not take heed to the watchful care of these angels, and would not be comforted by them, and continued to go astray, the angels would look sad and weep. Then they would bear the tidings upward, and all the angels in the City would weep, and then with a loud voice say, Amen. But if the saints fixed their eyes on the prize before them, and glorified God by praising him, then the angels would bear the glad tidings to the City, and the angels in the city would touch their golden harps and sing with a loud voice--Alleluia! and the heavenly arches would ring with lovely songs. I will here state, that there is perfect order and harmony in the holy City.

All the angels that are commissioned to visit the earth, hold a golden card which they present to the angels at the gates of the City, as they pass in and out. Heaven is a good place. I long to be there, and behold my lovely Jesus, who gave his life for me, and be changed into his glorious image. Oh! for language to express the glory of the bright world to come. I thirst for the living streams that make glad the City of our God.

The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the City to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes, they were noble, majestic and lovely. They bore the express image of Jesus, and their countenances beamed with holy

joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was--"we have lived in strict obedience to the commandments of God and have not fallen by disobedience, like those on the earth. There I saw two trees, one looked much like the tree of life in the City. The fruit of both looked beautiful; but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me--"none in this place have tasted of the forbidden tree; but if they should eat they would fall." Then I was taken to a world which had seven moons. Then I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written Victory. Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written Purity; and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters, and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written Holiness. Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said "it is not; but the City is my home, and I have come to visit this place." He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said--"you must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handy work of God."

Dec. 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said "heaven" (in giving the signs recorded by Matthew, Mark and Luke,) he meant heaven, and when he said "earth" he meant earth. The powers of heaven, are the Sun, Moon and Stars: they rule in the heavens. The powers of earth are those who bear rule on the earth. The powers of heaven will be shaken at the voice of God. Then the Sun, Moon, and Stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back, then we could look up through the open space in Orion, from whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken, and that events come in order. War, and rumors of war,--sword, famine and pestilence, are first to shake the powers of earth, then the voice of God will shake

the Sun, Moon and Stars, and this earth also. I saw that the shaking of the powers in Europe is not (as some teach) the shaking of the powers of heaven, but it is the shaking of the angry nations.

E. G. White.

Letter 7, 1849, to Gilbert and Deborah Collins.

Written sometime in September, from Rocky Hill, Connecticut.

This letter was formerly designated Lt 2, 1850. It appears in entirety in Manuscript Releases, Volume 3, pp. 174-175.

Dear Children, Gilbert and Deborah,

I have just laid down my child a few moments to write you a word. Are you good children? Do you keep the commandments of God, and love and obey your parents? If you do you have the promise of entering the holy city where all is harmony and joy. You must pray to God much that He would accept you, and keep you from the pestilence and sickness that is abroad in the land.

God loves the young if their hearts are turned unto Him, and He loves to bless them.

I am now on my way to visit Henry, and present to him his little brother. I hope you will be good children. Love God. Speak the truth at all times. Be obedient to your parents, and then God will be pleased with you, smile upon and bless you. Be good, be good.

In haste and love.

Second undesignated Letter, 1849, to Brethren and Sisters.

Written sometime in July, 1849 from Rocky Hill, Connecticut.

Like the previous letter from Present Truth, this does not have an official number, possibly due to being considered an article. It is included in this volume since it was published as a letter. It was printed in entirety in the Present Truth, August 1, 1849.

Dear Brethren and Sisters

In this time of trial, we need to be encouraged, and comforted by each other. The temptations of Satan are greater now, than ever before; for he knows that his time is short, and that very soon, every case will be decided, either for Life, or for Death. It is no time to sink down beneath discouragement, and trial now; but we must bear up under all our afflictions, and trust wholly in the mighty God of Jacob.

The Lord has shown me that his grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation, and through his grace come off victorious.

If we overcome our trials, and get victory over the temptations of Satan, then we endure the time of our faith, which is much more precious than gold, and are stronger, and better prepared to meet the next. But if we sink down, and give way to the temptations of Satan, we shall grow weaker, and get no reward for the trial, and shall not be so well prepared to meet the next. In this way we shall grow weaker, and weaker, until we are led captive by Satan at his will. We must have on the whole armour of God, and be ready at any moment, for a conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God, and agonize with him in prayer. He will not turn us away empty; but will give us grace and strength to overcome, and to break the power of the enemy. O, that all could see these things in their true light, and endure hardness as good soldiers of Jesus. Then would Israel move forward, strong in God, and in the power of his might.

God has shown me that he gave his people a bitter cup to drink, to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. Those who receive it thus, must have another draught; for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and

another, until it does have its designed effect, or they will be left filthy and impure in heart. I saw that this bitter cup can be sweetened by patience, endurance and prayer, and that it will have its designed effect upon the hearts of those who thus received it, and God will be honored and glorified. It is no small thing to be a Christian, and be owned and approved of God. The Lord has shown me some who profess the present truth, whose lives do not correspond with their profession. They have got the standard of piety altogether too low, and come far short of Bible holiness. Some engage in vain, and unbecoming conversation; and others give way to the risings of self. We must not expect to please ourselves, live and act like the world, have its pleasures, and enjoy the company of those who are of the world, and reign with Christ in glory.

We must be partakers of Christ's sufferings here, if we would share in his glory hereafter. If we seek our own interest, how we can best please ourselves, instead of seeking to please God, and advance his precious, suffering cause, we shall dishonor God, and the holy cause we profess.

We have but a little space of time left to work for God. Nothing should be too dear to sacrifice, for the salvation of the scattered and torn flock of Jesus. Those who make a covenant with God by sacrifice now, will soon be gathered home to share a rich reward, and possess the new kingdom forever and ever.

O, let us live wholly for the Lord, and show by a well ordered life, and godly conversation that we have been with Jesus, and are his meek and lowly followers. We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is still in his Holy Temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will now pardon all the transgressions of Israel, that they may be blotted out before he leaves the Sanctuary. When Jesus leaves the Sanctuary, then he that is holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy, will be unjust and filthy still; for then there will be no Priest in the Sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore, what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the Most Holy Place of the Heavenly Sanctuary.

The Lord has shown me that precious souls are starving, and dying for want of the present, sealing truth, the meat in due season; and that the swift

messengers should speed on their way, and feed the flock with the present truth. I heard an Angel say, "speed the swift messengers, speed the swift messengers; for the case of every soul will soon be decided, either for Life, or for Death."

I saw that those who had the means, were required to help speed those messengers, that God had called to labor in his cause, and as they went from place to place, they would be safe from the prevailing pestilence. But if any went that were not sent of God, they would be in danger of being cut down by the pestilence; therefore all should earnestly seek for duty, and be sure and move by the direction of the Holy Spirit.

What we have seen and heard of the pestilence, is but the beginning of what we shall see and hear. Soon the dead and dying will be all around us. I saw that some will be so hardened, as to even make sport of the judgements of God. Then the slain of the Lord will be from one end of the earth, to the other; they will not be lamented, gathered, nor buried; but their ill savor will come up from the face of the whole earth. Those only who have the seal of the living God, will be sheltered from the storm of wrath, that will soon fall on the heads of those who have rejected the truth.

In Hope,

E. G. White.

1850

Letter 18, 1850, to Brother and Sister Hastings.
Written February 18, from Oswego, New York.
Most of this letter appears in full in Manuscript Releases, Volume 19, p. 128.

Dear Brother and Sister Hastings,

I will take time to write you a few lines. I earnestly desire to see you. I pray God to bless and sanctify you. I felt today the necessity of being all, all ready, that when the time of trouble such as never was, shall come, we may be hid. O my Brother and Sister, I wish all of God's people could get a sight of it as God has shown it me. The work of the Lord is going on. SOULS are coming into the truth and soon the work will be all done. Keep up good courage, hope in God, let nothing weigh thee down. We have the truth. We know it. Praise the Lord. I saw yesterday our work was not to the shepherds who have rejected the former messages, but to the honest deceived who are led astray. I saw the (false) shepherds would soon be fed with judgment. Let the truth come out everywhere we go, the seventh day is the Sabbath of the Lord our God. Cheer up. There are better days coming.

My love to your dear children. Tell them for me to have their lives hid with Christ in God, to have their hearts wholly given to God that they may be hid in the day of the Lord's anger. Pray for us and do write us and let us know how you get along. I am in haste or I would write more. Babe is cutting teeth and it takes nearly all of my time to take care of him just now.

Love to Sister Gorham, Bro. Gardener, and all the saints in New Ipswich.

Your sister in hope.

Letter 4, 1850, to Brother and Sister Collins.

Written February 18, from Oswego, New York.

Portions of this letter appear in Manuscript Releases, Volume 1, p. 31, Manuscript Releases, Volume 5, p. 91, and Manuscript Releases, Volume 6, p. 339.

Dear Bro. and Sister Collins:

We were very glad to hear from you that you were striving to be overcomers by the blood of the Lamb and the word of your testimony. Be bold in the cause of God. Do not falter. God loves bold soldiers and they will get the victory. O how good is the Lord to us! Can we doubt His goodness for a moment? No, no. His watchful care has been over us or we should have fallen out by the way.

We do not want you to feel, Brother Collins, that you cannot write us unless you can send us some money. No, no. Write us. We are just as glad to hear from you as though you sent us ever so much money. The way is now fully open for James to go forward in publishing the Present Truth. We love you and love to hear from you. We should have written you before but we have had no certain abiding place, but have traveled in rain, snow and blow with the child from place to place. I could not get time to answer any letters and it took all James' time to write for the paper and get out the hymn book. We do not have many idle moments. Now we are settled, I can have more time to write.

Do not let the suggestions of Satan hold you down. Be of good cheer. The Lord is coming to reward His faithful children. Be diligent to make your calling and election sure.

Let us not rest unless we have the abiding witness that our ways please God. Souls are coming out upon the truth all around here. They are those who have not heard the Advent doctrine and some of them are those who went forth to meet the Bridegroom in 1844, but since that time have been deceived by false shepherds until they did not know where they were or what they believed.

Much love to the children and yourselves. James has gone to the Office.
In haste.

First undesignated Letter, 1850, to Brethren and Sisters.

Written sometime in February, 1850 from Oswego, New York.

Like previous letters from Present Truth, this does not have an official number, possibly due to being considered an article. It is included in this volume since it was published as a letter. It was printed in entirety in the Present Truth, March 1, 1850.

My Dear Brethren and Sisters--This is a very important hour with us. Satan has come down with great power, and we must strive hard, and press our way to the kingdom. We have a mighty foe to contend with; but an Almighty Friend to protect and strengthen us in the conflict. If we are firmly fixed upon the present truth, and have our hope, like an anchor of the soul, cast within the second vail, the various winds of false doctrine and error cannot move us. The excitements and false reformations of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will "go with their flocks," "to seek the Lord; but they shall not find him; he hath withdrawn himself (within the second vail) from them." The Lord has shown me that the power which is with them is a mere human influence, and not the power of God.

Those who have published the "Watchman" have removed the land-marks. I saw, two months ago, that their time would pass by; and then some honest souls, who have been deceived by this time, will have a chance to receive the truth. I saw that most of those who preach this new time do not believe it themselves. I saw that our message was not to the shepherds who have led the flock astray, but to the poor hungry, scattered sheep.

In hope,

E. G. White.

Letter 10, 1850, to Brother Hastings.

Written March 18, from Oswego, New York.

This letter is appears in full in Manuscript Releases, Volume 14, p. 31.

Dear Brother Hastings,—

I hardly know what to say to you. The news of your wife's death was to me overwhelming. I could hardly believe it and can hardly believe it now. God gave me a view last Sabbath night which I will write.

I saw God gave Brother Bates a dream which if he had followed, he would have been with you in your wife's distress; and if Brother Chamberlain had not been with him, he would have gone to God alone, and he would have seen by the dream and by the drawings of the Spirit that he must come directly to your house when Satan had got your wife in his grasp, and by faith in God would have wrenched her from the power of the enemy. But he leaned upon Brother Chamberlain some for duty and followed his impressions instead of the light God gave him in the dream.

I saw it was for no wrong of yours that she was taken away, but if Brother Bates had come directly to your house, she would have been rescued from the grasp of the enemy.

I saw they did wrong in afflicting the afflicted by reproving you for having the funeral on the Sabbath. I saw they had better been looking at themselves and seeing where they had erred from the path of duty that God had marked out for them to go in.

I saw that she was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000. I saw we need not mourn for her; she would rest in the time of trouble, and all that we could mourn for was our loss in being deprived of her company. I saw her death would result in good.

I warn Arabella and the rest of the children to prepare to meet Jesus, and then they will meet their mother again never more to be parted. O children, will you heed her faithful warning that she gave you while she was with you, and let not all her prayers that she has offered up to God for you, be as water spilt upon the ground? Get ready to meet Jesus and all will be well. Give your hearts to God and do not rest a day unless you know that you love Jesus.

Dear brother, we have prayed to God to gird you up and strengthen you to sustain your loss. God will be with you and uphold you. Only have faith.

God has shown me about Brother Chamberlain that it was not his duty to travel. I saw his company was pleasant while he was with us, but when he was gone everything was gone. He had not left any truth from the Word of God for the mind to feast upon and had left nothing at all substantial, but everything had gone when he went. I saw he was not one of the messengers.

Dear Brother Hastings,

Sorrow not as those who have no hope. The grave can hold her but a little while. Hope thou in God and cheer up, dear brother, and you will meet her in a little while. We will not cease to pray for the blessings of God to rest upon your family and you. God will be your sun and your shield. He will stand by you in this your deep affliction and trial. Endure the trial well and you will receive a crown of glory with your companion at the appearing of Jesus. Hold fast truth, and you will be crowned with her with glory, honor, immortality and eternal life.

Give my love to Sister Gorham and all the saints. Much love to you and your dear children.

Ellen G. White

P.S. Will you write to us? Ellen says, Write soon. Let the children write. We want they should. In hope, James White.

Second undesignated Letter, 1850, to the "Little Flock".

Written sometime in March, 1850 from Oswego, New York.

Like previous letters from Present Truth, this does not have an official number, possibly due to being considered an article. It is included in this volume since it was published as a letter. It was printed in entirety in the Present Truth, April 1, 1850.

Dear Brethren.--The Lord gave me a view, January 26, which I will relate. I saw that some of the people of God were stupid and dormant; and were but half awake, and did not realize the time we were now living in; and that the "man" with the "dirt-brush" had entered, and that some were in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be for ever too late. The angel said, "Destruction is coming like a mighty whirlwind." I begged of the angel to pity and to save those who loved this world, and were attached to their possessions, and were not willing to cut loose from them, and sacrifice them to speed the messengers on their way to feed the hungry sheep, who were perishing for want of spiritual food.

As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus, [Matthew 19:16-22.] they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

I then saw the glorious Redeemer, beautiful and lovely, that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, and wore the platted crown of thorns, and sweat great drops of blood in the garden; while the burden of the sins of the whole world were upon him. The angel asked, "What for?" O, I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God.

Then again was held up before me those who were not willing to dispose of this world's goods to save perishing souls, by sending them the truth, while Jesus stands before the Father, pleading his blood, his sufferings and his death for them; and while God's messengers were waiting, ready to carry them the saving

truth that they might be sealed with the seal of the living God. It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God's own money, that he had lent them to be stewards over.

Then the suffering Jesus, his sacrifice and love so deep, as to give his life for them, was again held up before me; and then the lives of those who professed to be his followers, who had this world's goods, and considered it so great a thing to help the cause of salvation. The angel said, "Can such enter heaven?" Another angel answered, "No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above."

I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way to search out the scattered flock. An angel said, "Are all messengers? No, no, God's messengers have a message."

I saw that the cause of God had been hindered, and dishonored by some travelling who had no message from God. Such will have to give an account to God for every dollar they have used in travelling where it was not their duty to go; for that money might have helped on the cause of God, and for the lack of it, souls have starved and died for the want of spiritual food, that might have been given them by God's called and chosen messengers if they had had the means

The mighty shaking has commenced, and will go on, and all will be shaken out who are not willing to take a hold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, "Think ye that any will be compelled to sacrifice. No. no. It must be a free-will offering. It will take all to buy the field."--I cried to God to spare his people, some of whom were fainting and dying.

I saw that those who have strength to labor with their hands, and help sustain the cause, were as accountable for that strength, as others were for their property.

The I saw that the judgements of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, "All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God; neither would an angel's message awake them."

I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No language can describe his glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the City, and have right to the tree of life, and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday.

Then I was pointed to Adam and Eve in Eden. They partook of the forbidden tree, and then the flaming sword was placed around the tree of life, and they were driven from the Garden, lest they should partake of the tree of life, and be immortal sinners. The tree of life was to perpetuate immortality. I heard an angel ask, "Who of the family of Adam have passed that flaming sword, and have partaken of the tree of life?" I heard another angel answer, "Not one of the family of Adam have passed that flaming sword, and partaken of that tree; therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death; a death that will last for ever, where there will be no hope of a resurrection; and then the wrath of God will be appeased."

I saw that the saints will rest in the Holy City, and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the mount of Olives, and the mount will part asunder, and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the wicked dead are raised (at the end of the one thousand years) and gather up around the city; for the feet of the wicked will never desecrate the earth made new. Then fire will come down from God out of heaven and devour them; burn them up root and branch. Satan is the root, and his children are the branches. The same fire that will devour the wicked, will purify the earth.

In hope of immortality at the appearing of Jesus, E. G. White.

Letter 8, 1850, to Arabella Hastings.

Written August 4, from Oswego, New York.

Most of this letter appears in full in *Manuscript Releases, Volume 19*, pp. 129-132.

Dear Sister Arabella,

This is the first opportunity I have had to write you since we left you. We have been traveling just as fast as we could go since we left your place. We have not allowed ourselves time to rest or hardly time to sleep. We have felt that the King's business required haste, that what we did must be done quickly. God gave us a victorious time on our journey. The truth triumphed. I will not write the particulars of our journey for you will have it in the paper.

The Lord showed me that he, James, must take the testimonies that the leading Adventists published in 1844 and republish them and make them ashamed. He is now doing that work. Then the Lord showed me we must go east again. Last Monday evening while at Brother Lillis (Brethren Rhodes, Lillis, Edson and Harris present) I was greatly distressed for some in Israel. The burden was heavy. The brethren prayed the Lord to roll off the burden, and I was taken off in vision, a little of which I will write you.

I saw the powers of darkness were rising. Satan has come down in great power, knowing that his time is short. Said the angel, as he pointed to Israel, Art thou rising? Thou art upon the enchanted ground. Dost thou not see it? Awake and arise and put on the strength of the Lord. I was pointed back to the children of Israel in Egypt. I saw when God worked through Moses before Pharaoh the magicians came up and said they could do the same. I saw the same work was now going on in the world and among the professed churches similar to the work of the magicians anciently. I saw the power of the magicians has increased tenfold, within a few months, and it will still be on the increase and spread, and unless Israel is rising and increasing in power and strength and is growing in grace and in the knowledge of the truth, the powers of darkness will get the victory over them. I saw we must be constantly rising and keep the ascendancy above the powers of darkness. I saw singing to the glory of God often drove the enemy, and shouting would beat him back and give us the victory. I saw there was too little glorifying God in Israel and too little child-like simplicity.

I asked the angel why there was not more power in Israel. Said he, Ye let go of the promises of God too quick. Press your petitions to the throne, and hold

on by faith. Believe ye receive the things ye ask for, and ye shall have them. I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord and at last the cloud was seen.

I saw we had doubted and wounded the lovely Jesus by unbelief. I saw enchantment was all around us, and if Satan could get us to slumber he was sure of his prey. Said the angel, "Have faith in God." I saw some tried too hard to believe. Faith is so simple, ye look above it. Satan tried to deceive some of the honest children and had got them looking to self to find worthiness there. I saw they must look away from self to the worthiness of Jesus and throw themselves, just as dependent and unworthy as they are, upon His mercy and draw by faith strength and nourishment from Him.

Dear sister, I have not forgotten you, although I have not written you. I have often thought of you and prayed for you and the rest of the children that you and their faith fail not. Do not mingle with the world; keep separate from them. If you mingle with them you will surely lose strength. Seek to live near to God and to hold sweet communion with Him. Be diligent to make your calling and election sure. I believe God loves you and will save you if you hold fast whereunto you have attained. Everything and everyone is coming to naught but those who have this truth in them, the commandments of God and the faith of Jesus. Remember, sister, if you would come off victorious you must overcome by the blood of the Lamb and the word of your testimony. We are in a glorious cause that will triumph and that will never come to naught. Eternal life we are striving for. It is not for any riches or honor in this world, but it is for a home in glory, an enduring substance the beauty of which will never wear away and its glory will never vanish. Remember the Master of the house became poor, that we through His poverty might be made rich. We must be willing to be despised and trodden under foot here. We are soon to be exalted to a home in glory, a treasure in the heavens. Praise the Lord, we will go through and behold Him whom our souls admire. Press, press, dear sister, to the mark of the prize. Have faith in God. Endure trials; be patient in tribulations. Pray, pray much; keep the victory above the powers of darkness.

Much love to your dear father and to your sisters and brother. Tell them to be faithful to serve God. I have often prayed for them. Tell them to pray much that their sins may be confessed upon the head of the scape goat and borne away into the land of forgetfulness. A little longer and Jesus' work will be finished in the

Sanctuary. Kiss the babe for me. Tell Charles to be a good little boy that he may meet his mother at the appearing of Jesus. My little one is with me; he knew me when I got home. I had been gone from him two months. He first looked at me, then flung his little arms around my neck. He is now very feeble, but we have prayed for him. He will be healed, I believe.

In love.

Letter 12, 1850, to Brother and Sister Howland.

Written August 15, from Centerport, New York.

Most of this letter appears in full in Manuscript Releases, Volume 15, pp. 207-209. The vision that is referenced in the first line is most likely that found in Manuscript 5, 1850, titled 'A Vision the Lord Gave Me in Oswego, July 29, 1850'.

Dear Bro. and Sister Howland:

I send this vision to you for you to read to the church in Topsham.

Brother Rhodes came here last Tuesday which is just one week ago today. We were glad to see him. He has just got out a new chart. It is larger than any chart I ever saw; it is very clear. We like his chart much.

My babe had been very sick for about a week. We had prayed for him and he was some better and we thought he would recover. Tuesday, P.M., James and myself went to Port Byron with Brother Rhodes. He was to take a canal boat and go on his way to Michigan. It seemed as though we could hardly let him go. We knew not why we felt so.

On our way home it seemed to me that Satan had stepped in and was troubling Edson. We found it even so; we found the child at the point of death. James took his horse and carriage and started to overtake Bro. Rhodes. He went five miles, overtook him and brought him back. That night they prayed for Edson and he has come up very fast since. Satan wanted to hinder the work of the Lord, so he afflicted the child but he was beaten back by faith in God and His name shall have the glory.

When Satan found he could not take the life of the child, he tempted me that God had left me or the child would have been healed when we first prayed for him. I sank under this temptation in despair and was so until last Sabbath evening. My heart seemed within me like lead, but God delivered me that eve and Satan's power was broken.

The next he got hold of was Clarissa. She was sunken and discouraged. At the same time James was taken with the cholera morbus. He failed very fast until yesterday, P.M. Then he made a request for us to pray for him. Bro. Harris was gone to his work so that it only left Sister Harris, Clarissa, and Sarah and myself. We all felt unworthy to engage in the work, but we felt that the work of the Lord was hindered by his lying on a sick bed and we knew unless God should deliver

him, he could not get well. He had a high fever. He had the cramp take him in his hips and extend down to his feet. His stomach was much strained by vomiting. We knew something must be done. I anointed his head and stomach and bowels in the name of the Lord, then we took hold of faith for him. Our united prayers went up to God and the answer came.

Sister Harris and Clarissa were set entirely free and they prayed God with a loud voice. The spirit caused Clarissa to laugh aloud. James was healed every whit; the great distress he had had in his head was every whit removed and he looked as though he had got the holy anointing. The fever and all pain left him and he ate and was strengthened. He walked out upon his faith, harnessed his horse and he and I went to Port Byron, one mile and a half and back. He gained strength very fast. He is quite strong today. Praise the good Lord.

When Satan found his power was completely broken upon him, he went to the child again. He waked us crying at the top of his voice. He seemed to have the colic and we went up to the chamber, anointed his stomach with oil and prayed over him, rebuked Satan and he had to flee. We heard no more from him till morning. He is quite well today but rather weak. We feel quite free from his (Satan's) power today. He has made a desperate struggle to get some of us, but we have driven him back.

The Lord showed me some weeks ago that as James would begin to republish what the leaders had written in 1844, upon the truth, Satan would try to hinder us; but we must struggle for the victory and go on. It has been just so. He knows this work will hurt his cause and save some jewels. That is why he rages so but he is driven back.

Letter 14, 1850, to Sister Bates.

Written September 1, from Port Byron, New York.

Portions of this letter appear in Manuscript Releases, Volume 7, pp. 351-352, and Manuscript Releases, Volume 8, pp. 221-222.

Dear Sister Bates:

We received your letter dated August 26, last night. We were very glad to hear from you. We have been waiting some time to hear from you. We have not received your letter in answer to mine. Perhaps you sent it to Centerport; if you did, it went to another Centerport about 70 miles from here. There is no post office where we live. Our post office address is Port Byron, one half mile from this place. Did you send it in my name at Port Byron; if you did, it is now in the office and we can get it on the morrow. Please write us if you sent it to Centerport and we will send there for it.

We are all quite well here now. Praise the Lord. We are free. We have had a victorious time here this morn. Satan thought to have got some victory over us, but he has been driven back by faith in God.

Sister Clarissa Bonfoey was oppressed by the enemy. Her body was afflicted. Our united prayers went up to God and healing power came down. Brother Edson (who has been with us 8 days) laid hands upon her in the name of the Lord, and she was made whole and gave glory to God with a loud voice. The enemy has tried hard to take some of our lives here of late. One after another of us have been afflicted almost unto death. Had it not have been for the balm in Gilead and the Physician there, we must have perished.

The Lord shewed me some weeks before we came to this place, that we must gird on the whole armor, for we were to have a great conflict with the enemy while we were getting out the paper, for he knew the paper would hurt his cause and would be the means of strengthening the things that remain and would cause souls that were undecided to take a decided stand for God and His truth. Satan meant to hinder the work of the paper by causing sickness and distress in our company, but we laid hold of the sure promises of God. We anointed with oil in the name of the Lord and prayed over the sick and they were healed.

O what battles we have had to fight with the enemy since we commenced to get out the paper. We have had to pray, pray, pray, and have faith, faith, faith and that is all the way we have been enabled to live. I know you will rejoice with

me when I tell you we have the perfect entire victory over the powers of darkness. We triumphed in God today for we have just had a rich full draught from the well of Bethlehem.

I will now write you a dream which I had about one week ago. I dreamed of being with Bro. Rhodes and James in a wagon. We were to pass a bridge covered with water. While passing it, I was much frightened for the water came into the body of the wagon. I had my babe in my arms. I came near letting him fall into the water through fright. Brother Rhodes assured me a number of times that there was no danger and that we must necessarily pass through that water that covered the bridge. After we had passed over the bridge through the water, my eyes were fixed upon something in the air that looked very strange to me. I saw angels marching through the air. They had light mantles on their shoulders that reached to their feet. And they were singing in solemn clear voices, For the great day of His wrath has come and who shall be able to stand. Their voices rung all through the air.

Brother Rhodes began to shout with a loud voice, "And shall I see Him whom my soul loveth?" James was counting the angels, and I stood trembling with fear lest I should not be able to stand. My mind ran back to my past life. I could see in it many wrongs and I could see no way that I could be saved. Just then Satan came where I was and said to me, "You are now my property. You are lost and you will go with me to the dark regions."

My feelings I cannot describe to you. I was filled with anguish unutterable. I knew that Jesus was all my joy and to be separated from Him was more than I could endure. And at the same time, I felt unworthy to be with the lovely Jesus. While I was thus in awful perplexity, one of the angels that was marching through the air, came where I was and said to Satan, "She is not your property. She has been redeemed unto God by the precious blood of Jesus. She is the purchase of His blood and He will save her." Then the enemy fled and my heart was filled to overflowing with thankfulness and praise to God. I saw the saints, that their garments would change and they would receive the mantle and their faces would light up as they would meet the angels in the air.

I looked around and saw some sleeping. O how I felt as I saw some who now profess to be with us asleep as I saw them. I said, "Poor souls. They have heard of Jesus' coming and that the day of His wrath was very soon to come, but as time went on a little longer than they expected it would, they have lost their

interest. Stupidity has crept over them and now they slumber never to awake again. They ought to have watched and then they would have seen the angels.” This dream has made a great impression on my mind. I hope it will cause me to double my diligence and to make my calling and election sure.

If ever there was need of watching, it is now. Satan’s host is arrayed against us and we must have the whole armor buckled tight about us or the darts of the enemy will hit us. Above all, we must take the shield of faith whereby we shall be able to quench the fiery darts of the enemy. Satan has great power and we must have living, abiding faith in God or the powers of darkness will get the ascendancy over us and Satan will triumph. We will be free and we must be free in order to glorify God.

Third undesignated Letter, 1850, to Brethren and Sisters.

Written sometime in October, 1850 on the way to Paris, Maine.

Like previous letters from Present Truth, this does not have an official number, possibly due to being considered an article. It is included in this volume since it was published as a letter. It was printed in entirety in the Present Truth, November 1, 1850.

Dear Brethren and Sisters--I wish to give you a short sketch of what the Lord has recently shown to me in vision. I was shown the loveliness of Jesus, and the love that the angels have for one another. Said the angel--Can ye not behold their love?--follow it. Just so God's people must love one another. Rather let blame fall on thyself than on a brother. I saw that the message "sell that ye have and give alms" had not been given, by some, in its clear light; that the true object of the words of our Saviour had not been clearly presented. I saw that the object of selling was not to give to those who are able to labor and support themselves; but to spread the truth. It is a sin to support and indulge those who are able to labor, in idleness. Some have been zealous to attend all the meetings; not to glorify God, but for the "loaves and fishes." Such had much better been at home laboring with their hands, "the thing that is good," to supply the wants of their families, and to have something to give to sustain the precious cause of present truth.

Some, I saw, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James 5:14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have not faith, when we pray for the sick among us.

Then I was pointed back to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. I saw that all should move understandingly, and follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

Then I was shown that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel--It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute

the judgment written. The execution of the judgment will be at the close of the 1000 years.

After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the execution of the judgment. This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and then the very men that "pierced him," being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

Then Satan imbues the wicked, that have been raised, with his spirit. He flatters them that the army in the City is small, and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as

they arose, and moved all together to the top of the City, I was enraptured with the sight.

Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the Execution of the Judgment. The wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

I also saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd.

September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

Then I saw in relation to the "Daily," that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the

correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "Daily;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

The Lord showed me that Time had not been a test since 1844, and that time will never again be a test.

Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past.

E. G. White.

Letter 26, 1850, to Brother and Sister Loveland.

Written November 1, from Paris, Maine.

Most of this letter appears in full in Manuscript Releases, Volume 15, pp. 210-212. A short note from James White is appended after Ellen White's Signature.

Dear Brother and Sister Loveland:

We received your very kind letter here at Paris yesterday, enclosing the ten, for which we thank you.

We are all enjoying quite good health and have had some sweet seasons of late. How good it is to have a God that we can go to, and tell our wants to Him; and He like a tender parent supplies our wants, and in sickness He is our Physician and will undertake our case and heal us every whit. Should we not rejoice and glorify our God?

Since we last wrote you, we have been to Fairhaven to attend a conference there. Brother Bates was present. We had quite an interesting meeting. James baptized two. Both were filled with the Holy Spirit.

Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. God shewed me the necessity of getting out a chart. I saw it was needed and that the truth made plain upon tables would effect much and would cause souls to come to the knowledge of the truth.

Thursday we left Dorchester for Topsham, Maine. Friday, Brother Howland's family and my little boy went with us to Gorham to spend the Sabbath with our parents. Found them strong in the faith. We had a good season with them. We parted with them Sunday sorrowful, because we were obliged to part, but rejoicing that we were of one faith and that soon we should meet if faithful, never more to part.

You write of trials. We should be glad to know what they are that we may understand your cases and may know how to sympathize with you. We love you and your little band and should love to see you much, but do not expect to at present. We shall stay here at Paris some little time. James is now getting out a paper here. It is an excellent place to get out the paper.

Now do write and tell me if there is anything in your place that prevents your rising. God wants His people to rise and get the victory over the powers of darkness. Be free and free indeed, the fountain is full and free. Let us drink and do not let the enemy prevent us from drawing sap and nourishment from Jesus, the living vine. Let us not rest unless we know that our lives are hid with Christ in God. We must have daily the full assurance that we are accepted of Him. If we have, all is well. We then can come to a throne of grace with holy boldness and draw strength and glory from the sanctuary and be triumphant in God. I do long for the mind that was in Christ. Day after day I discover my unlikeness to the meek and lovely Jesus. I want His fashioning hand to be laid upon me, for I would reflect the lovely image of Jesus.

At times I feel the power of God even in my flesh and yet I am not satisfied. I want to plunge deeper and deeper in the ocean of God's love and be wholly swallowed up in Him. Be strong in God. Do not sink. My vision comes up before me and the words of the angel even now seem to ring in my ears, "Get ready, get ready, get ready. Time is almost finished, almost finished, almost finished. Cry, cry, for the arm of the Lord to be revealed, for the arm of the Lord to be revealed. Time is almost finished. What you do, ye must do quickly!"

Much love to all of your dear band. Much love to your daughter who is not at home. Tell her she will have to wade through deep waters but God is with her and He will strengthen and uphold her and though she passes through deep water they will not overflow her.

Love to the next oldest. (I cannot remember the names of either.) Tell her for me that she has a part to act in the cause of God, and if she would be saved she must overcome by the blood of the Lamb and the word of her testimony. Tell her not to hold back and get barrenness to her soul, but take a part in your little social meetings and she will get great strength to her soul and will not be a clog in the meetings. Tell her to be strong and faint not by the way.

Much love to dear Brother and Sister Heath. I should love to see them much, and talk over the glorious hope that we have and of soon coming into possession of a far more and exceeding eternal weight of glory. Tell them to be valiant for the truth and keep up good courage and all of your little band. It is as the garden of Eden before us and a desolate wilderness behind us. Tell them to press, press their way to the Kingdom.

James would write some but he is now writing at the same table for the paper. He sends love to Brother and Sister Loveland and your children and all of the band. I have written this in great haste.

In hope of the speedy redemption at the voice of [God].

Write Often!!! E. G. White

We have received an excellent letter from Brother Rhodes. He is valiant for the truth and God has been making him mighty. Many souls have been brought into the truth through his labors. Today we received an excellent letter from Brother Bates. He is still in Fairhaven. E. G. White

My dear Brother and Sister Loveland:

I hope to send you some papers soon. The chart is being executed in Boston. God is in it.

Bro. Nichols has the charge of it.

I do want to see you, but I do not see how we can leave here at present. Let me say to you all, follow the light given at Sutton. Amen. Be strong.

Much love to every whole-hearted soul in your little band.--James White.

Letter 28, 1850, to the Church in Brother Hastings' House.

Written November 27, from Paris, Maine.

Most of this letter appears in full in Manuscript Releases, Volume 16, pp. 206-209.

To the Church in Bro. Hastings' house, Dear Friends:

I have neglected writing you for some time. I will now give my reasons. First, I had no time to write for weeks after I received Sister Arabella's kind and welcome letter, or I should have complied with her request to have answered it within two weeks. I liked the letter very much. We were all interested in the letter and hope my delay will not prevent you from answering this as soon as you read it and I will not wait so long next time.

James' and my health is quite good now. Our home is in Paris, at Brother Andrews', within a few steps of the Post Office and Printing Office. We shall stay here some little time. This is a very kind family, yet quite poor. Everything here is free as far as they have. We do not think it right to be any expense to them while here. I want to see you all very much and dear Sister Gorham.

Our conference at Topsham was one of deep interest. Twenty-eight were present; all took part in the meeting.

Sunday the power of God came upon us like a mighty rushing wind. All arose upon their feet and praised God with a loud voice; it was something as it was when the foundation of the house of God was laid. The voice of weeping could not be told from the voice of shouting. It was a triumphant time; all were strengthened and refreshed. I never witnessed such a powerful time before.

Our next Conference was in Fairhaven. Brother Bates and wife were present. It was quite a good meeting. On our return to Brother Nichols', the Lord gave me a vision and shewed me that the truth must be made plain upon tables and it would cause many to decide for the truth by the three angels' messages with the two former being made plain upon tables.

I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them, containing present truth to put in the hands of those that hear and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw which will appear in the paper.

How do you all get along? Are you all striving for eternal life? I want to see you very, very much and think I shall before long. Now is the preparation time and I hope we shall all make sure work for eternity. Time looks very short and what we do we must do quickly.

Nov. 20, one week ago, Brother Henry Nichols and self went to Topsham. We had just risen from the dinner table Thursday, when one of Bro. Foey's children came in and said their mother was insensible. We hastened over the river one mile and found our dear Sister Foey dying. My distress was great as I found she did not know me. She continued long in great distress until between three and four o'clock and then breathed her last. She has left a husband and three children to mourn her loss.

Friday morning, Brother Henry came to Paris for James to shave him to attend the funeral. We had a very solemn interesting time. The Lord did not leave us but let His Spirit rest upon us. Sister Foey's last days were decidedly her most spiritual and best days. Brother Foey has this to console him that she died a Christian. He bears up well. God gives him grace to endure the affliction. O how good it is to have a hope in God that will sustain in all scenes of trial and affliction. Praise God for a hope, a good hope. What would you, any of you give for your hope?

Hold fast the faith. Be strong in God and lean upon His everlasting arm. It will never fail you but will bear you up under every affliction. I hope you will all grow stronger and stronger in the truth. Do not falter but press your way to the kingdom.

One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess, had brought in and he believed that I was that woman, Jezebel. We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.

I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Every one felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision

and saw much that I cannot write. It had a great effect on Bro. Hewit. He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him.

Much love to dear Sister Gorham. Tell her to be strong. God is with her and He will not leave her. Much love to you all. I hope the children will not get sleepy, but will be interested in the truth and be diligent to make their calling and election sure. Write, be sure and write and do not do as I have done. I love you, all of you. Write.

Letter 30, 1850, to Brother and Sister Loveland

Written December 13, from Paris, Maine.

Portions of this letter appear in Manuscript Releases, Volume 1, pp. 31-32, Manuscript Releases, Volume 5, p. 270, Manuscript Releases, Volume 5, p. 226, Manuscript Releases, Volume 6, p. 339, Manuscript Releases, Volume 8, p. 223, and Manuscript Releases, Volume 9, pp. 98-99.

Dear Brother and Sister Loveland:

We have waited some time for an answer to our last, but as none comes we write again fearing you have not received it. We are all quite well in body and tolerable free in mind. We have trials, I assure you, with all the people of God and we have made up our minds for them, but let come what will we are determined to tread the narrow thorny pathway.

Our last conference was one of deep interest. Two were dug from beneath the rubbish. The present truth was presented in its clear light and it found way the hearts of the erring. Before the meeting closed all were upon their knees, some were crying for mercy that had been cold hearted and indifferent, others were begging for a closer walk with God and for salvation. It was a powerful time as I ever witnessed; the slaying power of God was in our midst. Shouts of victory filled the dwelling. The saints here seem to be rising and growing in grace and the knowledge of the truth.

Are you free in Johnson? Does God manifest Himself to you? Are the dead weights shaken off? You, of course, have nothing to do with Terry; do not have him in your house. There is something about that man, black, that he did not confess at the conference. He is unclean, unholy in the sight of God and if you have him in your house you will be unclean because he is a dead body. The power of Satan is very great and Terry will make a complete agent for Satan to work through to destroy you all. He may appear to break down and be humble but it is forever too late for him. God shewed me at the conference that the last ray of light was taken from him and that He would visit him with His judgments. Cut loose entirely from every dead weight and every fornicator.

O what a time this is! O, how carefully do we need to walk before God! Time is almost finished. O, do, do be free. Make one mighty struggle for victory and you will have it. I warn all of you to ply the oar and every one row his own boat up stream. The wind and tide is against us. Multitudes are going down stream, and

we if we enter the port of glory must press our way through the multitudes and row for our life (eternal life) up stream. Will we row? One cannot row another's boat. We must strive for heaven with all our might. Every one has a part to act and something to do in the cause of God. None of you should keep silent in your meetings. Surely every one who has tasted of the powers of the world to come can say something in honor of the lovely Jesus. **Eternal life we are striving for. Shall we get discouraged? No, no. The riches of Eden are before us and we must pass through the strait if we would enter the wide.** Let us double our diligence to make our calling and election sure. Victory, victory, will be ours if we endure a little longer. I do beg and pray to be more like Jesus that I may reflect His lovely image. More and more I long to be filled with all the fullness of God. It is our privilege to rejoice in a whole Saviour, One that saves us from all sin. We will not rest unless we know the length and breadth, height and depth of perfect love. I expect you are buffeted by the enemy. Do not yield one inch to him. Let faith be in lively exercise. Let it enter within the second veil and take hold upon the most excellent glory.

Dear Brother Rhodes was with us in our last conference. It was good to see his face once more and cheering to hear him talk the plain cutting truth of God from the Bible. How plain our position is: We know that we have the truth. Brother Rhodes has now gone in company with Brother John Andrews to the eastern part of the State to hunt up the scattered sheep. We have received two letters from them. God is at work and is bringing souls from the rubbish to the clear light of truth. We have received cheering letters from different places. God is with Israel.

I had the privilege of being with my oldest boy two weeks. He is a lovely- dispositioned boy. He became so attached to his mother, it was hard to be separated from him; but as our time is all employed in writing and folding and wrapping papers, I am denied the privilege of having his company. My other little one is many hundred miles from me. Sometimes Satan tempts me to complain and think my lot is a hard one, but I will not harbor this temptation. I should not want to live unless I could live to do some good to others. I want all self to die. I have this consolation that God is pleased with my sacrifice, that of offering up my children to Him. Do pray for me. I need much grace to perform my duty faithfully and deliver the straight messages that God lays upon me to deliver.

I wish I could see you. I have much I should love to say to you I cannot write much. Love to your eldest daughter. Tell her to be of good courage and hope in God and His arm will hold her up and protect her from the tempter's power.

O tell her to have faith and rejoice in God. Much love to the one at home. Tell her to look to Jesus and take up her cross for unless she bears the cross she cannot wear the crown. Love to all the dear saints. Tell them to walk carefully before God, tread in the footsteps of Jesus.

When I wrote you last I was bound in spirit. I had no liberty. I could not tell the reason I was [not] free before I commenced to write. Perhaps I ought not to have written.

I hear, by the by, that Mrs. Foster has gone to live with her husband. Was she right? James and self felt that she was wrong. He told me that he could have no communion with her, neither could I; but I told him she must be good for you had perfect confidence in her. I felt that she was in the way when Brother Rhodes was healed. Do, do rid yourselves of every hindrance and go free. God wants you to be free. We love you and hope you come off victorious. Heaven is cheap enough. Look away from this dark, dark earth to the riches of Eden.

I have got a glimpse of what God is preparing for His children and it has spoiled this world for me. Everything here looks desolate and dreary. The glorious charms of heaven attract my soul above. O what could we poor mortals do without a God? We do not deserve the least of His notice. What can it be that the high and lofty One, He who taketh up the isle as a very little thing, and the nations before Him are as but a drop in the bucket; yet He condescends to us who are as the small dust of the balance? Yes, even the hairs of our head are numbered. O let us humble ourselves before the mighty God of Jacob. Thanks be to God for His goodness to such poor worms. I do love Jesus. He is my all and in all. I do love Him with my whole soul and my very being cries out after the living God. Stem the current a little longer. Press your way to the kingdom.

James sends love to you all that love God in sincerity and truth. He joins with me in the above. Pray for me.

In much love.

E. G. White

Be sure and just as soon as you get this write us all the particulars, how you are. Do not forget to answer this immediately.

Letter 31, 1850, to Mary Nichols.

Written sometime early December, 1850, from Paris, Maine.

Extract contained in a letter of Mary Nichols to Sister Collins, December 12, 1850. This has never before been published.

We have received a good letter from Sister Ellen. She is in Paris, Maine. She writes, “The conference there was one of deep interest. Some who had been in great error confessed their errors, and came out clear in the truth. The Spirit of the Lord fell upon a young sister present. She went to several of the children, wept over them, and asked them if they would go to heaven with her, repeating it several times, ‘Will you go with me? I am going to the Kingdom, will you go with me?’ One of them fell upon his knees on the floor, and cried out, ‘I will, I will.’ And such a scene followed as cannot be described—all fell upon their knees, some were crying for mercy, others for a closer walk with God, and some for salvation, full and free. It seemed as though Jesus Himself entered the room, and I could see Him standing at the hearts of the children, and had been waiting for entrance, until His locks were wet with the dew of night; and their hearts were so filled with pride and unbelief, that there was no room for the lovely Jesus. But at last victory was given unto us, and darkness and unbelief fled away; and some were shouting and praising God.”

1851

Letter 6, 1851, to Brother and Sister Loveland.

Written April 1, 1851, from Paris, Maine.

Portions of this letter appear in *Selected Messages*, Volume 3, p. 63, and *Manuscript Releases*, Volume 6, p. 252.

Dear Bro. and Sister Loveland:

We have just returned from a visit to Topsham and Gorham. On our return we found a number of letters and among them was one from you. Many things in your letter I do not understand. You speak of your telling me concerning Brother Hollis. I cannot remember that you told me anything about. I know that if you told me anything it affected me not or I could now remember it. But dear sister, what if you had said ever so much. Would that affect the visions that God gives me? If so, then the visions are nothing.

God has shown me the true state of Brother Hollis. I know from the vision that his influence has been bad and against us. How could Brother Hollis say that he had not said anything about it anywhere else when he told Brother Bates, Brother Rhodes and Andrews, and they did not know but we were wrong from what he said, and came to the conference with that feeling? Since I have had the vision, I have seen Brother Bates and he told us that he reprov'd Brother Hollis for his feelings towards James. He told Brother Bates the same that he told Brother Heath. This looks dark in Brother Hollis. How could he say he came on purpose to the Conference to confess, when Brother Rhodes asked him on his way to Waterbury if he did not think that he had wrong feelings toward James? He said, No, that he could meet him, and not feel condemned or as though he had done wrong. I cannot repeat it word for word, but that was the amount of it, and more that I cannot repeat, that makes things look very crooked in him.

Brother Rhodes was astonished when he read the same in a letter from Brother Barrows, and you write the same that he went on purpose to confess. Brother Rhodes says it is the darkest thing he has seen in Brother Hollis. Poor soul, he is entirely deceived by the devil.

Our spirits were completely crushed after the conference. James was about to return home in that state of things. I was taken very sick. The burden seemed as though it would crush me. God in answer to prayer, healed me and showed me Brother Hollis was wrong and also showed me just what he had been about and that James must stop a while longer in Vermont.

What you or any one else has said is nothing at all. God has taken the matter in hand and Brother Hollis knows not what manner of spirit he is of. God has shown Brother Hollis' case in vision and unless he soon becomes as a little child and breaks in pieces before God, he will be left to himself.

What you have said, Sister Loveland, influenced me not at all. My opinion has nothing to do with what God has shown me in vision. **But enough of this.**

We have received letters from some that we have never before heard from. There is a great call for publications. The work of the Lord is moving onward. We had consecrated ourselves anew to God, soul, bodies and spirit to do His work. Oh, that we may do it faithfully; time is very, very short. What we do must be done quickly and we must be very humble or God will not use us in His cause.

I am satisfied that we have lived too far from God. We must take hold upon His strength and then He will bless us. We have lived beneath our privilege. There is a fulness in Jesus. I feel my own unworthiness and I know that I deserve not the mercy and blessings of God. I have had severe trials of late. Pray for us.

Much love to your husband, yourself and children and all who love God in deed and in truth.

In haste.

Letter 10, 1851, to Brother Rhodes.

Written May 18-19, from Paris, Maine.

This letter was formerly designated Lt 6, 1850. It has never been published. The vision referred to in the first paragraph is found in Manuscript 5, 1851, titled "Opposition to the Sabbath", also written May 18, 1851.

Dear Brother Rhodes,

I have written this vision to you so if you see any one in danger through any wrong that God has shown me in others or generally, that you may read them what I have seen. John will go from here in a few days.

We have good victory in our prayer seasons. God often meets with us, and blesses us, and we feel to triumph in the God of our salvation. Satan has been making mighty efforts to overthrow us, but God has been holding us up, praise His dear name. We are determined to hold the victory, and come off conquerors.

One week ago last Sabbath we went up to Bro. Davises,—Brother John, James, and self. They were glad to see us, and they are strong in all the present truth. He feels very thankful that God has brought him out; he says that he has enjoyed perfect love since the conference at Brother Stevens when you were here. She is good. May the Lord uphold them.

I must close, for I have many letters to write today. Much love to all who love God.

In much love, in haste. E. G. White
Monday morning.

We were called up last night by Sister Andrews. Bro. A. was very, very sick. He was in excruciating pain all through his body, so that he groaned, wrung, and twisted. We anointed him with oil, when he had confessed of his own accord that he had encouraged the company of the wicked too much, and mingled with them too much. She confessed the same. We had quite a powerful time, the pain was removed from Bro. A. and he praised God aloud.

Letter 4, 1851, to Brother and Sister Dodge.

Written July 21, 1851, from Ballston Spa, New York.

This letter appears in full in Manuscript Releases, Volume 5, pp. 99-101.

Dear Brother and Sister Dodge:

I now sit down to address you a few lines. The reason I have not written before is my time has been improved. I have been writing out the visions for publication and expected them to be out sooner and then you could have them in print; but as the first paper is delayed and you will be anxious to learn something of our calculations, I will wait no longer.

After you left us we began to enquire of the Lord what He would have us to do, or where we should publish, and it was shown me in vision that James must lay his hand to the work and strive to open the way, and if the way should bend before him, he must remain; but if it was shut up and did not open, we must go elsewhere. James has been doing as God showed me he must do, and the way has opened before him so that the first paper will be off today, and will be folded and in the office tomorrow morning. He does his publishing at Saratoga, nine miles from here. We have not yet got a house. We shall get one as soon as possible near the Springs where it will be only a few miles from the printing office. We expect our friends this week from Maine, and in about three weeks shall be entirely settled, if not before.

After we parted with you and came to Brother Thompson's, we felt a great interest for this family especially the children; and Tuesday morning we felt agony of soul for them. We felt that God must work for them, and our earnest, united prayers ascended within the second veil; we claimed the promises for them, and for the first time their voices were heard in prayer. They had a good time that morn, and now they generally pray morning and evening. God is at work for them; praise His holy name.

There is a stir all around here since the conference reports are being carried. (Evil of course.) Some are anxious to hear for themselves and will come to the meetings. The visions trouble many. They not what to make of them. We shall have the visions published in pamphlet form and if all the particulars are not published in the pamphlet, that I saw at Brother Cushman's, and if you desire it, I can write it off for you. As it was coming out so soon in the pamphlet, I thought

that you would not wish me to write them all off for you. We now think that you can have the book in about four weeks.

You must write us upon the reception of this. Do not delay. We want much to hear from you. My health has been quite poor for a short time; the heat affects me, and I have had a very distressing turn of losing my breath. I am weak still; but better than I have been. James' health is the same as when you saw him. We are longing to be delivered from this body of suffering, and put on a glorious immortality.

Be strong in the Lord dear friends. Hold fast whereunto you have attained. Much love to those dear friends I saw at Camden, and all the saints that I have not seen. Tell them to exercise strong and living faith in God, and be united strongly with each other, and not be easily tried. Where there is union there is strength. Be firm and valiant for God and His cause. I should love to see you all, and perhaps we may before Jesus comes. The truth is triumphing, and will still triumph, more and more. Be sure and write us, all of you, and we will try to answer your letters.

Your sister in much love and great haste.

Letter 7, 1851, to Leonard Hastings and his daughter Harriet.

Written July 27, 1851, from Ballston Spa, New York.

Portions of this letter appear in Manuscript Releases, Volume 6, p. 253, and Manuscript Releases, Volume 8, pp. 339-340.

Dear Brother Hastings and Sister Harriet:

We received a letter a few days ago from you which you sent to Paris and they sent it here. You speak of Sister Gorham and want advice. We cannot see how there can be any wrong in her boarding that man providing that she will not have to work so hard and will not have to cook for him on the Sabbath. I have conversed with James about it and with some others. They see it just as I do. We do not think that God will condemn Sister Gorham in the least.

We should love to see you all but do not expect to have the privilege. Here we are in the state of New York. We make our home at Brother Thompson's (at whose table we are now writing). He and his wife are whole-hearted in the truth. They have four daughters with them in the faith. Their ages are 24, 22, 20, and 12. They are good-hearted girls and are trying to serve God. Their voices were never heard in prayer until after the Milton conference. We had a powerful season of prayer and the burden of their cases was rolled upon me. I plead the promises of God for them, and could not give it up, and finally their voices were raised in prayer to God. It was a sweet season. God has commenced to work for this family and our prayer is that it may be carried on to His own glory.

Brother Thompson used to be a Christian minister. He preached twenty years before he embraced the second advent doctrine. He is quite powerful when the Spirit of God rests upon him. James is busily engaged writing for the paper.

We get our publishing done about nine miles from here, to Saratoga Springs. We have been trying to get a house at the Springs but so many are flocking there from quarters of the world to drink the Spring water that rent is very high, and after we should pay a great amount of rent, we should have to take up with just what we could get. As soon as cold weather comes the fat and lazy will go from the Springs and we can get cheaper and better rent.

There is quite a company in this vicinity who are out in all the truth; and then there are others who are not fully established. T. M. Preble has been around here and has injured some but our prayer to God is that He would palsy the

influence that he has had, and that He would let the clear light upon His truth shine out, so as to establish the wavering.

My health had been quite poor for a few days but I am now better. I have been writing out the visions that God has of late given me that will benefit His children and we shall have all the visions published in a pamphlet in a few weeks. Were it not for this, I would write the visions to you, had I time. I suppose you have got the last paper by this time. The next paper will contain many good letters I trust.

James enjoys quite good health for him. Our friends from Maine have not yet arrived. We expect them every day. We need their help. We should love to see you all very much. Will you not write to us, and tell us all how you get along? We feel interested for you. We have not forgotten you although we have been silent so long. May the Lord bless and strengthen you. We love you and will never cease to pray for you. Remember me to Sister Gorham. Tell her not to be bound and oppressed by the enemy but keep up good courage. Our warfare is almost over.

Much love to all your children. Tell them to be watchful and press their way to the kingdom. They must be sufferers with Jesus if they would be partakers with Him of His glory. Gaze upon the lovely Jesus until you reflect His lovely image. Pray for us, all of you that love God, and do not neglect to write to us. James sends love to you both and all the children and Sister Gorham.

In love and great haste.

Letter 3, 1851, to Harriet Hastings.

Written August 11, 1851, from Saratoga Springs, New York.

Portions of this letter appear in *Selected Messages, Volume 3*, pp. 260-261, and *Last Day Events*, pp. 286-287.

Dear Sister Harriet:

I sit down by candle light to address you a few lines. We are all quite well and smart today. We have just been moving and are not settled yet. Last Tuesday we moved to Saratoga Springs, and the same day that we moved No. 1, Volume 2 of the paper came off and we folded and wrapt them. Not having a table to wrap and fold on, we took a fireboard and put it on an old sink and made that answer; and by sitting up very late we got the papers into the mail next morn.

Yesterday, which was Sabbath, we had a sweet, glorious time. The Lord met with us and the glory of God was shed upon us and were made to rejoice and glorify God for His exceeding goodness unto us. I had a deep plunge in the ocean of God's love. It seemed that the angels of God were hovering all around. The love of God was shed abroad in my heart, my whole being was ravished with the glory of God and I was taken off in vision. I saw the exceeding loveliness and glory of Jesus. His countenance was brighter than the sun at noonday. His robe was whiter than the whitest white.

How can I, dear Sister, describe to you the glories of heaven, and the lovely angels singing and playing upon their harps of ten strings? Dear Sister, is not heaven cheap enough?

I saw that we sensed and realized but little of the importance of the Sabbath, to what we yet should realize and know of its importance and glory. I saw we knew not what it was yet to ride upon the high places of the earth and to be fed with the heritage of Jacob. But when the refreshing and latter rain shall come from the presence of the Lord, and the glory of His power, we shall know what it is to be fed with the heritage of Jacob and ride upon the high places of the earth. Then shall we see the Sabbath more in its importance and glory. But shall not see it in all its glory and importance until the covenant of peace is made with us at the voice of God, and the pearly gates of the New Jerusalem are thrown open and swing back on their glittering hinges, and the glad and joyful voice of the lovely Jesus is heard, richer than any music that ever fell on mortal ear, bidding us to enter, that we had a perfect right in the city for we had kept the commandments

of God, and heaven, sweet heaven is our home for we have kept the commandments of God.

Dear Sister, after I came out of vision this world looked desolate to me, the views that God has given me have spoiled this world for me. Nothing here looks lovely. I rejoice with you that you have turned your back upon the world and are laying up for yourself a treasure in heaven, an enduring substance. Praise the Lord.

Monday morn. You speak about going to Paris and about our coming there again, and you meeting us in Boston. The Lord showed me about four or five weeks ago that we must not go to Paris again, that they had not appreciated our labors there, and that they would yet desire to see some of the servants of God in Paris. I saw that they had not heeded the visions that God has given them, and unless they did heed them they would pass through awful trials and judgments.

I saw that Brother Stevens' and Andrews' families would have to die a greater death to this world than they ever yet have died. It is impossible for me to describe to you their present state. Their letters that they write you may appear to be spiritual and interesting, but they are in a dark place. They think a great deal too much of their appearance and are proud, and are much more devoted to themselves than they are to God.

Do not go to Paris. If you go anywhere go to Topsham, Maine, to Brother Howland's, the one that has the charge of my little boy Henry. You would meet a hearty reception from them, and Frances and Rebekah you could but love. Frances is 23, Rebekah is 16. It would not cost so much to go from Boston to Topsham as it would to go from Boston to Paris. You would be disappointed greatly if you should go to Paris. You had much better remain where you are. I write this to you in confidence, that you may know just how things stand in Paris.

You ask respecting the ages of Brother Thompson's family. Betsey the eldest is 24, Sally, the next is 22, Nancy is 20, Mary is 12. They are very interesting girls and believe that we have the truth, and are willing to do all they can to help the cause.

Brother Cushman has four daughters. Two have been married and have children, but are now at home, their husbands being so opposed that they could not live with them, and they brought both of their wives to Brother Cushman's, and their children. They are very interesting women. The two youngest are 20 and

17. Margaret is 20, Anna is 17, I believe. Then he has another daughter married in the faith, and one son married and one unmarried. They are good children.

Sister Thompson reminds me of your mother, she looks much like her. Much love to Sister Gorham. Tell her to trust wholly in God. He will take care of her. We received the two dollars she sent but are afraid she sent too much for her limited means. We received the four dollars that your father sent. One dollar was to go for the visions. I believe three for the paper. If this is not correct please inform us.

Much love to all the children and your father. Write us soon. In love.

Letter 1, 1851, to Brother and Sister Preston.

Written October 19, 1851, from Saratoga Springs, New York.

Portions of this letter appear in Manuscript Releases, Volume 5, pp. 226-227, and Manuscript Releases, Volume 8, pp. 286-287.

Dear Brother and Sister Preston:

We received a letter a few days since from Brethren [Ira] Abbey and [Wm.] Hyatt.

The letter stated that the little band in your vicinity were rising, it also stated that Brother William Wakefield wanted the paper. We have sent the papers to him, all the while James has never erased his name from our list. If he has not received the papers it must be in the office now, [for] he has sent his paper regularly ever since last winter to McConnellsville, Vienna, N. Y. Brn. should not be so heedless whom we send the papers to as to let them lie in the office.

Our meeting yesterday was interesting; especially in the evening the Spirit of God settled upon us like the dew upon the mown grass and our hearts were made joyful in God. We feel the need of being fully prepared and fitted to stand in the battle in the day of the Lord. We are doing up work for Eternity, and may the Lord help us that we may have it done and well done that we may receive the refreshing and latter rain that is soon to come from God upon all those who are zealous of good works.

It becomes us to search our hearts carefully and have every wrong purged away from us that we may be pure and holy, and stand in the clear light of God where we can shed a holy influence.

We love you as we ever have; should be pleased to hear from you but much more pleased to see you. I hope and pray that the enemy may make no more inroads. Strive hard to preserve union among you, where there is union there is strength, and God will work among you, by you, and through you, if you will only strive to be wholly consecrated to God and be at peace among yourselves, and each one strive with all their might to keep the victory over self and over every besetment, every wrong word and action.

We do not think that we shall be able to attend the conference at Camden, or I might say, it is impossible for us to attend it unless we give up the paper

entirely. We shall start next Thursday for the east to be gone three weeks and the paper must be delayed. The flock of God need the paper and must have it.

Aunt Rachel [Cushing] sends her love to you both and Jennetta and Gilbert and Sister [Nelson] Curtis. Tell Sister Curtis for me to keep up good courage to hope in God. He will not leave nor forsake her. Sister Clarissa [Bonfoey] is better than she has been for months. Aunt Rachel's health is good; the spring water does her good. Sarah and Stephen [Belden] enjoy health. The spring water agrees with us all but Clarissa. Edson is smart and well; he talks very plain. James' health is quite good for him. We are striving for eternal life and we know that Heaven will be cheap enough if we have to go through suffering and afflictions to get there.

Much love to Sister Almiry Preston and Bro. and Sister Prior, Brother and Sister [Elmer] Waters, Brother Alonzo [Abby] and wife and Brother Ira and wife and Brother Hyatt and accept much yourselves. Love to your children. Tell them to be faithful and of good courage.

In love.

We have some good times, we love to have Aunt Rachel with us. She is of our company and we could not part with her anyway.

Much love to Lucinda [Abbey] and all the children.

Letter 8, 1851, to Brother and Sister Howland.

Written November 12, 1851, from Waterbury, Vermont.

Portions of this letter appear in Manuscript Releases, Volume 3, pp. 242-245, 401- 403, Manuscript Releases, Volume 4, p. 404, Manuscript Releases, Volume 5, pp. 239-240, Manuscript Releases, Volume 6, pp. 118, 253, Manuscript Releases, Volume 8, pp. 225-227, and Ellen G. White Biography, Volume 1: The Early Years, pp. 219-222.

Dear Brother and Sister Howland:

Here we are at Brother [E. P.] Butler's. O how changed everything is here. God has wrought for us mightily; praise His holy name. At Washington the Lord took the rule of the meeting Himself. Stephen Smith and Brother Butler were present. There were about 75 present, all in the faith. Brother Stephen Smith was filled with a wrong spirit. He and J. Hart had filled the minds of many with prejudice against us. False reports had been circulated, and the band had been sinking and had lost the power of the third angel's message. They were sickly, but knew not the cause. The reason was that there was an accursed thing in the camp, and by the assistance of God we were trying to get it out of the camp.

Brother Butler was dark. The time had passed and left those who believed in it very low and dark, and the influence of those who believed the time has been very distracting. Brother Holt talked on the gifts of the Spirit. S. Smith did not confess his wrongs at all; such a self-confident person, who felt so perfectly whole, we have seldom seen. God wrought for us; there was a mighty breaking down before God.

You remember I was not very well when we parted. I continued to grow feeble and all day Sabbath was very weak, not able to sit up; in the eve I fainted quite away. The brethren prayed over me and I was healed and taken off in vision. I had a deep plunge in the glory, and the state of things in Washington was revealed to me, which I declared plainly to them. The vision had a powerful effect. All acknowledged their faith in the visions except Brother Butler and S. Smith.

We all felt it duty to act, and by a unanimous vote of the brethren, S. Smith was disfellowshipped by the church until he should forever lay down his erroneous views. His wife then broke down and said she knew that her husband was not right. The work of God went right on in the meeting. Sunday eve, after we had disfellowshipped Brother Smith (in the afternoon), we had a glorious season. Many

confessed that they had been prejudiced against us by different individuals such as S. Smith and J. Hart, but they praised God that they had seen us and were convinced that the visions were of God. The brethren and sisters generally arose and expressed their opinions and feelings; it was a good time.

Monday forenoon we held another meeting and it was the best meeting of the whole; sweet union and love prevailed in the meeting. We then sang the farewell hymn and with sad yet joyful hearts parted—sad that we must part with those we love so well and had taken such sweet counsel with; but joyful that our hearts had been strengthened and comforted together, that the clear light of truth had shone upon us, and that we were soon to meet to part no more, where no discord or disunion reigns.

Just as the meeting closed, Sister Meade, who had been afflicted with a slow fever, requested us to pray for her. We went into a room by ourselves, Brethren Holt, Wheeler, Stowell, James and self. After I had anointed her with oil we prayed over her and she was healed every whit and fell prostrate by the power of God. That night we got into a rowboat and went on to the pond about one mile to Brother Meade's. His sister was there with a very sick child. We anointed it with oil and prayed over it, and God heard our prayers. **Then the two Brother Meades rowed us back again in the night, and** the next day we went to Claremont and took the cars for Royalton.

Tuesday, the same eve, the conference commenced. Brother Butler was at that meeting, also Brother Josiah Hart who was so strong on the time, and after it passed by, got a substitute, "the age to come," and was carrying that about. Such confusion and distraction has followed the time, and fighting against the visions! They had also lost the power of the third angel's message and some of them were in complete darkness. Brother Hart was stiff and unyielding enough. I got up and told him what God had shown me concerning him. Brother Butler began to break away and come into the clear light. Thursday we seemed to have gone about as far as we could, and to have done all we could, yet there was much more to be done in order for things to be set just right.

In the morn we all seemed to have an agonizing cry for God to work like Himself, a wonder-working God. Our prayers were answered. The power of God came down; it was a good season; angels were hovering over us. I was taken off in vision and saw just the state of things there, and just the state that Brother Baker was in, and Brethren Hart and Butler. I got up and told the vision. It had quite a

powerful effect. Brother Hart began to give way a little and break down, but still he did not confess much. Brother Butler came almost out there at Bethel.

I had some straight messages to bear to different individuals, which had their effect. When we parted, we parted in love, and union prevailed among nearly all.

Thursday afternoon we left Royalton and took the cars for Waterbury. We changed cars at Northfield and as we stepped from the cars, met Brother Baker; he came with us to Waterbury. Found Brethren Loveland and Lindsay waiting for us at the depot. We went about 2 miles to Brother Butler's, stopped there a few hours for refreshment, and went eight miles in the eve toward Johnson and stopped with Sister Benson that night, and the next day went on to Johnson, the place appointed for the conference. Some had already arrived to attend the meeting.

I did not expect Brother and Sister Butler that night, for we parted with Brother Butler the day before about noon and he had to drive 50 or 60 miles to reach home and then prepare to come 25 miles farther to Johnson. But he had got so waked up he could not stop on the way, but drove until one o'clock the next morn before he got home. He was anxious to get his wife to Johnson. She was not right; had been a strong believer in the time and had felt very wrong toward James and Brother Holt because they struck against the time. But about three o'clock, two wagon loads came from Brother Butler's; Brethren Hart and Baker in one wagon and Brother Butler, his wife and sister in the other wagon.

The meeting that eve was deeply interesting. There were about 73 present. Brother Baker spoke, and spoke quite well, about the time and his disappointment; yet he did not view things in their true light. He was much discouraged and sunken. After he sat down a man by the name of Walker arose, who had very lately embraced the truth and thought and acted as though he knew it all. He said he expected the brethren were expecting a confession from him because he was so strenuous upon the time, but said he had nothing to confess and he did not think Brother Baker had. He was not sure but something did take place, that Jesus did leave the Most Holy the time they said He would. He was happy, these were the happiest days of his life. He went on in this strain, with such a wild spirit, that all were disgusted with him. The Spirit of God came upon James, and he arose and rebuked him in the name of the Lord. His mouth was closed in a moment; he could not say anything more, but sat down and did not say anything

through the meeting. He was rebuked by God. This was a great help to the meeting and a great help to Brother Baker.

I got up and told them what God had shown me about some trying to get a substitute after the time passed, some would get Jesus upon the great white cloud, others would be looking to old Jerusalem, or as they called it, the age-to-come. I asked Brother Walker where he would be or what would be his state if Jesus had now left the Most Holy and His work for the saints was all done and he in the state he then was? I talked plainly. The Lord helped me. I showed them how the messengers that had been toiling in the scattering time had labored to get the truth before them, how much they had suffered, and now when God's cause was prospering, they embrace the third angel's message and enter into the labors of the chosen messengers of God and lift up their heel against them. But I am making my story too long.

Sabbath day the brethren lectured. James talked twice from the Word, Brother Holt once. It was a very interesting time. Truth never looked so plain and clear. One hundred were present. It was a precious time, praise the Lord.

Sunday Brother Holt lectured in the forenoon and James in the afternoon. In the morning meeting before Brother Holt commenced to lecture, Sister [E. P.] Butler, who came to the meeting and was obliged to keep her bed nearly all the while, confessed in the meeting that she had been wrong. Then Brother Butler talked very well; there was a confession made all around with weeping.

Then I got up and told my vision about Brethren Baker and Hart and others. I never had it in a more clear manner. I told Brother Baker his going to the churches to proclaim the third angel's message was all wrong, that he had to tame down that message or he could not have got into the churches, and that he had been taking the children's bread and giving it to dogs. I told him just how his case was shown to me, and also told them all that the messengers of God should be perfectly united in their views of Bible truth and should consult with each other and should not advance any new view until they first went to the messengers and examined those views with the Bible, and if they were correct let all the messengers spread them, and if they were error lay them to one side. Then the gospel seed would be sown in union and raised in strength; and all the messengers, East and West, North and South, would be telling the same story.

After I got through talking it was time for the lecture to commence so none made any remarks. In the afternoon after James talked, Brother Baker arose; none knew what he was about to say. He told them that every word of the vision related in the forenoon concerning him, was truth, just exactly as it was. (I saw in vision that Brother Baker had not had any bitter feelings towards us like some others.) He referred to this in particular, he knew it to be just so. "Well now," says he, "you will say, What is Brother Baker going to do with the visions? I will tell you. It is high time for me to decide there is no half way work about this business; the visions are all of God or there are none of them of God. Well, say you, what is Brother Baker going to do? Believe the visions. I see that they are inseparably connected with the third angel's message and if I give up the visions I must give up the third angel's message; and if I give up the third angel's message I give up that we have had the first and second; and if I give up that we have had the first, second and third angels' messages, I give up the Word of God, my Christian experience, and am an infidel at once."

I never witnessed such a melting, weeping time before. Bro. Butler had taken his stand the day before and told the brethren and sisters in public where to find him, on the side of the visions. "I believe them to be of God, am a full believer in the visions, so you may know where to find me." Others expressed their belief, and hearty confessions were made by Brother Hart and others. Never did I witness such a powerful time.

Monday morn we had another meeting; the power of God rested upon us. I was taken off in vision and saw many things. I saw that Brother Baker must not sink down, that God had a work for him to do, not to feed the dogs but the starving sheep, feed the sheep, feed the sheep, said my accompanying angel. It was a melting, weeping time when I related the vision. Brother Baker was comforted and made strong.

We parted with the brethren and sisters while sweet love and union prevailed among all. Sister Butler, who came to the meeting so sick, went home quite well and much strengthened. Six wagon loads of us left Johnson and came to Sister Benson's twenty miles, took some refreshment and then went on to Brother Butler's. Brethren Baker and Hart were with us.

Brother Baker had not slept any for two or three nights, troubled with disease of the heart. He said he must go home and be sick some days but we got a spirit of prayer for him and the Lord heard us pray. Brother Baker was healed and

he glorified God with a loud voice; he had a baptism of the Holy Ghost. We parted with him and Brother Hart rejoicing, triumphant in God.

One thing I have not mentioned. Brother Baker has come into the salutation and washing the saints' feet which he never believed in before.

We stopped (Brethren Holt, Wheeler, James and self) a few days and wrote. Wednesday Brethren Holt and Wheeler went to Vergennes, Vt. to inform them that we should be there Sabbath and Sunday. Brother Butler carried us to Vergennes Thursday, 44 miles. Sabbath day it was very stormy but we went three miles to Brother Everts; there were but few could attend that meeting on account of the storm. Brother Everts is a blessed brother, but has been in the "age to come" all over and he said he could not give it up. When we were there he was in a very dark place.

Henry Allen lived about one mile from Brother Everts. He held such a strong mixture of views that if followed out would lead to spiritualism the worst kind, such as spiritual wifery.

Sabbath eve I had a great burden such as I have borne before. I saw that Brother Everts must give up his "age to come," that he had lost the power of the third angel's message, and I saw that the accursed thing must be put out of the camp or Israel would be sickly. That accursed thing was such views as I have mentioned that Henry Allen held. He was not at the meeting at Brother Everts, being sick.

After I had the vision and told it, Brother Everts began to confess and break down before God. He gave up his "age to come" and felt the necessity of keeping the minds of all on the third angel's message. I had as solemn a view at that time as I ever had in my life.

The next day we went to Henry Allen's and God gave me a cutting message for him and I dared not daub with untempered mortar. Never did I have such a cutting message for any one before. He did not break down. We withdrew all fellowship from him until he should give up his spiritual union views and get right. We left the brethren and sisters there in a much better state than we found them. **I must close.**

Edson is well and smart. Clarissa is well. I have not seen Sarah yet. She is seven miles from here visiting the brethren and sisters. Stephen has just gone to

see her. James is well and Aunt Rachel; I also. Anna Smith is with us. She is just the help we need. She takes right hold with James and helps him much. We can leave her now to get off the papers and can go out more among the flock. Henry, Edson says thank you for his Bible and box of candy. He is much pleased with them. James, Clarissa, Annie, Aunt Rachel and self send love to you all, especially my little Henry. Hope he will be good. In love,

E. G. White

I would here say our healths failed a number of times on our journey. It seemed as though we could not go through the meeting. But we would go away alone with a few brethren and sisters and pray together, and God heard and answered and when we returned home we were better than when we left home. E. W.

Eliza Willard has come out strong in all the truth. Deborah Dunham has also come into the truth. Her sister has been so troubled, and Brother Day's girl, that they have broken down before God, given their hearts to Him and have been baptized. The work of God is going on, praise His name, we will rejoice in Him. E. G. W.

Give our love to all of the church. You see I have written you a long letter. You must do the same to me. After you read this please to copy it off for Mother in plain hand writing. It will save my writing another letter. Do write it to her as soon as you can, and answer this after you copy it off for her. I want to hear from you very much. Do write. Tell Henry to be very good and love the Lord. In great haste and much love.

Letter 5, 1851, to Brother Barnes.

Written December 14, 1851, from Saratoga Springs, New York.

Portions of this letter appear in Manuscript Releases, Volume 4, p. 271, Manuscript Releases, Volume 5, p. 377, Manuscript Releases, Volume 8, p. 225, Ellen G. White Biography, Volume 1: The Early Years, p. 224.

Dear Brother Barnes:

I received a few lines from Bro. Hewett. He wishes me to write whether I have seen in vision it is wrong to use tobacco.

I have seen in vision that tobacco was a filthy weed, and that it must be laid aside or given up. Said my accompanying angel, "If it is an idol it is high time it was given up, and unless it is given up the frown of God will be upon the one that uses it and he cannot be sealed with the seal of the living God. If it is used as a medicine, Go to God, He is the great Physician and those that use the filthy weed for medicine greatly dishonor God." There is a "balm in Gilead"; there is a "physician there." "Be ye clean that bear the vessels of the Lord." "Be ye clean that bear the vessels of the Lord."

I saw that Christ will have a church without spot or wrinkle or any such thing to present to His Father, and as He leads us through the pearly gates of the New Jerusalem, or the golden city, Jesus will look upon His redeemed children and see of the travail of His soul and be satisfied. Glory be to God; that will be a great salvation, purchased for us by our lovely Saviour. If we are followers of the lovely Jesus, our pattern, we are safe. He denied Himself. He was a man of sorrow and acquainted with grief. If we are made partakers with Him of His glory we must be partakers with Him of His sufferings. And after Jesus has done so much for us, will anyone be undecided whether to deny himself of the filthy weed for His sake?

We must be perfect Christians, deny ourselves all the way along, tread the narrow, thorny pathway that our Jesus trod, and then if we are final overcomers, Heaven, sweet Heaven, will be cheap enough.

Those who have been in the habit of using tobacco will have a struggle to leave it off, but they must not be discouraged. If they cannot overcome by praying to God themselves, let them be as humble as Brother Rhodes was. When he was leaving off using tobacco he called for the brethren to pray for him and we did. He was cured and has desired none since. Go to God dear brother, wrestle with Him

and you can overcome, pray in faith, nothing doubting. Jesus will be touched with the brother's infirmities.

We are all as well as usual here. Be of good courage, Brother Barnes. "Be humble, be little, be meek, and be low, for Jesus our Saviour was abundantly so." Much love to Brother and Sister Flanders. I hope they will be overcomers and push the battle to the gate. Love to your wife, and all that love God.

James is very busy writing for the paper. Night before last the papers came off about eight o'clock at night. We sat up and wrapped and folded them, all about three bushels, so as to get them in the office the next morn. We did not retire to rest until past one o'clock A.M. I must close.

In love.

Letter 9, 1851, to Brother and Sister Dodge.

Written December 21, 1851, from Saratoga Springs, New York.

Portions of this letter appear in *Reflecting Christ*, p. 350, *Manuscript Releases*, Volume 2, p. 248, *Manuscript Releases*, Volume 6, p. 253, and *Manuscript Releases*, Volume 8, p. 228.

Dear Brother and Sister Dodge:

I have a few moments leisure and will spend them in writing to you. My health has been quite poor for a short time back, but am much better today. At times James and self feel almost worn out. It is seldom we retire before eleven or twelve o'clock at night; we have no idle moments. Were it not for the strength we daily receive from God, we should sink.

Praise the Lord, that we have a compassionate, tender High Priest that can be touched with the feelings of our infirmities. We do not expect rest here, No, no. The way to Heaven is a cross-bearing way; the road is straight and narrow, but we will go forward with cheerfulness knowing that the King of glory once trod this way before us. We will not complain of the roughness of the way, but will be meek followers of Jesus, treading in His footsteps. He was a man of sorrows and acquainted with grief. He for our sakes became poor that we through His poverty might be made rich. We will rejoice in tribulation and keep in mind the recompense of reward, the far more the exceeding and eternal weight of glory.

We will not have a murmuring thought because we have trials. God's dear children always had them, and every trial well endured here will only make us rich in glory. I crave the suffering part. I would not go to Heaven without suffering if I could, and see Jesus who suffered so much for us to purchase for us so rich an inheritance; and to see the martyrs who laid down their lives for the truth, and the sake of Jesus. No, no. Let me be perfected through sufferings. I long to be a partaker with Christ of His sufferings, for if I am, I know I shall be partaker with Him of His glory.

Jesus is our pattern. Let us study to have our lives as near like Christ's as possible. My soul cries out after the living God. My very being longs after Him. O, for to reflect His lovely image perfectly! O for to be wholly consecrated to Him! O how hard it is for dear self to die. We can rejoice in a whole Saviour; one that saves us from all sin. We can be shut in with God where we can daily say, "I live yet not I,

for Jesus Christ liveth in me to will and do of His own good pleasure.” Glory be to God. I know that my life is hid with Christ in God.

The curtain has been lifted, I have seen the rich reward laid up for the saints. I have had a taste of the joys of the world to come, and it has spoiled this world for me. My affections, my interests, hopes, my all is in Heaven. I long to see the King in His beauty, Him whom my soul loveth. Heaven, sweet Heaven. “I long to be there; and the thought that it is near, makes me almost impatient for Christ to appear.” Praise the Lord for a good hope through Jesus Christ of immortality and eternal life.

Let us have faith, living faith in God, and love one another as God has loved us. We are very apt to see faults in others, and are not so quick to discover our own faults. If it were the daily study of each of us to show ourselves approved unto God, and should seek earnestly to glorify God, and not have our own will and not please ourselves, I know we should be strong and flourish in the vine. The refreshing is coming from the presence of the Lord. Let us set our hearts in order that the truth of God may live in us; that it may purify us, ready to receive the latter rain.

The voice of the angel seems to ring in my ears tonight so loud and clear, Get ready, get ready, get ready, lest ye be weighed in the balance and found wanting.

Christ will have a church to present to His Father without spot or wrinkle or any such thing, and as He leads us through the pearly gates of the golden city, He will look upon the purchase of His blood, His redeemed children and see the travail of His soul and be satisfied. I long to see the lovely Jesus whose countenance lights up the glorious city; Him whom angels adore, and as they bow, cast their glittering crowns before Him, and then touch their golden harps and fill Heaven with their rich music, of songs to the Lamb.

The language of my soul is, “Though dark are the waters, and rough is the wave, if Jesus permits the wild surges, I’ll brave. For that heavenly music hath ravished me so, I’ll join in the chorus, I’ll go, let me go.” My soul is on wing for glory.

Dear Brother and Sister, I have not forgotten the seasons we had together at Milton Conference. May the Lord strengthen and bring you through every trial that you may come off victorious. We are to overcome by the blood of the Lamb

and the word of our testimony. Let us walk carefully before the Lord and press to the mark of the prize.

Next Tuesday or Wednesday we start on our way for the Camden Conference. If Jesus only comes up to the feast (and I believe He will) we shall have a glorious meeting. I know if we are as humble as we ought to be, and realize from whence our strength cometh, and have faith, living faith, God will work mightily for us, and His stately steppings will be seen among us.

James is very busy correcting proof sheet. Sister Annie Smith is assisting him, and that gives me a little time to write. I have written this evening after the Sabbath by candle light, with aching eyes, so you must excuse poor writing. Be of good courage. Do not let anything sink you down and discourage you. Remember we are almost home. **Much love to all the brethren and sisters in Michigan, especially those that I have seen and am acquainted with. Tell them to be of good cheer. "To be little, be humble, be meek, and be low; for Jesus our Saviour was abundantly so."** Oh, let us be meek followers of the Lamb.

Dear Brother and Sister, do write us; we should love to hear from you and the brethren and sisters in Jackson. James and self send love to you and all that love Jesus.

In haste and love.

1852

Letter 2, 1852, to Brethren and Sisters in Jackson.

Written June 2, 1852, from Rochester, New York.

Most of this letter appears in full in Manuscript Releases, Volume 17, pp. 341-343.

To the Brethren and Sisters in Jackson:

A few nights since the Lord gave me a vision and showed me the state of things in the West. I saw it was dark, dark, dark and that laborers were needed there. I saw that Brother Bowles had got out of his place and thought he had a great work to do when he had not. I also saw that he thought his work was of a great deal more importance than it really was. I saw that some fanciful views had been pressed by Brother Bowles that were of no special importance until some who would have received the truth have been pushed off.

I was pointed back and saw when the trouble arose in Jackson, much of it was caused by not following the Bible rule. There was too much talking over a brother's or a sister's faults among the band or church, and the brother that was thought to be wrong kept in ignorance that any trial was existing in the minds of others concerning him, until his (considered) faults had been talked over and over by nearly all the church, and he felt the coldness of his brothers and sisters and knew not the cause until it broke out all of a sudden, and he made aware of what has been going on. Then the confidence that he has previously had in his brethren is shaken, his love for them has begun to be weakened, and a breach is made at once in the band that was previously united.

All this trouble can be saved if each one of the brethren and sisters are frank and open-hearted, and when they feel any brother errs, go to him and tell him your trials and fears; tell him in love, and perhaps he can make things that you have not understood plain, so that you will be relieved.

I saw there had been too much noticing little things in Jackson, that did not accord with your minds on such and such things. If Satan can get your minds off of the important work in the last days, upon little things that gender strife, his object is accomplished. All he wants is to weaken and overthrow you. I saw in the trial you had at Jackson Brother Bowles saw many things in their true light, but he moved unadvisedly. He had no intention of moving wrong, but he did not look at things on every side and consider sufficiently what was the wisest course to take, but moved too much on the impulse of the moment, and then I saw all things in confusion. I saw that Brother Bowles had not that meek and childlike spirit that he

ought to have. He is too much lifted up and exalted, and he must humble himself or God will humble him.

I saw that Brother Case had been doing what he could, but he had not moved judiciously at all times, and had given the enemies of the truth some cause to reproach him and those who believed the truth. It was impossible for him to reach some. His testimony would do them no good. But I saw that God had worked for Brother Case because he had received the admonitions and advice of his brethren and had acted upon it, and if he was humble, God would work for him still. But he must be very careful before unbelievers how he speaks, lest he gives the enemies of the truth cause to reproach Israel.

Dear brethren and sisters, keep self humble and in all things follow the Bible rule. Satan knows he can not make us doubt the truth. The arguments of our enemies are powerless and effect nothing against the truth. Satan knows that his only way now is to try to separate very near friends and thereby weaken the children of God. United you'll stand. Divided you'll fall. Oh, press together; grieve not the angels of God who are watching over you. Let them not bear the tidings upward that you are disunited, each one pulling apart. Remember now is the time that God is gathering His people into the unity of the faith. Will you not be co-workers with God, and press together?

I beg of you to each one of you humble yourselves before God. Let your brother's faults alone, go to God and beg of Him not to show you your brother's heart but your own heart and your own wrongs, and when each one of you humble yourself before God, let self die. There will be no trouble. You can but love one another and be united by strong cords of love and fellowship. Finally, be at peace among yourselves, and may the God of peace sanctify you wholly, and preserve you blameless unto His appearing and kingdom. I would say I have written this to the church because it is public affairs.

Brother Bates is with us. He is coming to see you West. His duty is there for present. I never saw him as free as now. God is with him. James sends much love to all the church. Accept the same from me. Please write as soon as possible.

Letter 4, 1852, to Brethren and Sisters in Jackson.
Written October 25, 1852, from Rochester, New York.
Portions of this letter appear in Manuscript Releases, Volume 6, pp. 253-254.

Dear Friends:

The Lord gave me a vision while in Dorchester concerning things in Boston and vicinity. I saw concerning the commencement of the distraction in Boston and vicinity, that if God's order had been observed by the church and each had understood his place and kept in it, the trouble would not have occurred, and the church would now be in a healthy state. But some have run before they have been sent, and confusion has followed.

I saw the conference at Fairhaven last March, that it was an important one and in an important time. Souls were getting waked up to the truth, their expectations were raised and were not realized, and it was worse than if they had had no meeting, for they were farther from the truth when the meeting closed than when it began.

I saw that Brother Chamberlain was not in the way of his duty when he went to Fairhaven, Portland, Topsham, Paris, etc. I saw that he encouraged others to attend the meeting at Fairhaven whose duty it was to remain at home, and if these individuals had not gone, God would have sent sufficient laborers that were humble, and that He would have worked through them, the cause would have progressed, and souls would have embraced the truth. But the cause was wounded by the reason of some moving out of their place, and taking a work on them that God had never laid on them.

I saw that individuals when they returned from Fairhaven, did not return right, and Bro. Chamberlain encouraged the church meeting that was held in Boston, encouraged Brother Chase to bring his troubles before the church, when neither Brother Chamberlain or the church had anything to do with it, until the Bible rule had been strictly followed by Brother Chase, and instead of bringing out Sister Temple's faults before the church, it ought to have been brought to her, and have given her chance to have answered for herself, and to have cleared herself if she could.

I saw that Brother and Sister Chase did very wrong in listening to the reports of that wicked girl of Sister Gorham's, that God hated her cruel disobedience to her mother and her rebellion to Him. I saw that it was the work of

Satan to bring trouble into the camp by wicked children, and their stories never should be listened to and encouraged, and confidence put in them. When they talk against a child of God, they must be silenced at once, and their testimony should never be received or preferred before the testimony of one who has professed the truth of God, and has been united with the body. I saw that when Brother Chase brought these things out in meeting, he did not profess the meek spirit of Jesus, but was agitated by a wrong spirit. I saw that it was the same with Sister Chase. I saw that Brother Chamberlain possessed a flattering spirit, and by flattering Brother and Sister Chase he has injured them much, and he has also injured others in the same way, by praising them up and making a great deal of them.

I saw that God's messengers did not go with smooth words, but they always bear a plain testimony, even if they are as meek as the beloved disciple; yet they should deal plainly and not flatter even their best friends. I saw if Brother Chamberlain had denied himself in times past when he has been out, and had encouraged his wife and helped her to meetings nearby where she could have got strength, it would have been much more pleasing to God. But he thought too much of his own self-gratification.

I saw that Brother Chamberlain has been sinking, and the Spirit of God would be entirely taken from him unless he moves more to the glory of God, and less to please himself. I saw that he had too good an opinion of himself, was not as humble before God as he ought to be, when he has made so many crooked moves. I saw that it had weighed too much with him what others said. Brother Day has not had the right judgment and has encouraged Brother Chamberlain and others to travel, and, if they should go would only be a curse to the cause, and would ruin their own souls.

I saw that if Brother Chamberlain had more of a single eye to the glory of God, and cared less for the good opinion of his brethren, he would not make so many crooked moves. I saw in the case of trial in Boston, he should not have made up his mind so readily, not gone to the unexperienced to consult with them, but he should have gone to those who had taken a straightforward course. He should have consulted Brother Nichols before giving his opinion that the trouble must be settled, and that there must be a church meeting to settle it. There has been too much moving at random without the counsel and strength of God.

I saw that Brother Day had too much confidence in himself, and did not lean upon the strong arm of God enough. I saw that he has been mistaken and

thought that God had a greater work for him to do than He had ever laid upon him, and that there was more importance attached to his labors than there really was. I saw that he had used too much means and traveled too extensively. I saw that Brother Day went to Conn. when God did not send him, and he did not have right judgment, for two dead bodies that had nearly corrupted the whole church before they were separated from it he had tried to unite again with the living. I saw that God was not in the move at all, and that Conn. was in an awful dark place on account of the crooked moves and errors of some there.

I saw that Brother and Sister Chase had looked on Sister Temple as an ungodly woman, and had not given up that idea or those wrong feelings yet. They had accused her falsely and had used deception in her case. I saw that Brother and Sister Chase had a proud heart that had not yet been fully subdued by grace.

I saw Brother Lothrop, that he also had traveled too extensively and was too self-sufficient. I saw that souls who wanted the truth would come into meeting to hear, and repeatedly Brother Lothrop would get up and talk until he would talk the Spirit all away from the meeting. These souls would leave disgusted with the truth, when, if the right course had been taken and Brother Lothrop had not moved in his own strength, the unbelievers would have been convinced that power and strength were with Israel, and they would have decided to have gone with the humble few.

I saw that Brother Lothrop would have to be more humble before God where he can receive the admonitions of his brethren, and would have to give up his impressions and feelings. He has been led by them altogether too much, and he [The remainder is missing.]

1853

Letter 10, 1853, to Mary Chase.

Written sometime mid-May, 1853, from Rochester, New York.

Portions of this letter are similar to the account in *Spiritual Gifts*, Volume 2, pp. 173-179.

Nathaniel's Last Days

"I know I love God and He loves me," said he. "There is much more I wish to say but have not strength."

It was with a strong effort he said as much as he did. Before he commenced talking James assisted him to rise from the bed, according to his wish, and sit in the rocking chair. He was so much exhausted it was some minutes before he could speak. James told him not to be in a hurry, but take all the time he wanted. The windows in his room had to be lowered at the top and raised at the bottom, for him to have air in order to speak more freely.

After he had said what he wished to, we united in prayer with him. It was a sweet season. He manifested great interest while we were praying, responding to our prayer, saying, "Amen," and "Praise the Lord; glory to God. I will praise Him, for He is worthy to be praised. His name is Jesus, and He will save us from our sins."

He prayed with us, but was unable to sit up. James told him he could lie on the bed just as well. So he prayed lying upon the bed. He prayed earnestly and in faith. He did not ask to get well, but for a full consecration to God's will, to be baptized with His Spirit, and purified by His blood. Said he, "Thou hast forgiven me all my sins, and blotted them out from Thy remembrance. Thou hast sanctified me to Thyself. And I will honor Thee as long as I have breath."

His eyes were very bright. His face shone, and he looked very happy. He said the room seemed light and he loved us all. After we arose from our knees, he said, "Anna, I love you. Come here." She went to his bedside and he embraced her. He seemed to be very joyful and said, "I am happy. The Lord has blessed me." James and Anna participated in his joy and happiness. It was a weeping, rejoicing time for us all.

Nathaniel was triumphant in God through the day, although he was very sick. He said he wished someone to be with him to lift him that day. He said he wanted them with him every moment. His wish was granted. I did not attend to

anything else that day, but sat in his room and entertained him by reading the Bible and conversing with him. And then Stephen Belden, my brother-in-law, who loved Nathaniel dearly, and Nathaniel loved him for his piety and devotion, was at home and did not go to the office but stood ready to move and lift Nathaniel at any moment. And although he was so weak, yet he seemed happy. As I read the Bible to him, he would say, "How appropriate that is, how beautiful. I must remember that."

At one time that day Anna and I were sitting with him. He spoke out and said, "I don't think my lungs are affected any, it is my stomach." And just before he had told us his right lung did not afford him any breath and his left was clogging with phlegm. He ever seemed anxious to conceal his true situation from us and to make us think he was in a better situation than he was. When he said nothing was the matter with his lungs, I looked at Anna, and she at me, in astonishment. Neither of us spoke. Anna soon left the room. I then said, "Nathaniel, you are very sick. You may die in two hours, and unless God interposes, you cannot live two days."

He said very calmly, "Oh, not so soon as that, I guess." He immediately arose from the bed, sat in the rocking chair and commenced talking. He went back to the time when he was converted, told how much he enjoyed his experience, how afraid he was of sinning, and then when he began to forget God and lose the blessing, and then how high his hopes were raised; he meant to be a man in the world, to get an education and fill some high station.

And then he told how his hopes had died as affliction's hand pressed heavily upon him, how hard it was for him to give up his expectations. He was unreconciled to this sickness. He said he felt that he could not have it so. He would be well, he would not yield to it, he would shake it off.

Then he spoke of the time when he was at Boston, how feeble he was, how hard he tried to bear up, and sometimes he suffered so in mind he was afraid he would be crazy. And often when his labor was finished and he went to his boarding place and to his room, which was up three flights of stairs, his limbs would become so weak and his head so dizzy he would be obliged to hold on to the railing of the stairs to keep from falling backward. And his heart would beat so violently he would have to sit down and rest before he could go any farther. After he rested a little, he would go on again. Often he was obliged to lie upon the bed with his clothes on until he was rested. He said his feelings at such times were

almost desperate. He would almost speak aloud, "I will not give up to it, I will shake this off. I will be a man. I will be well. I will be somebody and let my friends know I am somebody."

He said he murmured against God and thought it was cruel that he could not have strength.

Then he spoke of his coming to Rochester. How trying it was to have us wait upon him, and how galling was the idea that he was dependent. He said, "It seemed to me that the kindness, the brotherly kindness of you all was more than I could bear. It seemed as though it would kill me, and I have thought I wanted to get well to pay you for all this."

He then spoke of his embracing the Sabbath. Said he, "At first I was not willing to acknowledge the light I saw. I wished to conceal it, but the blessing of God was withheld from me until I acknowledged the Sabbath. Then I felt confidence toward God." Said he, "I love the Sabbath now, it is precious to me."

Said he, "I now feel reconciled to my sickness. I know that it is the only thing that will save me. I praise the Lord if He can save me through affliction. I know, yes, I know, it is the only thing that will save me and bring me right." Said he, "I have been impatient sometimes through my sickness, but for some weeks I have been getting the victory. I know, Ellen, that I am the Lord's and He is mine. I love Him and He loves me. For three weeks I have enjoyed sweet communion with God in secret prayer. I have often felt His sweet Spirit, and felt as though I could shout at the top of my voice and praise God."

Said he, "My trust is in God today, and I will trust in Him if my breath stops today." His face lighted up as he praised the Lord for His goodness.

He said much that I cannot now write. He seemed to be tired after he had ceased talking, and wished to lie down. I called Stephen, who assisted him on the bed. He rested awhile until his dinner was brought in and he was helped up, sat in the rocking chair and ate his dinner as though it tasted good. He ate unusually heartily, and then wished to ride out.

We felt afraid to have him go, and tried to persuade him not to, but he was set about it. He felt that he must go. Said he, "I will lie down and rest me while Stephen is getting ready." We told him we were fearful the wind was too strong, and the day before he had raised much blood. But he insisted upon going. Said he,

“Stephen can lift me from the bed, and hold me up in his arms while you put on my coat and cap, and then he can put me in the carriage, and it need not tire me at all.”

Anna was afraid to ride out with him that day. So I put on my bonnet and shawl and got his coat and hat. The horse was harnessed at the door. Stephen lifted him from the bed, and while he sat upon the side of the bed we put on his rubbers and were putting on his coat, got one arm into one sleeve and about to put in the other arm when we noticed a flush come over his face from his forehead to his chin. He looked up, while a painful smile came over his face, and said, “I shall have to give it up, I guess. I find I shall have to trust in God a little longer. But I hate dreadfully to give it up. Now, if I had been sitting in the chair, I could have gone, but it makes me weak to lie on the bed.”

He sat a few minutes and said, “I have a good mind to get up and run and give one leap and go into that carriage and ride.”

I sat with him through the afternoon. He talked perfectly calm about different things. Said he, “I have been wondering what made my feet so hot. I have my rubbers on.” I came to look, and asked him if I should take them off. He said, “Yes.” I sat upon the floor and took one foot in my lap and took off one of his rubbers and then the other. This I did so that I should not wrench his body any. He looked at me and smiled. That was the last little act I did for dear Nathaniel.

In the course of the afternoon he would speak often of his disappointment because he could not ride out. About five o’clock p. m. he sent for me, as I had just stepped out of his room. He said he wished us to pray with him, for he was some pressed for breath. A number of us went into his room and prayed for him and he prayed for himself. We were half an hour upon our knees. When we arose, he said he was some better.

At our usual supper time we prepared poor Nathaniel’s supper, and Anna carried it in to him and wanted to sit with him. But he wished her to go out and eat with the rest of the family. I said, “I will sit with Nathaniel.” Brother Stephen Belden was in the room, and he said he would like to have Stephen sit with him. Stephen lifted him from the bed and sat him in the rocking chair. Said Stephen, “Will you eat now?” “Well,” said Nathaniel, “It is hardly my supper time.” But he cast his eyes upon the watch that hung up before him, and said, “Yes, it is, but I am not hungry. I ate a hearty dinner.”

In a few minutes he said he felt faint and did not know but he was going to die. Stephen said, "Oh, I guess not." He sent for us, and we all went into his room. I had not had time to taste anything before I was called. As soon as I entered the room, I knew that he was dying. For a moment he seemed to be troubled. I said, "Nathaniel, dear, trust in God; He loves you, and you love Him. Trust right in Him as a child trusts in its parents. Don't be troubled. The Lord will not leave you." Said he, "Yes, yes."

We prayed, and he responded, "Amen, praise the Lord." As I saw he was going, I put my hand upon his forehead and commended him to God and prayed that he might have an easy passage, and that the light of God would shine around him. He turned his large bright eyes upon us and smiled. He did not seem to suffer pain, but breathed shorter and shorter, rocking in his chair, until about three minutes before he died. He did not groan once or struggle or move a muscle of his face or limbs, but breathed shorter and shorter until he fell asleep.

This was a house of mourning indeed. Sabbath and first-day I was in a high fever. I could not shed a tear. I felt as though my heart would burst. I was not able to shed a tear until the funeral. When they were about to screw on the coffin lid and we were taking our last look at him before he was carried out of the house, then I found relief in tears.

As soon as we came from the place of his burial, or the vault we laid him in, I fainted quite away. Poor Anna felt his death as keenly as one could feel it, but we begged of her to be calm or she would sink beneath it. She heeded what we had to say as much as she could and tried to restrain her feelings and govern them for our sake and the sake of her health.

Dear Sister Mary, I did not think of writing only three pages when I commenced, but I knew not where to stop. You must excuse all mistakes, for I have written in great haste. We love dear Anna very much. I know of no difference of feeling between her and my own natural sisters. Our hearts are knit together. Anna is a sweet, good girl.

After you read this please send it to your parents for them and Sister Elizabeth to read, and then if you wish it I will see that you have it again. We shall come to Palmyra when we go East, and I then hope to have the privilege of seeing you. And we can tell you more about dear Nathaniel than I can write.

My husband's health is improving some. Please write to me. I should be much pleased to hear from you. James sends his love. Receive the same from your unworthy sister.

E. G. White

Please remember me to your parents and Lizzie. I have not forgotten them, but often think of our short visit to Palmyra with pleasure.

Letter 2, 1853, to Anna White.

Written May 26, 1853, from Plymouth, Michigan.

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 274.

Dear Sister Anna

I now sit down to fulfill my promise to you and write a few lines, knowing you will feel anxious to hear how we bear our journey.

At Mill Grove James and self were in a very poor state of health. Tuesday we were undecided whether to return to Rochester or continue our journey. James was hardly able to sit up, his throat troubled him much, and his food distressed him. I was afraid some, how it would turn with him, but we prayed for him and the Lord gave us to feel that we must start and trust in Him.

We took the cars about four o'clock P.M. for Buffalo. The boat did not start until half past nine in the evening from Buffalo. We waited in the boat from five till half past nine. It was a very nice boat, the air was sweet and there was every convenience on the boat. We took a stateroom where instead of finding narrow berths we found a nice large bed for both of us, made up clean, and a neat looking glass in the room, a large Testament like Sarah's with the Psalms in the back. There was a washbowl, soap, towel, and by turning a faucet we could bring water in the bowl. We felt almost at home. We prayed together before retiring and committed ourselves to the watchful care of Him who never slumbers or sleeps, and we felt assured that He would keep us from all accident and harm.

Some through fear sat up through the night. We paid nothing extra for our meals which we took on board the boat, or for our stateroom.

We slept sweetly through the night. James felt much better than he expected to. He began to feel better directly after leaving Mill Grove, and he has been growing better ever since.

Wednesday morn it was pleasant but the wind blew and the boat rocked considerable; some were seasick but we went into our room and lay down. We slept sweetly for one hour and a half; we did not get up until about noon.

They had plenty on the table that we could eat and not hurt us, which was quite fortunate for us; we thanked the Lord in our heart for the food although we

did not do it vocally. There were a great number of crying children on the boat; they were cross and ill-tempered. I thought of my little Edson and felt thankful he was not like them. We tried to keep our hearts uplifted to God for strength, especially that James might be strengthened.

The boat landed us at Detroit about half past three o'clock P.M. There were six hundred on board. We were obliged to wait in Detroit until six P.M. We then took the cars for Wayne—distance 18 miles. We arrived at Wayne about seven, and found Brother Lyon waiting for us at the depot with a good team. We had been some troubled about the distance we were to ride in the night air, but Brother Lyon came prepared with nice buffalo robes and we did not feel chilly at all. We rode 12 miles and arrived at Brother Lyon's about ten o'clock. Brother and Sister Cornell are here, they are solid and good.

This is a most beautiful place surrounded with fruit trees. I should love to have you here today, but should not know what to do with you tomorrow. We shall have to ride thirty miles and part of the way it is a very rough road.

I am of good courage but not very well in body. We believe the Lord will give us strength. The enemy made a powerful effort to keep us from Michigan, but he has not succeeded as yet. O that God would give us strength from the sanctuary. We shall plead for it until it comes, it must come, we cannot labor without it. It will come from God, we believe, and mean to walk out by faith. The promise will not fail us, it will be verified.

You must pray for us. I never saw the necessity of living near to God as now. We must keep our mind stayed upon Him and feel our entire dependence, and watch and pray lest we enter into temptation. We must exercise faith continually and act it out. We can have full and free salvation. You know what it is, dear Anna; don't settle down short of this. The storehouse is full and free, don't let us go hungry here, when there is enough and to spare.

Anna have faith, have faith in God. It seems to me that the faith of the family is rather weak; they must come up. Remember us to each member of the family. I shall write them before long. How are Sarah and Clara? Is their health good for them? We want to hear from you all. James sends much love to Anna and the rest of the family.

In much love.

Letter 3, 1853, to the church in Jackson.

Written June 29, 1853, from Rochester, New York.

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 281.

To the church in Jackson:

Dear Brethren and Sisters:

My mind has been exercised about writing this evening something to Jackson. We arrived here at home safe last Tuesday and found our family as well as usual, and what was best of all, enjoying the sweet presence and blessing of God. We had a sweet, melting time at our meeting Tuesday eve.

Dear Brethren and Sisters, I know that you have trials to pass through, and after what has recently occurred you may have a scene of trial to go through. But you must be decided dear brethren, and God will help you. I tried to write out the vision to the church in a careful manner, and get it before the brethren in its true light. I hope none of the church will stop short of a thorough work.

God has taken hold of the work in Jackson and designs to let the brethren have a sight of themselves, that they may seek meekness, seek righteousness, that they may be hid when the fierce anger of the Lord shall come. In the fear of God I would say search, brethren, search, dig deep get all the pestilent matter stirred up, and have it purged away that God may smile upon you in love and compassion again.

God has wrought for you in Jackson, and after what God has done to set the church right, any doubt His work, or do not receive the teachings of God, who has "plead with you face to face" through the weak clay, I fear for them. God can do no more for them than He has done, and you must not have communion with them, but separate them from your company. It is the only way you can live, and the only course you can take to wipe away the stain and reproach that has been brought upon the church in Jackson. Do not daub with untempered mortar or heal the hurt of the daughter of My people slightly crying peace, peace when there is no peace.

Some have been in an awful state in Jackson and would have remained in that dreadful state had not the Lord taken hold of the work and shown them it was not peace, that they did not understand themselves and must die, die to self, and

be Christians (Christlike) in every sense of the word, in malice children but in understanding men.

Do not let the enemy take advantage of you in Jackson, as some in other places have let him do. I went into Conn. found them in a sad state. Their wrongs were shown in vision. Some received it, others rose up in rebellion and said they did not believe the vision. Their children were in a sad state but were much affected by the visions and would have got right, but their parents stood in their way. The Lord took His Spirit from these parents and they went their own ways and were filled with their own doings. Weeks and months passed by, judgment after judgment followed them, until they repented, and deeply repented, their slighting God's teachings, and confessed heartily their wrongs and errors.

We believe that the Lord forgave them, but their children, their poor children, never could be reached afterwards. They cared nothing for God or His truth. Their parents had taught them the lesson of rebellion and how sure and true had followed their example. Most of these children went on in sin and wickedness and now, some of them of more than two families, have gone on in the depths of iniquity until some are excluded even from the family circle.

Now, Brethren, look at these parents who heeded not the admonition of God for themselves and children. God wanted to save them and their children; they rejected the teachings of God, and while they were rejecting light from Heaven their children became hardened and lost, without God and without hope in the world. What kind of an account will those parents have to render to God for children committed to their trust? How will they feel in the time of trouble as they see their children withering beneath the plagues of God unmixed with mercy?

Now I beg of you in Jackson to act like Christians; take hold of the work of your children in earnest. What kind of an example has been set the children in the late trials in Jackson? A tattling, faultfinding spirit has been encouraged in the children; also a hard, bitter spirit. Parents beware. You must render a strict account to God for the children committed to your trust. O, encourage in your children a kind courteous spirit. If they complain of a brother or sister, listen not to them but check it at once.

Again, I would say to our brethren, make straight work, be decided, have no fellowship with the unfruitful works of darkness. I hope thorough confessions will be made, and the church must not receive anything but thorough, heartfelt

confessions. Those who think so much of dear self that they cannot see their faults and confess them fully, God wants you to separate from them.

The Lord showed me in vision He was at work for the last time to settle things in Jackson, and those who rejected the light from Heaven and the means God had taken to set them right, He would leave to themselves; He had called upon them for the last time. They have been crooked, crooked, crooked, and yet exalted in their own eyes, thinking they were almost without fault, when they were wrong, in darkness and unbelief.

May God pity you in Jackson, for I fear for some they are so shut up in themselves and in darkness and the deception of the devil, that they will continue until Jesus leaves the sanctuary and they are weighed in the balance and found wanting.

Brethren, if ever you moved decidedly in Jackson, move now, for the sake of the cause of God, for the sake of your precious children, move; have a thorough reformation in Jackson. All of you get as low as you possibly can, confess and confess until all the reproach is wiped away and you are a sweet, united band of brethren. I love you. I love you all, but I must clear my garments from the blood of souls. I shall meet in the judgment what I have told you that God has shown me, and then if I have daubed with untempered mortar, if I have clipped the truth, where will be my excuse?

Oh, brethren, if you all turn in less than a week to be my enemies, I still will lift up my voice and declare to you faithfully what God has shown me. I cannot, I dare not, hold my peace. The curse of God will rest upon me if I do.

Dear Brother Case, make thorough work. Dig deep and confess from the bottom and then the bars will be put up behind you and you will not be so likely to go astray again. What shall I say more dear friends? Make straight paths for your feet lest that which is lame be turned out of the way. Do be humble, be watchful, prayerful, in understanding, men, but in malice children.

Look at the troubled, confused state you have been in and then acknowledge the teaching of God, which He has given to set you right. I have written this in great haste by lamp light, excuse all mistakes.

In love from your sister.

Letter 5, 1853, to Brother and Sister Pearsall.

Written June 30 and July 5, 1853, from Rochester, New York. This letter has never been published

Dear Brother and Sister Pearsall:

We received your letter yesterday. I hardly know how to answer it. Parents have a sacred duty to perform to their children, which many neglect, but they will yet mourn their sad neglect. Great care should be taken by parents to study the disposition of their children and it is also necessary to be very kind and affectionate to their children, and thereby gain their affections, and make them love you. It is not the wisest course to be very severe but it is always best to be decided and unyielding, and when we tell a child anything, never let them tease you out of it. Be very careful of this.

July 5, 1853

You see I commenced your letter some days ago but have not had time to finish it. Last Sabbath I was taken off in vision and was shown many things, some of which I have not to write.

I saw something about the government of children, that parents were standing in the place of God to their children and that parents must be united in their efforts to save their children, and must take hold of the Word in good earnest and while they may be corrected for their faults, ever encourage their well-doing and pray with them and for them.

Letter 5, 1853, to Brother and Sister Dodge.

Written July 5, 1853, from Rochester, New York.

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 282.

The vision referred to appears in Manuscripts 3 and 4, 1853.

Dear Brother and Sister Dodge:

I have but a few moments to write, so must be brief. We are prospering in the Lord and are of good courage. For a time after we arrived here James' health was very poor, his lungs were much affected, but we had some powerful seasons of prayer for him and the Lord in mercy has drawn near and condescended to answer our petitions. He is much better than he has been, and is of good courage.

Last Sabbath the power of God settled upon me. I was taken off in vision and saw many things of great interest to us. I have scribbled off the vision. It covers 24 pages, many things were explained to us which we did not understand and which were necessary for us to know. I saw that we must have the truth got out oftener—that the only paper in the land owned and approved of God should come out oftener than once in two weeks, while papers that are full of error come out weekly and some oftener than that. I saw that the way was opening for us to extend our labors. I saw something about things west.

I saw that there has been a cruel denying of the power of God by some in Jackson. The course of Brother Russell and a few connected with him is very dark, and if he pursues such a course still he must be cut off from the fellowship of the saints. He has had such a good opinion of himself that it looks impossible that God should show that he was wrong; and he has been closing his eyes to himself and doubting what God has shown concerning him. He is deceived and is suffering himself to be deceived and I greatly fear will be given up to his own ways to be filled with his own doings.

Dear Brn. you must move united and shoulder to shoulder if you would have the error and mismoves, which have eaten in the church like the canker, removed and a healthy influence exerted in the church. I saw that God had taken hold to assist you in Jackson and now you must take hold and help yourselves in the fear of God and work diligently to wipe away the reproach that has been brought upon the cause by the unwise moves of some. Those who are on the Lord's side will be with you and those on the side of Baal and confusion will be

against you. God is sifting you with a sieve and if there is any among you that rebel, God will separate him from you that you may move on.

I saw that things in Jackson had not been held up in their wrong light. O, no, but if Brn. in Jackson could see these things as God sees them and could see how His frown has been upon Jackson for these wrongs, they would ever feel a grateful thankfulness to God that He had not taken His Spirit utterly from them and left them in darkness and error. I mean those who have been in the wrong who have brought sorrow and mental anguish on all the church. I saw that it had been the work of the enemy through false teaching to cause the Brn. to be in haste to dispose of their means, and not leaving them free to act, leaving them for God to teach, to direct, and guide by the operation of the Spirit upon the heart when they shall sell, and how much, and when to give and how much.

The messengers, some of them, have taken this burden upon themselves when they had no authority for so doing. Instead of those who have means looking to their Brn. for direction, they must look to God, for they are His stewards and God knows just how much means will be wanted and when. But men know not and Satan has worked to help the means away from the true object, and when the time has come when publishments must come out more frequently, there are means that have been wasted which will be needed, and the lack is felt. God's ways are not as our ways, nor His thoughts as our thoughts. Those who have means often have been made to feel that they were stewards of men instead of stewards of God, and have looked to men for light and teaching instead of God. These evils I saw must be remedied.

But I must be in haste. We have not forgotten your kindness to us. We remember the kindness of Bro. Smith's family with gratitude; thank them for me. Brother Dodge, I remember your kind attentions and the interest you manifested for us. You all seem very near to me. Give my love to each member of the family and to the Brn. and sisters. Tell them to be faithful, and have no communion with the unfaithful works of darkness.

Bro. Dodge look up, be of good cheer, the Lord is our God. We shall be overcomers in a little while.

E. G. White

[Variant copy of vision:]

I saw that it had been the work of the enemy through false teachings to cause brethren to be in haste to dispose of their means, and not leaving them free to act, not leaving them for God to teach, direct, and guide by the operations of His Spirit upon the heart, when they shall sell, and how much, and when to give and how much.

The messengers, some of them, have taken this upon themselves when they had no authority for so doing. Instead of those having means looking to their brethren for direction, they must look to God, for they are His stewards and God knows just how much means will be wanted, when and where; but men know not, and the enemy has worked to keep the means away from the true object. And when the time has come that the work of God is to be more extensive, when publications, tracts, and papers must come out more frequently, means that have been wasted and carelessly disposed of will be needed, and the lack will be felt. God could rain down money from heaven, but it is not His plan. Everything is arranged here on earth so as to move like clockwork in the cause of God, and when this is thrown out of order the cause must suffer in consequence. And the one who has caused the jargon must suffer loss, if he enters the kingdom of God. I saw that God's ways are not our ways, nor His thoughts as our thoughts. Those who have means often have been made to feel that they were stewards of men instead of stewards of God, and have looked to men for light and teaching instead of God. These evils I saw must be remedied.

Letter 6, 1853, to Brother and Sister Dodge.
Written August 3, 1853, from Rochester, New York.
Portions of this letter appear in Manuscript Releases, Volume 7, p. 351.

Dear Brother and Sister Dodge:

We received your kind letter and were glad you wrote to us so particular as you did. I should have answered it before but have not had time. I have now written 26 pages since Sabbath. It is now Wednesday morning. I have quite a number of letters yet to write this week.

We are all quite well in body, and free in mind. James' health has been poor but we are holding on to the arm of God for him. Will you not make him a special subject of prayer? God will hear you pray. I believe He has answered our prayers in a measure; but James must realize more of the divine blessing or he will not stay with us long to carry forward the work of God. Don't forget his case. My health is quite good. We have some most blessed seasons around the family altar. God does manifest Himself unto us. Praise His blessed name.

I had a vision a few weeks ago which I will try to send to you if I can possibly get time to write it before I go East. I will send it to Brother Palmer if I do.

I am sorry to hear some have to be disfellowshipped for not moving with the church. I am sorry for them, and sincerely pity them. May the Lord save them from ruin. Poor Brother Case, and poor Brother Drew. I hardly know who to sympathize with the most. You must watch over Brother Drew; don't let him be deceived as to Brother Case's true state. But be careful of one thing: do not be cast down yourselves. Remember you must not sink down if you would have any influence over others. You must keep free, believe in God, and act out your faith. Pray much to God and He will strengthen you.

I have scarcely any hopes of Brother Russell. He has stood out against light and has had such an unbounded good opinion of himself. I fear he will never get a look into his own heart; he is completely blinded as to his situation. But I would say to the church, be free, move carefully, trusting wholly in God. We have not forgotten you, but often think of you and your kindness to us. We should be very glad to see you again.

Much love to Brother and Sister Palmer; hope they will go forward with courage and energy. Tell them to be faithful. I meant to have written them before

now; but this is as busy a house as you ever saw. We have meetings here on the Sabbath, and there is so much folding to do, and stitching, sewing, &c. It keeps us every moment employed. But we are pleasantly situated away from the bustle and confusion in the midst of the city; a yard around the house for Edson to run in, and some fruit trees. But our fruit is almost an entire failure. We shall not have over 20 peaches, and apples but very few, no apricots; a few quinces and grapes we shall have; but we are disappointed as to fruit. But we thank the Lord for what He has blessed us with; we will not complain. If faithful we shall soon eat of the fruit of the tree of life and drink of its healing waters.

I love you all; my heart is united with yours. Be of good courage and endure toil and trial a little longer and we shall see the King in His beauty. Much love to Brother Smith's family. We love them and want to see them; tell them to write us, we want to hear from them often. We have been expecting a letter from Brother Rhodes for some time, have received none as yet since the conference. How it will turn with him I cannot tell. Perhaps he will receive it, and it may be he will sink down beneath it.

Pray for us. In love.

Letter 7, 1853, to Brother and Sister Smith.

Written August 24, 1853, from Rochester, New York.

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 282.

Dear Brother and Sister Smith:

We received the box of things Monday; it came all safe. Thank you for your kindness and generosity. The carpet is very nice, almost too nice to lay down upon the floor of a chamber. Thank you for the labor you have bestowed upon the carpet, skirt, and gloves. Accept our united thanks for your remembrance of us. Tell little Sis, Eddy likes his walnuts very much.

Thank Sister Palmer and Sister Dickinson for their remembrance of me.

We felt very sorry to hear of Brother Palmer's illness. I hope is much better. May the Lord spare him to help on His cause and glorify His name.

James has had some discouraged feelings of late, is much better now body and soul. Luman is coughing again, his lungs are affected, but the Lord is our physician, we shall hold on to His almighty arm. His labors are much needed in the office. He has overdone often. Stephen Belden and Fletcher Byington do not return from the office until 10, 12, 2 or 3 o'clock. They have labored uncommonly hard of late, and God has strengthened them, or they must have broken down. The Lord blessed us abundantly last Tuesday eve, our hearts were made glad and to rejoice in God. Praise His holy name.

We start on our journey East in one week from today. The paper comes off today. My little Edson's health is much better than it has been. We feel determined to have unshaken confidence in God. Our hearts cry out after the living God. My soul is not satisfied. I long to see the King in His beauty and be made like Him.

Dear friends, how thankful we should be that we have a hope in God, that our treasure is on high. We will praise Him, we will honor Him, for He is high and lifted up and greatly to be praised.

Please to remember me to all that I am acquainted with. I love them in Jackson. Much love to your dear family. Thank Sister Caroline for writing and Sister

Dickinson. James thanks you for what you have sent. May the Lord reward you is our prayer.

I am not quite as well as usual; am filling with water; have bloated more or less since I returned from Michigan. My trust is in God. He will strengthen me, and rebuke disease.

I have written some of my vision and directed it to Brother Palmer. You will have seen it, I think, before this reaches you. The gloves and skirt fit well.

From your unworthy sister.

Letter 11, 1853, to Brother Pierce.

Written December 3, 1853, from Rochester, New York.

This letter was formerly designated Letter 4, 1857. Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 404.

Dear Brother Pierce:

I have tried to write the vision that I had at Stowe, but have been very feeble and after I wrote the vision found my nerves were so weak I could not answer your questions. By writing too steadily and getting very weary, and then taking cold, I have been suffering for nearly a week with nervous toothache and ague in the face. My pain increased every day until I was unable to do anything. My sufferings were great. Last night at family prayer we took hold of the arm of God and carried my case to the great Physician and pleaded and wrestled with Him until He applied the balm and my aching head was relieved and my tired nerves were quieted, and we had a rejoicing time. All were abundantly blessed and triumphed in God.

But this is not answering your letter. First you inquire, "What so dreadful is among Sabbathkeepers?" Will not the vision answer this question? I think it will. God's people coming right up to the judgment not ready, unprepared, and not setting a good example but standing in the way of sinners; and God showed me that there was something dreadful in this as well as other things that the vision points out.

About some being too fast and some too slow, I saw that some have run into the field to labor before they were sent, and traveled extensively. I might mention individual cases. Brother Lothrop is one that was shown me. His influence has been bad in many places. He has thought too much of himself, when he had but little judgment. Towle and Eastman were others whom God had never sent, and who were only a curse to the cause. Others were shown me who felt in a hurry to go out and talk the truth to others who had not yet learned it themselves.

Every individual case I saw is not now clear to my mind. But I saw that Brethren Baker, Everts, and Butler were too cautious, moved too slowly. There was not that kind, courteous feeling cherished by some of the brethren that there ought to be. There is too much severity used when it is not timely or when the mind is not prepared for it. Some reprove unwisely and others are too backward, and let things go on that God is displeased with, and not rebuke or reprove them.

I did see that Brother Hart had pressed the abstinence of herbs in case of sickness too far. I saw that it was right to use herbs that are beneficial for the use of man, but the poisonous herbs—tobacco, etc.—it was not right to use, because it was injuring and breaking down the constitution, weakening the system, ruining the nerves, and clogging and destroying the mind and reasoning powers which God has given us to serve Him with, that with the mind we may serve the law of God and adore and honor our Creator. I saw that others had erred in the same way, but the particular individuals I did not see or cannot recollect of seeing.

Again you inquire what the faith of Jesus is. I have seen that the brethren and sisters have not understood the faith of Jesus in its true light. They have taught that it is healing the sick, etc. It is not healing the sick, merely, but it is all the teachings of Jesus in the New Testament. “The commandments of God and the faith of Jesus.” I saw that it was the whole New Testament which relates to Jesus.

It is impossible for me to write out all that I have seen about the elders of the church in reference to visions. I know not that I have anything special about it.

You inquire if we should pray for none that are sick except those in the third angel’s message, or pray for all that shall make application, etc. James 5 is our rule to follow. “Is any sick among you? Let them call,” etc. It is those that are among us. God has shown me those who keep God’s commandments to have nothing to do in praying for the sick of those who are daily trampling them underfoot, unless it is in some special case where souls are convicted of the truth and are decided to move out upon it. The partition wall between commandment keepers and those who trample them underfoot should be kept **up**.

Your next question: The elders referred to in James are not merely those who have been ordained, but aged persons, those also who have experience and judgment in the things of God—those whose lives are circumspect and ... [last lines are missing.]

Letter 9, 1853, to Sister Kellogg.

Written December 5, 1853, from Rochester, New York.

Portions of this letter appear in Manuscript Releases, Volume 5, pp. 205, 240-241, and Manuscript Releases, Volume 6, pp. 22-23.

Dear Sister Kellogg:

We received your very kind letter in due time, and designed answering it before, but have been quite sick. Took cold in my face and head, and suffered much with the toothache, and ague in my face. I tried to continue my writing which weakened my nerves, and it seemed at times I should be distracted. I suffered for about one week, nothing seemed to give me relief. Last Thursday eve, the family bore my case to the great Physician and I tried to have faith for myself and was immediately healed. The glory of the Lord shone about us, and we all rejoiced and triumphed in God for His unbounded goodness to us. All in the room were blest and shouted the praise of God.

Dear Sister, I have much that I might write you, but have so much to write to different individuals. But I will give you a sketch of the vision I had at our last conference.

At our last conference I was shown in vision the backwardness of some in our meetings. Some held back because they had nothing new to say and must repeat the same story. I saw that pride was at the bottom of this. That God and angels witnessed the testimonies that were borne and God was well pleased and glorified by the testimonies of all His humble children. I saw that God and His angels admired simplicity and humility.

I saw that God had been displeased and angels grieved that heirs of God and joint heirs with Jesus, should suffer precious time to run to waste while the saints sit still, saying nothing in favor of God and the truth. I saw that if the brethren and sisters were in the place they had ought to be in, they would not be at a loss to find something to say in honor of Jesus who hung upon Calvary's cross for their sins. If they would cherish more of a realizing sense of the condescension of God in giving His only beloved Son to die a sacrifice for our sins and transgressions, and the sufferings and anguish of Jesus to make a way of escape for guilty man, that he might receive pardon and live, they would be more ready to magnify and extol Jesus. They could not hold their peace, but with thankfulness and gratitude would talk of His glory and tell of His power, and blessings from God

would rest upon them for so doing. Even if the same story was repeated, God was glorified by it. The Angel of God showed me those who rest not day nor night crying Holy, holy Lord God Almighty. Continual repetition, said the angel, yet God is glorified by it. And although we tell the same story over and over it honors God, and shows that we are [not] unmindful of Him, or His goodness and mercies to us.

I saw the nominal churches had fallen, coldness and death reigned in their midst. God gave them His word to humble them, if they had followed His teachings. But they got above the work, it was too humbling for them to repeat the same simple story, when they met together. They tried to get something new and great, and studied how they could please men, and have their words exact to their ear, and God's Spirit left them, for instead of praying and talking to God, they prayed and talked to man.

I saw that when we followed in the humble way, we should have the movings of the Spirit of God, and there would be no jargon. All would be in sweet harmony and we should not be in danger, if we followed the humble channel of truth depending wholly upon God, of the evil angels taking possession of us and affecting us at all. It is when we get above the Spirit of God, moving in our own strength, that the angels of God cease watching over us, and we are left to the buffetings of Satan.

I saw that duties were laid upon us in God's Word to be performed to keep us humble, and separate from the world, and from backsliding like the nominal churches. +I saw that the example of Christ should be as exactly followed as possible. Yet brethren and sisters have not always moved as judiciously as they should in washing feet, and confusion has been caused. I saw that the messengers of God must be careful how they introduce this duty. I saw that no example was given us in God's Word for the brethren to wash the sisters' feet, but there was an example of the sisters washing their brethren's feet. Mary washed the Saviour's feet with her tears and wiped them with the hairs of her head. Also the widow who is mentioned. If she have lodged strangers, if she have washed the saints' feet. I saw that God had moved upon the sisters to wash the brethren's feet and it was according to the gospel order and would glorify God when He laid this cross upon them and it would humble the one that performed it. All, I saw, should move in this thing understandingly and not make the washing of feet a tedious ceremony.

Dear Sister, it is almost dark I can write but a few words more. Hope you and your dear children are prospering in the Lord. Tell them to live humble, close to the bleeding side of Jesus; tell them to pray much and subdue all pride and selfishness and live wholly for God. Much love to them and your husband and self. We received your donation, thank you for it. Will try to use it to the glory of God. Husband did not know but that the money might be credited to the paper; did not know but some like Brother Case might say that money had been sent in that had been made no account of. I did not know as all understood that any present sent to me was not credited in the paper. How do you understand it? Tell Sister C. Smith I thank her for her present. Much love to her and all that family; also all the brethren and sisters. Pray for us. We are quite well except Luman. We are believing for him.

E. G. White

Tell the brethren and sisters to write us and for the Instructor. That little paper will come out soon if the friends send in matter. Tell all to be interested and write for the Instructor if they want it. Write us often.

In love.

1854

Letter 6, 1854, to Sister Loughborough.

Written early 1854, from Rochester, New York.

Portions of this letter appear in Manuscript Releases, Volume 10, p. 20.

Dear Sister Loughborough:

The Lord shewed me that the field of your husband's labors was west, that his work was not east. I saw that the hungry sheep West must be fed and that Brother John would have trials to pass through and much to bear from opposers. When he shall have finished his errands that the Lord has sent him on and shall return home for rest and sympathy, you must be prepared to sympathize with him, and to comfort him and hold up his hands. He must not come home to be burdened and to hold up your hands, but you must be prepared to hold up his hands by kind, sympathizing words, and by your prayers.

I saw that his heart often suffered many pangs, that if you had been careful of your words and yielding, he would not have felt. I saw that you have not realized your duty to your husband. He has and does still fondly love you, but there has not been that tenderness on your part towards him and for him that there should be. Often things have been said which would barrow up the soul, and cause him deep sorrow; often you have talked for the sake of talking, which wounded your husband and caused him sorrow and distress. I saw that you had not loved as he has loved, your affections have been too much divided.

Your friends have taken too much of your sympathy. There has not been boldness enough on your part when you have been with them, there has been a shunning or shrinking from letting them know that the interest of your husband, and yourself, was in heaven, and not on the earth.

You have sought to please your friends altogether too much, and if you would have eternal life you must cut loose from relatives and acquaintances and not seek to please them but have your eye single to the glory of God, and serve Him with your whole heart. This will not wean you from your husband at all, but will draw you closer to him, and cause you to leave father, mother, sisters and brothers and friends and cleave to your husband, and love him better than anyone on earth, and make his wishes your wishes. And you can live in harmony and happiness.

I saw that you had often teased and fretted him until he would speak impatiently to you. This I saw on both sides was all wrong. God has given the man

the preference; he is the head and the wife is to obey the husband, and the husband is not to be bitter against the wife, but love her as his own body.

Dear Sister, I saw that you were not half given up to God, not half consecrated to Him. Your will was not swallowed up in the will of God. And you must get ready, fitted and prepared for Christ's coming, or you will come short, be weighed in the balance and found wanting. You must be more devoted to God, more in earnest about your soul's salvation and your eternal interest. I saw that if you would labor with your husband for God, you would not lose your reward. That is, labor to have him free and not lay a feather in his way but cheer, encourage, and hold him up by your prayers. **God will notice it and will reward you.**

In love.

Letter 1, 1854, to Harriet Stevens.

Written March 10, 1854, from Rochester, New York.

Portions of this letter appear in Manuscript Releases, Volume 5, p. 436.

Dear Sister Harriet:

I have just received a letter from you. We were glad to hear from you, but my health is so very poor can write but a few lines now. I have been almost entirely confined to my room since we returned our last three weeks' journey in this state. Was unable to sit up but a few hours in the day most of the time on the journey, have done nothing like work for six weeks. Disease of the heart is making rapid progress upon me, and unless I soon regain some strength of body and soul to rise above my fearful and threatening disease, I cannot continue long. You may inquire, Has Sister White given up to die? I answer, No. I still hope because others wish me to, and my faith is increasing, that the enemy will not be permitted to triumph over me. But I have been sorely afflicted and have been brought very near death's door.

We had a special meeting appointed to devote to the special purpose of presenting Brother J. N. Andrews' case to the throne of grace, pleading with God to rebuke disease upon him and restore him to health, that Israel may not be led to mourn his loss. Sorrow upon sorrow will come upon us if he is removed from us.

We also have covenanted to pray three times a day and make Brother John's case a special subject of prayer; also to strive to cultivate deep piety in our own hearts that we may grow strong in faith and be prepared for the events which are just before us, the time of trouble.

Thank you for your kind letter. Do not wait for me to write and answer every letter, for I am too feeble to write much. My sickness has been very discouraging and wearing. I will try to keep you apprized of my state of health. You need not think because we do not write often that we do not wish to hear from you. Our time is occupied and we are even pressed. But poor me— am punished with sitting and lying, doing nothing.

You must excuse all bad writing for I am writing on a trunk in my lap. Anna was glad of the communication for the Instructor. Be of good cheer. Much love to each of the children. In much love.

Letter 2, 1854, to Brother and Sister Pierce. Written April 11, 1854, from Rochester, New York. This letter has never been published.

Dear Brother and Sister Pierce:

We received your letter in due time and as you make inquiry concerning my health, I would say it has been very poor all winter. For months have been unable to do anything. The swelling upon my eye commenced to grow directly after we returned from visiting the East. It is upon my upper eye lid. It has increased in size and has troubled me so much have been obliged to give up writing entirely for a time. My whole eye was very painful, especially the ball.

But this has not been all my difficulty. I have been troubled with disease of the heart for years but of late this disease has made rapid progress upon me. I have had constant pain in my heart for months. We have all been alarmed as we have been aware of the progress of disease. A few weeks since I had an alarming attack of paralysis. My left arm, tongue and head were numb and then extreme coldness followed.

I sent for my husband, not knowing but that in a short time I should be silent in death. We tried to look to the Lord. I grew weak very fast, was almost blind. That night we had a little meeting and I presented my case as a special subject of prayer. I told them I was satisfied that my work upon earth was done unless there was a speedy deliverance wrought for me. We prayed for the Spirit of God to indict our petitions. The sweet Spirit of God did rest upon me, the pain in my head was rebuked and my soul was abundantly blessed, and I could not refrain from weeping and praising God. My soul was filled with love and gratitude for His unbounded goodness to unworthy me.

The next day the pain in my heart continued, but I was free in the Lord; my peace was like a river. That night I again requested the prayers of those present, and for the first time in my life was anointed with oil. I felt less of the Spirit than before, when prayed for, but I believed in the sure promises of God, that they would be verified, that God would give me strength to still be of some use in His service. I felt no change that night but rested well and awoke with the praise of God upon my lips, and the pain gone from my heart. The Lord has done for me that, which no physician upon earth could do. It is about three weeks since I was

healed and my heart remains free from pain. I believe that the Lord will remove the swelling from my eye, and give me strength to do His will.

We feel the necessity of drawing near to God, of having our every motive and action governed by His Spirit.

Dear Brother, as a spirit of irreverence is very common it should be reprov'd at all times. Those who are ignorant as you speak of concerning this being a sin, should always be reprov'd before they are rebuked publicly. Those who are so thoughtless as to continue to get off their guard after being reprov'd, and knowing the mind of the body of the church concerning this irreverence, should be rebuked publicly, for this sin has brought the frown of God upon us.

Your donation \$5 was gratefully received. Thank you for your interest my welfare concerning being healed of disease of heart. Much love to all that love God. Pray for us that God would give husband and self health to labor for Him.

In much love.

Letter 3, 1854, to Brother and Sister Pearsall. Written April 11, 1854, from Rochester, New York. This letter has never been published.

Dear Brother and Sister Pearsall:

In the vision at Grand Rapids I was shown something of your case. I saw that Brother Pearsall had not abstained from all appearance of evil, had been too familiar with the sisters, and had not always behaved with discretion and comeliness with his own wife in the presence of others. These things have brought a reproach upon the cause. Dear Brother Pearsall you have been indiscreet in practicing the salutation and have made but little difference as to the time and place, whether you were surrounded by unbelievers or not, and had been ready to practice it too frequently, and no good but evil has resulted from it.

I saw that you had dwelt too much upon little things, nonessentials; had entered too largely into others' business and affairs, and were too precise to bring them to your views and ideas, and the result has been bad. You have been too severe upon others, noticed their faults too much and dwelt upon them, have dwelt too much on articles of dress &c., &c. I saw that you had done very wrong, and been exceedingly unguarded in taking sisters upon your knees. God's Word does not allow it, and you have no right to do it, and you have sinned in so doing. I saw that you could not be too careful and reserved with the sisters. No married man has any right to sit another woman upon his knee, or allow it in a woman, but his own wife. You must be more judicious, more guarded, and watch your [The remainder is missing.]

Letter 7, 1854, to John and Mary Loughborough.

Written July 1854, from Rochester, New York.

This letter was formerly designated Letter 8, 1853. Portions of this letter appear in Manuscript Releases, Volume 7, p. 259, 352.

Dear Brother John and Sister Mary:

I have written off the vision for you as soon as I could.

I came home from Michigan as you will know expecting to get rest, but we did not get home until Friday, the very day the conference commenced. That day our house was crowded and was so all through the conference. As soon as the conference closed Clarissa was taken sick with fever and ague, and when we returned from the West we found that Anna had greatly changed. Consumption has marked her for his victim, and to all human appearance in a few months she will be laid by Nathaniel's side. We have had a serious time. I found Clarissa and Anna could not eat, had no appetite, and our family did not understand providing for the sick. The conference brought so much labor upon the family they had all they could do, and I was obliged to keep on my feet day after day to wait upon the sick until my feet at night would be blistered, and it was impossible for me to rest I was so exhausted.

Clarissa was very low and two or three times a day we labored in prayer to have the power of the enemy rebuked upon Clarissa. The anxiety of my mind was very great, it has been wrought up to the highest pitch.

Sister Seely lives the next house to us, and there was Brother Rhodes sick with fever and ague, and a few days since Brother John Andrews was taken down with the fever and ague. He had two or three days chills here, but he has now gone to Brother Ortons.

Anna and Clarissa have been very, very sick. The power of the enemy was broken upon Clarissa about two weeks since, yet her chills continued until yesterday. She and Anna have been unable to labor at all. My sewing has laid almost entirely still. I have been disheartened and nearly discouraged to have so many sick around. I have to have a care in this family that I ought not to have, yet I have felt thankful that my health is so good, but I am getting worn out.

This morning we anointed Anna and prayed for her, just before James left for Vt. Anna has neglected her own case, seemed to be rather stupid to her own

condition, until we have feared much it was too late for her. Our trust now is in God, but Anna to all appearance is marked for the grave. We have had some faith that God will have compassion and save her to labor for Him. She has had no faith for herself, but now is aroused some to take hold of God.

The above is my excuse for not writing before. I am not going to get down or get discouraged, but do pray for me. I need your prayers. We are trying to hold on to faith. James has gone to Vt. to attend the tent meetings there. I felt that it was his duty to go. I would request the brethren and sisters to remember us in their prayers. Write us often. You must not expect an answer, this is the last letter I can write you for it wearies me much. I have written and sent the vision to Brother Fitch and one to Brother Pearsall, also one to Brother and Sister Brooks and the band in Bedford. I have attempted to write the vision to Brother Frisbie, but had no liberty to write.

Much love to all.

E. G. White

I meant to have written Brother Smith's family but am too tired. They must excuse me now. I will say that I was very sorry that I did not know when the box of books went to Jackson so that your things did not go, Mary, nor the manuscript. I meant to have sent about Luman, and the frame of the purse Brother Dodge spoke of. I was sorry but James did not think to speak to me about it till it was mailed and in the wagon.

I would say I spoke of quilts when I was West but I hope none will trouble themselves or rob themselves to send me. We have enough to reach around and if we have a smaller family next spring can do without any more. I spoke about having some strips of carpet woven. I have been thinking we might do without them very well, especially if we reduce our family. So don't trouble about them.

I received a letter from Sister Kellogg. Thank her for writing. It does not tire me too much. Will write her soon.

Much love to each member of Brother Smith's family, also to Bro. and Sister Dodge. Their great kindness will never be forgotten by me.

Letter 7, 1854, to Brethren and Sisters at Bedford.

Written July 1854, from Rochester, New York.

This letter was formerly designated Letter 14, 1861. Most of this letter appears in full in Manuscript Releases, Volume 21, pp. 364-366.

Dear Brethren and Sisters at Bedford

While at Grand Rapids I saw that cases of some.

I was first shown the case of Brother Hungerford—that he was far from God. He realized but little what it was to be a true Christian, a follower of Christ. I saw that religion did not consist in making a noise, but that Brother Hungerford was in the habit of going into meeting and praying long and loud, and after the meeting closed his heat and excitement were gone, and then he was light and trifling; that he seemed to have no foundation, no heartwork—did not show the fruits of a Christian. His conduct out of meeting was such as God abhors. He was too familiar with the sisters, his life was not at all in accordance with his profession, and every day he gave his profession the lie.

He is a reproach to the cause, and it would be better if he had never embraced the third angel's message than to take the course he does—appear to be full of zeal in meeting and when you look for the fruits out of meeting they are not to be found. I saw that he was too dilatory. Much of his time that he should spend in laboring with his hands to support his family and to help the cause was idled away. I saw that he would have to give an account for his strength and time that he has idled away. He is just as accountable for his time and strength as those who have property are accountable for what God has given them. God has given strength to Brother H. and he has made a bad use of it. He has not spent it to the glory of God but has felt satisfied and easy if he could go a distance to meeting and idle away his time there when it were much better for him if he was at home laboring with his hands, for he would be no benefit in meeting.

Brother H's heart is far from God. His imprudent conduct has brought a reproach upon the cause that will not be easily wiped away. To be a Christian is to be Christlike, and the habit Brother H has of shouting is no evidence that he is a Christian, for his shouting is regarded by God as no shouting. Half of the time he himself knows not what he is shouting at.

There is also a great lack of neatness and order. God wants His children in these last days to be neat and clean. His commands to the children of Israel were

definite in regard to cleanliness. God has not changed or altered. He wants His children in these last days to be clean and holy and have no guile found in their mouth. God will not own a filthy person as a Christian. There is no place for such in heaven, for all is neatness and order there.

I saw that some in Bedford were at fault, did not realize how precious their time was, and that they must be diligent and faithful in the things of this world, or God would not trust them with the true riches. I saw that all did not realize that their time, their strength, was the Lord's, that it was not their own. If they did realize this they would be more diligent, not to add land to land and building to building, but to obtain all they could by using the strength God has given them for His precious cause, and then they will receive their reward hereafter.

I saw that there was not that spirit of sacrifice in Bedford that there should be; that some were not careful enough to study, when they decided to attend meetings, whether they were going to gratify themselves or to glorify God. Those who know the truth and are established in it should deprive themselves of privileges in order to assist other souls who are hungry and starving for present truth in other places. There is too much of a spirit and feeling like this: that those who are diligent in their affairs at home, and deprive themselves of the privileges of attending meeting abroad were worldly-minded, when the truth of the matter was they were making a sacrifice of their inclinations and desires, and with their hands were laboring to obtain something for the necessity of God's servants. All these things were noticed of God.

It is not the will of God for His children to be engrossed in cares and get worldly-minded. No, no; and they will never do this if the suffering cause is ever before them. They must die to self. God is not displeased, but approbates His children getting together every Sabbath and listening to the testimonies of each other. Neither does He frown upon their going once a year, or perhaps oftener, to a distance to meeting. But when souls have had a feast—and a rich one—hearing from God's Word of His precious truth, then is the time for them to improve upon what they have heard. Instead of going again and again to hear more, let them ponder over and over what they hear. Many will have to render an account for privileges they have had in attending meeting and hearing the truth they have made no improvement upon.

I saw that it was necessary that all should have the true object rest before them, and then they should be diligent in business, fervent in spirit, serving the

Lord. They must remember what Jesus has suffered and sacrificed for them, and they must be watching for an opportunity that they may sacrifice something for God and His cause— watch and see how they can be the means of doing others good. There is too much of a feeling like this: My time is my own; but it is not so. It is not your own. You are bought with a price, and are soldiers, and you must be ever at your post, wherever it is, at home or abroad. Idleness and slothfulness God abhors. Ease and love of self-gratification must be overcome and all must have a spirit of sacrifice.

Those who are in the habit of indulging in passion and of being impatient will have to overcome it. They will, and must be, perfectly subdued by grace or they can never enter heaven. Jesus is the example that is set before us. He endured all the slight and indignity that could be heaped upon Him, yet He opened not His mouth. He that could have had a legion of angels to assist Him had He asked His Father, was the meek Lamb and was spit upon, crowned with a crown of thorns and stretched on Calvary's cross, there to die an ignominious death for our sins. O, it behooved Christ to suffer all this to make a way of escape for lost man! He was the innocent Sufferer, and shall we dare to complain of any sacrifice we have made or can make? Shall we murmur who shall suffer something for our own sins? O, no let us crave the suffering part.

Brethren and sisters in Bedford, learn to suffer more. Learn to deny yourselves more. There is need of it. Die to self. Do not love your ease too much. Have energy in your daily labors and energy in the cause of God. Your reward is not here. Jesus has purchased for us an immortal inheritance and for that we can endure anything. O what love, what wondrous love has been manifested us by the Beloved of the Father! O, do not, any of you, neglect the preparation necessary, and finally be weighed in the balances and found wanting!

Letter 5, 1854, to Brethren and Sisters.

Written December 16, 1854 and January 9, 1855, from Rochester, New York. Portions of this letter appear in Manuscript Releases, Volume 6, p. 297, Manuscript Releases, Volume 7, p. 259-260.

Dear Brethren and Sisters:

I have been wanting to write you for some time but a multitude of cares has hindered me. I have not forgotten your kindness to us, No, no. But we have passed through trials and suffering.

Dear Anna sleeps in Jesus. For weeks before she died she was entirely helpless and had to be lifted from six to nine times a day, and for months she could not walk without help. O, it has been a fearful scene of suffering we have passed through. Anna died a hard death. O how my mind has suffered. My feelings have been intense. Nathaniel lies low in the grave. Anna sleeps in Jesus.

I have been very fearful, yes greatly alarmed, that the disease that has preyed upon Nathaniel and Anna is preying upon James. He has been afflicted in the same way and unless he is speedily relieved he will go in the same way. We have prayed and wrestled with God, and are still holding on to His promises. We have set apart noon in this family for a season of prayer especially for James. We believe God will work for him. Pray for him especially.

Henry's health is good. Edson is not very well. Baby seems to be in perfect health. He is a great fat boy. Is three months and a half old and he weighs 17 pounds. He is good natured, seldom cries, is very playful and active. He has but one fault; that is, he is afraid of singing. My health is quite good for me. But James, poor James, I think he must leave the work sometimes and have quiet rest. I fear at times his life will fall a sacrifice to his incessant labors. I ask again your prayers. I dowantoseeyouverymuch.IhaveaboutasmuchasIcandototakecareofmy three children. You have seen Henry, well Edson has more life and roughery than Henry, so you must know my hands are full.

January 9, 1855. You see the above has been written for some time before I finished it. I made a visit to Mill Grove, and have but just returned. We are as well as usual. Baby weighs 19 pounds, is a fat, healthy boy, perfectly good-natured, seldom cries. My health is quite good except a trouble of bloating which makes me feel unpleasant. I weigh 150 pounds.

I am very grateful to the friends for their donations to me. I will try to use it just right, knowing it is the Lord's money. You thought of sending a box of dried fruit; it would come very acceptably. Can you get some spikenard? Need not preserve it in sugar; send it dry. James ate a part of that you sent to poor Anna and thought it did him good. Many of our friends recommend a constant use of it to James as very healing and useful for the lungs. John Thomas and James need to use it freely.

I want to see you very much. O shall I have the privilege?

James says ask them if they can get some spikenard and send me. Much love to all the dear children of God. From your unworthy sister.

1855

Letter 2, 1855, to Harriet Stevens.

Written early August, 1855, from Paris, Maine. This letter has never been published

Dear Sister Harriet:

Here I am at your old home in the girls' chamber. I presume you have spent many hours here. Well it is a pleasant place, a pleasant house. Everything seems pleasant except the sickness of Angeline and Paulina, poor children are truly afflicted.

Since we wrote you last a few things may have transpired that will be interesting. Will write just as it has been. Left Palmyra Sabbath morn, sick and disheartened, for Hartland. Father seemed too much worried and troubled about his work to be hardly at all interested in the things of God. This grieved us much. He had given up almost his anxiety and concern upon the Sabbath question and concluded Sunday would do for him, that as he was situated, the Lord would not require him to keep a new Sabbath and he could not work upon Sunday if he did, and he had about made up his mind to settle down in Palmyra.

James was burdened and distressed beyond measure on the way to Hartland. He wept like a child. I pitied him. He said he wanted to help his folks, but they would not be helped. Mother did not feel as Father did. She longed to keep the Sabbath. She believed it with all her heart.

At Hartland had a good meeting. All there were very glad to see us. There is a band in Pittsfield lately been raised up. First rate people, I should judge; some of them were present.

James had quite a free time and the church was much comforted. Took supper with Brother and Sister Flanders. They seem good. She is quite feeble. I do not think she can stay with us long. She seems to love the truth much. James was much distressed that night. Could not seem to get liberty. I was quite sick, but was relieved in answer to prayer.

Sunday, rose with sick headache, but go we must. Had an appointment to Pittsfield in the afternoon, about 12 miles distant. We rode in company with Abram and wife. They have three children, quite smart, nice children. We stopped on the way to Brother Burton's, a poor Brother with nine children. Was so sick, had to lie down and in about an hour arose, refreshed, took dinner with them. They

had molasses to sweeten our drink with. They are real good people. After dinner we prepared to start again when our father's old "Dianna" acted bad, threw herself down, etc., but we got along without much difficulty. Was some frightened though.

At a school house our meeting was held. It was well filled. Lothrop and wife were present. They acted as though they were trying to pray James down, also self, but did not do much. He has been trying to make a division between Pittsfield and Hartland band, has had some success and the evidence is quite certain that he has sent for the Messenger paper, that wicked, vile paper, and distributed it every where broadcast. I think he is one of their kind and the sooner we are rid of them, the better. As soon as meeting was done, out they went before we had hardly time to look up. Did not even speak to us.

I think the children will not be left in darkness. They will see these things and know of what spirit he is of.

After meeting closed we went to the house one of the brethren. They made us stop to supper, molasses again for drink. There we met a Scotch girl from the highlands of Scotland. She is a Sabbathkeeper. Talks much like Jane.

We drove to Father's that night, found Mary Chase had come there from Fairfield. It was a glad meeting. She is a dear good sister. Our hearts run together like two drops of water. That night we talked the truth out as it is and then James prayed and prayed out all his feelings. There was a whole sermon in that prayer. Every word had weight to it and I knew it was reaching the heart. Father was deeply moved. Next morn the same spirit came upon me and I could not hold my peace. The Lord helped to pour out my feelings. O, how much there was in these words to me, "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"—the soul, the soul for whom Christ died, who can realize the worth of the soul. O, what is the approbation of the world? What are its scoffs or frowns when our soul's interest is at stake?

A change, a wonderful change took place in Father's feelings in one day. His mind is settled. He will move just as soon as he can. He was tender hearted, subdued, all the rest of the while we were there, and Father's dignity was most all gone. Lizzie Tenney and her husband came to see us in the rain, Monday. Lizzie is lame. Lamed her ankle by a misstep. Both of these seemed very kind and put

themselves out to be obliging and kind. I helped Mother all the time I was there. Did up the dishes nearly every time occasion required.

Tuesday, Father and Mary helped us to the depot about six miles. We parted with the tenderest of feelings. And on, on, we came in the cars. The old stage brought us to Paris Hill. Changed there for a single wagon and soon we were to your own home. Just before we got here saw Frances, Rebekah, and Angeline coming out of a house. They had just entered it but took their leave rather unceremoniously, I guess, and hastened home. We were glad enough to see them.

Letter 1, 1855, to John N. Andrews.

Written August 26, 1855, from Topsham, Maine.

Portions of this letter appear in Manuscript Releases, Volume 6, p. 118, Manuscript Releases, Volume 7, pp. 313-314.

Dear Brother John:

There were two things in the vision given me at Paris that I could not remember. Some things were perfectly lost to me while with you, or hid from me so that I could not speak them. While writing the other parts of the vision these things have unfolded to my mind.

I told you that I saw you could not glorify God by taking the step you have contemplated, as you have glorified Him in your past life. Instead of having less care while engaged in the great work, as you approach the time of trouble your care will be doubled, your anxiety increased. In no way are you bettering your situation. Instead of marrying one that can take care of, and nurse you, it is just the opposite. I saw that in this thing your eye has not been single to the glory of God and the advancement of His cause. Since your return home you have been losing spiritual strength and energy. You have not, while engaged in this matter, grown in grace.

I will now write the part hid from me while with you. I saw that you could do no better now than to marry Angeline; that after you have gone thus far it would be wronging Angeline to have it stop here. The best course you can now take is to move on, get married, and do what you can in the cause of God. Annie's disappointment cost her her life. I saw that you were injudicious in her case, and it all grew out of a mistaken view you had of James. You thought that he was harsh and impatient toward Paris friends, and you stepped right in between Annie and us; sympathized with her in everything. Your interest manifested for her was undue and uncalled for, and showed that you had a great lack of confidence in us.

I saw that the impression upon the minds of friends in Paris is now and has been, yourself not excepted, that we made too much of the trials there; that they were not so faulty as we thought. This is not so. The things there have been shown in vision in their true light, and have not been exaggerated at all. Nothing have we held and nothing do we hold towards friends in Paris. No, no. I only relate the vision which refers to things that trouble or difficulties grew out of.

I saw that now it would be better for you both to marry, but God had not designed it so. But the best course now, with the least evil results, is to go forward.

You shall have the rest of the vision about different things. Will write you when I have time.

E. G. White

Please read and return this to me at Rochester, and I will send the whole together.

1856

Letter 9, 1856, to E. P. Below.

Written January 1, 1856, from Battle Creek, Michigan.

Portions of this letter appear in *In Heavenly Places*, p. 352, *Manuscript Releases, Volume 3*, p. 225, *Manuscript Releases, Volume 7*, p. 231, and *Ellen G. White Biography, Volume 1: The Early Years*, pp. 332, 334.

Dear Sister Below,

We received your kind and welcome letter in due time, containing three dollars, one from Sister Boyers, and two from yourself. Thank you for your donation.

We have been meaning to write you for some time, but have had many visions to write to individual cases, and have scarcely got through yet.

My health is quite good except a lame ankle. In coming from Sarah's to our house, I slipped and fell, wrenching my foot backwards and putting my ankle out of joint. In rising it flew back again, but the bone of my left limb is injured, split, and I am a cripple for the present, cannot bear a pound's weight upon it. It is more than a week since I was hurt. I can hobble around a little with crutches, but I will not murmur or complain. It was a merciful Providence that saved me from breaking my limb in two places. When I think how my limb twisted and then the whole weight of my body fell upon it, I know that the angels of God must have protected me or I should be suffering with distress from a broken limb.

Jenny and Clarissa are quite well; Clarissa has not been as well as she is now for eight years. Jenny is much better than she has been since before she had the ague. The children are quite rugged. Edson, you know, has been generally poorly but he is coming up; is quite tough. James enjoys better health than he has for some time back. We praise the Lord for this. For weeks past the Lord has been good and gracious to us, and I long to be more devoted to Him. We have lived at too great a distance from God, and that is why we have had so little strength. We must draw nearer to God.

This world is too dark for me, it is not my home. Jesus said He would go away and prepare mansions for us, that where He is there we may be also. We shall ever dwell with and enjoy the light of His precious countenance. My heart leaps with joy at the cheering prospect. We are almost home. Heaven, sweet heaven, it is our eternal home. I am glad every moment that Jesus lives, and because He lives we shall live also. My soul says, Praise the Lord. There is a fullness

in Jesus, a supply for each, for all, and why should we die for bread or starve in foreign lands?

I hunger, I thirst, for salvation, for entire conformity to the will of God. We have a good hope through Jesus. It is sure and steadfast and entereth into that within the veil. It yields us consolation in affliction, it gives us joy amid anguish, disperses the gloom around us and causes us to look through it all to immortality and eternal life. **It is just what we need. We cannot part with it.** Earthly treasures are no inducement to us, for while we have this hope it reaches clear above the treasures of earth that are passing away and takes hold of the immortal inheritance, the treasures that are durable, incorruptible, undefiled, and that fade not away. **This hope we will cherish. We will cling closer and closer to it. It will live when everything else dies.**

Our mortal bodies may die, and be laid away in the grave. Yet the blessed hope lives on until the resurrection, when the voice of Jesus calls forth the sleeping dust. We shall then enjoy the fullness of the blessed, glorious hope. We know in whom we have believed. We have not run in vain, neither labored in vain. A rich, a glorious reward is before us; it is the prize for which we run, and if we persevere with courage we shall surely obtain it.

I cannot express my gratitude to God for what He has done and is still doing for us. For weeks our peace has been like a river. The heavenly dew has distilled upon us morning, noon, and night, and our souls triumph in God. It is easy believing, easy praying. We love God, and yet our souls pant for living water. There is salvation for us, and why do we stay away from the fountain? Why not come and drink that our souls may be refreshed, invigorated, and may flourish in God? Why do we cling so closely to earth? There is something better than earth for us to talk about and think of. We can be in a heavenly frame of mind. Oh let us dwell upon Jesus' lovely, spotless character, and by beholding we shall become changed to the same image. Be of good courage. Have faith in God.

We should love to hear from you and Sister Cottrell and of the children as often as possible. I designed writing Sister Cottrell a letter with this but James has other writing I must do, so she must excuse me. Much love to Brother and Sister Cottrell and their children, Willard and his wife. Tell them to go on. The crown is before us. Put all the armor on, like valiant soldiers stand. Much love to Mary and Frank.

I hope Frank is attending to his eternal interest, and is preparing for the judgment. Tell him I want to meet him in heaven. Tell Mary to be faithful, to watch and pray. That is the life of the Christian. Love to Brother and Sister Boyers and their children. I want to see you all, Brother Harvey and family and all the saints—I cannot number all. Pray for us.

We are going to ride about thirteen miles today in the country. The brethren think we ought to have a little house put up. We pay now \$1.50 per week for rent, and have scarcely any conveniences at that. Have to go a great distance for water; have no good shed for our wood. We put a few boards up at our own expense just to cover our wood. We shall make a beginning; cannot tell how we shall succeed. May the Lord guide us in all our undertakings is my prayer.

Do write to us. You are very near our hearts. What a nice piece Brother Roswell wrote! It hit the nail on the head; it will do much good.

In love.

Letter 10, 1856, to David Lamson.

Written sometime in January, 1856, from Battle Creek, Michigan.

This letter was formerly designated Letter 7, 1857. This letter has never been published.

Dear Brother:

George has requested me to write a few lines in his letter. All are at meeting and so I will improve a few moments now.

Let me inquire, brother, How are you? Does the present truth look as precious to you as it used to? Or have you lost your first love and has your interest decreased? As you are separated from those of like precious faith, the need of double watchfulness and prayer I suppose you realize. David, you have enjoyed the sweet salvation of God. Do you enjoy this now? Are you awake to the charms of the present truth? Do you see new beauty and glory in His Word? Is Jesus your own dear Saviour, your buckler and shield, your front guard and reward? Is His praise in your heart and upon your lips? If it is not, awake, awake, stir thyself; arouse the drowsy energies of your soul. Christ is coming—precious news! It is always new. We rejoice in it. It cheers us in gloom and darkness. Almost home! Precious sound! Our home here is a sorrowful one but Jesus has gone to prepare for us a holy and happy home and sorrow will never be known there.

The Lord has wrought for us in a signal manner. He has heard prayer for my husband and myself. We have often visited the throne of grace. We have earnestly wrestled with God for healing power. Morning, noon, and night we have felt the sweet blessing of God. It has distilled upon us like the dew. We have known here what sweet victory and salvation was since the conference. Our meetings here increase in interest every Sabbath. I sincerely wish you could attend meeting with us here upon the Sabbath. The windows of heaven are often opened and blessings from God are poured upon us. We feel deeply our weakness, our own unworthiness, but the lovingkindness of God to so unworthy a creature as myself has not changed, His love often warms my heart and calls forth from me grateful acknowledgements of the same. I will not hold my peace. The praise of God is in my heart and upon my lips.

Dear brother, do not yield one particle of the truth. Stand stiffly for the truth and then the truth will make you free. There is a rich fullness in Jesus, a

supply for each, for all. Oh come, David, come to salvation's Fountain and drink that your soul may revive and flourish.

Oh why do we die for bread or starve in a foreign land? Our Father's house has rich supplies and bounteous are His hands. Jesus is precious. Let us live close to His bleeding side, and let us not shrink at trials. If you think you have many trials, I would say, Remember Calvary. Remember the King of glory in the garden sweating as it were great drops of blood. Next, see Him condemned, mocked at, spit upon, and then hung upon Calvary's cross, the nails driven through His tender hands and feet. Hear Him cry in the agony of His soul, "My God, my God, why hast thou forsaken me?" All this untold agony, all this unrealized suffering was for you and me, for our sins, and if we have trials let us remember Him that endured the contradiction of sinners against Himself. Oh for the deep movings of the Spirit of God! I want to earnestly covet the purifying trials that will make me richer in glory.

Please write me just how you prosper. We all feel interested for you. In love.

Letter 8, 1856, to Harriet Stevens.

Written January 21, 1856, from Battle Creek, Michigan. This letter has never been published.

Dear Sister Harriet

I received your letter in due time but have not known what to write you. When your letters arrived, father and mother were far from us at Iowa to visit my only brother. Knew not how to have you direct the things until mother could tell me.

I am now a cripple. Fell four weeks ago today, laming myself. I injured my ankle bone considerably. I am confined to my crutches, but have reason to praise God that my limb is not broken. I know that the care of the angels was over me, or I should now be suffering with a broken limb.

There are some things I have seen in vision concerning you I must write. I wrote it to Uriah and will send you a copy.

Dear Brother Uriah, in my last vision I saw particularly the position you occupy, that it was pleasing to God for you to stand as you do in regard to the paper, that the Lord would strengthen and uphold you if you walked carefully before Him, and He would make you an instrument of good to His children. In order to grow every day in grace and overcome the temptations of Satan, you must have the special help of God and you can shed a holy influence.

I saw some things that were a detriment to you or a hindrance. I was shown the communication from Harriet to you was like so many clogs to you. They lack the savor. If Harriet was baptized with the Spirit of God, if she was devoted to Him, then her letters would have a good influence, and if she enjoyed salvation, her letters would breathe it. Harriet has a good talent, but the sweet, humble, devoted, childlike spirit is lacking and without this all that talent is no more than the talent of any of the world. She lacks consecration. She lacks religion. God will not accept the thoughts of her mind unless they run in the channel of salvation, purified and refined by His Spirit.

Unless there is a work done for Harriet, she cannot be saved. A form will be of no advantage to her. If Harriet would spend a portion of her time in praying to God that she spends in writing letters, it would be much more for her benefit

and the benefit of others. I saw that multitudinous letters void of the Spirit of God, sent abroad, is a curse to God's cause and a curse the one that writes them.

I saw that God had a higher, holier calling and work for you. That you should not spend your precious time in answering such letters. I saw that no station on earth is more important than those occupy that are at the head of the paper, and write for it, and expressly who have to do with it. God has placed you there. It is an important work. Brother Uriah, you must be consecrated to God in order to fill your place and exert a holy influence. I knew not at first what to do with the vision but concluded to send it you, Uriah, and also to Harriet.

Here is a vision written to Roxana.

Dear Sister Roxana. My mind is burdened and distressed. After the vision that was given me for you and Harriet, while you were at Rochester, I begged and prayed that it might have its designed effect upon you and Harriet, but could see no effect of a change. In the last vision given me here at Battle Creek, I saw that there had been no change. There had no more consecration or devotion. I saw that the attachment manifested there in Rochester between your mother, Harriet, and yourself was a curse to you all. This few bundling together to the neglect of others meets the frown of God instead of His approbation. It is acting out the foolish affection manifested by the world for each other. It is not sanctified by God. It does not advance His glory.

The work of serving God is an individual work and if this was fully realized by you and others of the young, and you would watch strictly over pride and correct wrongs in each other—pride, self-exaltation and a selfish spirit—God would be better pleased. But now the young have joined hands to take the thoughts and affection from Jesus and center them upon each other. They unite in frivolity and pride, and this misapplied affection is only a curse. It should first center in God, be tried, purified and refined by Him, then it will lead to a holy yearning of soul for others that are on the background, not to bundle together but to bring them near to the cross that the same love that animates and strengthens the heart of one may be felt by all.

The inquiry will be made, What shall I do to be saved? It is not sinners alone that should make this inquiry, but if those that have named the name of Christ could get sight of their own hearts, their love to be like the world, the vanity and pride lurking in the heart, the cry would be raised, What shall I do to be saved?

I saw that you were not the same Roxana now that you were before Harriet came to Rochester. The hope that you possess is not a saving hope. It cannot save you unless you let it purify you and you act it out. I was pointed back to last summer. I saw that your heart was not in the work of God. It was not knit with God's cause, but only as far as you received full compensation for your labor, so far was your interest. A selfish feeling possessed you to take from the treasury of God, by receiving pay more than your labor deserved, more than you actually earned. You did not realize that you were laboring in the cause of God and you were not willing to make extra efforts unless it was for your own self-advantage. God notices this. Such a principle is not pleasing to Him. Often in the office stories and other things have occupied your time; and your interest that should be fully in the work was not there. The gratitude that should fill your heart for the merciful dealings of God in bringing you from Vermont, and Warren and your mother, all of you, being together and the way being opened before you to obtain a living, and the good health He has blessed you all with, has not called forth from you humility and gratitude. I saw that if God removed these blessings from you now, trials will arise that you have not anticipated that will bring anguish of soul all. All of you, each one of you, have possessed selfishness and feelings of independence that did not become you.

The union between you and Harriet was all wrong. Her influence has had a tendency to lead your mind directly from God, from your eternal interest. Your mind has been upon story books too much, and your reading these books together fills the mind with things not pertaining to your eternal interest. Vain reading and shutting the Spirit of God from you, you have lost your humility and have thought more of your appearance. Oh, you had better been studying your own hearts, how you should show yourselves approved unto God.

Harriet, I have now written both visions, and I would ask you if you have not been reprov'd for these very things before in vision, and how could you set the example that you did to Roxana and read with her. Roxana is not the girl she was. Vanity fills her heart, and she has no appearance of a Christian about her.

Last Sabbath she made a good move, came forward to the anxious seat for prayers. May the Lord have mercy upon the fatherless and widow is my earnest prayer.

Sister Harriet, do you remember the vision about Brother Hastings' family and the influence of your letters upon them, and your influence upon Arabella? It

led her from God and she never, until her sickness, possessed the spirit she should, after her wanderings. It was easier for her to wander than to return from these wanderings. I have seen in vision she was afflicted and her life was the forfeit.

Letter 2a, 1856, to Brother and Sister Loveland.

Written January 24, 1856, from Battle Creek, Michigan.

This letter was formerly designated Letter 13, 1857. Portions of this letter appear in *Reflecting Christ*, p. 351, *Manuscript Releases, Volume 6*, p. 298, *Manuscript Releases, Volume 10*, p. 21, and *Ellen G. White Biography, Volume 1: The Early Years*, pp. 335-336.

Dear Brother and Sister Loveland:

We received a letter from Sister Loveland. It was a sad letter, and we felt bad about things in your place.

But, dear sister, you must not sink down discouraged. The faint-hearted will be made strong; the desponding will be made to hope. God has a tender care for His people. His ear is open unto their cry. I have no fears for God's cause. He will take care of His own cause. Our duty is to fill our lot and place, live low, humble at the foot of the cross, and live faithful, holy lives before Him. While we do this we shall not be ashamed, but our souls will confide in God with holy boldness.

God has released us from burdens; He has set us free. Ever since the conference we have been rising. Our meetings have increased in interest every Sabbath. I have been trying with all my heart to shake off the shackles that bound me. And for weeks and months I can say I have been free, and free indeed, and again I have a testimony for the children of God. I am determined to work out what God works in. Salvation I prize above everything else. My eternal interest engrosses my whole attention.

God has wrought for us in a remarkable manner since the conference. My husband has been much afflicted. Incessant labor has nearly carried him to the grave. But our prayers have ascended to God morning, noon, and night for his restoration. All medicine has been entirely laid aside, and we have brought him in the arms of our faith to our skillful Physician. We have been heard and answered. An entire change has been wrought for him. The disease has left his lungs and made its appearance upon his thighs and limbs in the shape of large red blotches, and we believe without a doubt, if he is careful of the health God has given him, his strength will increase and he will be able to overcome the disease that has fastened upon him.

Dear Sister, it would be impossible for me to go into a recital of the sufferings I have passed through, the anxiety, and the dread thought that I should be left a widow, my dear children without a father's care. The scene has changed. God's hand has mercifully been reached down to our rescue. My husband enjoys good health, and my children are rugged. They never enjoyed so good health before. Little Willie is healthy and very pleasant.

I never took so much comfort with my family as now. Our family has always been so large. But now we only number eight and I can enjoy the company of my children, they can be more under my own watchcare, and I can better train them in the right way. All of us are united for the blessing of God, and morning, noon, and night His sweet blessing distills upon us like the dew, making our hearts glad and strengthening us to fill our place and glorify our Redeemer.

Dear Sister, our enemies may triumph. They may speak lying words, and their slandering tongue frame slander, deceit, guile; yet will we not be moved. We know in whom we believe. We have not run in vain, neither labored in vain. Jesus knows us, **dear sister**. A reckoning day is coming and all will be judged according to the deeds that are done in the body. **My eye is fixed upon the mark of the prize, and in the strength of God I will make my way straight through here.**

It is true the world is dark. Opposition may wax strong. The trifler and scorner may grow bolder and harder in his iniquity. Yet, for all this, we will not be moved. We have not run as uncertain. No, no. My heart is fixed, trusting in God. We have a whole Saviour. We can rejoice in His rich fulness. I long to be more devoted to God, more consecrated to Him. This world is too dark for me. Jesus said He would go away and prepare mansions for us, that where He is we may be also. Praise God for this. My heart leaps with joy at the cheering prospect.

Religion is made to dwell too much in an iron case. Pure religion and undefiled leads us to a childlike simplicity. We want to pray and talk with humility, having a single eye to the glory of God. There has been too much of a form of godliness without the power. The outpouring of the Spirit of God will lead to a grateful acknowledgement of the same; and while we feel and realize the wondrous love of God, we shall not hold our peace, we shall sacrifice to God with the voice of thanksgiving and make melody to Him with our hearts and voices. Let us plant our feet upon the Rock of ages and then we will have abiding support and consolation. Our soul will repose in God with unshaken confidence.

Why do we so seldom visit the fountain when it is full and free? Our souls often need to drink at the fountain in order to be refreshed and flourish in the Lord. Salvation we must have. Without vital godliness our religion is vain. A form will be of no advantage to us. We must have the deep workings of the Spirit of God. My whole soul is interested in this last message of mercy to be given to the world. We are to be purified and refined under this message.

Dear sister, do not be discouraged. God is sifting His people. He will have a clean and holy people. We cannot read the heart of man. God has not placed in man a window, that we can look into his heart and see what is there, but He has opened ways to keep the church pure and clean. A people has arisen, a corrupt people that could not live with the people of God. All their evil passions must be gratified. They had a suitable time to repent if they would, and overcome their wrongs, but no. Self was too dear to die. They nourished it and it grew strong, and they separated from the peculiar, self-denying people of God.

I thank God for this way that has been opened to save the church from the frown and wrath of God that must have come upon them if these corrupt individuals had remained with them. Every honest one that may be deceived by this people will have the light in regard to them if every angel has to leave glory to visit them and enlighten their minds. We have nothing to fear in this matter. As we near the judgment, all will manifest their true character and it will be made plain to what company they belong.

The sieve is going, and let us not say, Stay Thy hand, O God. We know not the heart of man. If God causes the feelings of the heart to be manifested and gives you sight of what is in the heart by the words of the mouth (by the fulness of the heart the mouth speaketh), let it not afflict your soul too much, although your hopes may be cruelly disappointed. But the church must be purged, and will be. "Fret not thyself because of evildoers." God reigns; let the people tremble.

Letter 1, 1856, to Brother and Sister Howland.

Written July 15, 1856, from Battle Creek, Michigan.

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, pp. 341-342.

Dear Bro. and Sister Howland:

No doubt you are wondering why Sister White does not write you, but cares, sickness, and journeying has hindered me. We returned last week from a journey of two weeks. We had a weary journey, but the Lord strengthened us. We started for our journey intending to remain four days at Hastings and then return home, but Sunday as we were going to the Court House, my husband to preach Sister Hutchinson's funeral sermon, two Brn. met us and said they had come for us 16 miles on foot to get us to go to Bowne, that some were anxious to be baptized, and as they had only heard one (Bro. Frisbie) they wanted a new gift. They went to the Court House and the Lord gave my husband strength and liberty to talk the truth. After meeting closed these two brethren then walked home from that afternoon meeting 16 miles. All their errand was to get us to go to that people. We sent an appointment for that place, then went on our way to Grand Rapids, from Grand Rapids to Bowne. Our meeting on the Sabbath was well filled, although it was in the midst of the hay harvest. We both had liberty.

Perhaps you will have an interest to hear about these Brn. more particularly. They are only a few months in the message, they numbered 17, two strong in the faith. A physician and wife, very smart people, moved away, but before we left there were two more embraced the truth, making their number good. These brethren never heard but one man talk the truth, and they had read our publications, been convinced, and within three months 17 Sabbath keepers were raised up.

They are substantial souls; some of them, or all, used tobacco. One Bro. had just bought two pounds; he read the piece in the Review, he laid aside his tobacco, and has tasted none since. This ought to shame those who profess the third angel's message, and have professed it for years, yet need to be often exhorted about their tobacco. A number of these Brn. have left off the use of tobacco, and another that has just been converted out from the world from being a profane man to the third angel's message.

Sabbath noon four were led down into the water and baptized. One sister came to be baptized, a beautiful woman, intelligent, had been a school teacher for years. But for three years has been a cripple, has wheels to her chair and goes round the room on these wheels and does her work in this way. James and her husband carried her into the water and there she was baptized. Not one went in so calm, and was so sweetly blest as that sister.

Sunday two decided for the truth, and three more are thoroughly convinced. Their heart is with us, and we think they will start from that meeting to take a stand for the whole truth, notwithstanding husbands and fathers stand in the way. The two that decided while we were there slept not all night. They were counting the cost and decided, come life or death, to sell all to buy the field. They were hungry souls for the truth and it was good to try to encourage them. But I must write upon something else.

When we returned home found my little Willie sick with sore mouth and canker; he is better now but the summer complaint troubles him some. Henry is quite a large boy, does a great many errands, is a smart boy. Edson is a smart boy making good progress in reading. Henry says he sent you a letter. I would like to have seen it and corrected it some. Poor Clara, yet not poor, sleeps in the cold grave; her loss we deeply feel; it can never be made up; it was so sudden, too. That tumor broke within and she mortified immediately. My children need her care. How can I go at all? It seems to me I must be confined at home constantly. O, do move out here and then I will leave my baby with you; the best little fellow you ever saw, and when I go can feel easy about him. Why don't you come? Can't you come? There is work enough here and it is nearly one half higher than in Topsham. It does seem that I must have you here. My health is better than it has been. My husband enjoys better health. Do write me. Why keep silent so long?

Love to all.

Letter 6, 1856, to M. E. Cornell, D. Palmer and J. P. Kellogg.
Written sometime late 1856, from Battle Creek, Michigan.
Portions of this letter appear in Manuscript Releases, Volume 5, p. 237.

To Brethren Cornell, Palmer and Kellogg

I was pointed back to the church meeting held at Battle Creek at the time when Brother and Sister Cornell's case was investigated. I saw that the work commenced well for Brother and Sister Cornell, but it did not go deep enough. The brethren were so rejoiced that Brother and Sister Cornell see where they erred that they did not continue their faithful warning and reproof, and our brother and sister did not continue to reach to the bottom and overcome every wrong. The enemy stepped right in, and Brother Cornell hardly felt satisfied with the course pursued by the brethren when his case was investigated.

He began to feel jealous of Brother Smith. Hard feelings crept in and he felt a repulsive feeling towards him. I saw these feelings were all wrong. I saw Brother Kellogg conversing with Brother Cornell and he was open-hearted and faithfully told him his feelings. They separated, and Brother Cornell kept turning the matter over and over in his mind. Satan made every word mean a great deal. Jealousy put a bad construction upon his motives, and from that time the work of the enemy was fully commenced to separate these brethren.

And Brother Cornell began to push Brother Kellogg. He looked back to last summer, and every word or expression was magnified and made the most of. I saw that when the conference was appointed here at Battle Creek, Brethren Kellogg and Palmer should have come, but they did not. They lost much might have had, and had they attended the conference the existing trouble would have been saved.

I then saw Brother Waggoner did not move right in coming so hastily back to Jackson. The blame rested wholly upon himself, but as he was in difficulty Brethren Palmer and Kellogg should have made the best of it and taken hold to relieve his pressing necessity and not wait for particular feelings to guide them. Necessity is necessity and it must, if possible, find immediate relief.

I saw that Brother Kellogg had been observing for some time that the cause of God did not rise and progress. I saw that he had looked at Sister Angeline and considered that she was burdening her husband. I saw that when Brother Cornell felt like going to a place to labor and she did not feel reconciled to it, it was hard for her to cheerfully submit to her husband. She thought her feelings must be

regarded. She had strong, wilful feelings about the matter. She had a way of her own about it, and at such times, if her wishes were not yielded to, she often had a nervous fit. All this was caused by unsubdued temper, and at such times Brother Cornell would be in doubt whether he had pursued the right course in being decided and moving according to the dictates of his own conscience, or whether he had not better have yielded to her wishes more, on account of her poor health.

His sympathies were awake at once and he has yielded his sense of duty altogether too much, and it has only fed this willful, unsubdued spirit. It is these things that are a great reason for her poor health. The only way for Angeline to get the victory over this is to govern herself and submit to God, consecrate herself to God, yield up her will and her stubborn spirit, and then these nervous fits would not occur. These things hinder the work of God and throw Brother Cornell into a state of anxiety and care, cripple his usefulness and mar the work of God.

These things have caused Brother Kellogg to lose confidence in Angeline, and he knew that Brother Cornell had been influenced by these things. Angeline had affected him and he looked back to the investigation at Battle Creek where the work commenced well and honestly and correctly, but did not go as thorough and deep as it ought to have gone. His confidence in Brother and Sister Cornell was shaken.

Brother Kellogg had tried to be a faithful and true steward and administer as God had prospered him. He saw no fruit of scarcely anything he had done, and settled it in his mind that he would be doubly assured that the objects of his charity should be worthy before he would impart his means to them. He became discouraged. Unbelief came in, and when Brother Palmer went to Brother Kellogg burdened, Brother Kellogg was tried. It did not look right to him. He looked at his own poor health, and almost every one of his family that could help him were invalids. He looked at his son, who had very nearly lost his life by traveling with the tent and enduring so much exposure, and he looked at Brother Palmer's family in almost perfect health; he compared the plain manner of his wife's and children's clothes to the different course Sister Palmer had taken in dressing herself and children, and he felt that he was misjudged.

He could not see that he had lost the spirit of sacrifice. He gave way to his feelings, and the temptation of the enemy came in. He yielded, was hasty. He saw this afterwards, was convinced he manifested wrong feelings, and confessed it.

The proposition of Brethren Palmer and Kellogg was correct, to let this difference of opinion drop. This would have been just right. If Brother Cornell had been standing in the counsel of God how easy could he have been peacemaker and fulfil one duty of his calling. How easy then for the breach to be healed. It should have been Brother Cornell's study, How can I help the cause of God and prevent an open rupture here? One Holy Ghost meeting would have healed the wound; but instead of healing the difficulty, Brother Cornell made a wide breach.

Then instead of the Lord's working, Brother Cornell began to work. He was not then God's instrument, but going at his own bidding. And, instead of feeling, Who is sufficient for these things? and with prayer and tears going to Brother Kellogg, and like a child entreating him as a father, he felt sufficient for the work. He had a self-dignity and an exalted spirit and he pushed the matter through to cut off one that was more experienced in the cause of God than himself. He was blind to his own weakness, blind to his own heart, and the sweet, melting Spirit of God was not with him.

As Brother Kellogg was pursued in this matter, he hardly knew what to make of it. He was astonished, and he gave way to his feelings and manifested a wrong spirit. I saw the work against Brother Kellogg was cruel. He had been desponding, had lost his faith and looked upon the dark side too much, and had distrusted God. But his brethren could have come in and comforted him and encouraged him and he would have overcome these feelings and when God should call upon him to aid His children he would have cheerfully assisted.

I saw that the burden that has been upon him has been almost too much for him. His children have lain near his heart and their eternal interest has been his main study, while others—who have neglected the spiritual interest of their children—are not prepared to sympathize with him in his anguish of spirit if he saw his children going astray and losing their interest in the truth. The course of his son Smith has almost crushed him, and while his heart has been sore stricken his comforters have been like Job's. The brethren could have soothed him in his anguish, but instead of this the iron entered their hearts and he has been thrust with side and shoulder.

I saw the course of Brother Dickinson's family in regard to Smith was most cruel and unnatural. The advice for children to disregard the special wishes of their parents—this cannot be too highly censured. I saw if God had not had a kind

regard for Brother Kellogg in this time of severe trial, his mind would have strained; but God's hand has been beneath him.

I saw that Brother Cornell had not counseled with his aged brethren as he should have done; he was too independent. Those who have brought up a family and, like Abram, have commanded them after themselves, are almost always better prepared to judge in matters of the church than young preachers. Some of the preachers have got out of their place. They have felt perfectly qualified in church matters when their own hearts were not right. I saw that Brother Cornell must die to self-dignity and must get rid of jealousy, for it is cruel as the grave.

Said the Angel, "God's children are as the apple of His eye, and when you touch them to hurt them you touch the apple of God's eye." Said the Angel, "The oil and the wine have been hurt. Hurt not the oil and the wine." Said the Angel, "Rebuke not an elder, but entreat him as a father." This, I saw, did not mean preachers, but aged men, those that are fathers in experience. This has been overlooked in Brother Kellogg's case. He has been treated more like a disobedient child than a father.

I saw that with great trembling should the young preachers receive an accusation against their fellow laborers and the old hoary-headed fathers of the church. I saw there was not that weeping spirit and meek spirit among the preachers there should be. I saw that all that was required of Brother Cornell was to break all down before God, have a humble, childlike spirit, and then will he plant himself firmly in the hearts of his brethren. I saw you must be careful how you stretch out your hand to bring rebels into the camp, lest the Lord destroy you and them together. If God has honest ones among the Messenger Party that have left us, they will find enough to do to come all the way back, confessing humbly their wicked course. We must not meet them halfway. Let them make thorough work themselves, then shall we know that God has wrought for them.

In love.

Letter 4, 1856, to Friends at home.

Written December 24 1856, from Volney, Iowa.

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, pp. 347-348.

Dear Friends at home:

Here we are 14 miles this side of Waukon. We are all quite well. Have had rather a tedious time getting thus far. Yesterday for miles there was no track. Our horses had to plough through snow, very deep, but on we came. O such fare as we have had on this journey. Last Monday we could get no decent food and tasted not a morsel, with the exception of a small apple, from morn until night. We have most of the time kept very comfortable, but it is the bitterest cold weather we ever experienced.

We introduce our faith at every hotel we enter, and have some two or three invitations to hold meetings on our return. One landlord was the first class of society. A man of sense and influence told us our entertainment should cost us nothing if we would hold meetings there. There seems to be an interest awakened at every place we stop. We think we shall have some meetings in this place next first day.

Well how are my dear children? Jenny, keep little Willie quite close at home this bitter cold weather. Don't let my children expose themselves. Watch their clothing. Don't let them be warm and sweating in the house and when they go out dress them very warm. Keep their stockings patched up warm. Have each of the children learn every day a lesson. Encourage them to learn every way you can.

Have had some bad dreams about little Willie. O how thankful shall I be to see home, sweet home, again and my dear little boys, Henry, Edson and Willie.

Children, be good and love the Lord and as Jenny wishes you to mind what she tells you, as you would your mother. Be kind to each other, loving, yielding and don't be foolish and unsteady. Be sober, read the precious Word of God. Children, be thankful for your comfortable home. We often suffer with cold, cannot keep warm sitting before the stove. Their houses are so cold and your mother suffers with cold in her head and teeth all the time. Wear two dresses all the time.

Right about here there seems to be a better class of people and better houses than back, but last night we slept in an unfinished chamber, the pipe

running through the top of the house, and it was entirely open, a large space, big enough for a couple of cats to jump out of.

Had a long time, the brethren did, with a Presbyterian minister, dignified enough, I assure you. He had no evidence for first day and if Uriah had been here he would have laughed in his sleeve.

Pray for us. We are near the scene of conflict. I say pray for us, for God to open the way for our return, or we may be blocked in and remain all winter. Pray for the Lord to give us success.

In love.

Letter 5, 1856, to Children.

Written December 24 1856, from Volney, Iowa.

This letter appears in full in *Appeal to Youth*, pp. 40-41. It is similar to Letter 4, 1856.

My Dear Children:

Here we are, twelve miles from Waukon. We have had a tedious time in getting thus far. Yesterday our horses for miles had to plow through snow very deep, but on we came, feeling confident that our mission was of God. Last Monday we could get no food that was fit to eat, and therefore rode in the coldest weather I ever saw, from morning until night, with nothing to eat but one apple. Oh, how thankful I shall be to see home, sweet home, again, and my three dear boys, Henry, Edson, and Willie.

Children, strive to do right, and love the Lord for his merciful kindness to you all. Obey those who have the care of you as you would your parents. Be kind to each other, and yield to each other's wishes. Don't become unsteady. Read the precious word of God.

You should be thankful for your comfortable home. We often suffer with cold on account of unfinished and open houses. Last night we slept in a chamber where there was an opening through the top for the stove-pipe. If it had stormed it would have come direct in our faces. Pray for us. Unless the Lord opens the way for us to return, we may be blocked in with snow, and have to remain all winter.

I hope, dear Henry, that you are a good boy, and are happy in doing right. Continue to strive to be faithful in all things. We received your letter, and were much pleased to hear from you. We think you have made improvements in setting type. Be faithful, children, in all things. The Lord will soon come and take the good and holy to himself. We want you to live among the pure and holy angels in heaven, and wear a crown of gold, and eat of the tree of life. Trust in the Lord at all times. Listen to the voice of conscience. Love God and you will have his approving smile. What a thought, to have the great God, the maker of the heavens and the earth, to smile upon and love you. Dear children, seek for this, pray for it, live for it.

Your affectionate Mother.

