

The Ellen White Letters



Volume 2- 1857-1863

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INTRODUCTION

Dear Reader,

This series brings to you, for the first time, the complete manuscripts of Ellen White. This volume marks the second release of letters, 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 Much prayer and effort has been put in and continues to be put in to collect these writings together from unpublished sources in the various White Estate managed vaults around the world, as well as published sources to bring you a complete collection in chronological order.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 manuscripts 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 Letters 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 The unpublished letters and manuscripts of many of the early workers of our church are as yet undigitized in various research institutes around the world.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 manuscripts 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.

1857

Letter 1, 1857, to Brother and Sister Burwell. Written January 28, from Battle Creek, Michigan. This letter has never been published.

In the vision given at this place I was shown something concerning you. I saw that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. God has been merciful to you. He has in mercy spared you one child; and if you both pursue a right course, there is some prospect of her being influenced by the truth and being saved in the kingdom. But I saw that unless you were willing to make a sacrifice for this and prize her salvation and your own enough to act out your faith, cut loose from the world, and act like men waiting for their Lord, there is no prospect, none at all. Your course will influence her. Show her by acting out your faith that you really believe the message, "Be zealous ... and repent."

When you really [believe] this message the effect upon you will be to separate from the world, live out your faith, sell that you have, give alms, and lay up for yourselves a treasure in the heavens. God has come very near unto you when you were at a great distance from Him. He took two idols from you that you might draw near unto Him and that God alone might be exalted and reign supreme in your heart, and that your eye might be single to His glory. These children were snatched away to save you and her.

Brother, you love this world, especially Brother Burwell. You realize not how much your heart is set upon and glued to this world and how little you are willing to sacrifice for the better and heavenly country. If you prize the precious pearl of exceeding value highly enough to sell all that you have to purchase it, I saw that you could have it. Unless you prize it enough for this it is not yours, neither can you have it.

Dear Brother, I dare not hold my peace. I must deal faithfully and truly with you. From what God has shown me, I fear your property will shut you out of heaven, because you love it, whether you realize it or not, better than anything else. A terrible calamity came upon you, yet it has not had the effect that God designed it should, to wean you from the world. Your possessions are still dear to you, are of worth, great worth, so much so that it looks to you to be a great thing to sacrifice anything even for your own soul's sake. Every idol, brother and sister, is not yet sacrificed with you, and if there is one idol left, whatever that idol be, it will shut you out of heaven.

I saw that you were in a hard place to serve God and should not let anything stand in the way—property, friends, or anything—of seeking counsel of God and placing yourselves in a situation to benefit your own souls. Let everlasting life be the object ever before you. The world is nothing, and less than nothing. Your possessions are a snare to you and I fear you will be taken in the snare and it will be impossible to escape. Make haste to get ready, for the days of preparation are few. Tear away the rubbish from the door of your heart and open the door and let the Saviour in.

I saw that if you expect Anna to be saved you must do more on your own part, make more decided efforts than you ever yet have made. One thing I saw you had erred in, that is in the company you suffer to be in your dwelling. Whatever sacrifice you should have to make for this should be cheerfully done. Have only those with you or in your dwelling that are clean and holy. Encourage none to be with you except those whose influence is saving. Whatever the consequences may be, this step should be taken. Have all clean in your dwelling. Then you may expect that the Lord will bless your efforts. But for years past it has been impossible to save your children while there was so little effort made to have all about them such that God could come into your dwelling. Have not those with you that love not God and that God hates. Take hold of the work in earnest, be in haste to get ready. O, make every effort for the salvation of your daughter! You have never realized the danger of having those around you whose influence was not good, but deathly. You must with decision have a pure, clean company around you. Anna's salvation depends upon the course you pursue.

Letter 12, 1857, to Harriet Stevens.

Written January 30, from Battle Creek, Michigan. This letter has never been published.

We received a letter from Bro. John yesterday. Enclosed was a line from you. We were glad to hear from you once more. The letter was dated the 5th. We received it the 29th.

James is quite well for him. I am not as well as when I was with you. I had been traveling so long in the open air, that when brought into a right warm home, I dropped and fainted like a bird. There was no strength in me for more than a week and have felt drooping and weak ever since my return.

Our conference was quite a good one, but there were all kinds. Many came from a distance and some of them, their hearts were not right but they were crooked. Some the Lord wrought for and set free. The next Sabbath after this, Brother and Sister Gurney came to Battle Creek. We had an excellent meeting with them. Brother Gurney seems as good as ever, his testimony went well last Sabbath.

Oh, how thankful was I to get home once more. When we were about 9 miles from Battle Creek, the drive wheels ran off the track, and we went several rods with them off. If the small wheels had run off the track, we must have been plunged down an embankment of 6 feet. We had to wait there five hours in so short a distance of home. The passengers were all of them hungry, except ourselves. We had three pounds of crackers. We divided round among them. They had tasted nothing, many of them, since the night before.

We found our children very well. Willie is a fat, healthy, little fellow, and clings closer than ever to his mother. Jane's health is better than it ever has been since she lived with us. She does the washings and all the housework, and she enjoys peace of mind. Never saw Jane in so good a place.

We have felt desirous of attending the conferences appointed in the Eastern states, but we see no good way open for our children. Their eternal interest is a great weight and burden to me. O will the Lord save my children, my poor children? I have no evidence [that] if Henry or Edson should now die that they would come up in the first resurrection. I carry a burdened heart for them all the time. O that salvation may come to this home, and from the eldest to the youngest, may be heard the song of praise.

The message to the Laodicean church affects every way, in every sense and every where. The church here is rising. God is working for us. We feel the necessity of working with energy. This message to the church calls for more than common efforts, on our own part. A deep interest in our own cases should we feel. We should afflict our souls on our own account, turn our eyes within and mourn and pray and beg for our salvation.

Harriet, my mind is just the same as it was when with you. The Lord has need of thee, means something. Enquire and find out what it means. There is need of help in the Office and Harriet go to God, find out His will concerning you, expect that the Lord will teach you; consecrate yourself wholly to God. Don't rest down, but rise, rise, live on the plan of addition. "Add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:5-8.

The burden of this matter rests with you. God will surely give you the burden of this matter if He calls you to fill so important a place. There is a way open any time that you feel that it is your duty to come. Help is needed and God forbid that we shall choose that help, but let the Lord choose for us, then all will be right.

Harriet, write me just how you feel. Write me as to a sister. We feel interested for you, and would love to have you here; but we want you to know for yourself that you are moving [in] the counsel of God. Then you can with confidence believe that He that has called you to fill the important place, will be near to you to strengthen you, to lend you grace, and power to keep yourself in His love, and a sweet satisfaction you will have every day knowing He has called you to the work. He will sustain you, and if you try to keep yourself, He will let you have His approbation and the light of His countenance. Write for the Instructor, Harriet.

Dear Sister, we think of you all. Would love to see you more than we have ever wished to see you before. We have not forgotten the time or place where Jesus walked through our midst like a mighty terrible one.

Give my love to all the people of God. Our hearts are knit with you. O, how I should love to see Sister Mary, Sister Orton, Drucilla, and Brother Orton and all,

and Brother John. O, that God [may] work for him mightily in restoring him to health. May we not expect it? May we not pray and believe for it? I do hope that Angeline and John may fully consecrate themselves that He may do a great work for them. Do let us hear from you often. Write, write. Our hearts are knit together.

Much love to your parents, brothers and sisters. Love to Sister Andrews and Brother Andrews and William. I hope he will love God with all his heart that he may at last eat of the leaves of the tree of life, that are for the healing of the nations. Tell him there will be no lame ones there. All will be health.

Letter 14, 1857, to Brother Everts.

Written July 12, from Battle Creek, Michigan.

This letter was formerly designated Letter 2, 1856. Portions of this letter appear in Manuscript Releases, Volume 6, p. 130.

I was shown while at Lancaster, Mass., that the work of God was progressing in the West, and that you must be narrowing down your large farms. Do not talk your faith. Sell that ye have and give alms, says the angel. Not moving fast enough, said the angel. Cut loose, cut loose from your treasures here; lay up a treasure in heaven.

I saw that as you go with the tent, be not in haste to take it down after there is an interest awakened; remain until they decide; bring them to the point to decide; press upon them the necessity of decision. I have seen that there is too much haste in moving the tent from place to place, and staying long enough in a place.

I have seen that the work would spread and increase in Illinois, Wisconsin, Iowa, and Minnesota. The Lord is moving upon the people, and the servants of God should keep pace with the opening providence of God and with the work of the third angel's message.

Tell Brother John, [that] before we left this state for the East, I sent a letter to Mary and there was something in it I wished you to see, so I sent it to you. There were two dollars in it, a little present I sent her. Did you receive it?

In love.

Letter 8, 1857, to Samuel Rhodes.

Written July 19, from Battle Creek, Michigan. This letter has never been published.

I have written to Brother Edson the general part of a vision for the church in New York, given me at Ulysses, Pennsylvania. I was shown that the church took advantage of a vision that was given to reprove you, and did wrong, felt hard to you. Then the vision that was given to reprove the church you took advantage of, and have listened to the church trials altogether too much. You have encouraged them by listening to this one and that one's report. You have not had tender pity, have been too severe. I saw that your temperament was a hurried one, and the Lord would not lay it on you generally to settle church trials (thank God). You have too strong feelings, are not patient enough. God has a kind care for you but you have erred in having so many church trials. I saw that the Lord had given Brother Edson good judgment in regard to matters in the church. He has not filled his place.

I saw that you move too strongly, make up your mind that things are so, and then move hurriedly, not studying the effect of these things afterward. Upon those things you must reform. You can comfort and strengthen the church with the gift God has given you, but you must move more patiently, throw off so much perplexity that you have. Your anxiety to see the church where they ought to be, has led you to try too hard to get them there. It has had the wrong effect in many cases. You have failed often. You have manifested selfish feelings in connection with Brother Treadwell against another. That brother is not right, but more had been laid to his charge than belongs there, and this is the way with many of the church trials. It gives the jealous, the selfish, opportunity to carry out these evil propensities. All these evils must be corrected.

Nearly every one I saw in Roosevelt has been wrong. Brother T. Finch was not right. When he left he had the same faultfinding spirit. Brother Chapel has not been free from it. I saw that there needed to be a thorough reformation all through that section. The professed people of God have disgraced themselves in the eyes of the world by these trials that they never would have had if their hearts had been right in the sight of God. Hatred has caused many of these trials, but the poor souls knew it not.

In love.

Letter 6, 1857, to Uriah Smith.

Written Mid-October, from Battle Creek, Michigan. This letter appears in full in Pamphlet 16, pp. 25-28.

While at Monterey, we had a most powerful meeting. The Spirit of the Lord rested upon me. I was shown in vision many things; was shown the straitness of the way, the necessity of each understanding their own heart, the danger of deceiving themselves as to their true state and be found wanting. I saw again the state of things in the office. The cloud still hangs over it; all is not right there.

I saw that the Lord had called you to occupy the place you are now in, and God has not released you. God has not selected or designed Brother Waggoner for the office to occupy your place; there are serious objections to this. The Lord has laid upon James the duty of traveling a portion of the time and He calls you to throw your whole soul into the work, be devoted to God, devoted to the work. Let your influence tell in the meeting, tell in the office, and your own soul will flourish, and a saving, gathering influence will be shed around.

Dear Brother, the Lord will help your lack. But I saw there has been expected more of you than they ought to expect, and that that is not in you. It is not in you to take all that care, burden and responsibility that some others do. If you had been able to bear responsibility and care, you could fully fill the place as an editor, and the care and responsibility would not be laid upon James.

I saw that there has been feeling that James was too sensitive, too strong feeling; but I saw that some one must have the care and feel, and feel strongly too, and move decidedly in the office. There is danger of some expecting too much of you, and there is danger of your expecting too little.

I saw that James and Brother Waggoner erred in not freely talking their fears to you. You were deceived as to their feeling and acted under a mistaken idea of things, and you and Harriet were wrong in moving in such haste, without first getting a thorough understanding of the matter. Your action in the matter displeased God. You made a wrong move in introducing the matter where it should not be mentioned, when your past experience was sufficient to teach you the effect that a great fire is kindled by a little matter.

I saw if you break away from that office, your happiness and peace ends. But where you lack now, it is supplied.

God has not released James from the office. He has the care, responsibility and burden, and God has not released you from your place. I saw like two brothers, true yoke-fellows should you labor together, your interest one. You have shut up too much the interest to yourself; together should you labor, unitedly together should your hearts be knit so close that Satan cannot get a wedge between you. United together can your interest tell, both working together in union. Your interest should not be divided. God is not pleased with this. You have no separate interest in that office in the sight of God. Your work is one, your interest one, and here you have been too close, not as united as you should be.

I saw that the Lord has seen fit to bring Harriet in a place where she can work for the Lord and help you, and I saw she must be on her watch to help when it is needed, to speak a word in season when it is needed, a word right and not on the wrong side. She must bear in mind that she can help, and must be very cautious not to hinder. She will have trials and if they are borne well, she will not lose the reward. The Lord's eye is upon every doing; His eye sees every influence.

Harriet, I saw that where you could hinder more than help is here. Let your mind be affected by any wrong influence, Uriah is affected by the same. You have watched John's opinions and views, and they have had more effect and influence with you than is due, and then the door is open for your views or understanding to affect Uriah. Here is a door open for the enemy to work and you both must be on your guard. Satan will get in if he can. John is not standing in the light.

I have seen that you could have the blessing of God resting upon you, could live in the hearts of the people of God. You must with confidence and courage go forward, have faith in God, draw strength from Jesus. Unitedly you can serve Him, unitedly obtain the victory and unitedly share the reward.

I saw that great was your privilege. You can enjoy sweet union with God, with childlike confidence can you rely upon Him. And Harriet, you can by occupying a right position, living in the counsel of God, help Uriah more than any other one and more than you think you can.

Never act or talk on the doubtful side, but let the weight of your words and acts be to strengthen faith, to dispel doubts. You have not realized for years the responsibility that rests upon you. God has given you a taste of eternal joys to lead you on, to reach out, to hope, to elevate and bring you closer to Himself. God requires you to look to these manifestations of His grace and love. These abundant

blessings were for some special object. When much is given, much will be required. If your influence is governed by the Spirit of God, you can do much. If it is not sanctified by the Spirit of God, it will tell much on the wrong side.

You have felt too much that it was but a little matter or but little consequence what you may say or do. Take heed. There is more importance attached to these things than you have thought of. The grace of God can sanctify and purify your judgment and together can you labor for the interest of God's cause.

Letter 3, 1857, to Uriah and Harriet Smith.

Written Mid-October, from Battle Creek, Michigan. This letter appears in full in Pamphlet 16, pp. 28-30.

While at Monterey I was shown that all did not realize the importance of the work in the office. It was repeated to me what has been so often shown, that there must be a drawing near to God, a consecration to Him, that there has not been. I saw that you should not let your interest for each other in the least draw you from the work of God. That holy, sacred work to you both should be the first, and greatest and more dear than anything else besides, and your interest and care should not be for each other, nor in the least interfere with your work in the office. There is danger of this and it has been somewhat so now,—wrapped up too much in each other, and the glory of God not in view as it should have been.

I saw that you could have the salvation of God if you seek earnestly enough for it. I did not see that God was displeased with your marriage. By consecrating all to God, seeking the Spirit and power of God, your united efforts could better glorify God than you could separately; but there is danger of your living to each other, and if there is not an entire interest and entire care for the paper the Lord will remove you and have some one that their whole interest is swallowed up in the work.

God wants that the only paper in the land bearing His solemn truth should come out right. A lack of the Spirit of God, or interest, is felt in the paper. If the salvation of God is with the one that writes for the paper, the same spirit will be felt by the reader.

A piece written in the Spirit of God, angels approbate and impresses the same upon the reader. But a piece written when the writer is not living wholly for the glory of God, not wholly devoted to Him, angels feel the lack in sadness. They turn away and do not impress the reader with it because God and His Spirit are not in it. The words are good, but it lacks the warm influence of the Spirit of God.

I saw that there must not be a shunning of burdens. You must reprove wrong when you see it,—those in the office.

I saw you were feeling discouraged, Uriah. I saw that you should overcome when you are discouraged. You can do nothing aright. With energy and courage, take hold of the salvation of God. You can have His assisting grace, but you must wrestle for it.

I saw that there was a feeling among the hands of the office [that was] too selfish. There must be a sacrificing spirit with every one. Their interest must be [in] the paper, that everything be just right about it, that there be no errors about it. I saw God was not pleased with the hands in the office. They are not enjoying the salvation of God and they have but a faint realizing sense of the time in which we live and what God requires of them.

I saw that there should be a willingness to suffer some loss of time if their help is needed to hasten off the paper, in any little aid they can render; but their feeling has been, they cannot leave their particular part of the work. There must be a spirit of consecration and self-denial in the office, and the greatest lack is the Spirit of God or salvation. There must be a change in that office, a reformation, then the blessings of God will rest upon those in the office. A care, I saw, should rest with weight upon every one, especially yourself that the paper be free from error or mistakes. God is displeased with His work being marred with so much imperfection.

Letter 9, 1857, to Brother Rumery.

Written Mid-October, from Battle Creek, Michigan.

This letter contains testimony to Brother Rumery from a vision given October 8, 1857 in Monterey Michigan. This letter has never been published.

You remember the vision given last Thursday eve. In that vision I saw the case of Brother Victor Jones. I saw that the Lord loved him but he had had reasons for discouragement. He possessed a noble, generous disposition. He looked for and expected to find the same disposition in his brethren, but was disappointed. They said by their profession we are pilgrims and strangers, yet their heart and treasure were here.

Brother Rumery, you could in many little acts have eased Brother Jones' burden, and never felt it; but for years you have loved money better than religion, better than God, and it is like taking out the right eye, cutting off the right arm, to part with this money. You do not realize it, but it is your god. You cannot appreciate the worth of the soul until you die to this world, and overcome your love of money. God is displeased with, and looks with a frown upon your close dealing with your brethren, making a little something out of them, taking advantage of them when you can. God hates such things, and every single instance wherein you are guilty is written in the book and will stand against you unless you humbly repent of it and reform.

I saw that instead of inquiring into Brother Jones' wants, feeling a kindly sympathy for him, you have coldly shut up the bowels of compassion toward him. He expected when you embraced the present truth it would work a reformation in you in these things. He was disappointed and his hands were weakened and fell without strength at his side. He felt and said, "It is no use," "It is no use. I can't live religion. I can't keep the truth." He has stumbled over your selfishness, your love of the world, but God has pitied and reached out a helping hand. His propensities are strong habits that would ruin his family and himself, and he will have a constant war to subdue this dreadful appetite and overcome it. His brethren can help him if they will. You can help him and favor him and love him—not in word merely, but in deed, in action—and bind to your heart with strong Christian cords an erring, burdened brother.

Brother Rumery, you have felt, "Am I my brother's keeper?" Said the angel, "Thou art thy brother's keeper, and in a degree responsible for his soul." Jesus died for you. Said the angel: "Love one another as I have loved you." How

much? Enough to give your life for a brother. Said Jesus, “Can ye drink of the cup? Can ye be baptized with the baptism?” “Love one another as I have loved you.” Will you for this world’s goods suffer him to stumble over your close dealing—your close, covetous dealing—to perdition? That brother that stumbles thus will be required at your hand.

God calls for noble-hearted men and the love of the world has eaten out this nobleness that shows forth in them the image of their Maker. Now God designs the truth to purify, to purge from you this love of the world. It must do it or your case is hopeless. You have not dealt generously and truly with Brother Jones. You let the love of money crowd out all the noble principles of the soul. Every noble, generous act is written in the book; every neglect of a brother, every selfish advantage taken of a brother is written in the book.

Dear brother, in the vision God has given me as it has unfolded to my mind I have felt distressed, distressed. I have many fears that you will never get the world out of your heart. You will have to work faster and more in earnest than you yet have done. May the Lord open your eyes to yourself. May you see that the greatest share of your heart is occupied with the world.

I saw that at present God does not call for the houses His people need to live in, that there was no need of these at present. But if those who have an abundance here do not hear His voice and cut loose from the world and sacrifice for God, He will pass them by and call to those who are willing to do anything for Jesus, to sell even their homes to meet the wants of the cause. God will have a freewill offering and those who give must esteem it a privilege to do so. It is not God’s design for a few to be eased and others burdened. There must be a greater willingness to do each his part as God has prospered him. I was shown that those who are poor, and have the least of this world’s goods, see the wants of the cause, [and] divide and divide to meet the wants of the cause, while the able and wealthy do not do so.

One dollar is held more tightly by you than ten are by the day laborer. It will be hard for you to see this. Oh, the deceitfulness of riches! The more the possessor has the less does he see the wants of the cause and the more difficult it is to hear the voice of Jesus when it calls for his means. He is sorrowful.

Brother Rumery, it is very hard for you to deny self and take an upright, generous, noble course that all who see you can know that a reformation is

wrought in you by the truth. This change is looked for in you. You must cut loose, cut loose from the world. You can have this world if you pursue the same course you have pursued, but you cannot have heaven nor its treasure. Choose ye whom ye will serve, God or Mammon. The time has come for you to choose.

Dear Brother Rumery, I came to your house purposely to tell you the vision but my heart sank within me. I knew my weakness and knew I should feel the deepest distress for you while relating it to you, and I was afraid I should not have strength to do it, and should mar the work. Now brother, I am afflicted and distressed for you, and when at your house was so burdened I could not stay. I send this communication to you with much trembling. I fear from what I have seen that your efforts will be too weak. You will make no change. Oh, will you get ready for Jesus' coming? I kept the vision from every one, even my husband, but I must speak plainly to you. You must have a thorough work done for you or you will fail of heaven. Said the angel, "It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of God." Luke 18:25.

In trial.

Letter 2, 1857, to Brother Burwell.

Written October 21, from Battle Creek, Michigan.

This letter contains testimony to Brother Burwell from a vision given October 8, 1857 in Monterey Michigan. Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 363.

While at Monterey your case was shown me in vision. I saw that you were too sleepy for your own eternal interest, and that of your family. You have not made the effort you should to break loose from the world. Your grasp is fast upon it, and its treasure looks good and precious to you. I viewed you in a fearful, critical situation. You do not yet possess the spirit of sacrifice and I greatly fear you never will. God, I saw, had tried to save you. Fearfully, terribly has He approached you, taken the fruit of your own body from you without hope. All this was to cut you loose from the world, save you, your wife, and Anna.

When you were here in the spring, I saw that your house should be freed, that it had been polluted by a wrong influence. You know fully what was seen. Have you followed the light? I saw, Brother Burwell, you should dig down deep; try your motives. Many, or most, of them are purely selfish. A more thorough work must be accomplished for you or you are ruined.

Anna is in the broad road to hell. O, such disobedience, such unloveliness toward her dear mother! I dare not write it, and wish not to think about it. A fearful record of it is kept in the book. Anna will meet it again. All the heartache that she causes her mother is noticed of God. She is forming a character, but not for heaven.

Unless the hand of God is turned aside by your deep humility and humble walk, there is more anguish in store for you. God has given you a bitter cup to drink that it might purify you and wean you from this world. The object is not gained. You love this world, love your earthly treasure, better than the truth. If you had followed the light God had given you, and gone earnestly and zealously about the work, things would be entirely different in your family.

I fear, from what God has shown me, you are so little acquainted with your own heart you will not see the evils there and subdue them, but they will increase. Your besetments hold the victory, and the grace of God finds no room in your heart. The love of the world finds a large place in your heart. You have no idea of sacrificing for the cause of God. A sacrifice does not increase, but decreases.

I was shown in vision at Monterey that God was calling upon those who have this world's goods to sacrifice of their substance. A few have listened to the call, but many will go away sorrowful like the young man who came to Jesus to know what he should do to inherit eternal life. At the answer of Jesus, "Go and sell that thou hast," he was sorrowful, for he had great possessions.

This is like the faith of many of the Sabbathkeepers. They submit to keep the Sabbath, to go along with this unpopular people. They can dwell upon the truth; but when Jesus says, Sacrifice for the truth, sell that thou hast, lay up treasure in heaven, they are sorrowful. Their idol has been touched. O, this earthly treasure is more dear to them than eternal life. They would be highly pleased if they could have both, but as they cannot, they cling more closely to the earthly treasure and care not whether they lay up treasure in heaven or not. They will perish with their earthly treasure.

I saw that God was testing those that have possessions here to see how much they love this truth. He will soon pass by them if they heed not His voice. He will call those that are willing. The day laborer will bear the burden cheerfully. I saw they were the richest men. They can hand out ten dollars to the cause of God easier than the wealthy one dollar. Such are truly rich. I saw you must work, work in earnest, for your time to do will soon be past.

Letter 5, 1857, to Brother Everts.

Written November 22, from Battle Creek, Michigan. This letter has never been published.

The Lord has wrought for us since you left. After the conference my mind was very much depressed. Discouragement pressed heavily upon me. Last Friday night John and Mary [Loughborough] came here. At our prayer season my discouragement was so great it seemed to me I could not pray. But at last, in the agony of my soul, I cried unto God, and the light of heaven shone upon me. I was made free and to rejoice in God.

I was soon taken off in vision and was shown some things concerning Mary and John; that it was not Mary's duty to go East; that God would not prosper her if she went. That God was willing to receive her and bless her again, but her will must die; she must yield to the will of God. Mary was affected. We are willing to do anything for these poor children.

I saw that there was too much worldly-mindedness among the brethren in Round Grove. They get involved purchasing lands, and any effort made to raise means, to use it as it is needed in the cause of God, they eagerly seize it, so that there is no means left to sustain the servants of God, and the laborer for God is not considered worthy of his hire. There will have to be a change among the brethren in Round Grove. They are eaten up with the spirit of the world. They must begin to live out their faith, and die to the world. The third angel's message is not lived out; it is talked, but not acted upon.

There must be a separation from the world, an acting out of their faith.

Other things I will write soon to individuals. I was shown the case of George Butler. He has been misjudged and wronged by some in Round Grove. They have limited the Holy One of Israel. It is nothing strange that God should turn the infidel unto Him, and in the future they need not marvel if the conversion of infidels should be multiplied. I saw that the Lord had mercifully extended His mercy to George Butler and opened unto him His Word, that he could see its beauty and harmony, and be led to love and worship its Author.

E. G. White

Dear Brother Everts: Mary is coming round right. We are going to settle them to housekeeping if it is possible. This church can help some; but there have

been so many objects of charity here that I hardly dare mention another case, for most of them are poor, have snug work to get along themselves. Last night I learned one brother, a French brother, was entirely destitute, and his family had lived on potatoes for two weeks. They must be helped. It is our book-binder. I guess you remember him.

Brother Everts, if you have some carpeting you can spare, please send it on. They will have to have one, to save work.

If we can only get them fixed in Battle Creek, an important move is made toward making Brother John free.

If Sister Stone, or any of the rest of the sisters, have sheets or pillowcases that they can send on to Mary, it would be a help. Every little will help. Please interest others for them, and send what you can for them by Brother Holden. There will be much we shall have to do that others cannot do.

In love.

Letter 15, 1857, to Brother Pierce.

Written October 21, from Battle Creek, Michigan.

This letter was formerly designated as Letter 2, 1851. Most of this letter appears in full in Manuscript Releases, Volume 18, pp. 248-253.

Duty compels me to write a few lines. The Lord has shown me of late some things in vision which I feel duty to write you. I saw that all was not right with you, that you are in a place where your influence can tell but little; you are in too narrow a compass. I saw that Brn. Pierce and Phillips can be of use in the cause of God. Both their gifts are needed where they have not yet been, where their gifts are new and can affect more. The King's business is important, and requires haste. Jesus is coming, and there is no time to dally. With energy and zeal souls must be pulled out of the fire.

The past was opened before me. I was shown that there was a lingering of that spirit that Bennet and Libby had that has not been sufficiently shaken off by Bro. and Sr. Phillips, and as long as this spirit, the last of it, is not shaken off, it tells, and it has its influence. It is foreign to the Spirit of God. I saw that the spirit that both Bennet and Libby possessed while Bro. and Sr. Phillips were in union with them, was an unclean spirit and an unholy spirit, and Bro. and Sr. O. have not as yet realized and admitted and shaken it off. The spirit moved strongly on the feelings, and these feelings, many of them, are yet cherished as sacred, as [indited by] the Holy Ghost. But many times when it was upon Bro. and Sr. Phillips, they knew not what spirit they were of.

At the time these men were professing so much of the Holy Ghost, especially Bennet, his life was corrupt, his heart vile. I was shown that a great many have been entirely thrown off their balance by not understanding the spirit that some of these [seemingly] very good and professedly holy men possessed. That they have felt the influence of and received great blessings through the influence of their prayers and apparent faith. It has stumbled many an honest soul, and here they have grounded and made shipwreck of faith. They trusted to feeling, to an influence or power that was brought to bear upon their feelings.

I saw that many, very many, had been truly converted through the influence of persons who were living in open violation of the commandments of God, their lives vile and corrupt. Others I saw were very sick. A case was held up before me of one of my relatives, a Methodist minister; eighty miles he was sent for, to pray for a sick sister who sent for him, in compliance with the teaching of

James. He went and prayed in earnest, and she prayed; she believed the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years. Now, the minister was vile, his life was corrupt, and yet here was a great work. He took the glory all to himself.

Then again the scene mentioned above passed before me. I saw [that] the woman was a true disciple of Christ; her faith was that she should be healed. I saw their prayers: one was misty, dark, fell downward. The other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent it up to His Father like sweet incense, and a beam of light was immediately sent to the afflicted [one], and she revived and strengthened under the influence.

Said the angel, God will gather every particle of true, sincere faith; like diamonds shall they be gathered up and will surely bring a return or answer; and God will separate the precious from the vile. Although He bears long with the hypocrite and sinner, yet he will be searched out. Though he may flourish with the honest a while like the green bay tree, yet the time will come when his folly will be made manifest and he be brought to confusion.

Said the angel, Shall He leave the poor, suffering saints who are deceived, destitute entirely of His Spirit? O no! I saw He would win and woo them, that if they cleave to Him and if they would listen to His voice, He would say to them, This is the way; walk ye in it.

But I saw there is great danger always of those who are brought so close, so near this unclean spirit as you have been, Bro. and Sr. Phillips. I saw that God would separate the precious from the vile. There would be truth or something from God to call for a decision. The corrupt have no disposition to receive that call for a decision, but are separated from the precious by the precious receiving this truth by the others neglected. Here is the separation made. God will work in mysterious ways to save the true, honest ones. I saw the great danger of those who have been connected with this spirit [of] setting down this or that as the power of God, and, knowing [thinking] this to be His power, they yield this or that [and] they give up their whole Christian experience.

I saw, Bro. and Sr. Phillips, this was your case, and the only safe course for you was to shake off entirely that spirit, [get] out from it entirely. Call it a

deception you were under, as it really was, and then feast upon the truth, the present truth. I saw there is among you a spirit of linking up with a few, making everything of this one or that one that has any leading out to pray for the sick; and others who do not engage in it as zealously as you, are of but little account or have but little influence.

O, I saw that this was not all of the requirements of Jesus, and those who pray for the sick are not all who have the faith of Jesus. The faith of Jesus takes in the whole life and divine character of Christ. I saw that you are too exclusive; also Bro. Pierce. You are leaning too much on Sister Phillips. Sr. P. has too much confidence in herself, and you have too much confidence in her judgment, in her feelings. God is willing to teach Bro. Pierce his duty that he may know it for himself. You all go too much by feeling. I saw Bro. Pierce would often try to talk the truth; if he did not have that liberty and success, that freedom he anticipated, he settled down [thinking] that God did not call him to that work. Now if it had not been for this, Bro. Pierce might have been more useful than he has been.

All, every one of God's called and chosen servants, have had just such times, and if they had followed their feelings, would have given up that that was not the work God had given them to do. But the servants of God will always have obstacles to surmount. But do not yield up readily; keep trying, and plow your way through the darkness. Look away to Jesus, depend on Him entirely.

You follow feelings too much, and if you feel clouds come over you, you let it influence you too much. Feeling is as unsafe a guide as you can follow. You make altogether too much of a happy flight of feeling or a shouting time. These times will come, but they are not always an undoubted evidence that we are right. You have made too much of these seasons, and in some of them there has been a fanatical spirit not in accordance with the spirit of truth. I saw that there was a more useful place for your gifts to be occupied where they can move and stir souls.

Now is the time for God's people not to be in a corner, not where they have been over and over, but where their gifts are new. Bro. Phillips' gift of exhortation is needed. God calls for it. He calls Bro. and Sr. P. to shake themselves from the last and least particle of that spirit that is mentioned above, for it is against the Spirit of God. God is about to work for His people; and great work is being done.

I saw that this call to the Laodicean church will affect souls. A becoming zeal is called for by God on our part. We must repent, throw away our whole feelings, feel our destitution, buy gold that we may be rich, eye salve that we may see, white raiment that we may be clothed. Sr. P., I saw that you had a too high opinion of your own judgment, too much exalted. Bro. Pierce has listened and looked up to you as though your judgment was unerring.

Just so long as you are all so closely shut in with yourselves, your usefulness is comparatively nothing. Your linking together is too close for your own good. Said the angel, Each one strike out on your own individual responsibility as to each other, yet relying wholly upon God for victory. Look away from each other; measure not yourselves by yourselves. Jesus is the pattern; look to Him as the example, not to each other. Lean wholly upon God.

Bro. Pierce, you have been silent too much; too much shut up with yourself. In the paper you could speak to hundreds, but you have a few of you contented yourselves together. Your talent, Bro. P., has been almost buried up; it must be brought into use. But you have so little confidence in your own success that if you do not have that freedom that you expect, you sink down and give it up. Arouse, arouse; let not feelings guide you, but a sense of your duty, a sense of the truth, the important truth. Let that influence you and move. Bro. Pierce, your gift is needed.

Bro. Phillips, your gift is needed in exhortation. I saw there had been considerable feeling with you and others in Vt. about the brethren coming West. You have not felt right about the matter. I saw that the great work would be West. Many fields have not yet been visited that should be. It is true that many of those that have moved have not answered the design of God. God directed them to go, but not to do as they have done. After they were West, they should have lived out their faith; but they have acted like drunken men. But God is working for them. They see their sin and error and are laying their possession upon the altar, and preparing to labor for God.

In love.

1858

Letter 3, 1858, to Henry and Edson.
Written March 2, from Green Spring, Ohio.
This letter appears in full in *An Appeal to Youth*, pp. 42-44.

Green Spring, Ohio, March 2, 1858

My Dear Henry and Edson: Dear children, your mother has not forgotten you. She thinks of you many times every day. We hope you will be good and faithful children. I have been thinking, what if either of you should be taken sick and die, and your father and mother see you no more? Would you be prepared to die? Do you love God better than any one else? Can you forget your play to think of God, to go away alone and ask him for Jesus' sake to forgive your sins? I know that much of your time is taken up with your studies, and with doing errands; but, dear children, don't forget to pray. The Lord loves to have children pray to him. And if you really repent and feel sorry for your sins, God will forgive your sins for Jesus' sake.

When you do wrong don't conceal your wrong, but heartily and honestly confess it. This I believe you will do. I have confidence in you that you have tried to do it. Continue to do so, and we shall love you better than if you kept your wrongs concealed. God loves honest-hearted, truthful children, but cannot love those who are dishonest. Be obedient, dear children. God has been very merciful to you and to us. Your parents have to travel from place to place among the people of God to try to do them good and save souls. And the Lord has inclined sisters Jenny and Martha to come into our family, to feel an interest for you, to love you, and to care for you, that we may leave home feeling free. They are not related to you. They make a sacrifice. What for? Because they love you. When you grieve them you grieve your parents also. It is not a desirable task to have the care of children if they are ungrateful and disobedient. If you perseveringly try to do right, you will make them happy, and they will feel it a pleasure to deny themselves to have a care for you. When asked to do anything, do not say, "Wait a minute, till I do this." It is unpleasant to repeat to you the same things. Now, dear children, obey because you love to, not because you are driven to. I shall have confidence that you will do as I wish you to. I shall confide in your honor, your manliness.

Many times I ask myself the question, Will my dear children be saved in the kingdom? I cannot bear the thought of their being shut out of the City with the wicked. I love my children, but God says that only the good and holy can be saved. And if you will overcome your wrongs, love one another, and be at peace among

yourselves, the Lord will bless and save you. You cannot be good, or do right, in your own strength. You must go to God and ask him for strength. Ask him that his grace may influence your hearts, and make you right. Believe the Lord will do it; trust him to do it. You can be little Christians; you can love and serve God.

Be good to Willie. Love him. Teach him right things. If you do wrong, you not only sin yourselves, but you teach him to sin. When you do wrong, you teach him to do wrong; so double sin rests upon you. Always act as you would like to see Willie act. Always speak pleasantly to him, and try to make him happy.

Your affectionate Mother

Letter 1, 1858, to Mary Loughborough.

Written March 3, from Green Springs, Ohio.

Most of this letter appears in full in Manuscript Releases, Volume 21, pp. 252-257.

Dear Sister Mary [Loughborough]:

We are now at Brother Sharp's. They have recently embraced the truth. Seem to be first rate people. We have suffered in mind considerably since we have been here. I have felt deep agony of soul. I have looked back at a few past months and as I realize how little I have imitated Jesus' self-sacrificing, devoted life, I am led almost to despair. As I examine the life of our Saviour, the great sacrifice He has made for us, and then be led through His sufferings and anguish, my heart melts within me. O, what suffering and agony, endured to save lost and fallen man! And this salvation is extended to us freely if we will accept it, if we will suffer with Christ, deny ourselves for His sake.

Dear Mary, last Monday I was shown in vision some things that bear with weight upon my mind. I was led through the life of Christ to see His meek, self-denying life. This great sacrifice was to obtain for us a great salvation. And if we obtain this great salvation it must be by our making a sacrifice on our part. As Jesus sacrificed for us, we must sacrifice for Jesus. As He denied Himself for us, we must deny ourselves for Jesus. As He endured privation and suffering for us, so we must endure privation and suffering for Jesus. As He was tempted of Satan, as He was buffeted by Satan forty days then left for a season and angels ministered unto Him, so we shall be buffeted by Satan for a season; and if we resist him these seasons will be followed by grace and strength from God imparted unto us by His angels.

As Jesus endured agony and often was in lonely prayer and in agony of spirit, pleading with His Father, so we, if we are truly Christ's followers, will often feel agony of soul and will pour out our earnest prayer to our Father; we shall groan in spirit after God. But these seasons when the soul is enshrouded in darkness will not drive the true Christian from God. I was shown that the disciples of Christ, without an exception, are not their own. Jesus has bought them with a dear sacrifice, His own blood. He claims them. Their time, their strength, are His. Their will, their mind, are subject to His will. Their will is yielded, given up. They wait and watch for the will and counsel of God to be manifested concerning them.

I saw that the will is either submitted to Jesus for Him to govern and lead, or the person retains or sets up his or her own will, not willing to submit to Jesus

against his own peculiar desires or will. Then Satan steps in and he molds this will to his own pleasure.

Christ or Satan has the government of the will, and we are the subjects of one or the other. I was pointed to Christ. Although He was tempted of the devil forty days, yet His will was submitted to the will of His Father and He yielded not, although He was tempted in every way by Satan—stronger than any of His disciples have ever been tempted. His will was not yielded to the will of the enemy for a moment.

Now, dear Mary, it is possible for your will to be subject to the will of God. Unless you do yield your will to God, choose His way, His pleasure, His will, instead of your own, I saw that you were none of His. He will not own you, He will not accept you. He leaves you for Satan to take possession of the will that you would not yield to Him, and Satan will mold this will as he pleases. I was shown that the plan of salvation was laid out, and God will not change or deviate in His plan to save any one.

God has made one great condescension to save erring, lost man: He yielded His dearly Beloved from His bosom, to suffer indignity, scorn and hate, to die an ignominious death upon the cross. If any one will be His disciple now he must live a self-denying life. His will must die. The plan of salvation is laid. Now man must condescend, now man must yield. His life must be a continual yielding. God does not deviate or change from His plan at all, to save any. The great condescension has been made. Now it all lies with man, whether he will accept the plan God has laid down, whether he will yield his will to the will of God. God does not change now to accommodate man. He is left now to choose life or death. If he chooses life, he chooses the cross, the suffering, self-denying life of Christ, and he must not go murmuring along at the ruggedness of the way.

The life of Christ and His sacrifice, the Innocent suffering for the guilty, should forever still the least murmur or complaint. It should be accounted a privilege to suffer for Christ and thus glory in the cross of Christ. I saw that He is honored by the lives of those who eagerly lay hold of salvation, those who consider it a privilege to suffer for Jesus.

Mary, dear Mary, I have seen that God's providence has placed John and you where you are. God has been working for you both that you, Mary, may be left without excuse. That time has come. Now it is for you to come up, to eagerly grasp

the merits of Christ's blood, lay hold of the plan of salvation, submit your will to the will of God, choose to suffer with Christ or choose your own will, your own way, travel the way of the transgressor and lose eternal life, lose heaven. You can serve God if you will. You can devote yourself to Him and redeem the time.

Mary, dear Mary, if you remain a little longer in your present state I fear that God will not pity, He will not bear always. Mary, I fear for you greatly. I was shown that God lays out the work for John. He must perform it. Just as long as he remains a servant of God he must go at His bidding. God does not lay out His work to gratify the will or pleasure of any. If John should follow as you would wish, follow your will, your pleasure, he is no longer a servant of Jesus Christ; for your will is unsanctified, not subject to God's will. Fearful have been the responsibilities you have been willing to take upon yourself. Only let your will be gratified and you would risk the consequences. Dear Mary, I saw that you were a slave, yes, a slave, to your own unsubdued will. You are in complete bondage. It holds control and cruel power over you.

I saw that your will, your set will, must die—or your hopes of eternal life; both cannot live at the same time. I was shown that the Lord will lay out the work for John, and you must leave all to follow Jesus. Then, Mary, will you realize the blessing of God. Then can you say, The yoke of Christ is easy, His burden light.

I was pointed back and saw some of those that professed to be John's best friends have been frowned upon by God for their close, snug dealing to one of His chosen servants. Verily, they will have their reward. John has been moved this way and that in doubt and perplexity, but God has wrested him out of the hand of those that would have his labors for nought, those that have been willing to add additional burdens to those that God has laid upon him, those that would be unmoved if they saw him working with his hands; and the Lord in His wise and merciful providence provided him a place of rest, a field of labor where many will appreciate and be benefitted by his labor.

Mary, your will has often pulled John one way, when God directed him in another. You have operated in opposition to the will and way of God. I saw all these years that your life has been linked with John you could have been a coworker with John, laying up for yourself a reward. But for the sake of gratifying a special desire or will of your own, you have murdered your way along, making yourself miserable by your lack of consecration and often embittering John's life and making him miserable.

You can make John happy that he ever saw you and that you ever linked your life with his wandering life. You chose him, a messenger of God. You knew his calling. I saw your life was an unpleasant one before you chose John. You can make him regret his connection by your following your own way and pleasure. John is mortal. He has loved you, Mary; do not drive him to regret his choice. God's eye is upon every movement, every act. You can redeem the time and make a straight work for eternity. Yield your will to the will of Christ and all will be well. Think not the way of salvation is a hard way. Look, look at the life of Christ. What suffering endured for man!

Mary, you must die to Rochester. It will only be to the injury of yourself and others in your present state to visit Rochester. God has been reaching down His hand to save you. It was God's will that you should not go to Rochester last fall; it would have proved your ruin. John would have been driven from the field to laboring with his hands. God would not have it so. He laid out the work for John, to save you both. I saw that you can never have the light of God's countenance until you acknowledge the hand of God in all this. He has wrought for you, but you have shut your eyes to His work. If you humbly submit to God, then will it please God to have you visit Rochester for you can glorify God. I saw that John must fix his eye upon his captain, Jesus, follow the counsel of God, whether it meets your will or not. He must be steadfast. His course must be fixed, but with the greatest tenderness and care should he deal with Mary, never wounding with words, but yet be decided.

Mary, dear Mary, do consecrate yourself to God; then can you be happy; then can His Spirit rest upon you.

Mary, I feel the deepest interest for you. I love you. I know that your happiness depends upon the course of your action. And unless it is entirely different in many respects than it has been, you cannot have life, have salvation. I have written this letter sadly, discouragingly. My heart aches while I write. Gladly would I write encouragingly if I had it to write. I was in hopes that God would never give me another message for you. I fear the use you will make of it, and it will prove a savor of death unto death. Mary, I have felt agony of soul. I have cried in agony for above an hour.

Mary, your only happiness is in submitting to God. Will you submit to Him? Will you yield to the claims of salvation? If you get right before God, it will be His will to have John labor some in Rochester; but if you go there with John, your heart

not right in the sight of God, your influence would not be saving. The enemies of God and the truth would exult, John's soul would be weighed down in anguish, and it would be of no avail for him to labor. If you are united in the work of God, trusting in Him, your will in subjection to God's will, then acknowledge the leading of God and His will concerning you, and you will gain a victory not to be easily lost.

The time has come when God must be glorified by a humble acknowledgement that His way and will is to be preferred to your own way and will, and your unconsecrated will yielded. The time has come now when you can establish yourself in the hearts of the brethren and sisters, when you can form a character. All have felt to pity and sympathize with you on account of your situation. Now the Lord has safely and happily delivered you. You are pleasantly situated, with a home of your own. You are without an excuse. God does not require John to place himself under embarrassment and trial and want for the sake of gratifying an unconsecrated desire or will that, if followed, will lead to certain death.

I saw that John must be free and follow his conviction of right. He has been tossed about, not knowing which way to go or what to do. God has chosen for him a place, situated you both comfortably, and his mind now is at rest, and God will lead him in a straight path, and he must follow. You have no friends or relatives that are too dear to sacrifice or leave for God, to obey or follow Him. If you love them more than Jesus, you are not worthy of Him, and will have no part with Jesus. Here is a sacrifice to make right here. The heart will govern the mind. Have your heart right and consecrated and there will be no trouble with your will. I speak plainly. I look upon you as in the greatest danger. I want to save you. I beg of you to submit to God. There is no more required of you than is required of every Christian. Will you obey the requirements? Will you submit to God?

Mary, I will ever be your true friend. I will love you. I will do all in my power for you; but to encourage you to do wrong, I never shall.

John, I saw that James and you, as ministers of Jesus Christ, must watch your words, and your minds must dwell upon the truth. Whoever you are with, don't talk at random. Let your words be solemn. The day of the Lord is at hand. I was pointed to the life of John the Baptist. His life was without pleasure. It was sorrowful and self-denying. He proclaimed Christ's advent and then could not see and enjoy the power manifested by Christ. He knew that when Jesus should fully establish Himself as a Teacher he must die. He was cruelly beheaded. I saw that

the least disciple that followed Jesus, witnessed His miracles, heard the comforting words that fell from His lips, was greater than John the Baptist; that is, more exalted and honored, had more pleasure in his life.

We are proclaiming Christ's second advent. Our walk should be sober; our conversation upon Jesus, upon the truth; and we should glory in the cross of Christ.

I have written in great haste. Have not time to look over and correct mistakes. Reserve no copy, so you must preserve this for me again.

In love.

Letter 2, 1858, to Brother Woodruff.

Written sometime mid to late March, from Battle Creek, Michigan.

Most of this letter appears in full in Manuscript Releases, Volume 21, pp. 258-259.

Dear Brother Woodruff,

I have seen things on the very points you have mentioned in your letter and at the time I had the vision for those in New York. I saw a few individual cases. I saw especially the cases of Brother Chapel and wife, Brother Treadwell, Manly Ross, also Truman Finch, who were the active ones in this matter. They have erred in feeling as they have felt, and the influence I saw was deathly.

When in Ohio I saw again the wretched state of things in New York. Satan was standing right in your midst, his evil angels exulting that through his temptations—exalting some and tempting others to be very strenuous, professing zeal for the truth and crowding your brethren, thrusting with side and with shoulder, bringing a reproach upon the truth, making yourself a stink to the places around you—you make the truth disgusting, make it an abhorrence. You are as a people accountable to God for the wretched influence cast against the truth.

I saw that Brother Chapel and wife, Brother Treadwell, and others with them, have not seen themselves. They must see their wrong course in being so exacting and watching their brethren to magnify their wrongs. Their own hearts must have a work; self must die with them, and they must possess more of a spirit to live and let live. I saw while at Green Springs, Ohio, that the evil angels had much to do with the brethren in Oswego County. I saw that the holy angels had one after another left you, grieved, displeased, and disgusted with your wrangling and strife. There is the vision I wrote after the meeting. I will copy it:

“I saw that the cause of God had been cursed in Oswego County by wrangling and strife. Some will have to unlearn almost all they have been learning for years, for it has been strife, debate, and to smite with a fist of wickedness. I saw that some have placed themselves in a position to watch others, when God has not placed them on the watchtower at all. They have climbed up there themselves and must come down. Some have noticed little things in the house, in dress, the manners, and have reproved and ordered about this, that, and the other. It only hurts their influence and places the individual beyond the reach of their help.

“It is the duty of preachers to talk the truth, but when they come down from the work to reprove for little things, to bend the individual to see as they see, to feel as they feel, they take upon them the work that belongs to the Spirit of God. I saw that all have something to learn, an experience to obtain for themselves, and if the servants of God stand ready to reprove for all these little things, they will try to please the servants of God and yet they have not learned by their own convictions that these things are wrong. Their experience depends upon the one that reproved them. They look to and depend upon him to have an experience for them. Their trust and dependence is taken from God.

“That is why they are so weak in New York. They fear the servants of God and one another. Their experience grows out of this fear and they do not form a religious character for themselves. They do not have an individual, independent experience. They learn to look to man instead of to God and are bent this way and that way, but are not steadfast, strong in a living experience they have obtained for themselves.

“Something must be done for the individual by the Lord. They must learn to look to God for duty, not to their minister or brethren, and when an individual strives to bend his brethren to his own peculiar notions or ideas of things, he takes that upon him which God has not laid upon him. Minds are differently constituted; they cannot run in the same channel of ideas or impressions. I saw that it was notions and ideas that some think others must be brought to, that has destroyed spirituality and independent experience in New York. There is a depending upon one another for light and blessing. They have not learned to look to God for duty and counsel in this thing. Do you say in New York, man is made to lose his identity and is made a mere thing to be moved by another’s mind, another’s experience? God will surely judge for these things.”

1859

Letter 1, 1859, to Brother T.

Written January 1, from Battle Creek, Michigan. This letter has never been published.

Dear Brother T:

I was shown your case, that you lacked spirituality and humility. You love the truth; you love to see it triumph, and the cause of God advance. But you fail in your praying and talking. You do not come to God as He loves to have His people come. You should approach God with reverence, like a humble suppliant at His feet, feeling indeed poor, miserable, undeserving the least of His favors.

You use too many flowery words. You reach out beyond your measure. It is more like telling the Lord a story or giving an account of yourself to the Lord, as if He did not know you just as you are, than like humbly asking for His mercy and to pardon your sins. The earnest, simple, broken, penitent prayer is acceptable always to God, and the lofty, wordy prayer is not so much as noticed of Him, for it is disgusting to the ear of the Lord, disgusting to His people. You lack the sweet, meek, broken spirit in your prayers and exhortations.

There must be a thorough change with you or you can be of no help to the people of God. I am instructed that you must take time to pray, time for secret prayer. Your life must be more devoted to God. Examine your heart closely. Try your motives, lest the enemy get the advantage and lead you to think more highly of yourself than you ought to think. You will not have to answer for the sin of covetousness. You love to impart what you have to a suitable object. You love to do your part in aiding the cause of truth. This is regarded of heaven; but with it you must possess meekness, humility, and great carefulness before the Lord, saying, "We give to Thee, Lord, Thine own."

Fear continually to offend God. Then your influence will be saving. It will tell. It will have an effect upon all with whom you associate. When you pray, ask for the very things you need in a simple, humble, childlike manner. Don't be governed by a flight of feeling, for those who have been governed by this have always been led astray. Dwell upon the living principle; make that the greatest thing. Bear your testimony in the spirit of meekness and simplicity, and it is noticed in heaven. God will make it more effective than much speaking or all the lofty, flowery, unmeaning words that can be arrayed together. Carry out your holy profession in all the walks of life.

Have your prayers right to the point, asking just what you need. You want one object before you when you pray, and do not wander from that object, but don't ever be guilty of putting together an array of lofty words as you approach the Great Eternal. Said the angel, A broken heart and contrite spirit God will not despise, but will bend His ear low to the humble, penitent, self-abased child who hardly dares approach God. Such trembling faith will fasten upon the promises securely and will bring gracious returns.

Letter 1a, 1859, to Brother Hastings and his two daughters. Written January 4, from Battle Creek, Michigan.

This letter has never been published.

Dear Brother Hastings, Amelia and Emma:

I sit down to write a few lines and make a request of you to sit down together and talk over what you have witnessed of our experience. If there is anything of importance you can think of, write it all out, especially the events of our first visit to your place.

The Lord's healing Sister Hastings, and the work done for the little one, please write all the particulars. This will help us much for we are about to get out a book upon my experience. Brother Nichols has promised to write out the particular events that occurred under his observation. If this testimony comes from others, it will have effect, much more, than if we should write it ourselves. May the Lord help you in this matter.

In love,

Ellen G. White

Write it all out, and send on as soon as possible.

Letter 15, 1859, to Brother Woodruff.

Written sometime early January, from Battle Creek, Michigan. This letter has never been published.

Dear Brother M and Wife:

Duty compels me to write you a few lines this morn.

While in Rochester, N.Y., I was shown a number of individual cases. Among them your case was shown me. I feel sad as I write. Things were opened before me and I saw the course that you had taken.

Sister M, you are not right. God is displeased with you. You have a bad disposition and O, how weak are your efforts to overcome it! You have a fretful and stubborn spirit and I was pointed back and saw that you never yet have subdued this disposition. You never yet have obtained the victory over it.

I saw that you should be grateful that God has given you a good husband, but you have not realized this. You have given way to self, and it has not only injured you and strengthened you in this great evil, but you have fretted at and ruled your husband until his disposition has greatly changed. If you continue as you have, there will be danger of his affections being weaned entirely from you and he will wish he never saw you. His married life has not been happy. It was in your power to make him happy. You were the object of his choice, but he never looked deep enough into your disposition and inquired, Will she be a help to me in spiritual things? Will she help soothe my careworn spirits? Will she by patient perseverance, help me overcome my evil besetments, or by fretfulness and impatience cause these evils to grow upon me, make my home unhappy and discourage me in my Christian walk, and prove a stumbling block in my efforts to obtain the victory over self, and to my overcoming at last and having eternal life?

I saw, Brother M, that before your marriage you enjoyed religion. But you enjoy but little of it now. You fear your wife's tongue. It is an unruly member and it is often full of deadly evil, for it is set on fire of hell. She makes herself miserable, and you, too. Instead of possessing a cheerful, contented, and happy frame of mind that every Christian should possess, it is fretting, blaming, and groaning. Is God pleased with all this? No, no; His frown is upon it. Brother M, you have felt at times almost like giving up the battle, laying down the weapons of your warfare; but bear up with good courage. Impatience in your wife has begot impatience in you.

Your wife, I saw, did not honor you. She does not consider it a blessing to her and condescension in you to marry her and provide for her a home. This is the case. Thus God looks upon it. You have a better husband, Sister M, than you deserve. But often, before company and alone, you speak disrespectfully to your husband until he has begun to lose his own self respect and to place himself beneath the position that God has qualified him to fill.

Said the angel of God to Brother M, Assert your liberty. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matthew 4:10. Sister M, I saw that you have been impatient if your husband did not bow or submit to every wish of yours. You have been exacting and fault-finding. I saw, Brother M, that you should stand at the head of your family. God requires it of you. Keep your spirit free.

Sister M, you are too meddlesome, too free to talk. May the Lord show you yourself, your own heart, and may you with earnestness and zeal make strong efforts for eternal life. You have no time to lose. Your disposition has never been lovely, but now you can overcome if you will make strong efforts to do so and obtain strength from One that is mighty to save. "My grace is sufficient for you." 2 Corinthians 12:9. You must make thorough work or you will be weighed in the balance and found wanting. A thorough reformation must take place with you or you will find no shelter in the day when the fierceness of Jehovah's wrath is poured upon the heads of those who have slighted salvation, and made no effort to overcome their carnal hearts. Jesus is your Pattern. Imitate His lovely character, then you will be happy and all around you will feel happy.

Brother M, in the name of my Master, I would say, Go free. Shake off every shackle; break every cord. Possess patience and meekness under all circumstances, however trying it may be to human nature. Heaven, sweet heaven, is worth making any sacrifice or effort for. Elevate yourself; lay hold of God. He loves you yet. Press for the mark of the prize.

Letter 13, 1859, to Friends.

Written January 5, from Battle Creek, Michigan.

Portions of this letter appear in Manuscript Releases, Volume 5, pp. 291.

Dear Friends:

While in Rochester, N.Y., there were some things shown me concerning individuals at Battle Creek. I saw that all was not right with you. There is not that solemnity and watchfulness in your family which becomes those who are looking for their Lord.

I saw that the third angel is leading out a people and fitting them for translation. They are to be purified through obeying the truth. I saw that a work must be done in your family before God can be well pleased with you. You are not right. Your ways are not pleasing to God. God is leading out a people and all heaven is interested to unite this people together and draw them away from the world. I saw that you possess a dissatisfied feeling with the church and your sympathy runs out after those that it should not.

Instead of pressing with the church and having confidence in the church, you have too much confidence in your opinion and judgment. If there is a disaffected one who complains of the church, you too often sympathize with him, and instead of checking the complainer, receive what he says and get up a tried, dissatisfied feeling and speak of the wrongs (as you consider them) of the church. If any case of dissatisfaction arises you take the wrong side and unite with the complainer. Here you show your lack of confidence in the church, and this course causes the church to lose confidence in you. You feel like drawing off from the church, and the church feels it and they lose confidence in you.

You are not willing to confide in the judgment of the church, but prefer to rely upon your own judgment and opinion. This is wrong. If all in the church should take this course, the utmost confusion would reign in the church. When you take an humble position, and are willing to be counseled, advised, and corrected by those of sound judgment and experience in the church, then the church will feel it, will know it, and you will be united with them. Your hearts will be one, your experience one, and a healthy, wholesome influence will be felt in your family.

When you are baptized with the third angel's message, the soul-purifying truth for this time will make a separation between you and the world that you have never yet experienced. You will see then those who are wrong in their true

character, and your sympathy will be more fully with God's peculiar people whom He is purifying unto Himself.

Please excuse this hastily written line. Overlook the poor writing. Different ones have broken in upon me. Have written a few lines at a time.

In love.

Letter 31, 1859, to Brother and Sister Pierce. Written February 21, from Battle Creek, Michigan. This letter has never been published.

Dear Brother and Sister Pierce:

I can write but a few lines, and will come right to the point. I am getting out a book and relating a little of my experience. If you could give me a little the particulars of your wife's state when she was despairing, and when she attended the Wolcott meeting, please give fully the effect of the vision upon her—the influence of them.

We are all as well as usual now. The Lord has wrought for us. Father and Mother White are living with us. They have embraced the Sabbath and are coming right along into all the present truth. The Lord has truly wrought for us, and we will praise His dear name.

The church here seem to be rising. I feel more anxious desire for holiness and an entire conformity to the will of God than ever before. I want my ways right in the sight of God.

Dear Sister Pierce, you must not be discouraged, trust in God. His watchful eye is over you; His ear is ever open to your cry. If the clouds envelope you, don't be discouraged. Then call to mind the lovingkindness of God and then believe He will not leave you to sink. His own strong arm will be reached down and lift your head above the cloud and reveal to you His own lovely face and fill you with earnest desire for His image to be reflected in you.

Letter 18, 1859, to Doctor Naramore.

Written April 14, from Battle Creek, Michigan.

Portions of this letter appear in *Our High Calling*, pp. 9, 201, and *Manuscript Releases*, Volume 2, p. 248.

We often think those who serve God have many more trials than the unbeliever, and that the path marked out for them to travel in is rugged, and they must deny themselves of many pleasures in order to travel it.

Last Sabbath I was led to compare the life of the sinner with the life of the righteous. The sinner does not desire or care to please God, therefore can have no pleasing sense of His approbation. But does the sinner enjoy his worldly pleasure and enjoyment unalloyed? O no. There are times when the sinner is fearfully troubled. He fears God but does not love Him.

Are the wicked free from disappointment, perplexity, earthly losses, poverty, and distress? Many of them suffer a lingering sickness, yet have no strong and mighty One to lean upon, no strengthening grace from a higher power to support them in their weakness. They lean upon their own strength. They obtain no consolation by looking forward to the future, but a fearful uncertainty torments them; and thus they close their eyes in death, not finding any pleasure in looking forward to the resurrection morn, for they have no cheering hope that they shall have part in the first resurrection. **This is the end of the life of pleasure of the sinner.**

The Christian is subject to sickness, disappointment, poverty, reproach and distress. Yet amid all this he loves God, he chooses to do His will, and prizes nothing so highly as His approbation. In the conflicting trials and changing scenes of this life, he knows that there is One who knows it all, One who will bend His ear low to the cry of the sorrowful and distressed, One who can sympathize with every sorrow and soothe the keen anguish of every heart. **He has invited the sorrowing one to come to Him for consolation.** "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28.

Amid all his affliction, the Christian has strong consolation. And if God permits him to suffer a lingering, distressing sickness before he closes his eyes in death, he can with cheerfulness bear it all. **While he communes with his Redeemer you often see his countenance radiant with joy, while he contemplates the future with heavenly satisfaction.** A short rest in the grave, and then the Lifegiver will

break the fetters of the tomb, release the captive, and bring him from his dusty bed immortal, never more to know pain, sorrow, or death. O what a hope is the Christian's! Let this hope of the Christian be mine. Let it be yours. **Hope, and we will ask no more.**

Many speak of the life of the Christian taking away from us pleasures and worldly enjoyments. I say it takes away nothing worth saving. Is there perplexity, poverty, and distress endured by the Christian? O yes, this is expected in this life. But is the sinner, of whom we speak as enjoying the pleasures of this world, free from these ills of life? Do we not often see them in deep perplexity and trouble? **Do we not often notice the pale cheek, the racking cough, indicating consumption? Are they not subject to burning fevers and contagious disease? How often do we hear their complaints of meeting with heavy losses of worldly goods! But these troubles are overlooked.**

Christians sometimes think they have a hard time and that it is a condescension in them to lay hold of unpopular truth and profess to be Christ's followers, that the road seems hard and that they have many sacrifices to make, when in reality they make no sacrifice at all. If in reality they are adopted into the family of God, what sacrifice have they made? Their following Christ may have broken some friendship with their world-loving relatives, but look at the exchange—their names written in the Lamb's book of life, elevated, yes greatly exalted, to be partakers of salvation, heirs of God and joint heirs with Jesus Christ to an imperishable inheritance. Shall we call it a sacrifice on our part to yield error for truth, darkness for light, sin for righteousness, a perishable name and inheritance upon earth for honors that are lasting, and a treasure undefiled that fadeth not away?

Even in this life, the Christian has One upon whom to lean for support, who will help him bear all his trials. Yet the sinner has to bear his trials alone. He goes down into the grave suffering remorse under darkness, bound by Satan, for he is his lawful prey.

It does seem to me that if there is any one who should be continually grateful, it is the follower of Christ. If there is any one who enjoys real happiness, even in this life, it is the faithful Christian. We will rejoice in Jesus Christ. We will live in the light of His countenance.

May the Lord ever give us a lively sense of the great sacrifice that has been made for us, and then present before us the inheritance purchased for us by that dear sacrifice; and may our vision be clear to dwell upon and appreciate the reward and excellent glory prepared for the faithful.

If we appreciate or have any sense of how dearly our salvation was purchased, anything which we may call sacrifice will sink away into insignificance.

Letter 2, 1859, to Brother Byington.
Written June 21, from Battle Creek, Michigan.
Portions of this letter appear in Manuscript Releases, Volume 5, p. 290.

Dear Brother Byington:

The matter for my book is now off my mind. It is in type.

There were some things shown me in regard to you. I saw that the candle of the Lord does not shine about you. He is displeased with you. I was shown that your object in coming to Michigan was good. It was well for you to come. But you have failed in your purposes, and that which should be to you of the greatest importance has come in secondary. Your interest has come first, and the work of God, or things of eternal interest, secondary. I saw that in your vicinity there was an interest awakened; hearts could have been reached. But your energies were exhausted in your own interest, for your own advantage, and your labor spent in God's work was a lame sacrifice and unacceptable to Him. There was an opportunity for you to have made a sacrifice, to put into the hands of others to do what you have done, even if things had not exactly suited you, and been at considerable more cost.

Your commission has not run out. Your time is not yours. God does not wait in His work for you to study your convenience or wait your time. Angels of God were prepared to trouble hearts, and through the instruments of God's choosing lay the truth before unbelievers. But the instrument was not ready to do his part, to throw his whole energies into the work, and be a mouthpiece for God. The angels in their work wait not for anyone's convenience, but pass on to do their work, fulfil their mission, and move on other hearts.

Responsibilities are on you that you little realize, and your love of this world leads you astray from your duty. You study your interest, and how you can save a little means, when you should be studying what is your best course to save your fellow man. Satan takes advantage of your carefulness and caution and leads it to be exercised in the wrong way. Nothing exists, in reality, to cast gloom upon your soul; but you dwell upon the dark side, talk doubts and unbelief, which is death to your own soul and has a deadly influence upon others. You dishonor God. You grieve His angels by your unbelief. Your influence is not saving.

There must be an entire change in you in these things. You love this world, and your heart is altogether too much wrapped up in the things you possess. Your

commission is not a matter to be laid aside at your will. Your heavenly Father claims your time and obedience, without any murmuring or complaining or unwillingness on your part.

I was pointed back to about one year ago. Your feelings then concerning the purchase of a house for Brother Bates were prompted by the enemy. Selfishness lay at the bottom of it. And since then you have not been closely united to James. There has been a pulling off. You have felt wrong. I was shown that when you gave yourself up wholly to the work of God, then your love for this world was much weakened.

I saw that God had been very merciful to you. God has heard the earnest prayers put up in Martha's behalf, and spared her life when she was marked for the grave. And when your own life was in danger, God was merciful to you. Disease was upon you, but as you ventured out in the name of the Lord, angels were hovering around you and Satan was disappointed of his prey. God is angry with you. After He has given you such merciful tokens for good, you have murmured against God. You have not realized this, but it is so.

If you had but a very little of this world's possessions it would be better for your eternal interest. That which you have is a great trouble to you.

I saw that you are standing in your own light and in the way of the salvation of your children. God has given them a heart to love the people of God. They see the consistency that there is in the truth, and the work for them now is to identify themselves with God's people. Here is the cross. God cannot come into your dwelling and set things in order there. You stand right in the way of the work of God.

Letter 28, 1859, to Brother Byington.

Written sometime between June and August, from Battle Creek, Michigan. Previously designated as Letter 14, 1864. Portions of this letter appear in *Messenger to the Remnant*, p. 110, and *Ellen G. White Biography, Volume 2: The Progressive Years*, p. 98.

Dear Brother Byington:

James did not let me see the letter you wrote. He meant to conceal it from me, but by accident he let drop a word which caused me to closely inquire into its meaning. To satisfy me he told me as well as he could remember what was in the letter. Brother Byington, I felt grieved.

In my letter to you I felt deeply. I was very cautious that not a word I should say should wound, but that the facts should be related as simply as possible, and they cut. I knew if you realized the matter as it was shown me, you would nearly despair, and with strong cries and humble repentance you would seek the forgiveness and favor of God.

You speak of my publishing you. The only answer I can make is, If God should say, Hold up Brother Byington's case and warn others lest they fall into a like snare, and through love of this world yield their sacred obligations to God and the truth, you might see your case then published; and I would lift up my voice as a trumpet and cry, "Beware, beware. Love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him."

God is no respecter of persons. He does not bow to man's pride or shape His course to fit man's convenience. He is high and lifted up, and man must bow and yield continually to His will, and shape his course in accordance with the will and mind of God. If any one stands in the way of the work of God, He will lift him out of the way in His own good time, and as He does this it will not be done to suit the pride of the individual, but to speak a loud and effectual warning to others.

This world is in your heart, and to it you have sacrificed your noble calling, which, if followed out, would elevate you above the world and fix your grasp upon immortal treasures.

God forbid that I should dishonor Him by crying, Peace, peace, when there is no peace. We have not a temporal millennium in which to do this last closing

work. May the Lord arouse me and breathe upon me His Spirit, and give me energy and zeal to do all in my power to save souls.

I saw, Brother Byington, that the greatest cause or reason that has led you to doubt its being duty for you to leave New York was temporal things. You had an income there that you do not have where you are, and if you do for the cause, you have to sacrifice. As yet you have not known what it is to sacrifice. I was shown this:

Who gave you what you have? Who gave you strength and judgment to acquire it, that with it you might do good, aid in His work, and advance His glory? I saw that the finger of God could quickly touch you, and like Job you [could] be stripped of everything.

I saw that Satan was leading your mind to look upon the dark side, to encourage doubts and unbelief and to live under a cloud. In reality you have nothing existing around you to be the least excuse for your keeping your mind in gloom and unbelief. You have not a family of little children dependent upon you, and you are free from cares that many are perplexed with. God is displeased with you. If you were even brought down to be a common day laborer, having nothing upon which to depend, there would be no excuse for such sadness, such murmuring and gloom. You would not in that case have half the anxiety and trouble you do now, and you would be in no worse position than many of God's servants.

God is not partial. His ways are equal. I wish the curtain could be lifted and you could see your condition as it is. I was shown that your feelings have been wrong towards James. Since that house was purchased for Brother Bates to live in, you have been sinking. You have given way to the enemy and looked with suspicion upon James' motives concerning that matter. You ought to have been foremost in the matter, and cheerfully, gladly helped in getting a home for him, instead of having the least trial in the matter. God's ways are equal. He does not require one to sacrifice everything and another to make no sacrifice at all.

God's eye is upon all these things. He reads the motives of all, and it is written in the book. God suffered you to be tested to discover to you that selfishness existed in your heart. You have let this matter pass along with a bitter root springing up in your heart to trouble you. The enemy has managed to keep

you in a constant hurry that you may have no time to devote to God. All the best of your energy and strength has been spent in your own service.

I was then shown that God will reward those who will bear responsibility, and with energy push His work forward and stand in the forefront of the battle. God will have those who will venture something in His work. But there are those who will not fill the place that God would be pleased to have them fill.

I saw that God had chosen James to fill an important place, and has made him His agent to forward His work. I was pointed back to the commencement of the work and was shown that God thrust him out that he might obtain an experience to fill the place He designed for him to occupy as one to manage in His cause, to forward the work, to take responsibilities, and to risk something on the success of this message. God would be pleased if others would also feel the same interest and move with the same energy. But they will not venture.

There are those who have excellent ability and judgment, and exercise it in the things of this world. The children of this world are wiser in their generation than the children of light. I saw that when the children of this world are adopted into the family and service of God, they do not generally turn their judgment and wisdom to a good account in spiritual matters. They exercise good judgment in temporal things but get the impression that God's cause will take care of itself. That judgment and wisdom lent them of God for a high and noble purpose is perverted, put to a wrong use. God is displeased that those who have so much energy and zeal in worldly matters have but little weight or responsibility of His work and manifest but little energy in His cause. They will not venture or risk much, for they lack strong and active faith in the success of this message.

I was shown that Brother Byington, Brother Fletcher, and Brother Smith have looked with suspicion and distrust upon James because he ventured out to do so much. They shook their heads doubtfully, thought he was going too far, moving too fast. I saw that if these should have their will and their way how the work should move, how it should progress, it would not move at all. Their fears and doubts and lack of energy would cause the work to stand still. The spirit with which they move in the work would be scattered through the body, and feeling would have much to do in governing the work. At times the pulse would beat quick and strong, and then again the feelings would change and the pulse beat slowly and feebly, so it could scarcely be perceived that they moved at all. I saw that those

who are not willing to help bear the heavy burdens should not hinder and cast on their own weight to add additional burdens and to clog the work.

I saw that it was a sacrifice for Fletcher and Martha [Byington] to care kindly for Thomas as they did. They will not lose their reward, for he is precious in the sight of God, and every kind and generous act to that suffering disciple is remembered in heaven. It is written in the book, and the different ones whose interest, sympathy, and faith was aroused for him have not labored in vain. Every such golden privilege improved will prove for their own advantage in the end.

I saw that there has been a watching to see if there was not a failure in the management of the work, and if it does not come out as expected, some take advantage of it and make as much of it as possible. God has been displeased with these things.

I was pointed back to Moses and saw where God placed him. He occupied a prominent position. Aaron and Miriam murmured against Moses and talked with each other upon the matter. They were jealous of Moses, thought he took too much upon himself. God's anger was kindled against them. I saw that God was displeased with those who do not take the burden themselves and then stand ready to murmur at the one upon whom He lays the heavy burden. I saw that if others would come up and bear the burden he [James] has borne for years, and venture all—life, health, strength, time, everything—to push this work ahead, trusting alone to the success of this message, then God would release him from heavy responsibilities and burdens. But as yet God has made him His agent to stir up to zealous action, and I saw that His blessing has rested upon every essential move that has been made to advance His work, and steadily has the work progressed and one difficulty after another has been surmounted. It is because God's hand was in the work.

I saw that some do not realize that selfishness is at the bottom of their murmuring. God's humble instrument moves too fast for their faith and his venturing out as he has done has reproved their slow, unbelieving pace. And there has been satisfaction taken in watching and finding fault. Hints have been thrown out, doubts expressed, which have had their influence. They were at fault in this. Their faith was not strong enough to keep pace with him. Had they the strong faith and self denial that they should have, those who have the ability and means might do a great deal in stirring up the people of God, and if they would venture out and risk something it would inspire faith in the hearts of the remnant, and there would

be activity and zeal in pushing forward this great work. I was shown that the work was not left in the hands of James or any other one upon earth. Angels of God have charge of the work; they counsel and direct the people through chosen agents, and thus the work moves forward.

I was shown that God in His own wise providence raised James above dependence and want, that his testimony and influence might not be crippled by the galling sense of dependence. God wants to use him as His instrument to speak with freedom, independent of man, and in His Spirit raise his voice and with his example call upon the people of God to arouse and with energy to assist with their influence, ability, and judgment and substance in moving forward this great work. And any that wish to be convinced can be, that it is not selfishness or that he may be advantaged himself that he pursues the course he has, but that his object and aim is to advance the work of God which is dearer to him than life. I saw that God will have a voice to tell in the Office and in His cause.

I saw that it is easier for those who look on to complain and find fault than to suggest and lead in a better course. It is very easy and cheap to suggest doubts and fears, but it is not so readily undertaken to tell what shall be done. I was pointed back and saw that amid all the hatred and devices of Satan God had spared the life of James, although Satan has pressed him sore to take away his life. God has wrenched him from the enemy's power and raised him up to still act for Him, to walk out on his faith, to be a succorer to the needy and to strengthen and uphold His servants that He has called into the field. I saw that God had stayed him on the right hand and on the left, that he should not go to extremes, and He has inspired confidence in the hearts of the remnant generally to confide in his integrity and judgment. This has not been the work of man, but the marks of God's hand are seen in it all. His work will go forward. God will choose simple instruments to carry forward this great work, but they only carry out the mind and will of the great Master at the head of the work.

Letter 3, 1859, to Parents (John and Eunice Harmon). Written September 1, from Berlin, Connecticut.

This letter has never been published.

Dear Parents:

Here we are journeying again. We have attended two conferences and are about to engage in the third. In less than two weeks my husband has preached ten times. He is somewhat weary; but today is Thursday and he will rest today and tomorrow, and then engage in labor again.

Our first conference was at Carlton, N.Y. We had never been in that part of the country before. The friends there received us heartily, and every arrangement was made for our convenience and comfort. The cars stopped at Albion, five miles from Brother Buckland's in Carlton. He was at the depot waiting for us with a fine span of horses and easy carryall. We had been riding all day—took breakfast at half-past three a.m. at Jackson—and we were very weary. But we enjoyed a bath of cold water which refreshed us much before retiring. We slept well and had Friday to rest.

Meeting commenced Friday evening. Brother Lampson's family were present, also Brother Orton, his wife, Drusilla, Alva and Bradley Lampson, Brother Lindsay, wife and children, and a large company from Mill Grove, Brother and Sister Crage, and Brother and Sister Smith, the last two living in Parma. Many from different places were present. I mention those whom I think you are acquainted with.

Sabbath forenoon there were about one hundred present, and in the afternoon also. Sunday the tent was crowded full and quite a number of females dressed in their rich silks and satins sat upon the grass at the edge of the tent. Many came out from curiosity to hear the woman talk. Husband had perfect freedom in talking to the people. The Lord strengthened me to talk five times.

The people would not be satisfied until I had spoken. We expect that meeting will result in much good. Many were convinced of the truth of our position. We never saw a more attentive, interested congregation. They numbered above seven hundred on first day. Many who came in the morning would not leave until the third (five o'clock) meeting closed. Food was taken from the houses and distributed among the eager listeners to truth. While eating our dinner at the

house, we concluded that if Jesus had been present, He would have had compassion upon the multitude and provided bread for them by His divine power.

After the close of the afternoon meeting we called the young together and just as they were about to leave for their homes we faithfully exhorted them to make sure work for eternity. We told them that they must each have an individual experience and feel an individual responsibility, that unless they should cease to worship at the shrine of fashion they could not be disciples of the meek and lowly Jesus. It was an affecting time. Parents and children wept aloud, and thus we parted. I felt that my garments were clean from their blood. I had prayed for them and warned them faithfully with many tears. I was free. I felt that I had done my whole duty. They must now form a character for heaven or choose the broad road that leads to death. I want to feel a deep interest for souls and labor to do all I can for their salvation. I know that time is short, and I want to do all I can in the cause of my Master.

We left Carlton Monday morn and went to Rochester. Visited Brother Orton's family. They waited upon us with their horses and hack around the city where we wished to go. Wednesday we left Rochester for Syracuse.

Letter 4, 1859, to William Peabody.

Written September 2, 1859, while travelling in Connecticut.

Previously designated as Letter 14, 1864. Portions of this letter appear in *Messenger to the Remnant*, p. 110, and *Ellen G. White Biography, Volume 2: The Progressive Years*, p. 98.

Dear Brother [William] Peabody:

I will try to write you what was shown me in vision nearly one year ago. I saw that the truth of God would progress. That there was a great work to do, and that the stewards of God have not moved fast enough. They moved too slow.

Dear Brother, I saw that the Lord wanted your means which He has lent you. He calls for you to use it to advance His cause. I saw that there was but a little time for you to use the means which He has lent you in advancing His work. You must work fast to get your treasure before you into heaven and safely secured there, where thieves cannot steal it or moth corrupt it.

I saw that your business was in an unsettled, perplexing state, and you must begin to square up your business. Get it into a snug compass. Be getting ready to move to the better country, even the heavenly. I saw that you should work as fast as possible to remove the means which God has lent you from the hands of unbelievers and transfer it to the believers, and aid in advancing the last message of mercy ever to be given to the world. I saw that you should be getting things in a close compass, and be preparing for the last great work of the third angel.

I saw that had you been using your means more freely for the cause of God you would have been better off today. I saw that He required much of His servants that they have not performed. And when they become close, selfish, worldly, and covetous, and keep the means which God has lent them, He who has entrusted them this means will reach down His hand to show them how quickly He can scatter and take away what they have. When God's stewards claim the means He has lent them as their own, God often touches what they have and will scatter it. I saw that there was a withholding which tendeth to poverty, and a scattering which increaseth.

In the last vision given me in Michigan, June, 1859, I saw that you must have your eyes open to see the wants of the cause and then to freely bestow; that you had but a short time to work and lay up your treasure in heaven. I saw that

you would have no reward for assisting or placing your means in the hands of wicked men who despise the truth. Many profess to be your friends because they want a favor of you. Satan and his evil angels work through them to retain your means in his ranks, and exult over their success. Satan works through evil angels— and they work through agents in the form of men—to wrench all the means he can from God’s children and place all he can in his own ranks. God’s stewards are not always wise. They are more fearful to trust their means to God’s keeping than to the keeping of sinful men who are under the control of their master, Satan. I saw that the scenes of this earth’s history are fast closing. It will soon all be finished, and what is to be done must be done quickly.

Dear Brother, I have seen that there was a lack among those who have means. They lack faith in the result and success of this message. If they would venture something on the success of this message it would be more pleasing to God. Their faith would work and their works would preach loudly to unbelievers.

I will now write you what I saw concerning God’s stewards, those who have considerable means. You were shown me among those whose faith must work, and your means be more freely imparted to advance the cause of present truth. I feel called out to say a few words to you. You are in a responsible place. You have a work to do to impart of your substance to the cause of God.

Dear Brother, inquire carefully, What is my duty? I believe you are willing to do your duty if you know what it is. Many think they are sacrificing but they do not know what it is to sacrifice. A sacrifice decreases, it never increases, but decreases and consumes. I do not know how you can be clear and do your duty without rendering to God the increase of all your substance, and even more than the interest of your means. When you think of touching the principle do you not start back? Do you not shrink? I must speak plainly. I believe that God requires even more of you than the interest. From what God has shown me, you will have to touch the substance, the principal; then you will sacrifice.

If you do not work fast, “The day of the Lord cometh, and thy spoil shall be divided in the midst of thee.” Zechariah 14:1. “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.” Luke 12:33, 34. It will be much better for you to send your treasure before you into heaven. You should be now using it when the cause can be benefitted by it, when the cause of God actually needs it,

rather than to wait until a time when the cause is better able to take care of itself. God is constantly raising up men to aid with their substance to advance the truth. This work will go forward. It will be extensive. It is now it needs help.

Your life is not secure. Apply your means as you want it while you can. You may live to go through the time of trouble with the remnant, and you may be one of that number who are called blessed. "Blessed are the dead which die in the Lord," etc. Your head is already white. You are ripening up for the great harvest. Act the part faithfully which God assigns you, that at His coming it may be said of you, "Well done, good and faithful servant," etc.

From what I have seen, you should allow yourself in your old age all the necessities of life's comforts. Nourish your strength. For the sake of saving means, do not in any way expose your health. Take good and faithful care of God's temple. Your health is more to be prized than money. And you should never let means stand in the way of your spiritual interest or hinder your being benefitted by assembling with the saints as often as you can, especially in their great gatherings. Your faith will receive strength. Your strength will increase, and the attraction to heaven grow stronger. Your last days should be your happiest and best.

Letter 27, 1859, to William Peabody.

Written sometime mid-year, 1859, probably from Battle Creek, Michigan. This is an extract of a letter. Due to similarities with Letter 28, 1859 to John Byington, this may have been adapted from that. This letter appears in full in Pamphlet 16, pp. 35-38.

Regarding James White as a Leader

I was shown that God would reward those who will bear responsibilities and with energy push His work forward and stand in the forefront of the battle. God will choose those who will venture something in His work, but there are those who will not fill the place that God would be pleased to have them fill.

I saw that God had chosen James to fill an important place, and has made him His agent to forward His work. I saw that God had made him a burden-bearer from the commencement of his work since 1844. God thrust him out that he should obtain an experience to fill the place He designed for him to occupy, as one to manage in His cause to forward the work. In order to do this he has had to take responsibilities and to risk something on the success of this message.

God would be pleased if others would feel the same interest and move with the same energy, but they will not venture. I saw that God was displeased with those who do not take the burden themselves, and then stand ready to murmur at the one upon whom He lays the heavy burden. I saw that if others would come up and bear the burden he has borne for years, and venture all—life, health, strength, time, everything—to push this work ahead, trusting alone to the success of this message, then God would relieve him from such heavy responsibilities. God has made him His agent to stir up to zealous action.

I saw that the blessing of the Lord has rested upon every essential move that has been made to advance His cause and steadily has the work progressed, and one difficulty after another been surmounted. It is because God's hand was in the work.

I saw that some do not realize that selfishness is at the bottom of their murmuring. God's humble instrument moves too fast for their faith, and his venturing out as he has done has reprov'd their slow, unbelieving pace. And there has been satisfaction taken in watching and finding fault. Hints have been thrown out, doubts expressed, which have had their influence. Those responsible were at fault in this. Their faith was not strong enough to keep pace with him. Had they the

strong faith and self-denial that they should have, those who have the ability and means might do a great deal in stirring up the people of God, and if they would venture out and risk something in the result and success of this message, it would inspire faith in the hearts of the remnant and there would be activity and zeal in pushing forward this great work.

I was shown that the work was not left in the hands of James or any other one upon earth. Angels of God have charge of the work, and they counsel and direct the people through chosen agents and thus the work moves forward. I was shown that God in His own wise providence raised James above dependence and want that his testimony and influence might not be crippled by the galling sense of dependence. God will use him as His instrument to speak with freedom, independent of man, and in His strength and Spirit raise his voice, and with his example call upon the people to arouse and with energy to assist with their substance, their influence, ability, and judgment in moving forward this great work. And any that wish to be convinced can be, that it is not from selfishness or to obtain any advantage for himself that he pursues this course. His object is to advance the work of God, which is dearer to him than life.

I saw that God will have a voice to speak in the Office and in His cause. I saw that it was easier for those who look on to complain and find fault than to suggest and lead in a better course. It is very easy and cheap to suggest doubts and fears, but it is not so readily undertaken to tell what shall be done. I was pointed back and saw that amid all the hatred and devices of Satan, God had spared the life of James, although Satan has pressed him sore to take it away. A few years since the Lord wrenched him from the enemy's grasp and from his power, and raised him up still to act for Him, to walk out on his faith, to be a succorer to the needy, and to strengthen and uphold His servants whom He has called into the field. I saw that God had stayed him on the right hand and on the left, that he should not go to extremes, and He has inspired confidence in the hearts of the remnant generally to confide in his integrity and judgment.

This has not been the work of man, but the marks of God's hand are seen in it all. His work will go forward. God will choose simple instruments to carry forward this great work, but they only carry out the mind and will of the great Master at the head of the work.

Letter 5, 1859, to Henry White.

Written September 6, from Somerville, Massachusetts.

Most of this letter appears in full in *An Appeal to Youth*, pp. 44-47,

My dear Son Henry:

We received your letter, and were very glad to hear from you. You must write oftener. Send us a letter at Topsham. Think of everything you have left there and wish us to bring, and we will try to do so.

We hope you are well and happy. Be a good steady boy. If you only fear God and love Him, our happiness will be complete. You can be a noble boy. Love, truthfulness and honesty,—these are sacred treasures. Do not lay them aside for a moment. You may be tempted and often tried, but my dear boy, it is at such a time these lovely treasures shine, and are highly prized. Cling closely to these precious traits, whatever you may be called to suffer. Let truthfulness and honesty ever live in your heart. Never through fear of punishment, sacrifice these noble traits. The Lord will help you, Henry, to do right. I believe it is your purpose to do right and to please your parents.

You may see little dishonest acts in other boys, but do not think for a moment of imitating them. Learn to despise such things. Do not condescend to mean talk or to mean acts. Shun the company of those who do evil, as you would a deadly poison; for they will corrupt every one who associates with them. Ever have your young mind lifting up, elevated above the low, evil habits of those who have no fear of God before them. You can have correct thoughts, correct ways, and can form a good pure character.

Our dear children are our treasures, and O, how anxious we are that they should meet the approbation of God. In His strength, you can reform, but never in your own strength. You can give the Lord your heart, and ask Him to forgive your sins, and if you move with sincerity, He will accept you and make you white and clean in His own precious blood.

We, your parents, pray much for you, that you may be a consistent, true Christian. We know that our Saviour is coming, and will take the good and holy, the honest and pure to dwell with Him forever in a holy heaven, where all is beauty, harmony, joy and glory. I want you to remember that Jesus suffered, groaned and died for you that His blood might cleanse you from sin. But there is a work for you to do to feel that you are a sinner, lost without the cleansing blood of your

Redeemer. You must feel your undone condition without a Saviour. May the Lord clearly open to your young mind the plan of salvation, and lead you to give yourself unreservedly to Jesus as His, to serve Him continually. Come to Him, dear boy, love Him because He first loved you. Love Him for His lovely character, because He loved you well enough to die for you.

Henry, as soon as you were born, we prayed that you might be a Christian boy. We believe that you have felt some of the influence of the Spirit of God upon your heart; but we want its sweet influence to abide upon you, and the impressions lasting, your course steady, and you to daily receive grace to resist temptation.

I must close. Do right because you love to. Preserve these letters I write to you, and read them often and if you should be left without a mother's care, they will be a help to you.

Much love to Father and Mother White. Here is a peppermint for Willie.

From your affectionate Mother.

Letter 9, 1859, to William White.

Written September 6, from Somerville, Massachusetts.

Portions of this letter appear in Manuscript Releases, Volume 3, p. 121.

Dear little Willie:

We are at Brother Folsom's. You remember, Willie, it is where they make candy. We are trying to get rested up for the meeting next Sabbath.

As we were riding from Springfield to Berlin, there were three children in the cars. One was a little boy about your age. He was dressed very prettily. I think his hair curled, but although he looked handsome, he was not so for he did not behave well. He disturbed those who sat near him by his loud, sharp voice, contending and plaguing his sisters until they had no peace. They told him they should tell his mother but he did not seem to care, and he behaved so rudely that we were all glad when he got off the cars. I thought then how badly I should feel if my little Willie was so disagreeable.

Now, Willie, that badly-behaved boy with pretty clothes did not make people love him. His pretty face did not make them love him. His behaviour made those who had the care of him ashamed of him, and all seemed pleased to get rid of the troublesome boy. If Willie acts well, if he is gentle, kind, and obedient, father and mother will love him and all good people will love him.

Willie, I must tell you about Margaret's cats. She has two cats just alike, just of a bigness. They are just the color of a rat, Maltese color. Sister Folsom takes a piece of meat and holds it up to her shoulder and the kitties will give a spring and climb to the top of her shoulder for the meat and then get down and eat it. These kitties are good, faithful kitties. They catch great big rats. They don't eat them, but bite off their heads and leave them.

Willie, we had a ride in the horse car again. You remember them!

Tell Grandpa and Grandmother that we have not forgotten them. We hope they are well. You must try to make them happy. They love you very much. Do just as Jenny [Fraser] would have you, my own dear boy.

From your affectionate mother.

Here is a peppermint, Willie.

Letter 29, 1859, to Children.

Written September 15, from Dartmouth, Massachusetts. This letter appears in full in *An Appeal to Youth*, pp. 65-66,

My Dear Children:

You should feel grateful to God for his care over you. Morning and evening you should have an interest in, and respect for, the hour of prayer, and from your hearts offer to God true gratitude. Shut out from your thoughts everything which would divert the mind from God, and while others are praying, fix your thoughts upward. When you pray, tell the dear Saviour just what you want in order to be kept from sin, and that you may have a heart to glorify him. Jesus deserves your gratitude and love. If you lack these things you cannot be children of God. Jesus can give you strength to overcome every fault. He can strengthen you in your purposes to do right. Keep from bad company. If you are annoyed or threatened in the streets by quarrelsome boys, do not retaliate. It is truly noble to forgive and pass over a wrong; but it is mean and cowardly to revenge an injury. Let me entreat you to be above everything like engaging in a dispute, or speaking disrespectfully or sneeringly of those who annoy you, and do not respect themselves enough to behave properly. Such boys are to be pitied. They have but little happiness.

Seek to set a noble example to others, and make them happy. Do not repeat things which you have heard to the injury of another. Ever seek to make peace. Jesus says, "Blessed are the peacemakers; for they shall be called the children of God." If you, my dear children, strive to make peace with one another, and ever love as brothers should, you will be blessed. Reflect, dear boys, if one of you should die and be laid in the silent grave, how bitterly would the living feel over every unkind word that had been spoken, every act which had grieved—all would be revived. Every little unkindness would prove a thorn to wound your heart.

Your affectionate Mother.

Letter 8, 1859, to Jenny Fraser.

Written September 15, from Dartmouth, Massachusetts. This letter has never been published.

Dear Jenny [Fraser]:

Here we are at Dartmouth in the house of Brother Ashley. We are quite well. My health is good, for me.

I wrote my last letter from Charlestown, Mass. Thursday we rode on the cars to Salem, the place of our next meeting. Made our home at Brother Saxby's. They were attentive to our wants. Brother and Sister Hutchins came Thursday. Brother Hutchins is quite well. Sister Hutchins is about as usual, but both have good appetites. This is favorable for them. They are in good spirits, enjoying the blessing of God. Brother Nichols seems as good as ever. He attended our meeting at Salem. The meeting was much better than we had expected.

A large hall—Lyceum Hall—was hired for the meeting. It was rather an odd place for a meeting. It was a very large room. We went up a flight of stairs. The hall was entered by three doors, and from the entrance commenced to descend and continued to descend. Every row of seats was a step lower. We went down into the hall as you go down a pair of stairs. Then there was a platform and upon the platform a stand. This platform was broad.

James and Brother Hutchins took their places in the center of the platform behind the stand, and moved the sofa to one end of the platform. From this platform the seats were ascending unto the entrance of the Hall.

Sabbath our meetings were interesting and profitable. James preached twice. Brother Hutchins talked quite freely. I bore my testimony with some freedom. Sunday, meetings commenced with a conference and prayer meeting. It was a good season. I talked—gave some little description of the sufferings of Christ. There were one hundred twenty-five present. James preached from this text: "Preach the Word." 2 Timothy 4:2. He was very clear and free. Those who heard him said they never heard the subject made so plain before. James divided his subject and finished in the afternoon. There were one hundred-fifty present. James was blessed of the Lord with liberty again. I had some freedom in exhorting at the close of the discourse.

James preached again in the eve. I had freedom, and was strengthened to follow with exhortation. Meetings closed up well. Monday morning we were about to separate, and James spent some little time before morning prayer talking to those present upon having a kind, courteous spirit, being pitiful, etc. We then had a free season of prayer.

And thus we parted. Brother Saxby took us in his easy carriage to Charlestown. His wife accompanied us. The next day we went into Boston and traded some. Bought some remnants—drilling, bed ticking, twenty-seven yards factory cloth, two pieces, fine and course, woolen cloth for pants, cloth for my boys, remnants of merino shawls, etc. I have ticking enough for three feather ticks. I have done well by you this time in getting you the things you wanted.

Jenny, please get two crocks at Brother Kellogg's and send one to Sister Godsmark's, the other to Sister Byington's, to pack down with good butter.

Today we are at Sister Collins,' a good home for weary pilgrims. Last night it was very cold. A heavy frost cut off corn and tomatoes. James saw ice one-eighth of an inch thick.

We are expecting to hear from you all at Topsham. Hope to hear you are all well, prospering in the Lord. We have not time to write Henry from this place but will write him when we get to Topsham. Hope, dear Henry, you are a good boy and happy in doing right. Jenny, be careful of your strength. Trust in the Lord, forever trust.

We went last evening to visit Sister Russell, who is in despair. She will not try to think there is hope for her. She is wasted to a skeleton. We had a very free time praying for her. She rested well that night, which is unusual for her.

I pitied the poor soul for she has ever tried to be a consistent Christian. In love.

Letter 6, 1859, to William White.

Written September 15, from Dartmouth, Massachusetts.

Portions of this letter appear in Manuscript Releases, Volume 3, p. 120.

Dear little Willie:

Have you received the letters I have written to you?

I will tell you what I saw last Wednesday. The fire companies were out with red caps and red uniforms; the officers had plumes in their caps. Then I saw in an alley, looking out at the firemen, a poor deformed lame man. He was sitting in a little carriage and what do you think was drawing him! It was not a dog or horse, but a goat, harnessed up just like a little horse. I thought if Willie had seen this, it would have pleased him, so much. Only think, a goat drawing a wagon with a man in it.

Willie, I am now visiting where there are two little boys, not as large as you are, and two little girl babies. The little boys and girls are cousins. They are very pretty little children. You would love to play with them if you were here.

We hope little Willie is well and happy. We believe you are trying to be a good sweet little boy. You must try hard to be good. Don't please Satan by giving way to wrong temper, but remember he that ruleth his spirit is greater than he that taketh a city.

How glad we should be to see our dear little Willie again and hear his [sweet] voice. We love you very much Willie, and want you to be good and pleasant and lovely. Then every one will love you.

You must tell Grandpa and Grandma that we do not forget them, but often think of them and speak of them to our friends. You must try, Willie, to make Grandpa and Grandma happy. Don't grieve them by being noisy and rude, but be quiet and mild, gentle, then they will love you. Mind Jenny and try to please her. Be a sweet little boy.

From your mother.

Letter 23, 1859, to Children.

Written September 20, from Topsham, Maine.

This letter appears in full in *An Appeal to Youth*, pp. 47-48.

My Dear Children:

We received your letters today. We are now in our old home, at brother Howland's. I am writing in the room where we first commenced house-keeping. In this room we prayed for you, Henry, and when the hand of death seemed to be upon you, the Lord in mercy raised you up in answer to fervent prayer. In this room we have suffered poverty and trial, yet brother Howland's family were ever true friends to us in time of need. In this room we have realized the signal power of God, and enjoyed the rich blessing of his salvation. This room is endeared to me by past recollections. It is called my room.

I feel very anxious for the salvation of my children. Especially, you, Henry, my eldest son, whose life God has so graciously spared. Dedicate yourself to God in your youth. Love him and serve him. This is our earnest prayer. Render to God a life of cheerful, willing obedience. Tell the Lord your desires, and heartily repent of your sins. Seek his forgiveness with all your heart. Be in earnest and he will be found of you. He will bless you, and give you the sweet evidence that he accepts you. He will love you with more than a father or mother's love. We want you to be happy, and saved with the redeemed.

Your affectionate Mother.

Letter 24, 1859, to William White.

Written September 20, from Topsham, Maine.

This letter appears in full in *An Appeal to Youth*, pp. 48-49.

My Dear Little Willie:

I will write you a few lines, as I have written to Henry and Edson. We hope little Willie is well, and happy, and striving to be a good, obedient boy. We shall be glad to see you, my dear boy, again, and hear your loving voice. We want you to be good, pleasant, and lovely; then every one will love you.

You must often visit your grandparents, and try to make them happy. Do not grieve them by being noisy, but be quiet, mild, and gentle—then they will love you. I am glad, Willie, you have never troubled us or them with mischievous actions.

As we were riding in the cars, there were three children in the seat before us, one of them a little boy about your age. He was dressed prettily. He had a pretty face and curly hair, yet he did not behave prettily. He disturbed those who sat near him by his loud, sharp voice, contending with, and annoying, his sisters, giving them no peace. They threatened to tell their mother, but he did not seem to care for this. He behaved so rudely, that we were all glad when he left the cars.

I thought then how bad I should feel if my little Willie was so disagreeable. Now, Willie, that wicked boy's pretty clothes and handsome face did not make people love him. His behaviour was bad, and made those who had the care of him ashamed of him. All seemed pleased to get rid of the troublesome little fellow. If Willie acts prettily, if he is gentle, kind, and obedient, his father and mother, and all good people, will love him.

Your affectionate Mother.

Letter 7, 1859, to Brethren Graham.

Written September 24, from Topsham, Maine. This letter has never been published.

Dear Brethren Graham:

Duty compels me to write you a few lines. While my husband is talking to the people I have shut myself in my bedroom to write you.

While at Dartmouth, Mass., the state of things in Connecticut was shown me in vision and I feel heartsick as I write. I saw that the Lord had not been in the strange work you have had there. O no. An enemy's hand has been working there. I saw that you had run into a fanatical spirit and carried things to great lengths.

I was carried through some of your meetings. Some were burdened, crying out in distress. I heard shrieks, and I saw a pressing of individuals to confess. I saw that a fear came over the church, fearing to speak to this one or the other who had been reproved or held in doubt by these exercises and burdens. It was a cruel work. God's frown is upon it. The enemy meant to carry out his object and drive to utter distraction and confusion.

I saw the case of Sister Graham, your mother. The Lord loves her, yet she has been held off and thrust with side and with shoulder. I saw that she was rather slow to bear her whole weight upon the truth, does not see it in all its importance, yet she will if a right course is pursued towards her. She loves the truth; she sees it is clear, but the state of the church would hold her in uncertainty and doubt and lead her to inquire, Have we not been deceived? The Lord loves Sister Graham, and if she follows on to know the Lord, she will know His goings forth are prepared as the morning.

I was pointed to the case of Brother Landon. He has a work to do to overcome lightness, jesting and joking, which are not convenient for a growth in grace and knowledge of the truth. He must settle into the truth and seek to realize its vital importance. The feelings toward Brother Landon have been wrong. The fear over the church in his case has not been of God. Brother and Sister Landon must be united and have a decision and firmness in the government of their children, restrain and subdue their passions with decision.

I saw the case of Sister Mary North and Brother Wilcox. I saw that they have been pressed, crowded, and Mary has been crushed. Their attachment was

not judicious, and Mary was overanxious; yet the pressing and urging to confess was not of God. Things were confessed that God was not in. They forced their minds to find something and confessed that which God did not require. And then the fear of Sister Mary, the treatment she received—think ye it was pleasing to God? Nay, verily. His eye has noticed it all, His frown is upon it. God loves Sister Mary and will have a care for her. The oil and the wine have been hurt. God has a care for Brother John and will lead him. He must move cautiously. There has been so much confusion in the church that he is in danger of taking false steps, that is, of not considering carefully enough and pondering the path of his feet.

I was shown Sister Lyman, that the Lord has never yet said to His angels, Let her alone. O no. His care is over her still. His eye is upon her. Here again was an impression, an exercise not of God.

Then I saw the case of Brother Moore. He was in darkness, not standing in the light of truth, feeling its weight and importance. Yet God has not left him. It has not yet been said to the angel, Let him alone. God's eye is upon him and He has a message that will take hold of him. But Satan steps in to destroy Brother Moore and drive him off where this message cannot reach him. God was not in that work. The church was not standing in a position where they could move understandingly in his case and carry out the mind of Christ.

Other things I saw; others have felt this same distressed, crowding influence. Exercises and burdens have been carried out that led to fanaticism and confusion. I saw that Brother Barr has not been standing in the counsel of God. He has had a wrong spirit, has followed impressions and feeling. It has led him astray. I saw that he was more to be blamed in Connecticut than the church there. He, a servant of Jesus Christ, should be ready to correct these wrong influences in the church, but he gave support to them instead of correcting them, and I saw that he had better have been working with his hands than exerting this wrong influence in the church. In haste,

(Signed) E. G. White

Letter 20, 1859, to Brother Bean.

Written late September, while on a Western Tour. This letter has never been published.

Brother B [Bean]:

I will try to write you what has been shown concerning you. I was shown that if God had called you to devote yourself to His work, when you have not a special errand to do for the Lord, you should labor with your hands the thing that is good. You can be of use in your place. You have thought the Lord had laid more upon you than He has.

Brethren should be careful, and know that the Lord has laid the burden upon men before they encourage them into the field. Even if the Lord is fitting up individuals, the brethren are in danger of hurrying them along and hurting them. They should be left to work their way through and let the Lord fit up and qualify men before urging them into the field. If God has called them they will feel the deep weight of the work upon them. Let them endure hardships, suffer some severe trials, and obtain an experience in the work. Those who are able and are not especially called of God to devote their whole time especially to the work of teaching the truth, should labor with their hands and supply their own necessities.

I have seen that those who, by the sanction of their brethren and the Holy Spirit, are set apart for the work will have something to carry; they will give unmistakable evidence of their calling. Some who think they are called of God are altogether too easy. They enter into other men's labors and build on another man's foundation.

Dear brother, you have mistaken your calling—it is not to travel and preach. You cannot command attention, you cannot hold a congregation. If the Lord had called you to the work of teaching He would have qualified you for the work. It is a great thing to stand between the living and the dead. It is a great thing to feel the burden of souls and to move judiciously and with wisdom as a servant of Jesus Christ should. You have moved too fast and accomplished but little. In the absence of ministers you can move forward to administer baptism if it is necessary, or attend to the ordinances of the Lord's house. You should hold yourself in readiness to advocate the truth whenever you can. This is the duty of every one who has an understanding of the truth. All should glorify God and seek to save their fellow men in whatever circumstances they are placed.

I saw it was a fact that the brethren, instead of the Lord, were calling men into the gospel field. You have not been called of God to give yourself to the work of teaching the truth. You can do errands for the Lord. There are places and times where and when you can help in the work of God; but this is no evidence that God has laid on you the burden of teaching. The Lord did not call you to travel in Massachusetts. Your call to journey there was of no higher authority than your brethren. You cannot get the ears of the people. You are not fitted for the work. And there are others who have been thinking the Lord has a work for them to do to teach the present truth, but they are mistaken in this matter. If they should go, they would be self-made messengers.

Letter 21, 1859, to Brother Evans.

Written late September, while on a Western Tour. This letter has never been published.

Brother E [Evans], I was shown in vision you could do errands for the Lord, but it would be of no use for you to travel extensively, for you cannot be a thorough laborer. You have not judgment and wisdom to fill the place of God's servants—who are chosen to teach the present truth and give themselves up wholly to the work—are required to fill. You are not judicious, not careful that your influence and your words tell on the right side. You are not fitted to direct in church matters or to officiate in church trials. Your influence would tend more to draw matters into perplexity than to get out of difficulty. You are not called to travel all the time, or give yourself wholly to the work. You can at times do good in talking the truth where the way opens, but know that the Lord is with you and that He sends you to a place before you go. Every one of us is in duty bound to let his influence tell for the truth and advocate it wherever there is an opportunity.

You should not, I saw, give up entirely the idea of laboring with your hands, even if you suffer some inconvenience and unpleasant feelings. You are afraid of your strength. You lack ambition to labor, and should seek God for strength to labor if you lack strength.

There will have to be a great reform with some in Vermont. The idea that many have that the Lord has called them into the vineyard will have to be given up. The enemy is at work in this matter. You have thrown too much burden upon the church. Exercise more, care for your own family and leave not all that heavy burden for the church while you are eased.

Letter 10, 1859, to William White.

Written late September, while on a Western Tour.

Portions of this letter appear in Manuscript Releases, Volume 3, pp. 121-122.

Dear little Willie:

We want to see you very much but it is eight weeks yet before we shall return home—a long time to be away from my children. In the last box we sent to Battle Creek were some little trinkets for you and a little box of candy. You must eat it only when Jenny [Fraser] thinks it is best. Eat a very little at a time.

We hope you are a good boy. We believe you are, and that you will make Jenny happy, for you know she will be so lonely when we are to be gone so long. Jenny loves you very much and you must please her. You must not get angry, but remember the Lord could not love you if you should be naughty. Jenny says you are a good boy and this made us feel very glad. I suppose you visit Grandpa and Grandma every day, and have a good time talking to them.

I must tell you something I saw in the cars. A wealthy gentleman took a little box from his pocket and wound it up like a watch. At the top of the box was a glass door, and open flew this little door and a little, tiny bit of a bird, with fine downy feathers popped up, and then forth from the box came a most beautiful song such as canaries sing. And the little feathers would move on the little bird, and it would twirl its pretty little head this way and that, flop its little wings, move its tail and fly about and act just as pretty as though the noise come from its tiny little throat. After the song was sung, down popped the little bird into the box, and down went the cover, and the man put the box into his pocket again. This little bird was artificial, made to look just like a little bird. We asked the man what it cost. He said \$200.00 (?). A great price!

Willie, good-by. Be a good little boy and I will write again soon.

In love. From your mother

Letter 19, 1859, to Sister Chamberlain.

Written October 4, from Newport, New Hampshire. This letter has never been published.

Dear Sister Chamberlain:

Duty compels me to write you a few lines. About one year ago when we visited the East, things were in great confusion. We were obliged to see things in the utmost confusion and suffered much in mind on account of this wretched state of things. I was shown in vision while at Clinton the cause of this confusion. At the same time I was shown that it would be of no use for Brother Barr to travel among the churches East, for he could not do them good; that he had better be laboring in a humble way, working with his hands, than to do this; and that he possessed too much dignity, etc.

While at Dartmouth, Mass., a few weeks since, again the power of God rested upon me and I was wrapped up in a vision of God's glory. In that vision I was shown the state of things in Connecticut, in Massachusetts, in Maine, and in New York City. My soul was wrung with keen anguish as I saw the state of things. I was shown that the ministers, or those who professed to be servants of God, had caused much of this sad state of things for lack of real spiritual intelligence. Ministers of God should understand their work and their calling. They should not give the least influence to a hurried, fanatical spirit.

I saw that Brother Barr had done this, and when the message to the Laodiceans was given, a hurried fanatical spirit came in and burdens and exercises were had that the Lord was not in. No time was granted individuals to develop character. Angels of God were patiently waiting to weigh moral worth, and to mark the development of character. But some went ahead of the angels and were burdened and exercised because the work was not closed up at once. They did not wait patiently for the Lord to test character and to spue out the lukewarm, but took that work into their own hands; and unless they could see individuals coming up to the point they thought they should reach, they pushed them off. A fear came over them—fear to associate with the ones they thought spued out of the mouth of the Lord. Why did they not read the connection—Revelation 3:18-22? A strange, fearful, excitable, fanatical spirit came in and bore rule.

I saw that if Brother Barr had understood his duty, he would have checked this spirit at once. But he was not standing in the counsel of the Lord. I was pointed

to the work in Connecticut. O, what a work! The brethren Graham were led by a wrong spirit. Those burdens and exercises they had were not of the Lord. They were in a deception. Brother Barr encouraged this, and by his words created a fearful excitement when Sister Lyman was set aside by one of these burdens. Brother Barr said, “‘He that being often reprov’d hardeneth his neck shall suddenly be destroyed, and that without remedy.’ Who goes next? There may be hope today; tomorrow it is gone.”

I was shown Sophronia C. mixed up with these strange exercises; and the burdens and exercises for Mary North and John Wilcox were uncalled for. It was not of God. They were made to believe that they had greatly sinned where there was no sin. Their thinking of marriage might have been injudicious; further than this they were not guilty, and the treatment of Mary was cruel in the extreme. God loves Mary and John.

Then the moves Brother Barr made in your place were not actuated by the Lord. It was in his own spirit he came to you. His influence over you and the burning of those pictures and the cases was not right. I was shown that this was a loss that need not to have been. The cases could have been exchanged for something useful. And then again I saw that there was destruction of property that was not your own. It belonged to another. And if you could not conscientiously keep it you should have handed it to the owners and then you would be clear.

Letter 25, 1859, to Henry White.

Written October 4, from Newport, New Hampshire.

This letter appears in full in *An Appeal to Youth*, pp. 50-51.

My Dear Henry: My heart has been pained to witness the movements of an unfortunate child, without a mind. His skin is fair, his features good; but he has no intellect. Dear Henry, how thankful I felt to the Lord that my dear boys were blessed with intellect. I would not have you, my Henry, like that poor boy, for a house full of gold. How thankful should you be that the Lord has blessed you with quite good health, and with your reason.

If you only take a noble, manly course, you will make our hearts glad. Our dear children are precious jewels to us. We dedicated you to God as soon as you were born. We prayed earnestly from your earliest infancy for you, that your dispositions would be tempered. We wept for you, when you, dear Henry, lay an unconscious babe in our arms. We plead with the Lord to put within you a right spirit, to lead you to his own fold. And now our greatest anxiety is for you. We love you, we want you saved. We want your conduct to be right, governed by a sense of duty, and you have a principle, a determination of your own, that you will do right—not because you are obliged to, but because you love to. For in right-doing there is no sting, no self-reproach, no self-condemnation; but a pleasing consciousness of right-doing.

Dear Henry, acquaint yourself with your own faults. You know where you err, and you are getting to be of that age that you should not depend wholly on us to tell you that you shall not do this, or that, but study before you move. Ask yourself, Is this right? will it lead to evil? will it lead to unfaithfulness? will it lead to deception, or falsehood? shall I feel just as happy after I do this as before? You can, by thus considering, often decide yourself what right is. Do nothing that you would not wish us to know. We shall not be unreasonable. You may, my dear boy, open your whole heart to us, and you need conceal nothing from us. Who are so well calculated to direct or counsel you aright, as your parents? Your interest and welfare is certainly dearer to them than it could be to any others. It is their study how to make you happy, and teach you the ways of the Lord. Trust your parents ever with your heart's secrets, and they will tenderly counsel you. I must close. Be faithful, be kind, be obedient. Love the dear Saviour.

Your affectionate Mother.

Letter 22, 1859, to Brother Phillips.

Written October 10, from Roxbury, Vermont. This letter has never been published.

Dear Brother [Phillips]:

I was shown that you have the gift of exhortation. You can do good, but you let feeling govern you too much. You should lift when the work goes hard.

I was shown that you are not called to devote your whole time to exhortation, but can fill in here and there. When you are not especially engaged in this work of God you should be economical of your time, and should not seek to be eased while others are burdened and have all that they can do to get along. Your time should be spent to glorify God. It has troubled the minds of many that some are eased while they are burdened.

Those who have property have a duty to do to dispose of their means to God's glory, but the burden does not rest alone upon them. Many of them have acquired their property by hard labor. They used their strength lent them of God, to obtain what they have. Responsibilities rest upon them to dispose of their means in a right manner to honor God. And those who have strength of body should use their time and strength to God's glory, and provide for themselves, and do even more than this. They could bless others by advancing the cause of God with the means earned by the sweat of the brow. They should not live upon the bounty of others, but be diligent in business, fervent in spirit, serving the Lord.

Letter 30, 1859, to Friends.

Written October 12, from Enosburg, Vermont.

This letter was formerly designated as Letter 4, 1854. Portions of this letter appear in Manuscript Releases, Volume 5, p. 231.

Dear Friends:

We have just arrived at Brother Saxby's, a wealthy, homespun farmer; he is an Englishman, came into this country with nothing, is worth now somewhere about three or eight thousand.

We are very tired. [We] were awake this morn at three o'clock, arose at four, took breakfast half past four and were on our way to Northfield at five o'clock A.M. Brother Howard carried us with his team seven miles to Northfield; took the cars for St. Albans. Arrived at that place [at] half past 11 A.M. and found Brother Augustin Bourdeau and Bro. Saxby waiting with easy teams to take us fourteen miles to Brother Saxby's. We tarry here tonight, tomorrow we leave for Augustin Bourdeau's, who lives two miles from this place. Shall tarry there until Friday and then he will take us in his carriage ten miles farther to the meeting (to Berkshire).

I will now go back to give you a little history of the meeting. Meetings commenced Friday afternoon. We arrived at Roxbury Thursday noon. Next morn early one of Brother Pierce's sons was at the door of Brother Grant with a team for to take us to his father's. It was climbing a mountain half a mile long. We visited at Brother Pierce's until noon and then went back again to Roxbury about three miles. Was obliged to shut myself from the company to write.

Sabbath morn it was very stormy. We had a snow storm and there fell above one inch of snow. Our congregation was quite large, and attention good. Sunday nearly all of Roxbury was out, the large court house was filled, and there was the deepest attention and interest. We had a good interview with old friends but so many wanted advice upon this matter and that, and I had so much writing to do to individuals, at the close of the meeting I was more exhausted than I had been to any previous meeting. My head was in a complete whirl.

James had good liberty in preaching. He talked three times Sabbath, and twice Sunday. I followed in exhortation. I had great freedom in talking upon faith, that faith and feeling should not be confounded together. They are distinct as the east is from the west. In the darkest hours it is then we should exercise faith, and

not suffer our feelings to govern us, but press our faith through the dark clouds to the throne of God and claim the blessing of Heaven. When our faith grasps the blessing then the blessing is ours, for our faith has got hold [of] it, and when our faith brings the blessing down to us—when the dark clouds scatter and divine rays of light from Jesus illumine our darkness—then it is no more faith; it is feeling. The evidence has come and it is feeling that has swallowed up the faith. This view of faith and feeling seemed to enlighten some minds and we had a most powerful conference meeting. Brother Pierce talked with great freedom and power, also Brother Phillips. Brother Pierce exhorted and appealed to his townspeople and neighbors with power. He appealed to those with whom he had been engaged in business and in civil matters together and entreated them to examine the truth of the Sabbath.

Our meeting ended well, leaving a good influence. Monday we visited Brother Pierce's family but was obliged to write nearly all the time while there.

Tuesday morn we parted with Brother and Sister Hutchins, Brother and Sister Sperry and went into Roxbury three miles, took dinner, packed our trunks and then Brother Howard took us up to his house about four miles, one mile was up a mountain a mile long. Next morn we awoke at three and took breakfast at four. At five o'clock A.M. Brother Howard helped us to Northfield seven miles with his team. Then we took the cars for Enosburg [and] arrived there at 11 o'clock A.M. Found Brother Cornelius Bourdeau waiting for us with two teams. James and self took one, and he the other and we rode 14 miles to Brother Saxby's quite comfortably. But here again we had to climb mountains. In every direction we have yet traveled since we entered Vt. we have had to climb mountains.

Yesterday morn we came to Bro. Bourdeau's. Today we leave for Berkshire, but it rains now and we shall wait until it clears off. Excuse my scribbling Martha. Much love to your parents and brothers. I would say Martha, Edson has new stockings somewhere at home in that old chest or in that basket of stockings. Don't let him want for anything.

Write us a long letter at Lapeer.

Letter 11, 1859, to J. Edson White.

Written October 15, from Enosburg, Vermont.

Portions of this letter appear in *An Appeal to Youth*, pp. 52-53.

My dear Edson:

I have written you a letter of four pages not long ago, but will write you again this afternoon. The Lord has been very merciful to me on this journey and has given me better health than I have had for one year. I have felt quite lighthearted and at times have felt the sweet peace of God resting upon me.

How is it with you, Eddie, are you any homesick or do you keep so busy you do not find time to be homesick? I suppose your time is all usefully employed. We do not mean that you shall work all the time. Light work will not hurt you but be healthy exercise for you. We hope you will make some progress in your studies while we are absent.

Be faithful, Eddie, and take a right course, that those who so kindly care for you may love and respect you. I have been so grateful to hear such good news from you—that you were trying to do right and that you had not been wrong or caused the family grief that you are with.

I want to tell you a little circumstance: Yesterday we were with a family where there was a poor, sick, lame boy. He is a cripple for life and never will be able to walk or run like other boys. We inquired into the case and found this poor boy's affliction was caused by his going into a brook of water when he was warm. He has since been a great sufferer. He has a great ugly sore on his hip, which runs all the time, and one limb is drawn up some inches shorter than the other. He is a pale, sickly, feeble little fellow,—has been so for five years.

You may sometimes think we are too careful of you and are too particular to keep you out of the river. My dear boy, think of this poor cripple. How easy it is for a young child like you to be a little careless or venturesome and make himself a cripple or invalid for life. I thought, What if this poor boy were mine? What if I should be compelled to see you suffer so? Oh, how my heart would ache that I had not been more careful of you. Eddie, I could but weep as I thought these things. Father and mother love you very much. We instruct you and warn you for your good.

Affectionately.

Letter 17, 1859, to Friends at Roosevelt.

Written October 28, from Hubbardsville, New York. This letter has never been published.

Dear Friends at Roosevelt:

I have a duty to do to free my soul in writing you.

While at Dartmouth, Massachusetts, the state of the cause of God in different places was shown me, together with the different influences that have been exerted among the churches. I have been shown that wrong teaching and Satan's taking advantage of different temperaments, have placed things in a very discouraging situation in this state. O the sad, sad work that has been made!

I was shown at Dartmouth that the wrong instruction and influence that have been given in Roosevelt have not yet been swept away, but cleave to some like the leprosy. I saw that there was no need of the confusion that is there. Satan is unwilling to have wrong corrected in that place. I saw that there have been burdens and exercises there that the Lord did not give.

After the message to the Laodiceans was given, some thought others were not as zealous in repenting as they should be, and instead of taking care of their own souls' interest, they began to be burdened and to reprove and bear down upon their brethren. This was not their work; and while they were thus engaged they got into a worse condition than those whom they were reproofing. I saw it was an individual work. "Be zealous and repent." One is not to repent for his brother or sister, but for his own wrongs. Some have looked at and watched others and thought they were not moving fast enough—they did not move just to suit their idea of right—and impressions and burdens followed that God did not dictate. There was a bearing down upon others, binding burdens upon others that they should not bear.

I saw that the Lord had shown sufficient to correct these evils, but with some there was an unwillingness to be corrected, and a tenacious holding on to these burdens and reproofs that the Lord was not in. I saw that individuals were looking back and seeking to straighten out the difficulty and select this impression or that burden to be of God. I saw that they had not wisdom to do this. They are just as liable to cherish an error or a wrong as the right. It was all darkness, their cutting and hewing, attending to others' consciences instead of their own, endeavoring to keep their brethren straight and neglecting their own souls.

They will have to yield that experience back there. It is impossible for them to separate the right from the wrong. They should lay it to one side and commence anew. God is just as willing to give them again all the good they had back there. But some have taken the position that if they yielded that experience they should have to give up their whole Christian experience. This does not follow. The Lord has shown them to be wrong, and the safest course for them is to give up that wrong.

The Laodicean message was of God, but you were deceived as to the work accomplished by the message. There was not time given for the angels to do their work, there was not time given for the development of character. The angels of God are waiting for character to be developed and they are weighing moral worth.

I saw that the great care some have had of Brother Ross is uncalled for. They have watched him with jealous care when they should be attending to their own souls. They are not to give account for Brother Ross's sins, but to repent of their own sins and leave Brother Ross to the care of the angels of God. They will convict Brother Ross, and as the great principles of truth are received by Brother Ross, the purifying process will go on and purge away wrongs and convict of error and he will then obtain an experience worth everything to him. But the brethren have acted just as though the salvation of Brother Ross's soul was committed to them, that they must be conscience for him and tell him just what he must do. If he follows this, his experience will be founded in individuals instead of in God.

This is not as God would have it. I saw that Brother Ross could do errands for the Lord, but his brethren are so fearful Brother Ross will get exalted that they exercise an oppressive spirit of bondage. Think ye that God's angels are all asleep? Cannot they convict of wrong? Leave them a chance to do their work, and begin to search diligently your own hearts. Self is not dead yet with many. Correct your own wrongs, and what if Brother Ross does become exalted? You will not have to answer for his wrongs. I have been shown that you have neglected the great principles of our faith, to descend to little particulars, finding fault with others. Begin to work in your own hearts, to set in order your own house.

Brother and Sister Chapel and Brother and Sister Arnold have not understood the work of the Laodicean message, and they must search carefully and correct the evil. Others were engaged in the same work in the same spirit but I do not recollect them. You must leave the tangled mass and now dwell upon the great principles of our faith. Satan has been unwilling that you should understand

this matter rightly. The Lord has been showing that things were not right for about two years, and yet you are all in blindness and plunging further and further into difficulty.

At Pennsylvania the state of things in New York was shown me, especially Roosevelt and vicinity. Everything was shown that was needed to correct the evil. But in Ohio again these things were presented before me, and I saw the influence Brother Rhodes had exerted, his wrong course, etc., and that it would be some time before its influence would wear away and these wrongs be corrected. I saw that the same spirit existed there at Roosevelt, and was pointed back to where Brother Truman Finch was connected with these things and saw that what he had to do was to correct his wrong course and remove the influence he had cast.

And at the same time I saw that the wrong course of the church at Roosevelt had not yet been corrected and confessed. There was a great fear that if confessions of wrongs should be made, it would build up those who were thought to be wrong on the other side, and for fear of this there has been a scrinching, a shrinking from duty, that should have been immediately attended to when the message was given in Ulysses. But some were too generous, gave what was designed for them to their brethren, and have passed on, not making thorough work, until they have had less and less disposition to acknowledge their wrong course.

At Dartmouth, Massachusetts, the state of the church in this state was presented before me again, especially the church at Roosevelt and vicinity. They were all tangled up because there was a disposition with some to maintain that God had led them when He had not. I saw that the Lord had borne long and patiently with the church there, but the angels are grieved, God's cause wounded and reproached. And I saw that God will not move on many hearts to receive the truth while there is no strength in the church to nourish them. They are standing directly in the way of the work of God, are growing blinder and blinder in mind and more subject to the temptations of Satan. More labor has been spent on the church in Roosevelt than on any other church in the state of New York. They will have to make thorough work and manifest a repentance that needeth not to be repented of, and then the stain will begin to disappear from Roosevelt.

I saw you should print on your heart and memory the testimony given at Ulysses. Confess your own individual wrongs, make no reference to the wrongs of your brethren, and then cry to the Lord earnestly for wisdom. Wait on the Lord

and where you do not now see things clearly, you will; light will break in. Gather with the angels of God instead of scattering. Be pitiful; be courteous. Have bowels of compassion for your brethren.

But it has been so different. There has been a blaming, an excusing of self, an accusing spirit against brethren. The third angel is bringing up God's people, elevating them, and fastening their minds and their affections on their eternal interests. A harsh, accusing spirit must be removed from the church before the church can flourish and exert a saving influence.

In haste.

Letter 16, 1859, to Brother Rhodes.

Written October 28, from Hubbardsville, New York. This letter has never been published.

Dear Brother Rhodes:

Duty compels me to write you a few lines. While at Dartmouth, Massachusetts, I was shown the individual cases of some, and among them of those who had been laboring in word and doctrine. The course that has been pursued by different ones and the influence that has been exerted among the flock of God were presented before me.

I was shown, dear brother, the course that has been pursued by yourself, and its influence. I was shown that you could not be right until you undo what you have done. What had been shown in your case was again presented before me. I saw that you had covered this up, instead of acting upon it and counteracting the wrong influence you have exerted. I saw that there had been fears in your mind that if the churches were aware of the reproofs you have had, and you should acknowledge you had moved wrongly, that it would destroy your influence, destroy the confidence of the church in you. Here the enemy deceives you, and the wrong influence you have exerted has been, and still is, a stumbling block to many. This stumbling block must be removed by yourself.

I can hold my peace no longer. There are things that must be corrected in the church if they are ever brought into the unity of the faith. You have moved from impulse. You have acted out your feelings and talked hard to different ones, reproving sharply, bearing on individuals with much severity, when there was no occasion for it, except your feelings. You feel strong and act strong-go to extremes.

I was shown that it would be some time before the churches in this state lived down and come out from all the wrong instruction they have received. At Roosevelt I saw it was cleaving to them like the leprosy, and they will be plunged into darkness and trial until they take an entirely different course.

Your course in dictating to individuals is all wrong. It was no part of your work, telling what this one must do, and that one. It is for you to preach the Word and allow your brethren to have consciences, as well as yourself. You have been too forward to mark out the track for others.

I was shown the sad state of things in Lincklaen. Such a state of things need not have been. Your hard speeches and severe reproofs, your decided, unyielding course, have been the means of placing the cause there in almost a hopeless condition. God does not approbate harsh dealing in the church.

Lorraine was presented before me. Circumstances have come under your observation and you have made quick decisions, accordingly gave your opinion, and counseled when it would have been much better had you remained silent. Your counsel, and the position you took in the cases of Brother Brigham and his wife, instead of mending the difficulty, made it worse. He is a quick-tempered, passionate man, but your influence and advice were not correct. Sister Brigham was in fault and was not careful and judicious to carry herself just as she should, and has taken advantage from what you have said to get out of her place. She has not always occupied the position a wife should.

Sister Horr has not been right; she has exercised more authority than she should and had she feared less the influence of her husband and occupied the humble position a wife should, she would have saved herself much trouble and perplexity that she has endured. There has been a great deal of fear of her husband's influence that was all unnecessary. She has done wrong. You have been at fault in deciding for or against individuals by what comes under your observation. There are always two sides to a matter, and many times your influence has been cast all on the wrong side.

Dear Brother, your quick, sharp rebukes, your dictating to individuals, and marking out the course they should follow, has been wrong. Independent, thinking minds will not bear it. And God has not laid that work upon you. You could have had a good influence in this state, but you have killed your own influence by sharp talk, if one differed from you, to pass sentence upon him. The church of God will not bear this; they know it is not the spirit in which the gospel should be carried.

There may be times when we shall be called upon to deal plainly, to rebuke, to reprove with all longsuffering and doctrine. The doctrine must do this sharp work, not our words, and there must be longsuffering. You must not be impatient and in a great hurry to have one come up exactly where you think he ought to come at once. Leave time for the angels of God to do their work, to move on hearts, to correct wrongs. Let the truth carry on its purifying process. Teach individuals to move from principle, not from feelings or impulse. Allow that others

have a conscience as well as you, and let the angels of God convict that conscience, and then the individuals will have an experience that is worth everything to them.

Many have depended on you to have an experience for them, because you have told them what they must do, and what they must not do. Everyone must have a living experience of his own, an individual experience. "Let brotherly love continue." "Be pitiful, be courteous."

Dear brother, it grieves me while I write, but I dare not withhold. You have not acted on what the Lord has shown concerning you. You have not done as you would mark out for others to do in like circumstances. It is your duty to correct the wrong influence you have exerted. You have set the church an example and have noticed little things, and have had many church trials that have proved a curse instead of a blessing. You have not dwelt upon the living principles of our faith but descended to little particulars, and entered into family matters that in no way concerned you. Many that God loved, you have rebuked and reprovved in such a manner that they have been driven off and become completely discouraged. Yet God's pitiful eye is over them, and He will yet reach down His arm to receive them.

Those who carry the truth must take a thoughtful, steady course, and their everyday life must be marked with kindness, mercy, compassion, and tenderness. It must not be fitful, impulsive, quick, or retaliating. The servants of Jesus Christ must take such a consistent course that their faith will recommend itself to the understanding of good men, and win unbelievers to the truth.

Servants of God must manifest great wisdom and judgment in dealing with minds. They must remember there are many minds and many differences, and these minds are to be made as one mind. The great principles of our faith are to be brought to harmonize the different minds and make them of one mind and one judgment, but this work cannot be done at once. The ministers of Christ are to do their work, preach the Word, talk the principles, and the angels of God are moving upon these minds constantly to correct evils and bring them into the one channel. You have been in too great a hurry, and have felt too uneasy, nervous, and easily irritated, and this has had a scattering influence. We should all be coworkers together to have a gathering instead of a scattering influence; gather with the angels of God.

Dear Brother, you have not been calm, patient with your brethren. You have not been impartial, but your judgment has often been partial and one-sided.

May the Lord help you to purify your soul through obeying the truth. I saw that you have a work to do. Undo what you have done.

Don't smother what the Lord has shown in regard to you. There is scarcely an individual that knows that you have ever been reproved. You have felt afraid to let matters come out as they are. You must change your course, and come into a different position. You have been easily irritated. You have let your tried feelings run away with you. You have destroyed your own influence, and cut and hewed to the right hand and the left and wounded others and your own soul. You have been very set and willful and very unwilling to confess your wrongs in this state. May the Lord open your eyes to see clearly, is my prayer.

Letter 26, 1859, to Henry and Edson White.
Written October 30, from Brookfield, New York.
This letter appears in full in *An Appeal to Youth*, pp. 53-56.

My Dear Henry and Edson:

I will write you a few lines. You remember, Henry, in my last letter to you I made a suggestion of what I thought to be a good plan. I do not enforce this; I merely suggest it. I would not bind anything upon you that is tedious or burdensome. But I thought such a plan as I suggested, if you could see the help it would be to you in having a principle, and in forming a good character, you would readily adopt it.

We do not wish to drive you, dear boys, but help you to do right. We love you. No others can love you as we do. None can feel the interest in you that we do. We feel very anxious that you should be kept from sinful ways and evil habits. Satan has great control over the minds of the young, generally, because they do not go to the true source for strength to resist his temptations, and to overcome. God loves to have children put their trust in him, and ask him to help them. The promise is, my dear boys, "Ask, and ye shall receive." Believe ye receive the things ye ask for, and ye shall have them. Now in the first place you have the promise that if you ask you shall receive. Then think what you most need to overcome. Acquaint yourselves with your failings, and then as you feel you cannot overcome in your own strength, ask God to help you. By doing this you acknowledge your own weakness, and throw yourselves upon God's arm. He will sustain you in your efforts to do right. But be careful and do not rely too much on your own strength and efforts. Ever realize that Satan is continually trying to lead your young, inexperienced minds to do wrong. In order to resist his temptations, you must rely upon a power stronger than your own. "Believe ye receive the things ye ask for, and ye shall have them." Do not merely come to God and ask; but believe that he will do just as he has said he would. As you ask, believe he answers, and believe you do receive strength from him.

My dear boys, learn to trust in God. Learn to go to him who is mighty to save. He knows what you need before you ask him; but he has made this your duty, and the duty of every one of us, to come to him and ask him in confidence for what we need. We must comply with the conditions laid down in his word, namely, "ASK." Tell the dear Saviour just what you need. He that said, "Suffer little children to come unto me, and forbid them not," will not reject your prayer. But he

will send his angels to guard you and protect you from the evil angels, and will make it easy for you to do right. Then it will be much easier than if you should try in your own strength. You may ever feel like this, I have asked God to help me, and he will do it. I will do right in his strength. I will not grieve the dear angels that God has appointed to watch over me. I will never take a course to drive them from me; for if they should leave me I should then have evil angels around me to control my actions, and lead me to do wickedly, and grieve my parents. But we do not believe that good angels will leave you; because we believe you will do right, and encourage their watchful care.

You are none too young to be good Christians, and have children's experience in the Christian life, and know that your sins are washed away in the blood of your Redeemer. Time is short, dear children, and we want you to love God, and be prepared to dwell with pure and good angels in the city of God. Nothing but goodness and purity, honesty and holiness, can enter heaven. The Lord knows you are young, and he will help you to do right, and give you grace to overcome every wrong, every evil. You may not obtain the entire victory at once; but persevere, keep trying. Say, I will do right, I will resist evil, and the Lord will help me.

Your affectionate Mother.

1860

Letter 16, 1860, to Deloss B. Green.

Written sometime in 1860, from Battle Creek, Michigan. This letter has never been published.

Dear Brother Deloss [B. Green]:

I have your case presented before me in vision. I saw that the heavenly angels were inviting you to accept the whole truth and to take your stand firmly upon it, but you were hesitating, undecided. Years ago when the effort with the tent was made at Adam's Center, you were almost persuaded then to come out and take your position with the people of God. You felt the weight of evidence. The Spirit of God strove with you to identify yourself with Sabbath-keeping Adventists. Your dallying grieved the Spirit of God in not yielding to your convictions of duty and the impressions of the Spirit of God wore away since that time. You have had feeling, you have felt the Spirit of God calling you to give all for Christ's sake, but you have been so slow, so unbelieving, so hesitating. The impressions have passed away.

I saw that the Spirit of God has not taken its departure. Angels of God are still waiting to bear your decision upward that "as for me and my house, we will serve the Lord." It is dangerous to delay. Every ray of light that has shone upon your pathway which you have neglected to cherish has left you bound by Satan in chains of darkness and unbelief until to yourself it seemed impossible to put forth an effort. But the Lord's will is to save you if you will consent to be saved in His own appointed way. Mark out no plan of your own, but come out from among them with God and be separate and touch not the unclean, and I will receive you and will be a Father unto you. Submission is required on your part, a humbling of yourself before God, making a decided, determined effort, come what may, that you will be a follower of Christ, a soldier of the cross. You are powerless in saving yourself, and it is impossible for you to dwell in heaven with your nature unrenewed. You are now conformed to the world. You are required to be transformed by the renewing of your mind that you may prove, experience for yourself, [that] which is [the] good and acceptable and perfect will of God.

Christ died for you that through faith in His merits and power to save you might be partakers of His grace, a receiver of the heavenly benefit provided for you, and that you might be strengthened by all might in the inner man. Your heart must be subdued by grace. You openly acknowledge that you receive Christ as your Saviour. Submit your will and your wisdom and your ways to God and receive

that wisdom which is from above. The heart is deceitful and easily drawn from God.

I was shown that you should erect a family altar, give to God the wealth of your affections. It belongs to Him. Your danger is in being too slow, of hesitating until the convictions of the Spirit of God wear away, and every time this occurs you become less susceptible of divine impressions. Such will generally have to move without special feelings, decide from the weight of evidence. You should not trifle with the Spirit of God. He requires the whole heart, your entire affection. He bids you lift the cross; inconvenient though it be, He requires you to raise it. You feel no strength to do this. The cross seems exceedingly heavy, yet in the act of obeying God and of receiving the cross, you will be astonished to find the cross lifts you. It raises you. It imparts to you a strength you have never before possessed.

God is very merciful. He invites you and your wife to His sheltering arms. Let your heart repose in God. Trust in Him as a child would trust in its earthly parents. Believe that Jesus saves you now. It is a present Saviour you need, a salvation you must have. Die to self, die to the world. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth and rust doth corrupt and where thieves do not break through and steal. For where your treasure is, there will your heart be also.

Unloose your grasp from the world and fasten it upon the better world than this. Submit to God's obedience. Obedience God requires of you; obedience is better than sacrifice.

I commit these few ideas to you as given to me. May they be blessed to your good.

In love.

Letter 1, 1860, to Henry and Edson White.

Written March 3, from Iowa City, Iowa.

This letter appears in full in *An Appeal to Youth*, pp. 57-60.

My Dear Henry and Edson:

It is almost dark. I can write but a few lines this evening. I wish this to be put in the Office tomorrow. I was glad to learn that you had been to visit Mrs. F., and that you enjoyed the visit.

Dear children, I am very anxious that you should form good characters, that you should overcome obstacles, and obtain victories yourselves. Study your own temperaments. Learn your own faults, and what makes you feel unpleasantly and unhappily afterward, and then shun the cause. Especially do I as a mother charge you to be kind and forbearing, yielding to, and loving, one another. This will save you many unhappy hours, many unpleasant reflections. You can be happy if you choose. You must learn the important lesson of not always having your own way, but of sacrificing your will and way to gratify and make others happy.

I know a man that is now living, who in youth had his own way, was not willing to yield his notions, and he grew up to want his own way, and carry out his own will in everything. We have been acquainted with him

for quite a number of years, and he is, we think, a very unhappy man. He is irritated at once if every one does not do just as he wishes to have them. When people first see him they think that he is a good man, but when they become acquainted with him they change their minds, become tired of him, and wish he was elsewhere. He is a trial to everybody, is easily out of temper, and makes himself unhappy, and every one around him.

Now, children, if you would not wish to be like this unhappy man, you must learn to govern yourselves while young. Don't give way to fretful, unkind feelings; but remember that the Lord reads even the thoughts of the heart, and nothing is concealed from his all-seeing eye. Right acts, right thoughts, will be remembered in heaven, and every victory you gain when tempted to do wrong, every temptation manfully resisted, will be recorded in heaven. Don't forget, dear children, that evil deeds are faithfully recorded, and will bring their punishment unless repented of, and confessed, and washed away by the atoning blood of Jesus. It is easier to go in an evil way than to do right; for Satan and his angels are constantly tempting to do wrong.

But there is one who has promised to hear the needy when they cry. Go to God when tempted to speak or act wrong. Ask him in faith for strength and he will give it. He will say to his angels, There is a poor little boy trying to resist the power of Satan, and has come to me for help. I will aid him. Go stand by that child who is endeavoring to do right, and when the evil angels attempt to lead his steps astray, gently guide him in the right path, and drive back the powers of the evil one. Every one of your efforts to do right is regarded of God. Dear children, live for God—live for heaven, so that when the wrath of God shall come upon the earth, Jesus may say to the destroying angel, Spare those two praying boys, Henry and Edson White. When in temptation they prayed to me to be delivered. I have washed away their sins. Come not near to destroy them—they are my jewels, saved by my blood. I will crown them for my kingdom. I will fit them to dwell in my heavenly mansions forever. They have overcome the tempter—they have gained the victory. They shall never more be tempted, but be free and happy eternally.

Dear children, will not such a precious commendation from Jesus be worth a great deal more than for you to have your own will here, and to give up to sin and temptation, and to have no thoughts of God or heaven, and make those unhappy around you, and at last be separated from Jesus, destroyed with the wicked, and miserably perish from the earth? Is not heaven worth making an effort for? Oh children, reflect seriously, soberly; and remember if you are saved at last you must form a character for heaven. I will leave this matter with you for you to ponder upon.

In all you do, be faithful and thorough, even if it takes you longer. Learn to be steady and persevering. Have a purpose in all you do, and carry out that purpose.

Your affectionate Mother.

Letter 2, 1860, to William White.

Written March 3, from Iowa City, Iowa.

Most of this letter appears in full in *An Appeal to Youth*, pp. 60-61.

Dear Willie:

I have just finished a letter to your brothers, and will write a few lines to you. I should so love to take you, my sweet Willie in my arms; but no, this cannot be. But I hope we shall be returned home safely that we can see you all again in our own happy home.

Willie, you must be a good boy. You must overcome an impatient spirit. To be impatient is not to be willing to wait, to want everything you desire in a moment. You must say to yourself, I'll wait."He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Willie, if you would be happy, you must rule well your own spirit. Be obedient to Jenny, love your brothers and be good all day, and the Lord will love you. Every one will love you.

Willie, dear boy, you have been our sunshine, and Oh how I prayed that you might always be the same pure, sweet Willie. Try to do right. Be kind, be patient, and loving. The Lord loves little children and when they try to do right, He is pleased with them.

When you go to your grandfather's, you must not act rough and boisterous, but gentle and mild. When the boys go to the office, you must try to not be lonesome. Make yourself contented and happy. Don't fret, but learn to be patient, my dear boy. We love you very much and will now say good-by for the present.

Your Mother.

Letter 3, 1860, to William White.

Written March 14, from Iowa City, Iowa.

Most of this letter appears in full in *An Appeal to Youth*, pp. 61-63.

Dear little Willie:

We have not forgotten you, my dear boy. When we see other little children around, we long to get our little Willie in our arms again, and press his little soft cheek and receive his kiss. In about five weeks we shall be at home again, and then, Willie, we will work in the garden and tend the flowers, and plant the seeds. You must be a good, sweet, little boy, and love to obey Jenny and Lucinda.

Give up your will, and when you wish to do anything very much, inquire, Is it not selfish? You must learn to yield your will and your way. It will be a hard lesson for my little boy to learn, but it will in the end be worth more to him than gold. Learn, my dear Willie, to be patient, to wait other's time and convenience; then you will not get impatient and irritable.

The Lord loves those little children who try to do right and He has promised that they shall be in His kingdom; but wicked, naughty children, God does not love. He will not take them to the beautiful city, for He only admits the good, obedient and patient children there. One fretful, disobedient child would spoil all the harmony of heaven.

When you feel tempted to speak impatient and fretful [words], remember the Lord sees you and will not love you if you do wrong. When you do right and overcome wrong feelings, the Lord smiles upon you. Although He is in heaven, and you cannot see Him, yet He loves you. When you do right [He] writes it down in His book; and when you do wrong, He puts a black mark against you.

Now dear Willie, try to do right always, and then no black mark will be set down against you and when Jesus comes, He will call for that good boy, Willie White, and will put upon your head a wreath of gold, and put in your hand a little harp that you can play upon, and it will send forth beautiful music, and you will never be sick, never be tempted there to do wrong, but will be happy always, and will eat of rich fruit and will pluck beautiful flowers. Try, try, dear boy, to be good and do right.

Your dear Mother.

Letter 4, 1860, to J. H. Waggoner.

Written April 14, from Battle Creek, Michigan This letter has never been published.

Dear Brother Waggoner:

While in Iowa some things were shown me in regard to messengers and their wives. I was shown in regard to your home troubles and was shown that it was very wrong for you to curse the churches with your wife, when she is in total darkness, without a ray of light, and your usefulness is destroyed by carrying such a body of darkness with you. The Lord frowns upon her course continually. And even when at home she makes you a weak man and then to travel with this shackle and clog with you, it is wrong, and it would be better for you to leave the gospel field entirely than to take this course and carry with you death and a medium for Satan to work through.

I have been shown that unless messengers take a decided stand and rise above the influence of their unconsecrated companions, it were better for the cause for them to cease laboring in the gospel field. I saw that your oldest boy was nearly ruined. He is naturally a good-hearted boy, but is not restrained, and his ways are evil and bad habits are growing stronger upon him. His every fault has been excused by his mother, and you have not realized the necessity of his being under strict discipline. He is allowed to follow his own way, grow up in idleness, and with his passions unsubdued. You, Brother Waggoner, will be accountable for this. Long since you should have put him under a guardian where he should have been taught industry and been under strict discipline.

You have tried every means in your power to remove every cause of fretfulness from your wife. You have made every effort to please, but in vain. She is a medium for Satan to work through, to destroy your influence. The influence of her continual fretfulness and finding fault is ruinous to your children. But you must press against this blackening influence. You must decidedly rule your own house.

Letter 5, 1860, to Sister Pratt.

Written April 15, from Battle Creek, Michigan.

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 416.

Dear Sister Pratt:

I have been shown something I dare not withhold. In the last vision given at Knoxville, some things were shown me concerning individual cases. I was shown your case.

I saw that you lacked religion. You lack consecration. You did not come to this church right. Your husband had not kept the Sabbath. He was ignorant of the influences of the Spirit of God upon the heart. He has no divine help or strength from heaven to overcome evil habits, or obtain the victory over his besetments. He is unstable as water.

I was shown, Sister Pratt, [that] your conversation is not profitable. You converse too much and upon things that do not profit. Your conversation is too much to exalt self, [to] speak your own praise and have an high estimation of your ability. And you possess an independence of mind that is not becoming or approved of God. Your independent spirit must change and you possess the fruits of the Spirit, true humility and childlike simplicity, which would be much more pleasing to God.

You have talked to others against the church in this place. You have expected more of the church here than it was their duty to do. Had your husband been sick, an invalid, then your expectations would have been realized. But as the Lord has blessed him with health, he should possess more energy, be ready to endure hardship, and if he is not slothful in business, he can abundantly supply the wants of his family. There is a lack of perseverance and energy on his part.

And your finding fault with the church was not just or called for. Your coming here in the manner you did, called for the exercise of great patience from the church. Your children were rude and undisciplined. They were an annoyance, and the church was in doubt and uncertainty whether you were true objects of their aid or whether any duty was required of them in your case. You should realize that your coming as you did threw a burden on this church that God did not require them to bear. These things you should realize, and [you should] appreciate their efforts.

If you feel that others have not done just right, you should have patience. If you feel aggrieved or that you have been wronged, you should go immediately to the individual and with a kind spirit inform the one you think has been wrong—not hint and insinuate to others and relate the whole matter to them, and thus injure one of God’s children and excite prejudice against him.

God frowns upon such a course. He cannot meet with and prosper an assembly where such things exist.

Your much talk has not been a benefit to those around you or those with whom you associate. It has proved an injury to them. It has caused barrenness of soul and darkness. There must be a great work accomplished for you before you can be accepted of God. Your husband has no religion. You are often tried, and too often speak in an improper manner to him. You talk to him bitterly, which has not had a beneficial effect. Remember, by our words we are to be justified or by our words condemned. Our acts, our deeds, are passing in review before God. Angels are waiting to see what character we develop and all our words and acts are faithfully chronicled in heaven. Your independent spirit must be yielded, your self- esteem overcome. It must die and you be subdued by grace.

In haste.

Letter 6, 1860, to John and Mary Loughborough.

Written April 15, from Battle Creek, Michigan

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, pp. 416-417.

Dear Brother John and Sister Mary [Loughborough]:

While at Knoxville some things were shown me in regard to the cause of God and especially in regard to the messengers and their wives. I was shown your connection with Carrie [Carpenter]. I was pointed back to the time when you went to Ohio and then sent for Mary and Carrie to come. George, Carrie, and Mary's going to Ohio did not have a good influence. This journey was an injury to Carrie. She has not been as humble as she was before. These things troubled the church, and they have been troubled and tried over the matter.

I saw that messengers must use the greatest caution, look ahead, and study the effect of every move, for their moves do not affect themselves merely but the whole church. I saw it was not Carrie's duty to go to Ohio. She was where God did not want her to be. Such moves destroy the confidence of the church in the judgment of those in whom they should have perfect confidence; and when doubt once enters the mind concerning a messenger's judgment, Satan takes the greatest advantage of it and causes them also to look with suspicion upon others who are called to labor for the good of souls.

Then Brother Cornell's course, in taking the means raised by the church and putting it into those worthless charts, completely discouraged the church. Their donations have been drying up. Means which they dedicated to God for the advancement of His cause they have not seen wisely appropriated, and it has caused them to look upon all their ministering brethren with jealousy and suspicion, to feel that they are not careful of means put in their hands; and they have some cause for these feelings.

I was shown that you both regard Carrie in a light that is not warrantable. Her judgment is relied upon, and she influences you too much. You have not let her occupy her proper place, but have injured her by your esteeming her more highly than she deserves.

Mary and Carrie are too closely linked together. God did not approbate the close intimacy between Mary and Drusilla. It was a curse to both, and an injury to the cause. The link now existing between Mary and Carrie, God does not

approve. There is a union there, hurtful to both. I saw that these minds were too much alike for one to be benefited by the other. Mary has a set, almost unyielding will, which has proved a grief to herself and a sorrow to others. Carrie has a set will, more set than Mary's at times, and this will is not governed by reason as readily as Mary's. It is a blind will. She also has an overbearing, domineering spirit, where she can exercise it. Her propositions and suggestions have been heeded by you both, and you have yielded to almost her every wish. The wrong of this must be seen, for Brother John's usefulness is greatly crippled.

Mary and Carrie have shut themselves too much away from the church, have rather found fault with the church, have not felt union with them generally. They have encouraged this feeling in each other, rather shut themselves up to each other, which is not right. They should have associated more with the church, and when with them not wait for them to introduce and lead out on religious subjects, but lead out themselves—bear some responsibility.

I can point you to the consequences of this feeling of dependence upon each other. This linking together, this childish submitting to each other's whims merely to please Carrie, to gratify her notion, regardless of consequences. I must speak this matter all out, I dare not withhold. I was shown the time and the occasion of Teresa, that frail flower, receiving disease when it might have been avoided as well as not. You all three were sleeping in the same bed when Carrie was much diseased. You, Mary, violated the laws of health. Your little plant breathed in a feverish, poisonous atmosphere. The consequence was, it suffered, it withered, it died.

I saw that this sickly dependence upon each other is a sin. As children of God we should possess a noble independence, mixed with kindness, courtesy, and gentleness; but these set notions are despicable in the sight of God.

Then again, as the progress of disease was stayed, without consulting reason or consequences, you followed another notion and went to Moscow. Exposure again brought on the disease, which had not been eradicated from the system and it took a deeper hold of the vitals.

There must be a work accomplished for Carrie or she will surely fail of eternal life. Her will is set, but it must die; that domineering will must be subdued or God will not own her as His child. You have injured Carrie, both of you. You have

felt under obligation to her when it was not due. These things have led to unhappy results and will still, unless you have a true sense of them.

Mary has felt that Carrie's wishes must be gratified at all events. Brother John was called from Indiana when he should have stayed longer, to gratify Carrie's desire in going home. Carrie set up her will in the matter, and she was unwilling to yield. She did not study the glory of God or feel a willingness to deny herself or submit her will. Mary thought Carrie's wish must be gratified. It was gratified, and as the consequence John left the very place in which the Lord had placed him, and that He wished him to remain in. It was just the time that angels were moving on hearts and the truth needed to be forced home, to lead some minds to make a decision. They were left, some were not thoroughly convinced. They decided on the wrong side. Who is accountable for these souls?

Friends in Ohio lost confidence in James because he said so much concerning your expenses there. They thought his judgment not good because they thought he sanctioned Carrie's going to Ohio, and neither Carrie nor Mary had anything to do in public. These things looked larger to them than they really were.

Now there is a work to be done. Things that look of but little consequence must be seen in their true light. I was shown a restlessness with Mary and an idea that she can only enjoy the society of two or three select friends. This is not right. Carrie has been no help to her in this matter. She has encouraged this and has been more at fault than Mary, more set, more notional. There has been a constant desire for the society of a few whom Mary and Carrie choose to associate with, and an uneasy, restless, homesick feeling if these were not about them. This is not the fruit of the religion of Jesus Christ.

A contented, peaceful mind is the fruit of undefiled religion. Pure religion's enjoyment will overcome timidity, fear, loneliness, and these set notions. God does not approbate these things. The graces of the Spirit will overcome them, and where they still exist it shows a great lack of faith and confidence in God, a lack of religion, and a lack of the purifying influence of the truth.

Again I saw that Carrie uses too much freedom in conversation with the other sex. She should be more reserved, and not be so fond of their company. Her mind is restless and unsatisfied, and she is often very unhappy and makes others so.

I have written this in the fear of God. I will close, hoping you will receive it and make straight paths for your feet.

In love.

Letter 6a, 1860, to Brother and Sister Loughborough.

Written April 17, from Battle Creek, Michigan.

This letter is a variant of Letter 6, 1860. This letter has never been published.

Dear Brother John and Sister Mary [Loughborough]:

While at Knoxville some things were shown me in regard to the cause of God and especially in regard to the messengers and their wives. I was shown your connection with Carrie [Carpenter]. I was pointed back to the time when you went to Ohio and then sent for Mary and Carrie to come. George, Carrie and Mary's going to Ohio together did not have a good influence. This journey was an injury to Carrie. It exalted her and she has not been as humble as she was before. That journey tried the church in Ohio and other [places]. They were troubled over the matter.

I saw that messengers should use the greatest caution. Look ahead and study the effect of every move, for the course they pursue does not affect themselves merely, but the whole church. I saw that it was a wrong move, Carrie's going to Ohio. She was where God did not want her to be. Such moves destroy the confidence of the church in the judgment of those [in whom] they should have perfect confidence. And when doubt once enters the mind concerning a messenger's judgment, Satan takes the greatest advantage of it and they also look with suspicion upon other messengers who are laboring for the good of souls.

Then Brother Cornell's course in spending the means raised by the church in publishing those worthless charts completely discouraged the church. Their donations have been drying up. Means which they have dedicated to God for the advancement of His cause they have not seen wisely appropriated, and it has caused them to look upon all their ministering brethren with jealousy and suspicion that they are not careful of means put in their hands. And they have some cause for these feelings.

Friends in Ohio have lost confidence in James because he said so much concerning your expenses there. They thought his judgment not good, for they thought he sanctioned Carrie's going to Ohio, and as they seldom took part in meeting, the church was disappointed and did not feel reconciled to such things. I was shown that you both regard Carrie in a light that is not warrantable. Her judgment is relied upon and she influences you too much. You have not let her occupy her proper place, but have injured her by your esteeming her more highly

than she deserves. Mary and Carrie are too closely linked together. The close intimacy between Mary and Drusilla God did not approve. It was a curse to both and an injury to the cause.

Neither of you have yet realized the miserable effects and influence upon the cause, of that foolish, senseless linking together. The link existing now between Mary and Carrie, God does not approve. There is a union hurtful to both. I saw that you were not calculated to be a benefit to each other. Mary has a firm, unyielding will which has proved a grief to herself and a sorrow to others. Carrie has a set will, more set and stubborn than Mary's at times, and this will is not governed by reason as readily as Mary's. It is a blind will. She loves to dictate and has an overbearing, domineering spirit where she can exercise it. Her propositions and suggestions have been heeded by you both. You have yielded to her almost every wish. These things must be seen for they make John a weak man. He has been too much influenced by others' notions and wishes. Brother John's usefulness is crippled. Mary's lack of consecration makes him a weak man and destroys the usefulness of his labors.

Mary should have an influence with her to correct her errors and set notions, but it has been far otherwise. Mary and Carrie have shut themselves away from the church, and rather complained of the church, and have not felt union with them generally; and they have encouraged this feeling in each other, and it has withered their love and sympathy and union for the church, and in its place has come a listless, restless, lonesome feeling. They forget that we are one body, and every one members one of another, every one of us has a part to act, an individual experience to obtain, a character to form for heaven; yet while doing this, we are dependent on each other. We are members one of another.

If Mary and Carrie had made efforts to overcome their notions, and associated more with the church and exerted a good influence when with them, they would have been more spiritual. But there is a disposition with both to throw off everything calculated to bring the least weight or burden upon them and to shun any position where responsibility has to be felt and borne. Such a course has been pursued. The fruit is barrenness, and they have had isolated feelings as though alone, lonely.

Mary, you have lacked greatly in making yourself useful. Your life is but a cipher, and that often tells on the wrong side. The weight is thrown in the wrong scale instead of bearing burden to burden.

When in the society of others you should lead out on religious subjects, not wait for them. What kind of a reward can you expect if you shun responsibility and burdens and fail to make yourself useful? You may mourn over this lack but this will never remedy the matter. It is for you to act, to work in earnest. You can do it, but you don't love to take the trouble.

I can point you to the consequences of this dependent feeling upon each other—these set notions to have your own will and way, this childish submitting to each other's whims merely to please, regardless of consequences. I must speak this matter all out. I dare not withhold [it]. I was shown the time and occasion when Teresa, that frail flower, received disease when it might have been avoided as well as not. You all three sleeping in the room and in the same bed, when Carrie was much diseased! O, Mary, you violated the laws of health! Your reason and judgment should have taught you better. Your little plant breathed in a feverish, poisonous atmosphere. The consequences were, it suffered! It withered! It died! I saw that this sickly dependence upon each other is a sin. We, as children of God, should possess a noble independence mixed with kindness, courtesy and gentleness. But these set notions are no fruit of religion and [are] despicable in the sight of heaven.

Again I saw, as the Lord answered prayer, the progress of disease was stayed. Without consulting duty, reason, or consequences, you all followed another notion and went to Moscow. Exposure again brought on disease which had not been eradicated from the system, and it took a deeper hold of the vitals; the consequence was fatal.

There must be a work accomplished for Carrie or she will surely fail of eternal life. Her will is set but it must die. That domineering must be subdued or God will not own her as His child. You have injured Carrie—both of you. You have felt under obligation to her when it was not due. You have been asleep to these things. These things have led to unhappy results and you will fall into the same snare unless you have a true sense of them.

Mary has felt that Carrie's wishes must be gratified at all events. Brother John was called from Indiana (when he should not have left that field of labor) to gratify Carrie's desire to go home. There was nothing urgent or pressing in this but a desire and set will she was unwilling to yield. She did not study the glory of God and have her will submissive to the will of God. She was unwilling to deny herself. Mary thought Carrie's wish must be gratified, and the wants of God's cause were

made secondary. Carrie's will was gratified. John left the very field in which the Lord had placed him, and which He wished him to remain in. It was just the time that angels were moving on hearts; and the truth needed to be enforced home to lead some minds to make a decision. But they were left. Some were not thoroughly convinced. Other influences came in, opposed to the truth. They decided on the wrong side. Who is accountable for these souls?

I saw [that] unless Brother John can rise above these hindering influences and shake himself from them, devote himself fully to the work and shake off these trammels, it would be better for him to cease laboring in the gospel field.

There is a work to be done. Things that look of but little consequence must be seen in their true light. I was shown a restlessness with Mary and an idea that she can only enjoy the society of a very few select friends. This is not right. This is caused by a lack of religion. Carrie has been no help to Mary. She has encouraged this and [has] been more at fault than Mary; more set, more notional. Unless they exactly suited her turn of mind, [she] could have no pleasure in their society. There has been a constant desire for the society of a few whom Mary and Carrie choose to associate with, and when alone there was a restless, homesick, loneliness of feeling which made both unhappy. This is not the fruit of the religion of Jesus Christ. It is a withering, sickly influence caused by lack of the Spirit of God. A peaceful, contented mind is the fruit of pure religion. Pure religious enjoyment will overcome timidity, fear, loneliness and these weak, set notions. God does not approbate those who possess these things. The graces of the Spirit will overcome them. And where they still exist it shows a great lack of faith and confidence in God—lack of religion, a lack of the purifying influence of the truth.

Again I saw that Carrie uses too much freedom to the other sex,—[is] too free in conversation. She should be more reserved and not so fond of their society. Her mind is restless and unsatisfied and she is often unhappy and makes others so.

I have written this in the fear of God. I will close hoping you will receive it and make straight paths for your feet.

In love.

Letter 7, 1860, to Harriet Smith.

Written sometime in June, from Battle Creek, Michigan This letter appears in full in Pamphlet 16, pp. 5-25.

Dear Sister Harriet [Smith]:

I think it is my duty to write you a few lines this morning.

After we came home from the West you well know a burden rested upon us. We have felt no union with the church generally and have spent our Sabbaths at home. But I will go back. When we came from the East last fall I told James that I had no liberty to bear my testimony in the church at Battle Creek, but he urged me to do so. I continued to bear my testimony, but to the discouragement of my own soul; and when I prayed in that meeting house I had so little freedom I told James it should be the last time. I knew not the occasion of all this. I felt the same when relating or reading a vision in Uriah's and your presence. I was reluctant to do so. I had no freedom and would feel a strange dissatisfaction after doing so.

While at Knoxville some things were explained to me which I had been ignorant of before. I was shown some things in Battle Creek, was shown the state of C. Smith's family, and was pointed right back to the visions which they had not heeded. Then I saw Fletcher [Byington] and Uriah [Smith] and you and other individuals. There seemed to be a chain of connection, with dissatisfied looks, and all watching James and me with jealousy and suspicion. Uriah and James were shown me a distance apart, not united. Darkness was in the Office. The angels of God were grieved and had but little to do with the work there. There was a secret dissatisfaction; all carried on in darkness.

Then I saw concerning J. H. Waggoner, and the communications between him and Uriah. If he had said to Uriah, "If Brother White is wrong in his feelings in regard to you, I am more so. I have burdened his mind with my feelings in regard to these things. Do not judge harshly of Brother White in this matter, for I am equally to blame;" then matters would have been left in the right shape. But that matter was not left right. It was left half finished, with all the censure upon James, like many other things. God frowns upon such injustice. At a meeting held at Brother Kellogg's, things shown me at Knoxville came vividly to my mind.

Harriet, I saw that a strange work has been going on here for months in the past. There has been a strengthening the hands of each other in unbelief of the visions because the wrongs of some have been reprov'd. I feel crushed in spirit

and abused, and I have no more testimony to bear in Battle Creek until there is an entire change. This looks darker than the work in Rochester and is certainly worse, for they have their example and their present condition before them as a warning.

Harriet, I was carried back and shown that there has never been a full reception of the visions given in Paris. It is still looked upon that Brother White dealt too plainly, and you are not free in this matter. From what has been shown me, he dealt no more plainly than the case deserved. And the disaffection and warfare against the testimony and visions there borne must be seen, felt, and acknowledged, or they will be subject to wrong influence and the temptations of the devil. They will appear to be united with us, but when plain dealing or reproofs are given, all the past is called up and the same warfare commences, and they are more liable to sympathize with those who are wrong than with the right. All these things will have to be realized and thorough work made.

The influence and feelings which existed in Paris have affected your judgment and still sway your mind. You have received and cherished feelings that Brother White was too hard and too severe, and if one is reprov'd or censured, and complains of Brother White, you are all ready to sympathize with such an one. In this you come short of being a coworker with the angels of God. God lays a burden on His servant that things are not right. He must bear a plain testimony. It is not pleasant for him to do this. He would gladly be excused, but must do his duty regardless of consequences. Who, then, deserves the sympathy? The one who feels the burden and in the fear of God discharges his duty? or the erring one who caused this burden by grieving the Spirit of God?

Just as long as God has a church, just as long as He has a people, He will have those who will cry aloud and spare not, who will be His instruments to reprove selfishness and sin, and will not shun to declare the whole counsel of God, whether men will hear or forbear. I know individuals will rise up against the plain testimony. It does not suit their natural feelings. It does not suit you and some others who would rather desire smooth words spoken unto them and have peace cried in their ears. But this is not the work God has assigned us.

Individuals have been watching James with jealousy and suspicion, and the feelings and prejudice were communicated to each other while he was left in darkness as to the real state of their feelings. You have taken an active part in this. They were doubting the messages which the Lord has given. I saw that a great trial was before the church at Battle Creek, that James must be careful whom he

trusted or confided in, for he is watched by his brethren at Battle Creek and watched by those in the Office—especially you, Uriah, and Fletcher [Byington].

I saw that the leaven of dissatisfaction that worked in Paris and Rochester has been at work here. The messages which God gave in Paris were doubted. The plain reproofs my husband there bore were not received, but he was looked upon as being hard and severe. But I saw that had he borne a more mild testimony he would have merited the displeasure of God. The feeling of those in Paris was not in union with the Spirit and work of God, and they realized not the sacrifices and self-denial that must be made by them, as well as others, to fill their place in the work of God. When they were reproofed, instead of humbly confessing and putting away their wrongs, they dwelt upon Brother White's harshness and severity, sympathized with each other, linked together in their unbelief and dissatisfaction. And they never yet have seen and realized their wrong course or our sufferings at that time, which need not have been as severe if they had taken a right course. They were willing to think they had been too severely dealt with. Satan helped them in the matter until great darkness covered them and they were blinded to their true state.

Brother J. N. Andrews sympathized with those in Paris; their feelings and position affected him—it does still—and his judgment and sympathy were perverted. He too often stood on the side of those who were cautioned or reproofed, which caused trouble instead of healing the difficulty. This all arose from not having his sympathy and influence with those who he should have had confidence in, and letting those stand alone who were not in full sympathy with the work of God. Things at Paris were left at loose ends, ready for Satan to tangle into a perplexing knot to suit himself. They never have realized their wrongs and taken them out of the way, the bars were left down for Satan to step in and possess the field.

When everything moves on smoothly, then past dissatisfactions and difficulties in Paris lie dormant, but when a reproof or rebuke is given the same dissatisfaction arises."Brother White was wrong back there; he was too severe, and he is too severe now." Then jealous, hard feelings arise. As he is in union with the visions given, as the visions and his testimony agree, the visions are doubted, and Satan is working secretly to affect and overthrow the work of God.

I again saw the evil of not making straight and thorough work in the past. I was brought down to Rochester and saw the same suspicion and jealousy existing

there—and you were greatly in fault there—and that God would have us leave Rochester just when we did, and that there had been a lack of frank acknowledgement from Brother J. N. Andrews, Uriah, yourself, and others; that our leaving Rochester at the time we did was the special work of God. The most positive evidence has been given of this in the prosperity God has given the Office and the cause since the removal to Battle Creek. Yet there has not been straight work in acknowledging this as God's special work.

All that work of God must be acknowledged, and a stand taken in these things, or Satan will improve every opportunity to throw in doubts and suggestions and jealousy, and the leaven will continue to work. This leaven must be rooted out. When God's hand is reached down and He moves His people to the right or left, it is of some consequence that they acknowledge His hand and firmly take their position that God has done this.

The state of Rochester should be a warning to all who are tempted to doubt the teachings of God or who are ready to find fault with the straight testimony or reproofs given by Brother White. The angels of God do not hover in mercy over Rochester. A curse has rested there, and all the deeds and cruel work of those in Rochester and vicinity are recorded. God is not to be trifled with, yet Satan has kept the mind in perfect darkness in regard to these things. The suffering and agony His servants bore in Rochester when doing His work are faithfully chronicled. And notwithstanding the example of Rochester and their condition, the same work has been going on in Battle Creek in a secret, underhanded manner. The same spirit that existed in Paris and Rochester revives and will continue to do so until the past is all straightened out by acknowledging God's work.

There is a thorough opposition with individuals in this place against plain testimony, and none are so thoroughly opposed as yourself. Your feelings have been wicked. There are those who possess a very mild, easy manner, who would not lift their voices against wrong brought under their observation. But the testimony will not cease. As long as God has anything to do with this church this plain testimony will cut to the right and the left, and the church will have to be hewed and squared, the planing knife of God will pass over them.

Harriet, I was shown the past, the position John [Andrews] occupied after he went to Waukon, the spirit of rebellion that arose. It is not dead yet, but many are standing in just that uncertain position, with but little spirit of present truth, where the seeds of rebellion would take root very easily. I saw that Brother John

had suffered in his mind extremely. Satan magnifies many things before him, and he has represented Paris and Rochester affairs to others in entirely a wrong light. He has been driven almost to insanity.

The visit at Waukon was timely and God wrought there. John was convinced that God was in the work and he has made great efforts since that time to resist the temptations of Satan and to be in union with the work of God. He needs help. He has suffered. He has been fiercely buffeted, and has been making every effort he could to have his mind in the right channel and to be united with us, and not a shadow of unbelief should be thrown in his path. He should receive help in this matter.

If those who have influence with Brother John will exert that influence as they should, take their position decidedly and stand upon it in relation to the work of God, it will be a strength to Brother John and he will take a decided stand and yet be entirely free. Brother John must yet see all the past and realize what influence he has exerted; that his influence told on the side of the enemy's ranks, and his family does not stand clear. Dissatisfaction is in their minds in regard to things as they have occurred, and they will not stand in the light until they wipe out the past by confessing their wrong course in opposing the testimonies given them of God, and are united with the body in acknowledging the work of God. Their own selfish feelings and views stand directly in the way. Either their feelings must be yielded, if it tears them all to pieces, or the visions must be given up. There will be either full union or a division. The crisis has come. The warfare that has been waged against James and the testimonies given of God must be given up.

Those who fall into an agony, as you have, at the least censure or reproof do not realize that they are perfectly controlled by the enemy. O, Harriet, your past course was unfolded to me. Your opposition of feeling to James, your being thrown into such agony and professing so much fear of him as though he were a tyrant. You have been deceived, and have acted under a perfect deception. You have been very close with us in regard to your feelings, but have sympathized with others, and expressed great dissatisfaction in regard to James. Your feelings have been in complete rebellion to him, and if you had felt aggrieved and freely opened your mind to him you would have been convinced that your feelings arose from prejudice, misunderstanding, and misconstruction of his words.

God's frown is upon these things, that a company so closely connected in His work as Uriah, Harriet, and James, should be so exclusive and secretive as you

have been. Those who labor together in that Office—their souls must be one and they should have perfect confidence in each other, and there should be perfect frankness and openness to each other. And I saw it must be so, and things must go on in an entirely different manner and principle, or God will have everything in that Office turned upside down.

For months, Harriet, you have felt wrong, acted wrong, and spoken wrong, and been under the control of Satan. You may call your feelings grief, but you have not realized them as they were. It has been anger, and you have been too selfish. The present truth has rested very lightly upon you, and selfishness has woven itself closely with all you do. It is the natural besetment of your family, and it is a sin which God has rebuked them for but which they would not confess. You have never realized it. Your influence, instead of helping Uriah, has hindered. Your appearance, your words and actions, have just that influence that the Lord gave me a warning that they would have unless you stood in His counsel, and were consecrated to Him with your judgment sanctified by His Spirit.

Harriet, had you heeded the vision given you and Uriah two years ago, you would have saved much, but you neglected all that light, have been free to make confidants of those whom you should not, but have been very close and secretive to us. This is the height of injustice. How much faith do you have in the visions? They do not bear a feather's weight on your mind. Many times has God shown that the burden in the Office and responsibility rest upon James. Gladly would he escape from it, but the Lord has bound it upon him, and if God has placed him there with what light have you regarded him? As an intruder, a meddler into that which in no way concerned him, taking upon himself things which did not belong to him. How much union have you had with the Spirit of God or His work or His teachings?

I have been shown that the Lord would have a shrewd manager in the Office, one who will reprove, one who is keenly sensitive to wrong, and who feels that the cause of God is a part of him. Uriah and you have not felt this as you should. When a word of reproof was given, instead of looking and seeing that there was a cause for it and admitting there was a wrong, you have kept silent and considered you were suffering wrongfully and Brother White was censorious, severe, and exacting. O, Harriet, whether you realize it or not, these feelings come from a selfish, unconsecrated heart, and Satan has had the bent of your mind.

Brother White is not perfect. He may speak quite strongly in the ardor of his feelings, and if you go to him in confidence and open your mind to him, he would not be backward to relieve your mind all he consistently could. If Uriah and you were as free to confess when you erred as James White has been, there would not be the trouble which now exists. I saw that Satan had taken advantage of his open, frank manner to tell his whole heart, and you have thought him like yourself—one to lay up things, say nothing about them, and if a word is spoken by him, that there must be more where that came from, when you have the whole. He does not hide things in his heart. If an unconsecrated one is reproved by Brother White you sympathize with him, confide in him. You linked yourself with Carrie, and strongly sympathized with her.

This is the same feeling which you have brought down from Paris to Rochester, and from Rochester to Waukon, from Waukon here. You have things to straighten up. In the past, and when in Paris, you strengthened each other's hands in sympathizing and linking together. There was selfishness there that never died. There were wrong feelings there, a rising up against Brother White's harsh manner, his severity. This has been dwelt upon. There was not a deep searching of heart to see the wrongs which existed in your two families. The same feeling exists with them now. They despised reproof. They despised the visions [and] blinded their eyes as to their own situation. God's hand has been laid heavily upon them, but they acknowledge it not.

And now, Harriet, those at Waukon, the Andrews and Stevens families, have stood right in the way of John. They might help him if they would. Yet Satan has carried them in the fog and mist so far, and they have so long neglected to confess their past wrongs I fear they never will take a position to help John. His mind has been in such a state that a continual dropping of words calculated to excite his mind and unsettle it has kept him in a confused state. But I saw it was impossible for the special blessing of God to attend his labors unless he took a decided stand in regard to the teachings of God. His influence at the time of the removal of the Office was all on the wrong side. He strengthened the hands of those whom the frown of God was upon. He unsettled the mind of Henry Nichols in regard to the visions, and Henry has never recovered. He worked on the side of the enemy's ranks while he was laboring under an entire deception.

Harriet, the link which the Lord showed years ago has never yet been broken. That influence that affected you in Paris, that you brought to Rochester, has affected you in Battle Creek; and then, through your close connection with

Uriah and the work of God, it has affected him and he has had feelings and impressions that otherwise he would never have had.

The origin is away back in Paris. There has been a perfect chain of connection from Paris to Battle Creek, and the influence of John's opinions which he received in Paris, and your opinions and positions and views there received, have been instilled into Uriah until he has had a dignity that God has despised. And I have been shown that it was impossible for any better state of things to be hoped for in the future until clean work is made of the past. For if matters are now partially settled these wrong views and feelings will be just as liable to occur again.

The cause of God is in a critical state and unless there is now thorough work made there will be an open door for Satan to come in again and take the lead of matters to suit himself. Never can there be any degree of union in this work until wrong links, ties, and sympathies are broken and there is a thorough tearing up of the past and making clean work. As matters stand now, there is no safety, no bars to keep Satan out. Is the work of God to go on thus? Bitter have been your feelings, and I dare not smooth over matters. The time has come that we must know who is on the Lord's side. The cause of God calls for immediate action and those who cannot endure the smallest test of their fidelity now, what will they do when the dragon host is at war with those who keep the commandments of God and have the testimony of Jesus?

The feelings of Jennetta have been crooked, also Angeline's. They have chosen to believe that their course and ways were just right, rather than to believe the visions. But the time will soon come they will be compelled to see matters as they are, when these matters will be past remedy. I repeat, there has been a perfect chain of dissatisfaction all the way from Paris to Battle Creek. I saw that you could help in the cause of God if you were right, but in your present state you have been only a curse.

There have been two spirits in the Office at Rochester and two spirits in the Office at Battle Creek. The Lord has shown me that the spirit of reproof should never die out of the Office. It will live there just as long as the Office exists. If Uriah and James are connected in that Office, their interests are one and the barrier that has been placed between them must be broken down, the reserve on the part of Uriah and yourself must be broken down, the exclusive course Uriah has pursued must be broken down, and they be in perfect union or not labor in connection at all. I saw that you have cruelly wronged James. The Lord help you to see it. Your

feelings have been desperate and without a cause. God has given James a position to occupy. You have been at war with it. Two years ago was the reproof given for Uriah and you. Read it all over and see if it has been heeded. I saw that the Lord's hand had sustained James, but your feelings have been to tear him down.

Harriet, may the Lord give you a full sense of the part you have been acting. Your feelings of selfishness would lead you to tear Uriah from the Office that you might enjoy his company more exclusively yourself.

Letter 7a, 1860, to Harriet Smith.

Written sometime in June, from Battle Creek, Michigan This letter has never been published.

Dear Sister [Harriet Smith]:

I think it is my duty to write you a few lines this morning. After we came home from the West, you well know a burden rested upon us. We have felt no union with the church generally and have spent our Sabbaths at home, but I will go back. When we came from the East I told James that I had no liberty to bear my testimony in the church at Battle Creek, but he urged me to do so. I continued to do so, but to the discouragement of my own soul. When I prayed in the meeting house I had so little freedom, I told my husband it should be the last time. I knew not the occasion of all this. I felt the same when relating or reading a vision in Uriah's and your presence. I was reluctant to do so, and had no freedom and felt a strange dissatisfaction after doing so.

While at Knoxville some things were explained to me which I was ignorant of before. While at a meeting at Brother Kellogg's, the whole matter as was shown me in Knoxville was opened before me. Things came vividly to mind which it had been impossible for me to recall. I was shown while at Knoxville, the state of things at Battle Creek. I was shown the case of C. Smith's family, and was pointed back to the visions which they had not heeded. Then I saw Fletcher [Byington], Uriah [Smith], yourself, and other individuals. It seemed to be a chain of connection with dissatisfied feelings and watching James and me with jealousy and suspicion.

Uriah and James were shown me a distance apart from each other, not united. Darkness was in the office. The angels of God were grieved and had but little to do with the work there. There was a secret dissatisfaction all carried on in darkness, concealed from us. Then I saw J. H. Waggoner and the communications between him and Uriah. Uriah wronged James in writing to Brother Waggoner and Brother Waggoner wronged him by not being open and frank. If Brother Waggoner had said to Uriah, if Brother White is wrong in his feelings in regard to you, I am more so. I have burdened his mind with my feelings in regard to these things. Do not judge harshly of Brother White in this matter, for I was equally to blame. Then matters would have been left in a different shape. But that matter was not left right. It was left half finished with all the censure upon James like many other things. God frowns upon such injustice.

There was occasion for Brother White's feelings and Brother Waggoner's, but their feelings were too strong and their course was wrong in not going directly to Uriah and talking over matters with him. But Uriah's and your wrong was still greater in carrying the matter to others and writing to Waukon before speaking to James upon the matter.

Harriet, I saw that a strange work has been going on here for months in the past. There has been a strengthening [of] the hands of one another in unbelief of the visions because the wrongs of some have been reproved. I feel crushed in spirit and that I have been abused. I have no more testimony to bear in Battle Creek until there is an entire change. This is darker than the work in Rochester, and is certainly worse, for I saw that they had this example and their present condition before them as a warning.

Harriet, I was carried back and shown that there has never been a reception of the visions given in Paris. It is still looked upon that Brother White dealt too plainly and you are not free in this matter. From what has been shown me, he dealt no plainer than the case deserved, and the dissatisfaction and warfare against the testimony and visions there borne must be seen, felt and acknowledged, or they will be subject to wrong influences and the temptations of the devil. They will appear to be united with us but when in God's order plain dealing or reproofs are given, all the past is called up and the same warfare commences and they are more liable to sympathize with those who are wrong than with the right. All these things will have to be realized and thorough work made.

The influence and feelings which existed in Paris has affected your judgment and still sways your mind. You have received and cherished feelings that Brother White was too hard and severe, and if one is censured or has plain matters of facts laid upon them, they complain of Brother White's severity. You stand all ready to sympathize with them.

In this you come short of being a coworker with God and His angels. God lays a burden on His servant that things are not right. He must bear a plain testimony. It is not pleasant for him to do this. He would gladly be excused but must do his duty regardless of consequences. Who, then, I ask, deserves the sympathy—the one who feels the burden and in the fear of God discharges his

duty, or the erring one who caused trouble and burden by grieving the Spirit of God?

Just as long as God has a people, just as long as He has a church, He will have those who will cry aloud and spare not, who will be His instruments to reprove selfishness and sins, and will not shun to declare the whole counsel of God whether men will hear or forbear.

I saw that individuals would rise up against the plain testimonies. It does not suit their natural feelings. They would choose to have smooth words spoken unto them and have peace cried in their ears. You would choose to be flattered and caressed. But this is not the work that God has assigned us. Individuals have been watching James with jealousy and suspicion and the feelings and prejudices have been communicated to each other, while he was left in darkness as to the real state of their feelings, and they were doubting the messages which the Lord has given.

I saw that a great trial was before the church at Battle Creek. I saw that James must be careful whom he trusted or confided in, for he was watched by some of his brethren at Battle Creek, and watched by those in the office, especially by yourself, Uriah, and Fletcher [Byington].

I saw that the leaven of dissatisfaction that worked in Paris and Rochester has been at work here. The messages which the Lord gave in Paris were doubted. The plain reproofs that my husband there bore were not received, but he was looked upon as being hard and severe; but I was shown that had he borne a more mild testimony he would have merited the displeasure of God.

The feelings of those in Paris were not in union with the Spirit and work of God, and they realized not the sacrifices and self-denial that must be made by them, as well as others, to fill their place in the work of God. When they were reproved, instead of searching carefully their own hearts and confessing their wrongs, self rose right up [saying] It cannot be so. They dwelt upon Brother White's harshness and severity, sympathized with each other, linked together in their unbelief and dissatisfaction. They never yet have seen and realized their wrong course or our sufferings in Paris, which need not have been as severe if they had taken a right course. All this is recorded and will yet appear before them in its true light, just as heaven regards it.

They were willing to think they had been dealt with too severely. Satan helped them in the matter. Angels were grieved and turned from them, and they went into great darkness. They had rejected the means which God had chosen to correct them, and their discernment between a right and a wrong spirit was gone.

Brother J. N. Andrews sympathized with his friends in Paris. Their feelings and their course of action affected him, influenced his mind and his judgment, and his sympathies were perverted, and he often stood on the side of those who were cautioned or reproved, which caused trouble instead of healing the difficulties. This all arose from not having his sympathy and influence with those whom he should have confidence in, and leaving those to bear and fully feel their burden who were not right, that by diligent search of their own course they might make straight and thorough work.

Things at Paris were left at loose ends, all prepared for Satan to tangle into a perplexing knot to suit himself. They never have realized their wrongs and taken them out of the way. The bars were left down for Satan to step in and possess the field. When everything moves on smoothly, then past dissatisfactions and difficulties originating in Paris lie dormant. But when reproof is given, the same warfare commences: Brother White is wrong, he is severe, he was hard back there, he is the same now; jealousy and hard feelings arise. And as he is in union with the visions, as the visions and his testimony agree, the visions are doubted.

Satan has worked secretly, first at Waukon and then at Battle Creek, to affect and overthrow the work of God.

Letter 8, 1860, to J. N. Andrews.

Written June 11, from Battle Creek, Michigan

Portions of this letter appear in Manuscript Releases, Volume 1, pp. 306-307, Manuscript Releases, Volume 6, p. 333, Manuscript Releases, Volume 9, p. 315, Ellen G. White Biography, Volume 1: The Early Years, p. 417.

Dear Brother John [Andrews]:

While at Knoxville, Iowa, some things were shown me in regard to the state of things in the office and at Battle Creek. I saw that there were grievous things in the office.

Harriet [Smith] has felt very wrong toward James [White] and has had a bad influence upon Uriah [Smith]. I was pointed back to Paris and Rochester [and saw] that the past has never been straightened. The feelings then were that James was censorious and severe and that reproofs were given which were not needed. I saw that the reproofs given in Paris were no more severe than the case deserved, and you two families linked together strengthened each other's hands against Brother White and were free to exchange remarks concerning him, calculated to injure him. There was deep selfishness manifested in Paris, which was very displeasing to God, but those reproved for this despised [the reproofs], chose their own course, and shut their eyes from the light, notwithstanding the multiplied evidences that the Lord had given them of the correctness of the visions.

Opinions there formed [by] you and Harriet, you brought with you to Rochester and to Battle Creek, and they still cleave to Harriet like the leprosy. She has a greater desire to please her relatives and particular friends than she has to please God. When Harriet is consecrated, then she can be of use in almost any station, but when she lacks consecration or when a reproof is given in the office, the old feelings and prejudices arise that existed in Paris. They have never been confessed and healed, but the pestilent matter is ready to break forth at the least rupture. These things have affected Uriah, and instead of James and Uriah standing together in their work, which is so closely connected, there has been no union between them. There has been, on Uriah's part, a lack of confidence in James that is occasioned by the long, connected chain of circumstances as far back as Paris. I saw that there was no union or real belief in visions with Uriah and Harriet, and yet they are right at the head of the work of God. And I saw that you have not taken a decided position in regard to the past, and your position influences Harriet and Uriah much.

I was shown that the work of God could go on in this way in the office no longer, that God's work in the past should be acknowledged and a decided stand taken upon it or it should be rejected as of the devil.

You and others in Paris have let your feelings and impressions stand in the way of the testimonies given of God, and when reproofs have been given, they have been utterly neglected. Selfish feelings have kept those in Paris from receiving the testimonies given. You first sympathized with them and began to move in the fog, and at the time the office was removed to Battle Creek, your influence went on the side of the enemy. I saw that God would have us leave Rochester just when we did. There has been a lack of frank acknowledgment on your part and that of Uriah, Harriet, and others, that our leaving Rochester at the time we did was the special work of God, notwithstanding the most positive evidence has been given to seal that whole work as of God—the prosperity God has given the office and the cause since the removal to Battle Creek. Yet there has not been straight work in acknowledging this as God's special work. Things are left at loose ends in a fit state for Satan to tangle into a perplexing knot.

The dissatisfaction and warfare against the reproofs and visions borne in Paris and Rochester must be seen, felt, and acknowledged or they will be subject to wrong influences and the temptations of the devil. They will appear to be united with us, but when plain dealing or reproofs are given all the past is called up and the same warfare commences and they sympathize with those who are wrong.

The influence and feelings which existed in Paris have affected your judgment and still sway your mind. If one has been reproved or censured, you have weakened yourself and displeased God by sympathizing with him. You forget that in doing this you are a coworker with the evil angels. God lays a burden on His servant, that things are not right. He must bear a plain testimony. It is not pleasant for him to do this. He would gladly be excused, but must do his duty regardless of consequences. Who, then, deserves the sympathy—the one who feels the burden and in the fear of God discharges his duty, or the erring one who caused this burden by grieving the Spirit of God?

Some are constantly complaining of his severity, but are they to be judges whether an erring individual should have a severe or a mild rebuke? The work of all is not the same. One fills one office, another some other, differing office. Just as long as God has a church, just as long as He has a people, He will have those who will cry aloud and spare not, who will be His faithful instruments to reprove

selfishness and sins and will not shun to declare the whole counsel of God, whether men will bear or forbear.

I have ever been shown that individuals will rise up against the plain testimony, for it does not suit their natural feelings. They would desire smooth words spoken unto them and to have peace cried in their ears, but this is not the work God has assigned us. Individuals have been watching James with jealousy and suspicion, and feelings of prejudice have been communicated to each other while he was left in darkness as to the real state of their feelings.

I saw that a great trial was before the church at Battle Creek, and that James must be careful whom he trusted or confided in, for he was watched by those in the office, especially Uriah and Harriet. I saw that the leaven of dissatisfaction that worked in Paris and Rochester has been at work here. The messages which God gave in Paris have been doubted; the plain reproofs my husband there gave were not received. He was looked upon as being hard and severe, but I saw that had he borne a more mild testimony he would have merited the displeasure of God.

The feelings of those in Paris were not in union with the spirit and work of God, and they had not the least realizing sense of the sacrifices and self-denial that must be made by them, as well as others, to fill their place in the work of God. When they were reprov'd, instead of carefully searching their own hearts and confessing their wrongs, self rose right up [and they said], "It can't be so." Instead of putting away their wrongs, they dwelt upon Brother White's harshness and linked together in their unbelief and dissatisfaction. Satan helped them in the matter until great darkness covered them as to their true state. They never yet have seen and realized their wrong course or our sufferings in Paris which need not have been as severe if they had taken a right course.

All this is recorded and will yet appear before them in its true light just as heaven regarded it. They were willing to think they had been too severely dealt with. Satan helped them in the matter. Angels were grieved and turned from them and they went into great darkness. They had rejected the means which God had chosen to correct them, and their discernment between a right and a wrong spirit was gone.

Brother John, you sympathized with those in Paris. Your judgment and sympathy were perverted and you too often stood on the side of the enemy's

ranks. This arose from not having your sympathy and influence with those whom you should have confidence in, and letting those stand alone who were not in sympathy with the work of God. Satan has had his will in the matter and shaped things to please himself. Satan has been working secretly to affect and tear down the work of God.

Things at Paris were left at loose ends, all prepared for Satan to tangle into a perplexing knot to suit himself. They never have realized their wrongs and taken them out of the way. The bars were left down for Satan to step in and possess the field. When everything moves on smoothly, then past dissatisfaction and difficulties originating in Paris lie dormant, but when reproof is given the same warfare commences. Brother White is wrong, he is severe. He was hard back there; he is the same now. Jealousy and hard feelings arise. And as he is in union with the visions, as the visions and his testimony agree, the visions are doubted and Satan has worked secretly, first at Waukon and then at Battle Creek, to affect and overthrow the work of God.

I was pointed back, away back to the time when those in Paris, especially Brethren Andrews' and Stevens' families, were ensnared by error and for years were in a perfect deception of Satan. They suffered while in this error, but they never will obtain a particle of reward for it. If they had been willing to be taught and had received light in God's appointed way, they would not have been held in error, fanaticism, and darkness all that length of time. But self would not yield to the light God gave. Their feelings and impressions were sufficient evidence for them, and they would not be corrected until they were overwhelmed and compelled to acknowledge the power of God and that they were wrong. Since that time God has given them unmistakable evidence of His work and wonderful manifestations of His Spirit. Repeatedly have they been slain by the power of God, and while the impression remains, all is well; but when the impression wears away, the same wrong feelings return and self arises, because they did not leave thorough work behind them.

I saw that it was of the greatest importance that they make thorough work in [regard to] the past. I was brought down to Rochester and saw that the same suspicion and jealousy existed there. Your influence was not good, and I saw that things in Rochester and vicinity were in such a condition that God would have us leave Rochester just when we did. While God was directing and counseling in regard to these matters [so] that His work could move forward with freedom, their feelings were in opposition to it. Had they been standing in the counsel of God,

they would have been in union with His work and with the angels; but individuals were ignorantly warring against the leadings of God, and had no realizing sense of their fearful position of being united with evil angels in their opposition to the advancement of God's work and His opening providence. Had they believed that the Lord had shown in regard to these matters, they need not have moved in such perfect blindness. All that work of God must be acknowledged and a position taken in these things with decision, or Satan will improve every opportunity to throw in doubts, suggestions, and jealousy, and the leaven will continue to work. This leaven must be rooted out.

When God's hand is reached down and He moves His people to the right or left, it is of the greatest importance that they acknowledge His hand and firmly take their position that God has done this. The state of things in Rochester should be a warning to all who are tempted to doubt the teachings of God, or to find fault with the straight testimony and reproofs given by Brother White. The angels of God do not hover in mercy over Rochester. A curse has rested there, and all the deeds and cruel work of those in Rochester and vicinity are recorded. Satan has kept the mind in perfect darkness in regard to these things. God is not to be trifled with. [He saw the] sufferings and agony His servants bore in Rochester. While striving with all their energies to do His work, Satan was at war with them, and evil angels, and many professing the present truth, united with these evil powers to discourage and cause mental anguish which might have been avoided. They were co-workers with the powers of darkness. All this is faithfully chronicled, yet notwithstanding the example of Rochester and their present condition, which should be a warning, the same work has been going on at Battle Creek in a secret, underhanded, deceptive manner. The same spirit which existed in Paris and Rochester has revived, and there is no safety or confidence to hope for better things until the past is all straightened out by frankly acknowledging God's work, if it tears self and self-dignity all to pieces.

There is a thorough opposition in this place against plain testimony and, Harriet, none are so thoroughly opposed to it as yourself. Yet you are in close connection with the work of God, and in constant opposition and rebellion to the one He has laid burdens upon to reprove, to counsel, and manage in His cause. Says the True Witness, "I know thy works." It has been to disaffect the minds of others in regard to James, to place him in a wrong light before them, and put on a distressed appearance, which has had its influence with a number of individuals. Yet you faithfully concealed all this from us. But I have been shown that the

counsel and straight testimony will not cease as long as God has anything to do with this church and with the office. The plain testimonies will cut to the right and left and the church will have to be hewed and squared. The planing knife of God will pass over them and if individuals will not bear the straight work, they will be laid aside as useless timber, unfit to have any place in the cause or work of God.

Harriet, I was shown the past position John occupied after he went to Waukon. The spirit of rebellion that arose there is not dead yet, but quite a number are standing in just that uncertain position, taking no decided stand, with but little spirit of present truth, having no sense of the work of God, and the seeds of rebellion that have taken root there would spring up very easily.

I saw that Brother John had suffered in his mind extremely. Satan magnified many things before him, and he has represented Paris and Rochester affairs to others in a wrong light. Brother John has been driven almost to insanity. The visit at Waukon was timely and God wrought there in great power. John was convinced that God was in the work, and he has made great efforts to resist the suggestions of Satan and to be united with us in the work of God. He needs help. He has suffered. He has been fiercely buffeted and has made strong efforts to get every difference under his feet and to have his mind directed in the right channel. And not a shadow of unbelief should be thrown in his path. He should receive help in this matter. And if those who have influence with Brother John will exert that influence as they should, take their position decidedly in relation to the work of God and stand upon it, it will be a strength to Brother John and he may yet be entirely free. But in order to be free, he must see the past and realize something of the wrong influence he has exerted, that his influence told on the side of the enemy's ranks.

I saw that his family do not stand clear; dissatisfaction is in their minds in regard to James and things which have occurred in the past. They will not stand in the light until they wipe out the past by confessing their wrong course in opposing the testimonies given them of God, and are united with the work of God. Their own selfish feelings and views stand directly in their way. They must either yield their feelings, if it tears them all to pieces, or the visions must be given up. There will be either full union or disunion. The crisis has come. The warfare that has been waged against James and the testimonies given of God, must be given up if every one in that office is removed.

Oh, Harriet, your past course for months was unfolded to me. Your feelings of opposition to James, your manifesting so much agony of feelings if there is counsel or the slightest reproof given in the office, and your professing so much fear of James as though he were a tyrant. You have been deceived and have acted under a perfect deception of the devil, and have deceived others in regard to James.

The least advice or counsel has been construed into a reproof, and you have stood prepared to have your feelings reined up to the highest pitch, and then your unreconciled, strong, set, willful feelings have been carried out into manifestations of great agony, which have had the worst possible influence upon Uriah, and have had a complete tendency to tear him from James and cause him to consider himself and you abused, when it was all a deception of Satan. You, who ought to have been a help to Uriah and sought to have relieved his mind if burdened or in trial, have taken a course to excite and stir up his mind, throwing him into perplexity and bringing upon him the greatest trials he has ever suffered, and all this without a cause. You have cruelly injured and wronged James. You have been perfectly controlled by the enemy.

I saw that he had borne and suffered in that office as God did not require him to suffer again. I saw it would have been much better for you to have left the office entirely than to remain and exert the influence that you have. I saw that there has not been that care taken that there should have been to have only those in the office who were true to one another and devoted to the work of God.

You have been very close with us in regard to your true feelings but have sympathized with others and expressed great dissatisfaction with James' course and have received sympathy in return. Your manifesting so much suffering of mind has awakened strong sympathy in others when you had no foundation for such feelings, but your own imagination wrought upon by a tempting enemy. Your appearance has exerted the worst possible influence. If you had felt aggrieved, Brother White was the one for you to have gone to and freely unburdened your mind to him, then you would have been convinced that your feelings arose from prejudice, misunderstanding, and misconstruction of his words. God's frown is upon these things, that a company so closely connected in His work as Uriah, Harriet and James, should be so exclusive and secretive as you have been. Those who labor together in that office must be one. Every separate interest should be laid aside and they should have perfect confidence in each other and perfect frankness and openness. I saw it must be so. Your influence has been against this.

I saw that things in that office must go forward with entirely different feelings, and from different principles, or God will have everything in that office turned upside down.

For months, Harriet, you have felt wrong, acted wrong and spoken wrong, and been controlled by the enemy. You may call your feelings grief, but you have not realized your condition. You have at times manifested anger and you have been selfish. The present truth has rested very lightly upon you and selfishness has woven itself closely with nearly all you do. It is the natural besetment of your family and it is a sin which God has rebuked them for, but which they would not confess. You have never realized it as it is. Your influence, instead of strengthening and helping Uriah, has hindered him and planted in his breast feelings which would never have existed there if you had been consecrated to God.

Your influence, appearance, and actions have had just that strong influence on the wrong side that the Lord showed me two years ago that they would have unless you stood in the counsel of God, consecrated to His service, with your judgment sanctified by His Spirit. Had you heeded the vision given you and Uriah two years ago, you would have saved much, but you neglected all that light, chose your own views of matters, have been free to make confidants of those you should not, but have been very close and secretive to us, whom of all others you should confide in. This is the greatest injustice.

Many times has God shown the responsibility and burden He has laid upon James. Gladly would he be free from it, and he would have thrown it off if he dared to, but [he] fears the displeasure of God. God has placed him in the office, but in what light have you regarded him?—as an intruder, a meddler into that which in no way concerned him, taking upon him things which did not belong to him. How much union have you had with the Spirit of God or His work or His teachings? The visions do not bear with any weight upon your mind.

I have been shown that the Lord would have a shrewd manager in that office, one that will reprove and one that will not be dumb and senseless to wrongs or carelessness. He will have someone there who is sensitive to wrong, quick to feel, and who feels that the cause is a part of them, a part of their very existence. Uriah and you have not felt this as you should. When a word, admonition, or even counsel, is given which crosses your feelings and ideas, instead of looking closely and seeing that there was a cause for it, and confessing

that you might be wrong, you have kept silent and considered you were suffering wrongfully and Brother White was censorious, exacting and severe.

Oh, Harriet, whether you realize it or not, these feelings came from a selfish, unconsecrated heart. Brother White is not perfect. In the ardor of his feelings he may speak too strongly, and if you at any time felt injured, and in confidence opened your mind to him, he would not be backward to relieve your mind of any burden which he consistently could. And if you and Uriah were as free to confess when you erred as he has been, there would not be the trouble which now exists.

I saw that Satan had taken advantage of his open, frank manner to tell his whole heart. You have thought him like yourself—laying up things, saying nothing about them—and if a word is spoken by him in plainness that there must be more where that came from, when you have the whole, for he does not hide things in his heart. God does not look with approbation upon this close, exclusive, secretive disposition. If an unconsecrated one is reproved by Brother White, you are prepared to sympathize with and confide in him. You messed with Carrie, linked yourself with her, strongly sympathized with her. You could not discern her wrong or why she was not fit help in the office, because of your own darkness. These are the same feelings which you brought from Paris and exercised in Rochester. Instead of confiding in those whose interest was in the work of God and the truth, you let your love and sympathy run out for the unconsecrated and linked with them. You carried the same spirit with you to Waukon and have exercised the same in Battle Creek. You have things in the past to straighten. You have a work to do. When in Paris, you strengthened each other's hands in sympathizing and linking together. There was selfishness there that never died. There was not deep searching of heart to confess wrongs and make thorough work by the two families. The same feelings exist with them now. They have despised reproof, despised the visions, blinded their eyes as to their own situation. God's hand has been laid heavily upon them, but they acknowledged not that it was He.

Harriet, Brother Andrews' and Stevens' families have stood right in the way of John. They might help him if they would, but they have so long neglected to see themselves and confess frankly their wrongs, that they have been carried by the enemy into the fog and mist so far, I fear that they never will take a position to help John. His mind has been in such a state that a continual dropping of words calculated to excite his mind and unsettle it has kept him in a confused state. But I saw that it was impossible for the special blessing of God to attend his labors

unless he takes a decided stand in regard to the teachings of God. His influence at the time of the removal of the office was all on the wrong side. He strengthened the hands of those whom the frown of God was upon. He unsettled the mind of Henry Nichols in regard to the visions, and Henry never recovered. He worked on the side of the enemy's ranks. He knew not the spirit he was of.

Harriet, the link which the Lord showed me years ago has never yet been broken. There is a leaning to each other, a strong tie of sympathy that is in direct opposition to the Spirit of God. That influence which affected you in Paris, that you brought to Rochester with you, has affected you in Battle Creek and your close connection with Uriah and the work of God has affected him, and he has had feelings and impressions that would never have existed had it not originated away back in Paris. There has been a perfect chain of connection from Paris to Battle Creek. And the influence of John's opinions and his position and views and your feelings and views have been instilled into Uriah until he has had a dignity in some matters which God has frowned upon.

I have been shown that it was impossible that there should be any better state of things in the future until clean work is made of the past, for if matters are now partially settled, these wrong feelings, opinions, and views will be just as liable to occur again. The cause of God is in a critical state, and unless there is now thorough work made, there will be an open door for Satan to come in again and take the lead of matters to suit himself.

Never can there be any degree of union in this work in this office until wrong links and influences are broken, ties and sympathies that have been misplaced are severed, and a thorough acknowledgment made of God's work in the past. But as matters now stand, there is no safety, no bars to keep Satan out. And is the work of God to go on thus? Bitter have been your feelings, and without a cause. I dare not smooth over matters. The time has come when we must know who is on the Lord's side. The cause of God calls for immediate action, and those who cannot endure the smallest test of their fidelity now—what will they do when the dragon host is at war with those who keep the commandments of God and have the testimony of Jesus?

The feelings of Jennette and Angeline have not been in union with the work of God. They have chosen to believe that their course and ways have been right rather than to believe the visions, but the time will soon come when they will be compelled to see matters as they are, when the past will be too late for

remedy. I repeat, there has been a perfect chain of dissatisfaction all the way from Paris to Battle Creek.

I saw that you could help in the cause of God if you were right, but in your present state, with your feelings, you would only be a curse.

There have been two spirits in the office at Rochester and two spirits in the office at Battle Creek, and the Lord has shown me that the spirit of reproof should never die out of the office. It will live there just as long as the office exists. If Uriah and James are connected in that office, their interests are one, and the barrier that has been placed between them must be broken down and they be in perfect union, having confidence in each other, or not labor in connection at all. I saw that you have cruelly wronged James without a cause. God has given James a position to occupy. You have been at war with it. Two years ago was the reproof given for Uriah and yourself. Read it all over and see if it has been heeded.

I saw that the Lord's hand has sustained James, but your feeling have been to tear him down.

Harriet, may the Lord give you a full sense of the part you have been acting. Your selfish feelings would lead you to tear Uriah from the office that you might enjoy his company more exclusively yourself, but it would be a fearful step for you both.

I have been shown faults and wrongs of individuals who professed perfect confidence in the visions, but found fault with the instrument. The natural feelings of their heart rise up in rebellion against the visions which had exposed their errors and evil. Instead of humbly acknowledging they had erred, they found fault with the manner in which the vision was delivered. They took the position that a part of it was correct and a part of it was a mistake, that I had been told circumstances and thought that the Lord had shown them to me in vision.

Has God placed His work in such a careless manner that man can fashion it to suit his own inclinations, receive that which is agreeable to him and reject a portion? Would God give visions to correct His people of their errors and then trust to the erring one's judgment to receive or reject what portion of them he pleased? What would be the use of visions in the church if held in this light, or if erring individuals in their darkness were left to make what application of them they pleased? This is not the way that God works. If God reproves His people through an individual, He does not leave the one corrected to guess at matters and the

message to become corrupted in reaching the person it is designed to correct. God gives the message and then takes especial care that it is not corrupted.

The visions are either of God or the devil. There is no half-way position to be taken in the matter. God does not work in partnership with Satan. Those who occupy this position cannot stand long. They go a step farther and account the instrument God has used a deceiver and the woman Jezebel. If, after they had taken the first step, it should be told them what position they would soon occupy in regard to the visions, they would have resented it as a thing impossible, but Satan leads them on blindfolded in a perfect deception in regard to the true state of their feelings until he takes them in his snare. Grievous sins have been rebuked [in those who were] in close fellowship, believed to be devoted, sincere Christians. The persons reproved have risen up against the visions, contradicted their truthfulness, and have received the sympathy of some of the church, but time has proved the visions correct. Facts have been brought to confirm and establish them.

At times I have had but little courage to write to individuals what I had been shown in regard to them, for so many take the visions which have been written to them with feelings of the deepest anguish and in tears. They lay it aside, some with a feeling of indifference; others say, "I believe the visions, but Sister White has made a mistake in writing it. She has heard reports of these things and has got it mixed up with her visions and thinks she saw it all." Oh, what a fixing up in this! What foolish positions Satan will lead some to take in their blindness, who are unwilling to humble themselves and see and confess their faults.

The heart is deceitful above all things, and desperately wicked. Satan exults that he can lead individuals to deceive themselves into a belief that they are right, when God frowns upon their wrongs. "The Lord seeth not as man seeth," and when He shows what is in erring man's heart and the message is trampled underfoot, and [the one reproved] turns from it, saying, "There must be a mistake in the matter; I am about right," they are like the Pharisee who repeated his good works: "I fast twice in the week, I give tithes of all that I possess. I thank thee, that I am not as other men." Luke 18:12.

They comfort themselves with their good deeds and Satan then directs their mind in a channel to please himself. Many times have I felt to say, O, my soul, can'st thou persevere in such a warfare as this? Then again I could say, The battle is the Lord's, and if I am a co-worker with Him, the victory will be ours.

When the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth.

At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past. After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies. Then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them.

Letter 9, 1860, to Brother Frisbie.

Written June 17, from Battle Creek, Michigan This letter has never been published.

Dear Brother Frisbie:

As my mind has received some relief from the heavy burden which has lain upon me for those in the office, other cases have burdened my mind from which I must free myself.

When I was shown that the Lord would have a shrewd manager in the office, I saw the necessity of this. Uriah's [Smith] easy manner would lead him to keep silent in many things when he ought to speak, [and] to suffer things to be introduced into the office which should have no place there. To save the feelings of an individual or two, he would go contrary to his own judgment.

I was shown [that] this has been the case in regard to your writings. The Lord has not called you to write, neither has He been pleased with the steps you have taken [in] preparing books. You are not qualified or competent for the work, and it has injured you. You are too easily lifted with success in preaching and you get above the work, and then God removes His Spirit from you and leaves you to labor in your own strength, and your lack of spirituality injures the cause instead of helping it. Unless you can have the Spirit of the Lord to help you, your labors are worse than thrown away.

I saw you were touched and felt wrong because James has plainly told you the truth. Your mind has been laboring in trial, and wrong feelings have rankled in your breast, and have had an influence on others. He told you plainly the truth. His views and Brethren Andrews' and Uriah's were the same, but they would not have spoken them to you; and self rose up against James and your mind was prejudiced against James. It was a delicate matter for any one to touch, but James shouldered the disagreeable task, relieving Uriah and John of a burden. This, I was shown, was the great cause of dissatisfaction on the part of individuals against James. He will speak in defense of the cause and to keep it clear from rubbish. Others who have influence, see it, feel it, are burdened over [it]; but will not venture to take the censure upon their heads. Brother White talks out plainly his feelings. Those who have been burdened are gratified, but Bro. White receives the hard feelings; and influences are exerted against him for these things, and he is left to bear the censure alone.

You are too easy, do not take care upon you, do not possess energy enough, and have too little spirit of the third message. You esteem your own ability too highly, and while preparing those books, if you had been humble, seeking earnestly for the Spirit of the third message, it would have been much better for you and the cause of God.

I saw that greater care should be taken than ever has been in regard to what is published in that office. A decided position must be taken, whether individuals are pleased or tried and disaffected. God is pleased with plainness of speech and frankness in all things connected with the office. The work of God must not be marred or mangled to suit any individual. You have had a very free, easy life, free from responsibility and mental anguish, and are not at all prepared to understand the position and life of care Brother White has had. God regards it, although man may be indifferent to it. I was shown that your visit to Monroe was of no benefit, but proved an injury. God did not bless your labors. Your preaching lacked the power and spirit of the message; you were not right.

E.G.W.

Please copy this and return me the original.

Letter 21, 1860, to Brother and Sister Cyrenius Smith.

Written sometime in July, from Battle Creek, Michigan

This letter was formerly designated Letter 13, 1864. This letter has never been published.

Dear Brother and Sister [Cyrenius] Smith:

Since having the conversation with you last Thursday I have been burdened. A heavy weight is upon my spirits, and I have felt strongly convicted that I was wrong in trying to explain the vision I sent you. That is not the work God lays upon me. It is to give to others what He has given to me, and then, if they cannot see everything in the vision, let them humble themselves before God, search their own hearts, try their motives, plead and agonize with Him until they can see. This I have seen in times past was the right way. I have departed from it and am sorry.

In this last vision I was shown that if you had fully believed and acted upon the vision given before, there would have been no necessity for this last one. But the first vision has not been heeded. It had not that effect upon you that God designed it should. I am strongly convicted that I have explained much of the force of the vision away, and it has not accomplished what God designed it should. It is the last time I shall undertake such business. It is a serious matter to lessen the effect of the vision in the least. We are doing up work for eternity, and I must meet what God has committed to me. If I have not discharged my duty faithfully, mine will be a sad fate.

I know from the conversation we had that you do not understand yourselves in the light in which you were shown me. Things which were plainly presented before me you could not understand. It is my duty to put the matter in as clear a light as possible before you, and the work of making you believe it belongs to another. It is not my work, and I shall never again be drawn into it.

I know you do not see this matter as it is. I saw that there was selfishness in many things in you both, that must be corrected. Since I saw you I have dwelt considerably upon what I have seen, and the clearer the vision comes to my mind the more convinced I am that you are certainly blinded about yourselves. In regard to Brother Czechowski, selfishness was in both your hearts. I am not mistaken in this matter. Perhaps you do not see it so, but God regards it so. Dig deep, I beseech

of you. I have not the least personal feeling in this matter. I dare not say peace, peace, when there is no peace.

I have seen that Sister Cranson has not received from you that heartfelt sympathy that her case required. You have not made her case your own. You have seen and felt deeply the wrongs in her children but have not half felt the wrongs in your own. Her heart has been desolate and lonely, her loss is a living loss. But few have had any just sense of her loneliness and discouragement. I saw that a difference should be made between her, a widow, and others who are differently situated. Her husband wore out his life and died at his post. He had perfect confidence that if his wife and his children could live near you, your influence would be saving, and your sympathy and care would partly make up the loss they would sustain. You have failed in some things. A heavy responsibility rested upon you in this matter. It has not been borne as it ought to have been.

I saw that God has His eye upon the widow and fatherless. Sister Cranson has often distrusted God, her faith has been weak, she has had too much pride, but if many who now see her lack were placed in her condition, they would not do half so well as she has done. I saw that widows whose husbands have devoted their strength to God and have fallen in their work should be regarded in a different light than even other widows. A duty rests upon the church in this matter and great care should be taken to help strengthen the widow in her affliction.

Letter 10, 1860, to James S. White.

Written October 12, from Battle Creek, Michigan

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 426.

Dear husband:

Your letter was received by the family last night and read by me this morn. Was glad to have a few lines from you.

We are all doing well. We think the ague is broken upon me. Yesterday was altogether the best day I have had. I feel quite encouraged that I shall soon get about. Willie's hand has not troubled him at all. The children seem to be doing well. Brother Smith was here yesterday to work. The children helped him.

I have felt quite anxious about you, feared that anxiety and loss of sleep would prostrate you, but your word "arrived at Chicago well and safe," has quieted my fears some. Take good care of yourself and may the Lord prosper us all that we may meet again in health is my prayer. Let not despondency weigh down your spirits and do not feel anxious about home. I shall be (I think) in the parlor in another week, and will do what I can to instruct my children, advise and counsel them. One week may do much toward overcoming my lameness. I am yet a cripple, yet gain upon it some.

I shall expect a letter as often as once a week, and will write you, if able, as often.

You may be assured I miss your little visits in my room, but the thought you are doing the will of God, helps me to bear the loss of your company.

Our nameless little one grows finely, weighed him last Wednesday. He then weighed ten pounds and one quarter. He is well. Willie is reading to Sister Benedict. He has lessons every day and I can see he progresses fast. My hand trembles, so fear you cannot read it.

In much love from your Ellen.

Letter 12a, 1860, to James S. White.

Written sometime in October, from Battle Creek, Michigan

Portions of this letter appear in Manuscript Releases, Volume 2, pp. 248-249, and Manuscript Releases, Volume 6, p. 298.

Dear husband:

I find my hand trembles this morning, but will do the best I can in writing.

I am gaining slowly. We found it impossible to get along without any help, but we have hired Caroline Grant to help a few weeks, which answers well. Jenny was getting tired and needed a change. She is an excellent baby tender. I think we shall get along well. All help is very scarce now.

Brother Benedict moved yesterday into the Fult's house. The children are well. The boys seem steady and quite ambitious to do what they can in the office. I have now commenced to pray in the family myself and feel grateful for the privilege of kneeling once more with my family.

The little nameless one was weighed this morning. He weighed eleven pounds and three-quarters. He is quite good-natured. We have no ague now. The boys have been free from it since you left. It hung upon me for a while, but I am now free from it.

What do you think of Thomas buying land in Waukon? It seems lonesome here, sometimes. If you could be here to lift me in and out of a wagon I should ride out and should gain faster. Cannot walk but a few steps yet, but can see I gain some.

We shall try to live for the glory of God. Do not feel anxious for us. We do not forget to pray for you. Hope you will be free in the Lord. I feel grateful to God that He has spared my life to again take my place in the family, but your place at the dining-room table is vacant.

I enclose a letter from Brother Bragg. Can write but little; am not strong enough.

Yours affectionately, Ellen G. White

Please write if you intended that the boys should have steady employment in the office until your return. Henry says you told him he could do as he pleased, work in the office or about home, after the hurry was over in the office. I told Henry I did not so understand it. I thought one day each week could be spend about home, the rest of the time in the office. Please write your wishes and all will be well. We want to follow as you think best in these things. I do not see much to be done at home.

Letter 11, 1860, to James S. White.

Written October 22-24, from Battle Creek, Michigan

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, pp. 426-427.

Dear Husband:

As there is a box going to you, thought I would pen a few lines. My health is improving. The children are well and obedient. We shall keep help if we can get it for a few weeks. Help is scarce. The little nameless one is fat and rugged, and very quiet, has not had a cold yet.

Bro. Frisbie has moved back to the Creek and rented the Towser house.

I am troubled with the neuralgia in my jaws.

For a few days past, I have realized the mercy and goodness of God in sparing my life. I feel like devoting myself unreservedly to God. We have had some melting, earnest seasons of prayer for an earnest of our acceptance with God. I have deep feeling for our children and we have had good freedom in praying for you. We believe the Lord will sustain you and give you of His free Spirit.

October 24. I must send this today. I am getting along as fast as can be expected. Have had no pull-backs yet. Come up very slow. The baby is five weeks old tomorrow, a fat, hearty fellow. He takes so much nursing, I am very hungry most of the time. Appetite good. The children are all well. No ague. I received a letter from Bro. Abbey's family yesterday; all well. Sister Abbey writes very affectionately. Lucinda is well and they were all overjoyed to see her at home.

Father and Mother Harmon would go into Thomas Meade's house immediately if they could get it for fifty cents a week until a tenant is found that will occupy it. What do you think? Write and tell me. I thought it might be well for them to get by themselves if possible. They have said nothing to me about the matter yet.

Brother Benedict's family are settled. They pay fifty cents this winter and seventy-five in the summer. They have rented their place. Sister Frisbie is soon to have an addition to her family. There seems to be a general increase in the families of ministers.

Bro. and Sister Benedict spent Monday evening with me. It was a pleasant interview. Next week shall get Bro. Kellogg's horse and get Stephen to give me a ride. He can help me in and out [of] the wagon better than any one. I think it would strengthen me much to ride out and take the air. We have just weighed the yet nameless one. He weighs twelve pounds and a half, good weight.

The children are doing well; are quite steady; are not perfect—this we do not expect of children.

We have received letters and names from Noah Lunt of Portland. Brother Foy has written to know if you are to employ John in the office after his two years are up.

George was in this morning and says they have been looking for a line from you for some days. All those books concerning Uriah and Harriet are yet in the office. He wishes to know whom to send them to. And he says [there are] other things you promised to direct about. I have just sent Edson in to Grandpa to get measured for a pair of boots. I do not feel willing for him to go with poor boots and shoes and get a cough on him.

It looks like a long, long time before you return home, but we know you will feel as anxious to get home as we are to have you. We pray for you and believe that the Lord will prosper you on your journey. If you would write what times you would be at different places, I should like it because I can then sometimes send two letters to a place. Write me often. I am anxious to hear from you.

Yours affectionately, Ellen.

Letter 17, 1860, to Lucinda Hall.

Written October 24, from Battle Creek, Michigan

Portions of this letter appear in Manuscript Releases, Volume 5, p. 428.

Dear Lucinda [Hall]:

We received yours and your mother's letters in due time. We felt anxious to hear from you sooner and felt some like scolding you because you did not write.

I am now gaining strength as fast as could be expected; stay in the sitting room and eat in the dining room. We have just weighed our nameless one. He weighs twelve pounds and a half—good weight. He is fat and healthy. The small clothes we made for him can but just touch around him; shall have to exchange for the larger set very soon.

It is very difficult to get any kind of help in the house. After Sister B. [Benedict] left, we found we could not get along. We hired C. [Caroline] Grant about a week, and Addie Jones is now doing our work for a week or two. She was already on her way to the cars to go to Burlington to her mother. Jane insisted and she consented to stay one week and has partially promised to stay two. We must have help. Baby has to be tended much of the time. I am too weak to tend him. Jenny is an excellent hand to tend baby, yet she cannot do this and the housework too. When I get strong I shall try to do without a girl, but fear we shall have to whether we want to or not before that time.

We miss you very much. I have felt so lonesome that I could not prevent two or three crying spells. When I get stronger I hope I shall bear up a little better.

Sister Abbey, thank you for your sympathy and kind regard for me. I wish I were with you while James is absent, but this is useless.

Mary Loughborough dresses the baby every morning. Jenny sleeps on the lounge as Sister B. did. Brother and Sister B. spent the evening with me last Monday. Had a pleasant interview. They have moved up in the Fults house where Sister Pratt used to live. They have rented their house down street and pay for the Fults house only fifty cents a week for winter and seventy-five in summer. They can rent their house for double this. Brother Frisbie has moved back to the Creek. The children have had no ague since their father left.

I wish I had just such a girl as Lucinda with me this winter. I sometimes despair of ever gaining my strength again. Yet I have committed my case to God. He will order all things aright. Pray for us, for we need help from on high. You are very near to us. May the Lord abundantly bless you all is our prayer. Much love to all the children and your father and mother. I feel disappointed that I could not have had a visit with them myself.

In love.

Letter 12, 1860, to James S. White.
Written October 28, from Battle Creek, Michigan
Portions of this letter appear in Manuscript Releases, Volume 6, p. 189.

Dear Husband:

I received your two last letters, [one] on Thursday night, the other Friday. I am pleased to hear from you often, for then if you are well I do not worry about you.

We received a letter from Wilcox. Brother Cornell answered it in a letter to Brother Czechowski. He wrote very plainly and I feared censured Brother C. a little too much. Brother C. has written and I will send the letter to you in this. I pity the man, for he has had miserable advisers, who have led him into difficulty.

George and self have written Brother C. as comforting a letter as we could under the circumstances. We shall make up a box and send to the family the things sent in for the poor. It will do them much good this winter. I shall write to Convis to help and to Bro. Byington's family and we can make out a box, I think, worthy of sending. We have stockings and socks which will be of good service to them and unless they have them, will not be used this winter. I shall send a bed quilt that has been handed in for the poor.

My health is better than when I last wrote you. I improve every day. For the first time rocked and dressed the babe this morning. Am now rocking him and writing. Willie has gone to Sarah's for milk. She owed me sixty cents and I thought I would take it in milk.

Last Friday, Sister Kellogg came with their team for me to ride. Jenny and Sister K. helped me in and John Deguue took me out in his arms. It seemed rather odd to have to borrow a man to help me out of the buggy. I endured the ride well. If it is pleasant shall ride out again this week. The baby worries some days but not a bit of trouble nights. I have thought if I would lie abed with him all day he would be very quiet.

I think if you stay until the 27th of November it is plenty long enough. It is very lonely here without you. The boys make a great deal of the baby. He is crying. I must stop. Have had him in my arms nearly all the forenoon.

Two o'clock P.M. As soon as I resume my writing, the baby begins to nestle, notwithstanding I rock and write at the same time.

We received a letter from Thomas [Mead]. He is worse. While walking from Brother Andrew's home an ulcer broke on his lungs. He has not felt as well since. He raised more blood than at any one time before. He does not expect to live and has decided to remain in Iowa and purchase about twenty acres of land which will support Mary without her working hard after he is gone. He has sent for his things to be sent on immediately. Brother Farnsworth and others are attending to the matter.

Father and Mother White are as well as usual. There is no news in particular to write about. Sister Benedict comes to see me quite often, and spends the afternoon. If I am prospered shall visit some next week.

We have some excellent seasons of prayer. I have tried to take hold of the arm of the Lord and have realized strength. I hope you will continue to be of good courage. I shall try to take good care of my health and hope you will do the same.

How much can my father and mother have Thomas' place for? Perhaps they will buy it. Thomas wishes it to be sold.

I sent you a letter at Wassonville. You do not speak of receiving it, but there was nothing special in it.

Come home when your work is done. I would not urge you out of the way of your duty. May the Lord abundantly bless you, is the prayer of your Ellen.

Letter 18, 1860, to Lucinda Hall.

Written November 2, from Battle Creek, Michigan

Most of this letter appears in full in Manuscript Releases, Volume 8, pp. 15-16.

Dear Lucinda [Hall]:

It is five o'clock. I improve this opportunity while the yet nameless one is asleep. (Send him a name.) He needs much attention. Never did I miss you as now. We have had Addie Jones to help us, but I should wish to be delivered from such help. She is just good for nothing; shall not keep her after this week. I employed her that Jenny might be released to take care of me and tend the baby; but instead of that, Jenny did the washing and I was left without help until about four o'clock, and felt almost crazy with weakness. I told her to tell Jenny I must have help. She said to her, "Sister White says she will want you this afternoon." That night I could not sleep and Monday was very weak and could not sleep Monday night.

Sister Kellogg came for me yesterday and took baby and me home with her and we spent the day; had a good visit. Last night I rested, yet my back is weak and I am so lame I cannot get around much. I went upstairs once on my knees to get these things together for the poor. Czechowski is quite poor and we shall send a box to them in about four weeks. Mr. Warren's little girl is dead; died with croup very suddenly. They had no little chemise to lay her out in; got one of Mary Loughborough. The family, we find, are destitute of almost everything. They must have help or suffer this winter. Dr. King is near his end; can live but a few weeks.

Lucinda, I found a pair of shoes in the "Poor" box. Do you know whom they are from, so as to credit them to the giver? And there is a bundle of clothing—a small petticoat, a shirt, nightdress and a few such articles. Do you know from whom? They must have been handed in when I was sick.

We have heard from James often. He is somewhat encouraged and thinks much of Brother Snook and Brother Hull.

Lucinda, had I seen how much I needed just such a girl as you with me this winter, I should have made a strong plea for you to stay, but there you are at home and nothing, I suppose, will tempt you to leave it. I don't blame you, but I miss you so much I sometimes wish you had never come! I have a long cry now and then, and it does me good; I feel better afterwards.

My babe is a fat, healthy fellow, and takes all my strength to tend him. He is as large as a child three months old.

I can't endure to see things all in confusion about the house. Jenny does all she can, but she can't do everything around the house and tend baby too. I wish I were with you but this cannot be. Sister Benedict has taken a class in Sabbath School—your class. Brother Frisbie has moved back to the Creek.

We have had earnest seasons of prayer that the Lord would increase my strength. Do pray for me. I need help. I need strength.

We send love to you and all your family. In haste. Ellen G. White
No sewing done since you left.

Letter 13, 1860, to James S. White.
Written November 7, from Battle Creek, Michigan
Portions of this letter appear in Manuscript Releases, Volume 6, p. 189.

Dear Husband,

We are as well as usual this morning. I am gaining every day. Do not go out much for fear of taking cold. The children have no colds yet and are quite well. We try to put our trust in the Lord and we do not believe it is in vain.

I felt sad when I received your last letter that your lungs were affected. I hope you are better. I thought of the place you were going to, the excitement in Mauston that we feared was not genuine, and a sad weight rested upon me for you. But we have prayed earnestly for you and sent in your case to the church for them to pray for you. We believe that God will hear prayer and strengthen you and give you freedom and access to the hearts of His people.

Brother Loughborough returned home last night. Is in good spirits. Mary is going with him next. She is humble and is in a good place. She comes to see me every day. Has dressed my babe.

In the evening I found that this letter could not reach you at Marquette so I shall not send it there but to Monroe. When Brother Loughborough told me the letter would not reach you, I left it. Brother Lyon got Brother Kellogg's horse and carriage and came for me to [go and] visit them. Have been there all day. The three children went to the Office. Took their dinners and at night came to eat supper at Brother Lyon's with us. Sister Kellogg and Mother, Jenny and Sister Benedict visited with us also. We had a pleasant visit.

I see by your letter you fear we have moved too fast in sending to Czechowski. We have not sent yet and shall not till you return. We did not think of sending much, only those things sent in for the poor and clothes that George or some others could not wear. But it will take time to get up a box, and I am desirous to have brought in from other places what is on hand. We have had no help in the house for a week and do not desire any unless it is better than that we have had. Miserable help. Jenny and I get along better alone.

I received a letter from Lucinda. She states that Ranselo [Bennett] is dead. We cannot mourn. She says Nathan is sick. They need help and inquire of you if

Johnny is to work in the Office. Say their mind has been some on John and inquire your mind about it.

Willie goes to the Office with the boys and helps carry books. He seems very lonesome at home alone. Brother Loughborough has just left here. I have asked him particularly about the state of things in New York. He says after the publication of the matter they had nothing to fight against. They agreed to it all. In Ohio Brother Butler, he thinks, has made all the difficulty and he is to work the other way now. At Lovetts Grove Brother Holt's case was taken up and the vision given for him read. It had quite an effect. There had been a division in the church but they left altogether a better state of things.

Brother Loughborough said after he had preached strongly upon the gifts, Brother Holt got up and tried to back him up and said "we were to desire earnestly the best gifts." Brother Waggoner wrote on a slip of paper and slipped it into Brother Holt's hand. Brother Loughborough saw it. It was this: "Does not your testimony today contradict what you have taught privately?" He hung his head in confusion, and then confessed that he had not been right. Said he "did not know that the vision meant that he must not go in some large places, and thought the vision did not mean that he must not labor with the tent," etc. Brother Waggoner and Loughborough stood together and labored faithfully, turned out of the church all of them and then took them back one by one, as they confessed humbly to each other. Brother Loughborough says Brother Waggoner is in a good state of mind.

[J.W., in *The Review and Herald*, November 27, 1860:] At a later date the letter says: While visiting at Bro. Lyon's, Bro. L. brought me two letters from you, which I read, and all seemed to rejoice, for all the church had made your case a special subject of prayer. Matters at Mauston, Wis., had troubled us all, and I feared you would be discouraged to find things in such a state. But the Lord has been to you a "strong hold in time of trouble." While searching for a verse for Willie, I opened to these words, which Willie committed to memory to repeat in Sabbath-school: "The Lord is good. A strong hold in the time of trouble, and he knoweth them that trust in him." At these words I wept, they seemed so appropriate. The whole burden on my mind was for you, and the church in Wisconsin.

Letter 14, 1860, to James S. White.

Written November 19, from Battle Creek, Michigan

Portions of this letter appear in Manuscript Releases, Volume 2, p. 249, Manuscript Releases, Volume 5, p. 175, Manuscript Releases, Volume 6, p. 189-190.

Dear husband:

I have just come from Ceresco. Left Battle Creek one week ago today. Visited at Brother Glover's and they took great pains to make us happy. The whole family went and the boys had a good, free time in the country. I let them run and race as much as they pleased. Brother Glover brought us down to the cars today, and as we entered the depot we met Mary Loughborough and Martha Byington. John had brought Martha down and waited for the purpose of taking us back home. Martha handed me seven letters—two from you, one from Czechowski, one from Brother Hull, from Daniel Bourdeau, McFurson with five dollars for the poor fund, one from Brother Snook.

We felt badly that you should suffer anxiety on our account. I had company and the babe was quite wearisome and I did not write until Tuesday, all the time thinking a letter would then reach you at Marquette. But Brother Loughborough said it would not, therefore I did not write.

We are well as usual. Babe is fat and healthy, weighed last Thursday fifteen pounds. He promises to be a very rugged boy.

Jenny is as well as usual. Willie is gaining in flesh. I am doing well; get extremely tired, sometimes, but get rested nights. Babe is quiet and good nights, but I will tell you one thing, he is so hearty it will cost you quite a bill to keep me and him. He eats and throws it up and is just as greedy to eat again. My appetite is good. Food sets well.

We have all just taken supper at Brother Loughborough's. They are hearty, good, and free; consider it a privilege if they can serve us in any way.

I thought it might not do the boys any harm to have a little excursion in the country, and I could visit a little and while away the time in your absence. Willie enjoyed himself well. Was sorry it was time to come home. The boys played with Eli and worked a little and hunted a little. It was a great treat for them.

George [Amadon] and Martha marry this week. Friday I think.

Brother Byington went to Parma, to Burwell, and by being very decided and urgent got his money and had John Loughborough put it in the bank in Battle Creek in your name, for Martha; so I suppose there is a market for your house.

Dear husband, the time of your absence is nearly ended. One week more brings you home. We shall all be rejoiced to see you home again. All as well as usual in Battle Creek, as far as I know.

I feel very thankful to the Lord for giving you such good health and I am almost well again, but not strong. Your great boy pulls upon my strength and I have to live by eating.

If you can find any garlic, please bring home a good bunch of them, for they are needed.

The boys are all abed, the fourth one in his crib. It is past my bed time. I must close.

We do not forget to pray for you.

Yours in much love.

Letter 15, 1860, to James S. White.

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

Dear Husband:

I put a letter in the office yesterday for you and told you that we were all well; but Monday night our child was taken sick in the night and all day yesterday was very sick—dangerous. Today not so much distressed but he is not out of danger. He is a very sick child. I thought you had ought to know this and then you could do as you pleased about returning.

Sister Benedict was with me all day yesterday. Sat up with the child all night and is with me today.

We prayed for it last night. It was relieved immediately but he is still a very sick child.

In haste.

Letter 19, 1860, to Sister Russ.

Written sometime in 1860, probably from Battle Creek, Michigan This letter has never been published.

Sister Russ,

I have been shown some things in regard to you, which I will write you. I saw that you had not heeded the testimony borne to you some time ago. You have not reformed. Had you taken the course a wife should have taken, your husband would be a far different man than he is. You have nearly ruined him. His disposition is hurt and almost spoiled. He becomes jealous of his brethren. So do you if you do not receive all the attention you think you should. Your brethren and sisters have not the time or disposition to take extra trouble upon themselves to entertain you who bear no burdens yourselves in the cause of God, and who are rather a detriment than a benefit. Your conversation is such as to benefit no one.

Sister Russ, you do not know the first principles of truth. You have always been stubborn and rebellious, [and] always did raise a storm if you could not carry out your own desires. You have not treated your husband with respect and reverence. Your strong spirit has always borne rule.

Your husband deserves the pity of his brethren. He is constantly dragged down by you, his life embittered by you who should be a blessing and comfort to him. God's Word talks out your duty as plain as language can express it:

“Wives, submit yourselves to your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church.”“Husbands, love your wives, even as Christ also loved the church, and gave himself for it.”“Wives, submit yourselves unto your own husbands, as it is fit in the Lord.”

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear.”

“Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another... Not rendering evil for evil, or railing for

railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”

Paul instructs Timothy to instruct the aged women that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.

I saw that when Sister Russ should be at home seeking to make that home orderly, comfortable, and happy for her husband and children, she is away visiting, burdening somebody else with her conversation, presence, and children. It is not the duty of the brethren and sisters to be waiting upon her, when she should be at home, diligent there in doing her duty to her husband and children. I saw in her an amazing lack of fortitude and courage. She is lonesome when alone, afraid. It would not be thus if she would act as she should. She acts so passionately, with so little self-control, [that] she has not the least confidence and faith in God. She has not a trust in Him, and is in continual fear when alone evenings. This infirmity has kept her husband in complete bondage.

It is time for him to begin to act with some independence. If his wife chooses to storm, let her storm alone. He should leave the house when she begins to fret and storm. He should not abuse himself so much as to listen to her passionate words. He has to often answer her back, and then both have sinned and manifested a bitter hatred to each other. You have driven angels of God from your dwelling, and encouraged evil angels in crowds into your dwelling.

No wonder you dislike to stay alone. Your thoughts cannot be very happy. Your meditations are not divine but of a very dark nature. You fly at your children in blind passion like a tiger, and punish them severely for a very small offense, just because you feel like it. You are out of patience with yourself and with them and everybody else. The demon in you makes you do just as he wants you to, and all who come near you must suffer. At other times you pass over wrongs that need correction.

The children are taking lessons from their parents. Every day their mother is sowing seeds— [seeds that] will spring up, bear fruit, and yield her an abundant harvest. Instead of teaching the children patience, forbearance, and kindly regard for each other, she sets them an example which the children will never forget. It

would have been better for her if she had never been born than to pursue the course she is pursuing.

She does no good to the cause of God. She is, rather, a burden. She makes her home miserable for herself and for her husband and children. And God cannot take to heaven such a spirit as she has, for the peace of that heavenly place would be marred with fretting, faultfinding, envy, jealousy, and self-justification. The case is hopeless without an entire reform. And she has so long done as she pleased, [and] talked as she pleased, that the evil spirit clings to her like the leprosy. In order for her to overcome, it will require constant watchfulness and unceasing prayer for heavenly aid. When God sees that she is earnest, persevering in her desires to overcome, then He will send her aid. Merely observing the Sabbath and attending meeting is no sign of being a Christian. Every privilege that you have of listening to the truth [and yet you] do not improve the light given, [and] do not act upon what you hear from God's servants, tells fearfully in the scale against you and will bring upon you heavier punishment in the end.

I saw that it was the duty of Brother Russ to arise, to manifest more industry and ambition in temporal matters and spiritual matters. Also, he too often shuns hardships, [and] takes things too easy. His wife has had a most discouraging influence upon him to destroy his ambition and courage. It is his duty to manifest more industry, more zeal in his business and in the cause of God, and not only sustain his family but have the privilege of giving more freely to the cause of Truth, that the great Master may at last say, "Well done, good and faithful servant."

You need the salvation of God. Every day you need His power to save. Be faithful. Let this be your motto in temporal things and in spiritual things. God help you to take hold of this work in earnest.

In love.

Letter 20, 1860, to Friends in Mansville and Vicinity.

Written sometime in 1860, probably from Battle Creek, Michigan

This letter was formerly designated as Letter 7, 1856. Portions of this letter appear in Manuscript Releases, Volume 5, p. 290.

Dear Friends in Mansville [N.Y.] and vicinity:

Don't allow any burdens bound upon you. Act with a clear conscience in the sight of heaven. Take a meek, humble, childlike course, but do not compromise your liberty for the fellowship of any.

You know what the influence has been in every place where the visions have been crushed and crowded out of meeting. Now, the visions can come from but two sources. They are of God, wholly, purely, or of Satan entirely. God does not work in co-partnerships with the devil. If they are of God, is there not the greatest danger in slighting them and smothering them? If they are of God, are they not to instruct and comfort God's people? If they are of Satan, then the Sabbath-keeping remnant are woefully deceived and instead of being in the light are in a perfect deception of Satan.

“By their fruits ye shall know them.” Look at the lives of those who have opposed the visions. How long do they hold fast the truth? “By their fruits ye shall know them.”

Just as soon as you begin to crush or smother the gifts of the church or to slight them, just so soon the blessing of God leaves that church. Here is where the war is coming against the remnant because they keep the commandments of God and have the testimony of Jesus. I am sorry that this war is often started among brethren. They do not wait for the dragon host to make this war, but they fall under the temptations of Satan and commence the war themselves.

Brethren be free in the name of my Master, be free. Bear a free testimony whatever the consequence may be. Cling to God. Cling to the Mighty One; don't let the enemy have the least advantage. There had better be three or five in your vicinity standing in the counsel of God than five hundred half-hearted souls that hardly know what they believe themselves. Take a firm, decided stand for the whole truth. Don't be crushed by the powers of darkness. And be careful and don't take extreme views or extreme measures. Hold your freedom with meekness, with humility. Don't yield your sacred peculiarities which distinguish you from the world, from the nominal church and backslidden Adventists. There has been great

labor, much perseverance, and a steady pressing through conflicts and untold trials to maintain the position we now occupy of bearing a decided testimony in favor of the gifts God has placed in the church. Is this position to be readily yielded? No, no. Has not the battle for years been on this very point? This position will not certainly be yielded now when so many victories have been gained.

The nominal churches are in darkness and corrupt. They have shut out the gifts God has placed in the church. May the Lord enable His people to take an exalted position and live pure, that sinners in Zion, and hypocrites, may not find a place among them. We must have vital Godliness and heart holiness.

If the question has been asked me about introducing the visions in meeting, I do not remember it, except by Brother Ballou. I then told him, as near as I can remember, to be very cautious not to take a course to irritate. But it is very wrong for those who come in among you, understanding your faith, and then seek to bind your feelings and testimony to suit themselves. If there are those who will pull off, let them go. If the old Messenger spirit is still in their hearts, it will work out. Do your duty, leaving the event with God. If they choose to separate from you, let them go until they are perfectly satisfied and get enough of it.

1861

Letter 1, 1861, to Victory Jones.

Written sometime in January, from Battle Creek, Michigan

Portions of this letter appear in Manuscript Releases, Volume 5, p. 378, Ellen G. White Biography, Volume 1: The Early Years, p. 465.

Dear Friend, Victory Jones:

I feel called out to write you this afternoon. While in Battle Creek three weeks ago last Sunday, the Lord visited me. All day upon the Sabbath, I felt much depressed. For weeks I had watched over my suffering child with agonizing feelings which I cannot describe, and at last I witnessed its death struggle, the closing of its little eyes, but could find no relief by weeping. My heart was full to bursting, but I could not shed a tear. His little coffin was near me in the meeting house. My eye rested upon it with such feelings of loneliness as none but a mother bereft of an infant can feel. I fainted, yet could not weep. I saw it placed in the earth and then returned to my lonely home.

For one week I continued to sink under the burden, until it was intolerable. Sunday, I awoke before day, very sick—sharp pains darting through my heart. I could obtain no ease, and at length fainted a number of times. My husband called in some of the church to pray for me, and in answer to their effectual prayers I was revived and then taken off in vision. The churches in different places were presented before me.

I saw the church in Monterey, and then your case was presented. I saw your fallen condition, but that your case was not hopeless. I was shown a ray of light from Jesus to you, and angels seeking to direct your eyes to it, that you might struggle through the darkness which surrounded you and receive its rays to your heart. I heard them say, Yet there is hope; if he will lay hold upon it he can live.

I then saw that you were not a happy man. Your judgment and reason are convinced that we have the truth, and there is no happiness for you unless you overcome your strong habits and are purified by obeying the truth. The inconsistencies of some Sabbath-keepers have stumbled you. You have felt impatient with them because they did not show their faith by their works. But, Victory, this should not stumble you. Nothing should hinder you from following the only true unerring Pattern. Jesus pities and loves you yet. There is a living reality in religion, and its sacred influence is sufficient to hold you as an anchor.

Dear friend, I saw that you could reform. Your strong foe has bound you, but in the name of Jesus shake off these shackles and be a free man. Control your actions, overcome your appetite, sacrifice your idol. You love your family. You are a kind husband and father when your reason is not perverted by strong drink. If this evil habit is not overcome it will entirely overcome you, and your happiness and the peace and happiness of your wife and child is at an end, for you will make yourself wretched and miserable and make you family miserable also.

You cannot overcome in your own strength. The Lord will impart unto you His strength, if you sincerely repent and earnestly seek for it. Your brethren would help you. There are those who would lay down their life to save you from perishing. But you must make the sacrifice yourself. It must be thorough and entire, or you will fail of carrying out your purpose. Saith the Lord, Return unto Me and I will return unto thee, and heal all thy backslidings. Everything depends upon the course you now take. Will you return? Will you be sanctified through obeying the truth? You are still remembered of your heavenly Father. You possess some noble traits of character. Shall all this be destroyed by evil habits? You are now weak, but God is waiting to make you strong.

I saw that your wife has erred in relating her trials to you. She should never relate her grievances to you, for it affects you. She should ever strive to encourage, to yield or sacrifice her feelings and wishes, and take every means in her power to strengthen you, for you have enough to battle with, Victory. If you had left off tobacco entirely and never touched that filthy weed after you had started the last time, you could the more readily have subdued your appetite for strong drink.

I was pointed to your case and these words were repeated, "And of some have compassion, making a difference." Your eternal interest now calls for zealous, decided action.

I have tried to write you what has been shown me. Now, dear friend, I appeal to you, will you take hold of this encouragement which the Lord now presents to you? Will you lay hold upon the hope the Lord now gives you? We feel deeply for you. We cannot leave you to perish. We want you to go with us. We will pray for you. Pray and watch yourself. Seek for the power of the truth in the soul. A mere theory of truth will never strengthen you to overcome your strong habits. Everlasting life is before you. For the sake of gratifying a depraved appetite, do not make your family wretched and shut out all happiness from them, and be miserable yourself, and in the end receive the wages of sin which is death.

Remember the sufferings of Jesus to save you. Look at His sacrifice, and then in His strength make the sacrifice yourself, which will bring happiness to yourself and family and at last win for you the victor's crown. Can you, will you, do this? I beg, I plead, I entreat of you to heed this merciful message and reform. The greater the struggle and trial, the greater will be the reward and the louder can you chant the song of deliverance.

I must close. My prayer is that you may prove worthy of your name. Be an overcomer and walk with Jesus in light because you shall be found worthy, washed and made white in His blood.

Letter 17, 1861, to W. S. Ingraham.
Written January 17, from Battle Creek, Michigan
Portions of this letter appear in Manuscript Releases, Volume 10, p. 22.

Dear Brother [William S.] Ingraham:

The past year has been a year of peculiar trials to me. It has been a year of discouragements and suffering. Twenty-four days and twenty-four nights we watched our suffering little one, but it seemed to be our heavenly Father's will to take him from us. We feel to submit to His wise providence. Much of the time during his sickness I was mourning and pleading before the Lord that, if consistent with His will, my precious one might be spared. I could give vent to my feelings with bitter tears. But when my little one was dying I could not weep. I fainted at the funeral, but although my heart ached to bursting I could not shed a tear. For one week this anguish pressed me. My mind was in a continual study as to why it should be so.

We could not rise above the discouragements we passed through in the past summer. As to the state of God's people, we knew not what we might expect. Satan had affected our best friends, those who knew us, those who were acquainted with our mission and had seen the fruit of our labors and witnessed the manifestation of the power of God so many times. What could we hope for in the future?

While my baby lived, I thought I knew what my duty was. I pressed him to my heart and rejoiced that at least for one winter I should be released from any great responsibility, for it was not my duty to travel in winter with my infant. But when he was removed I was again thrown into great uncertainty. The drowsy state of God's people nearly crushed me. A horror of great darkness came over me. I could not sleep through the night, for a severe pain was in my heart. I could find no rest in any position [in which] I might lie. Finally I fainted, and continued to faint a number of times, until my husband was seriously alarmed. He feared I must die. He sent for the brethren to come and pray for me. Their fervent and effectual prayers prevailed with God. I was relieved, and immediately taken off in vision. The cause of God in different places was then presented before me. Many things you will see in pamphlet form, but individual cases were shown me which have occupied much of my time for two weeks in writing.

I was shown some things in regard to you. I saw that the living, pointed testimony had been crushed in the church. You have shunned to lay your hands decidedly upon wrong and have felt tried with those who have felt compelled to do so. Disaffected and crooked ones have had your sympathy, which has had a tendency to make you a weak man, and your feelings have not been in harmony and union with straight, pointed testimony which has been set home to individuals: "Thou are the man."

God's servants are not excused if they shun pointed testimony. They must reprove and rebuke individuals who deserve [reproof and rebuke]. You have too often stretched out your hand to shield these persons from the censure which they deserved and the reproofs which the Lord designed they should have. If these persons failed to reform, their lack is laid to your account. Instead of watching for their danger and warning them of it, you have felt tried with those who have followed the convictions of duty and have reproved and warned the guilty.

It is a fearful age, and the greatest danger now is of self-deception. Individuals blind to their own fearful condition reach the standard of piety which they and their friends have set up. They are fellowshipped by their brethren and are satisfied, while they fail entirely to reach the gospel standard set up by our divine Lord. If they regard iniquity in their heart the Lord will not hear them. With many it is not only regarded in the heart but openly carried out in the life. Yet in many cases it receives no rebuke or censure.

You have had feelings of opposition to the pointed, straight testimony. Your feelings against James were all wrong at Crane's Grove at the time of the discussion, and you affected others. The work that God designed to have accomplished for certain ones proved a failure. If you had stood in the counsel of God at that time, a great work would have been done. The Spirit of the Lord was grieved. Individuals were not corrected of their wrongs, and since that have built themselves up, and you are guilty in this matter.

I saw that you sympathized with Horace Cushman, and your course in regard to him has injured and crippled your influence. It is impossible for Horace Cushman to be fellowshipped by the church. He has placed himself where his case cannot be reached by the church, where he cannot have any communion with, or voice in, the church. He has placed himself there in the face of light and truth. He has chosen his own course and cannot commune with God's people. He has followed the inclinations of his corrupt heart, violated the holy law of God, and

censure must ever rest upon him. If he repents ever so heartily the church must let his case alone and not meddle with it. If he goes to heaven it must be alone, without the sympathy or fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust.

Brother Ingraham, you must bear a living, pointed testimony and stand out of the way of the work of God and His people. Step not in between God and His people and wrap up and smooth down the sharp testimony, or lift your voice against the reproof and severe censure He lays upon individual wrongs and sins. God is purifying His people. Stand out of the way that the work be not hindered, and instead of feeling opposition to cutting reproof and pointed testimony, use your influence to set it home. A plain, smooth testimony God will not accept. Ministers must cry aloud and spare not. They must weep between the porch and the altar and cry, Spare Thy people, Lord!

You fail in your family, fail in family government. You do not subdue evil temper and passion in your children. Your wife does not take hold with you, that together you may correct and rule your own household. The Lord has given you a powerful testimony, but yet you lack and must be corrected upon these things or your testimony will dry up and you be a weak man.

I saw that Brother Lindsay has no duty to travel and preach. God has not laid the burden upon him. He lacks the essential qualifications. The Lord requires of him that he be "not slothful in business; fervent in spirit, serving the Lord." Romans 12:11.

Letter 18, 1861, to H. G. Buck.

Written January 19, from Battle Creek, Michigan

Portions of this letter appear in Manuscript Releases, Volume 5, p. 292-293.

Dear Brother [H. G.] Buck:

Your case was presented before me, and I saw that you were in a dark place. Instead of being a help and strength to God's people you cause them sadness and are a weight, causing them much perplexity. Your spirit is not controlled by the Spirit of God. You are not subdued by grace, and in your present condition have no work to do in His cause, for He will not accept your labors.

Your heart is not right. Self is too much esteemed by you, and self-will and a hard, unsubdued spirit controls you. You might ere this have been a successful laborer in the cause of God had you been cherishing the graces of the Spirit of God; but you have strengthened yourself in your own spirit and have been unwilling to learn or submit to your brethren. You have felt a hard, bitter, severe spirit if they did not agree with you. You have felt at liberty to act independently of the body and rise in opposition to anything introduced by them which did not meet your mind or agree with your feelings. You have acted from impulse and manifested your own natural feelings.

You cannot be of use in the cause of God, for you are worse off than those whom you would try to benefit. You have not yet overcome self or learned self-control. You have not been purified by obeying the truth and have ever had too many to sympathize with you in your crooked course. You as an individual have had a work to do which you have not done, and your case looked dark and almost hopeless. If you had felt the purifying influence of the truth and thus gone into new places and by your exertions raised up a company, then you would have given fruits [to show] that the hand of the Lord was with you. But you can never benefit the church without a thorough reform.

God will not accept any effort you may make, for you are not true to the cause of God. Your faith is not pure in His sight. You have brought upon the church overwhelming trials, and your feelings towards Brother Henry Hilliard have been wrong. The Lord loves the spirit of Brother Henry. Your words have been bitter. You have had sympathizers. Calista has sympathized with you and has not realized what spirit she was of. The church should stand entirely loose from your spirit and influence and then they will not feel such heavy burdens and anxious care. You do

not see your wrong course and make thorough work as you go. Your harsh, hard spirit has never been fully subdued. You have needed to be converted for some years, then the spirit of the meek and lowly Jesus would have been manifested in your words, carried out in your life and acts.

Says the True Witness, "I know thy works." Angels of God are weighing moral worth. The Lord is reviving the living, pointed testimony which will help develop character and purify the church. If you had suffered the truth to purify you, your labors would have been blessed to the church, but you chose your own course, to follow your own way, and you have not been baptized with the spirit of the third angel's message, and your labors cannot benefit the cause of God.

The minister of God should have true, thorough, heart work. Then his manners and deportment will take that elevated, noble character which will secure the respect of unbelievers and the love and confidence of God's people. And while he is compelled to bear the pointed testimony, yet it is his duty to be agreeable and in all his manners courteous that, if possible, he may win souls to the truth.

While we are commanded to separate from the world it is not necessary that we be coarse and rough and descend to utter low expressions, and make our remarks as rugged as possible. No, no. The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continual aim to imitate the society we expect soon to associate with—angels of God who have never fallen by sin. Our characters should be holy, our manners comely, our words without guile, and we should go on step by step until we are all fitted for translation. There is a work to be done to attain to this. We must live out our holy faith and carry out the plan of addition. Add to our faith virtue, to virtue knowledge, etc.

Letter 1a, 1861, to Brother and Sister C.

Written January 24, from Battle Creek, Michigan

This letter is edited and included in Testimonies for the Church, Volume 1, p. 240- 243.

Dear Friends, Brother and Sister:

In my last vision I was shown some things in regard to your family, that the Lord has thoughts of mercy upon you and will not leave or forsake you unless you forsake Him. I was shown some things in regard to C and E, that they are in a lukewarm condition. They must arouse and make efforts for salvation, or they will fail of everlasting life. They must have an experience for themselves, and feel an individual responsibility. They need a work wrought in their hearts by the Holy Spirit of God, which will lead them to love and choose the society of God's people above any other, and will lead them to be separate from those who have no love for spiritual things. Jesus demands a whole sacrifice, an entire consecration.

C and E, you have not realized that God requires your undivided affections. You love the society of the young, who have no regard for the sacred truths which you profess. You have made a holy profession, yet you have sunk down to the dead level of ordinary professors. You have appeared and acted like your associates, and have been contented with as much religion as will render you agreeable to all without incurring the censure of any.

Christ demands all. If He required less, the sacrifice was too dear, too great to make, to bring us up to such a level. Our holy faith cries out [for] separation. We should not be conformed to the world, or to dead, heartless professors. But be ye transformed by the renewing of your mind. This is a self-denying way, and when you think the way is too straight, when you think that there is too much self-denial in this narrow path, when you say how hard [it is] to give up all, ask yourselves the question, What did Christ give up for me? This question puts anything that we may call self-denial in the shade.

Behold Him in the garden of Gethsemane, sweating great drops of blood. A solitary angel is sent from heaven to strengthen the Son of God. Follow Him on His way to the judgment hall while He is derided, mocked, and insulted by that infuriated mob. Behold Him clothed in that old, purple, kingly robe. Hear the coarse jest and cruel mocking. They place upon that noble brow the crown of

thorns, and then smite Him with a reed, causing the thorns to penetrate His temples; and the blood flows from that holy brow.

Hear that murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and they lead the noble Sufferer away, pale, weak, and fainting, to His crucifixion. He is stretched upon the wooden cross, and the nails [are] driven through His tender hands and feet. Behold Him hanging upon the cross those dreadful hours in agony, until angels veil their faces from the horrid scene. The sun refused to behold, and hid its light. Think of these things, and then say, Is the way too strait? No, no.

A divided, half-hearted life causes doubt and darkness. Such do not enjoy the consolations of religion, neither the peace which the world giveth. Do not sit down in Satan's easy chair of do-little, but arise and aim at the elevated standard which it is your privilege to attain. It is a blessed privilege to give up all for Christ. Look not at the lives of others and imitate them and rise no higher. You have only one true, unerring Pattern. It is safe to follow Jesus only. Determine [that] if others act on the principle of the spiritual sluggard, you will leave them and march forward toward the elevation of Christian character. Form a character for heaven. Sleep not at your post. Deal faithfully and truly with your own soul.

There is an evil within you which threatens to destroy your spirituality and eclipse all the beauty and interest in the sacred pages. It is love for story books, tales, and [other] reading that does not have an influence for good upon the mind that is [in] any way dedicated to the service of God. It destroys the mind for usefulness, produces a false, unhealthy excitement upon the mind, fevers the imagination, and unfits it for any spiritual exercise. [It] weans the souls from prayer and love of spiritual things. Reading that will throw light upon the sacred volume, and quicken your desire and diligence to study it, is not dangerous but beneficial. You were represented to me with your eyes turned from the sacred Book and intently fixed upon exciting books, which is death to religion.

The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish you will have for light and superficial reading. The daily study of the Scriptures will have a sanctifying influence upon the mind. You will breathe a heavenly atmosphere. Bind this precious volume to your heart. It will prove to you a friend and guide in perplexity.

You have had in your life objects in view. How steadily and perseveringly have you labored to attain those objects. You have calculated and planned until your anticipations were realized. There is an object before you now worthy of a life-long, persevering, untiring effort. It is the salvation of your soul—everlasting life, and this demands self-denial, sacrifice, and close study. You must be purified and refined. You lack the saving influence of the Spirit of God. You engage with your associates, and forget that you have named the name of Christ. You act like them, talk like them, and dress like them.

Sister C, I saw that you have a work to do. You must die to pride, and let your whole interest be in the truth. Your eternal interest depends upon the course you now pursue. If you [would] have eternal life, you must live for it and deny self. Come out from the world, and be separate. Your life must be marked with sobriety, watchfulness, and prayer. Angels are watching the development of character, and weighing moral worth. All our words and acts are passing in review before God. It is a fearful, solemn time. The hope of eternal life is not to be taken up upon slight grounds; it must be settled between God and your own soul. Some will lean upon others' judgment and experience rather than be at the trouble of a close examination of their own hearts, and [will] pass along without any witness of the Spirit of God or evidence of their acceptance, for months and years. They deceive themselves. They have a supposed hope, but lack the essential qualifications of a Christian. First, there must be a thorough heart work, then their manners and deportment will take that elevated, noble, character which marks the true followers of Jesus Christ. It requires effort and moral courage to live out our faith. It is an uphill work.

God's people are peculiar. Their spirit cannot mingle with the spirit and influence of the world. You do not wish to hear the Christian name and yet be unworthy [of] it. You do not desire to meet Jesus with a profession only. You do not wish to be deceived in so important a matter. Examine the grounds for your hope thoroughly. Deal truly with your own soul. A supposed hope will never save you. Have you counted the cost? I fear not. Now decide whether you will follow Christ, cost what it will. You cannot do this and yet enjoy the society of those who pay no heed to divine things. Your spirit cannot mingle any more than oil and water.

It is a great thing to be a child of God and joint-heir with Jesus Christ. If this is your privilege, you will know the fellowship of Christ's sufferings. God looketh

upon the heart. I saw that you must seek God earnestly, and raise your standard of piety higher, or you will certainly fail of everlasting life.

You may ask the question, Did Sister White see all this? Yes, and I have tried to place it before you, and give you the impressions which were given me. May the Lord help you to take heed. Dear Brother and Sister G, watch your children with jealous care. The influence and spirit of the world is destroying all desire to be true Christians. Let your influence be to draw them from young company who have no interest in divine things. They must make a sacrifice if they win heaven at last. Dear Brother and Sister, help them all you can by your influence and example.

Letter 2, 1861, to William.

Written February 23, probably from Marion, Iowa.

Portions of this letter appear in *Our High Calling*, p. 230, 288.

Dear Friend William:

While at Parkville your case was presented before me in vision. I saw that you were in a critical position, without God and without hope in the world. You are in a dangerous condition. The Spirit of God has convicted you but you have labored to throw it off. You have succeeded too well. You have grieved God's Spirit, grieved the holy angels. You will soon make your decision. Satan is making special efforts to lead you to decide in favor of the pleasures of the world. He will represent to you the ways of religion as difficult, while those of worldly pleasures will be strewn with flowers. In false and flattering colors will the tempter array the world before you.

Vanity is one of the strongest principles of our depraved natures, and Satan will constantly and successfully appeal to it. Individuals will not be wanting [lacking] to carry out Satan's plans to flatter you. They will respect your person, your manners and abilities. Satan will suggest that with such advantages you could greatly enjoy the pleasures of the world, and that it would be a great pity for you to forsake your young companions and the inducement the world presents to be a Christian. But remember these pleasures have an end, and that which you sow you shall also reap.

William, you were presented before me. I saw you in the company of those who have no love for God, but were wild and reckless. At times I lost sight of you; then again you were pointed out to me full of hilarity and glee, forgetful of the light God has shed upon your pathway, forgetting good instruction, forgetting God. There are times when you have a temporary oblivion from care and conviction and throw off restraint. But even these transitory joys are not unalloyed. You have hours of solicitude. Jealousy, hatred, and disappointment embitter your cup of pleasure and you at times loathe yourself.

You try to take some pleasure in suffering your mind to run in the channel of infidelity, but you dare not follow in that road of darkness and death. You dare not let your mind rest there. It is a dangerous course to yield the mind to Satan and let him bend in the channel to suit his own purposes. William, you are treading

dangerous ground. You will yet find that you will have to be judged by the sacred truths revealed, the great Statute Book.

It is too true that the great mass who possess ability and talent do not choose to travel the Christian road. Is their talent and ability too precious to devote to the Giver, the Lord of heaven and earth? They spend all in the service of Satan. They wish honor and flattery of men while they now despise the honor which cometh from above.

“The wages of sin is death.” Notwithstanding this, foolish man knows not what is for his best interest and rushes blindly on to receive his wages. Jesus takes the field, and through a life of unexampled sufferings and an ignominious death, has opened a way that rebel man may follow in His footsteps and win eternal life. The wages that Jesus offers for a life of obedience are life, an immortal inheritance, and a treasure undefiled, that fadeth not away.

In these days many would be followers of Christ if He would come down from the cross and appear to them in such a manner as they desire. If He would come with riches and pleasure, many would receive Him gladly and would be in haste to crown Him Lord of all. If He would only lay aside His humiliation and sufferings and cry, “If any man will come after Me, let him please himself and enjoy the world and he shall be My disciple,” multitudes would believe on Him.

But the blessed Jesus will come to us in no other character than the meek and lowly crucified One. We must partake of His self-denial and suffering here if we would take the crown hereafter. If Jesus had appeared in splendor and assumed the character and authority of the world’s great men, He would have received honor. But He came in the form of a servant to seek and save that which was lost, and He was despised and rejected of the great men of earth.

William, you have looked at the imperfections of professed Christians and have excused yourself because of their failings. But there is an unerring Pattern given you, a perfect example, a faultless life. Search the life of Jesus and see if you can find any fault with Him. Is there a spot in His life? Can you find one selfish act? The lives of unconsecrated professors will be no excuse for you. We do not ask you to give to Jesus a divided heart. He will not accept such a sacrifice. He requires all you have—a soul to save or lose. How earnest should be your effort to turn the wrath of God from you. You are far from God, far from the truth. Do not move on blindly. Remember the reaping time is coming. You are sure of an abundant

harvest. No frost shall blight it, no mildew blast it, no palmer worm devour it. There will be no failure in the crop.

When Satan allures you with the pleasures of earth and you engage with the young in their pleasures, forgetting God and the truth, remember, you are sowing to the flesh and shall reap corruption.

Life and death are before you. "Choose you this day whom ye will serve."

Will you now make an effort and break away from Satan's enchantments and win everlasting life?

The time will come when every excuse which you may now attempt to offer will be swept away. You must render an account to God for all the light you have received and for all the gifts which God has bestowed upon you as an individual. You are not your own. Your time is not your own. You have been bought with a price. The precious blood of Christ was paid for your redemption, and if you spend your strength and influence in the service of Satan, how will you answer for it in the reckoning day?

You have not followed the light which the Lord has shed upon your pathway. You have no principle in regard to the observance of the Sabbath. You respect your friends, and for their sakes you keep up an appearance of keeping the Sabbath, but you do not observe it through love to God or respect for His requirements. You love approbation, and this is a snare to you.

The truth as it is in Jesus will not degrade but elevate the receiver, purify his life, refine his taste, sanctify his judgment. The Word of God has not widened the narrow way, and if the multitude have found a path where they can wear a form of godliness and not bear the cross or suffer tribulation, they have found a way where our Saviour did not walk and they follow another example than that which Christ set before us. Is it not enough that Jesus left the felicity and glory of heaven, endured a life of poverty and deep affliction, and died a cruel, shameful death to provide for us the joys of holiness and heaven? And can it be that we, the worthless objects of so great a condescension and love, will seek after a better portion in this life than was given to our Redeemer?

If Jesus had not died and risen again we could never have known anything but the horrors of darkness and the miseries of despair. Our sins mingled the bitter cup which our Saviour drank. He endured the cross, despising the shame, that He

might reconcile the world unto Himself, that whosoever would might come and take of the water of life freely. Can we look upon Him whom our sins have pierced and not be willing to drink with Him the cup of humiliation and sorrow?

I cannot let you rest. Your eternal interest depends upon your choice. Will you choose life or death? I wish to alarm you. You must arouse, for you are on the brink of destruction. You are making decisions for the judgment. Step carefully. Lay hold of the merits of the blood of Christ. O, do not perish for the sake of a few short days of worldly pleasure. Enlist under the blood-stained banner of Prince Immanuel. Leave the black banner of sin and darkness. Cherish every tender conviction of the Spirit. Have you no respect for the recompense of reward? Have the joys of heaven and eternal life no charms for you? I beg of you to flee to Jesus. O “let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” Isaiah 27:5.

The Lord now speaks to you. Will you heed His voice? Will you make peace with Him? Harden not your heart; resist not the striving of God’s Spirit. Make sure work for eternity. Jesus now pleads for you before His Father. Let it not be in vain. Weigh the evidences of our faith. Do not wait until every trivial objection is made clear to your mind or till the last seeming difficulty disappears. If you wait for this you will wait until the sweet voice of mercy is no longer heard. O delay not! Make haste and get ready. Leave off your vanity and folly. Sow to the Spirit that you may reap life everlasting.

It will require moral courage to take your stand on the side of truth. You may receive scornful looks and words. You may be counted foolish. But what of all this? Those who laugh and scorn the followers of Christ now will soon mourn and weep. They will cry when there is none to answer. Make your mark high for heaven. Let your influence tell for God.

I commit this to you, dear sir, hoping you may be benefited by it.

Letter 4, 1861, to Mrs H.

Written sometime in March, probably from Marion, Iowa.

Most of this letter appears in full in Manuscript Releases, Volume 19, pp. 30-34.

Mrs. H:

I have felt it my duty to write you but have lacked opportunity. The letter Brother H. sent to my husband containing one from you was received, which greatly discouraged me in regard to your case.

You say, "I believe the visions." How can this be? Were you not especially reprov'd in the vision because of your faultfinding and watching others' dress and finding fault with them because their manner of dress did not just suit your idea? I saw that you were entirely out of your place in talking with anyone upon dress, for you have not the right views of this matter; that in this very matter you must reform, for you were altogether too neglectful of your appearance, were untidy in your dress, were not careful to dress your children neatly and orderly, and your house was left in disorder. Confusion reigned in your dwelling.

While you have such a great work before you in order to become a consistent Christian, I beg of you to hold your peace upon dress. You greatly injure the cause of God by your appearance and by your course. You can effect nothing by all that you may say upon dress, but only disgust persons. You do not possess the qualifications of a Christian. You must be converted and reform or you are lost. If you believe the visions, why not act upon them? Why not control that unconsecrated tongue? Why not heed the reproof given you in regard to your lack of order, neatness, and cleanliness? Why not bridle your tongue? You have not kept truth upon your side. You talk so much. You prepare material when it is not right at hand and you exaggerate greatly. Cease talking so much and reflect more.

You say that you have read No. 6 and you refer to the last two paragraphs, that when people have asked you how Sister White was dressed you had to tell them you were disappointed to find that my dress was not in accordance with what I had written in regard to dress. I would say, I consider my dress to be in strict accordance with what I have written in regard to dress. If I write one thing and act another I am a hypocrite. I hope none will conclude from my writings that I consider it a virtue to be loose and untidy in dress. I hope no soul will follow your example, for I have been shown that you dishonor the cause of truth and disgust others by your neglect in the matter of dress.

You have reported that I was dressed very richly at Knoxville. I had on an old velvet bonnet that I was wearing the second season. I washed the strings and placed them again upon the bonnet. I had on a merino dress that was three years old, and the only other dress I wore on the journey beside my overdress was a dress three shillings per yard when new. I had worn it out once, but before I left home for that journey, took it to pieces, turned it, and put it together again to finish on that journey. Why I took this trouble to turn it was that I might save the trouble of buying another dress, and yet look decent and orderly. My overdress was made out of an old debage [?] dress. By putting in front a breadth of another kind, I made it answer on that journey. My apron was made out of an old silk dress which once belonged to Anna White, and I had worn it two years. I had on a merino cape which cost 60 cents per yard, with a bit of velvet around the edge. This is the only unnecessary article about my dress. A sister made the cape and put on the velvet to keep the lining from sagging. This constituted my rich dress at Knoxville. I generally purchase good clothing and then take good care of it, and it lasts me some time.

I will not countenance this faultfinding spirit. I will drive it wherever I find it. You would lower the standard of Christianity into the very dust. Read again the vision I sent you. You must have forgotten the contents. In order for you to live according to the light given in vision, you must reform or be weighed in the balance and found wanting. It is only the faithful overcomer who wins eternal life. I cannot acknowledge you as a Christian until you bring forth fruit meet for repentance. "By their fruits ye shall know them."

You are very unhappy yourself and make others unhappy. I fear, yes, have reason to fear, that your course will ruin the influence of your husband and get him down from the work. He should never answer you impatiently, but should sincerely pity you, for when one has contracted a habit of fretting it is hard to overcome it. Nevertheless, it must be overcome. And, again, God frowns upon him when he lets your envious feelings against the brethren weigh on his mind and he becomes embittered toward his brethren. Be careful of the influence you exert, for you must meet it again.

A church is to be presented to God without "spot, or wrinkle, or any such thing." A great work must be accomplished for you before you can be brought into this position. When you manifest impatience and fretfulness to your husband or children, or any member of your family, there is a spot in your Christian character. When you become jealous of your husband there is another spot, for "jealousy is

cruel as the grave.” When you talk against your brethren and sisters and influence others who do not know them, when you report things in regard to them which are incorrect, there is a spot.

“The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell.... The tongue can no man tame; it is an unruly evil, full of deadly poison.” James 3:5, 6, 8. “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.” Psalm 15:1-3.

In a letter to my husband you express surprise that he judges of you as he has, but your fruits have testified of you. You may feel friendless, but if you do, you may thank yourself for it. “For what glory is it, if, when ye be buffeted for your faults, ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.” 1 Peter 2:20.

You must reform if you expect to be beloved of the brethren and sisters. You do not take a course to gain their affections. You think that you have been in the truth some time and disdain the idea of being instructed by persons who have recently embraced the truth. But don’t deceive yourself here. You have not yet learned the first principles of our faith and what it requires to constitute a Christian character.

I allow that you have taken hold of the truth but cannot admit that the truth has yet taken hold of you. If I should admit this, I dishonor the cause of truth. I believe and know that there is power in the truth, and when it takes hold of an individual it commences to purify, to refine the taste, sanctify the judgment. It will make the receiver meek, patient under censure even if it is undeserved. It will make him forbearing, cheerful, contented, and happy, yet his life will be marked with sobriety. The truth works an entire reformation in life, makes the receiver orderly, neat, and causes him to perfect holiness in the fear of the Lord.

All the profession of truth which you might make would only lower you in my estimation unless you carried it out in your life. I would rather receive the veriest babes in the truth, who had not only taken hold of the truth but the truth

taken hold of them, than individuals who make an exalted profession yet fail to carry out the principles of truth, for in the conscientious young disciple there is something to build on. If we are truly converted to God, the principles of truth and holiness will be in us.

You fail to understand what constitutes a Christian, a true follower of Jesus. You seem to think that if you are careless of your dress and manifest no taste whatever in regard to your apparel, that you manifest a special grace. The principal burden you have is to notice a person's dress and thus decide in regard to his character.

Letter 3, 1861, to Henry, Edson and William White.

Written March 18, from Marion Iowa.

Portions of this letter appear Manuscript Releases, Volume 4, p. 98 and other parts are similar to An Appeal to Youth, pp. 63-64.

Dear Henry, Edson, and Willie:

Our first conference has just closed. The meeting was held in a large courthouse. There was a large gathering at this place. There were about two hundred Sabbath-keepers present. None came over thirty miles except one brother who walked eighty miles, and when the meeting closed said he was richly paid for his journey.

We had a crowded house yesterday. The congregation was very attentive. There seems to be an interest in this place yet. But we cannot tell as any more have decided for the truth. The brethren and sisters seem to be much strengthened and revived by the meeting. This is an intelligent church. Men of solid worth are here, and if they follow on as they have commenced will be of great use in the cause of God.

Sister West and her husband were at the meeting. They came from Lisbon [Iowa]. Sister West was a Universalist, but when we visited Lisbon one year ago your father removed her last prop and she has yielded to the truth. She is a woman of great decision and firmness and has proved an ornament to the cause in Lisbon. Her husband opposed her much and has, while intoxicated, presented to her head a loaded pistol, but the Lord has kept her from being harmed. About one month ago this violent man was thoroughly converted. He has no appetite, he says, for liquor, and his bloated appearance has changed. He looks like a quiet, pleasant man. This is a great work wrought for this poor man. We had the privilege of meeting six noble souls who were converted through our labors in Lisbon one year ago. They seem very near to us. Our hearts are one.

We are now at Brother Snook's. This is an excellent family. When I see their little babe and take it in my arms, I yearn for my dear babe; but I will not have one murmuring thought. Sister Snook is an excellent woman, so quiet and even in her ways. I enjoy her society very much. Tomorrow we leave Marion for Fairview, about twelve miles. We shall go there in the stage, and visit Brother and Sister Weaver, who keep the hotel. O, what a change in them since our last visit to this state! Then we were entertained at their hotel and treated kindly, but now our

hearts are united and we shall enjoy the visit we are about to make them so much better.

March 19. Dear Children: Since writing the above Brother Shortridge has reached Marion. He was unable to attend the meeting. Brother Snook and your father engaged with him in earnest conversation.

I am suffering from a severe cold, settled on the lungs. Children, be faithful, do right, and you will be respected. We think much of you and want you to form a good character which will make you, and also us, happy. Mind Jenny as you would me. Try to please her and do not show a reluctance to help her, but do it cheerfully and happily.

Little Willie, you must be a sweet, good-tempered boy. May the Lord bless you all, dear children. I want you to write me and have Jenny write also. We will write again after our next meeting. Do as William directs. We have placed you under his care at the office. Take a course to gain the love and respect of all.

From your Mother, who loves you.

Letter 21, 1861, to Henry, Edson and William White.

Written March 25, from Plum River, Illinois.

Most of this letter appears in full in Manuscript Releases, Volume 13, pp. 34-36.

My Dear Sons Henry, Edson, and Willie:

I have been troubled in mind in regard to you, Edson. The evening after the Sabbath I dreamed I was watching over you. You had been very sick, and were dying. Oh, the anguish of my heart in that hour! I could not have the evidence that you loved God and were prepared to die. I called Henry to me and told him that he and Willie were all that were left me. The three-fold cord was broken, and how lonely we all felt. I thought in my dream of the death struggle of my dear babe, and next of Edson, and then of the unprepared state in which he died; and it seemed that my heart would break. I awoke myself weeping aloud.

Dear children, this dream has caused me to reflect, and has cast a sadness upon my spirit that I cannot immediately throw off. You are none of you too young to die. Do you understand the plan of salvation? Your righteousness cannot recommend you to God. I do not think that you are yet adopted into His family. Our sins caused Jesus to die a shameful death that through His sufferings and death we may receive pardon. Can we receive the forgiveness of sin before we feel that we are sinners? and before we realize the sinfulness of sin? I think not. When we sincerely repent before God of our sins, we shall feel that without the pardoning blood of Christ we must perish. When we cast ourselves in our wretchedness wholly upon the mercy of Christ, and feel that unless He saves us we perish; when we yield our own will, our own way, and plead for Jesus to control our will and actions, then we come into a position where we can receive and appreciate pardon and the forgiveness of sin.

I am not writing to reprove you, children. You have been very kind, obedient children to us. Sometimes wayward, but not stubborn. I hope you do not look at others who act wrong and flatter yourselves that you are righteous because you do better than they, but think seriously upon the good instruction you have had, and then inquire if you should not be far in advance of what you are. In short, have you not had sufficient light to yield your hearts to God, and love to follow Jesus, and be influenced by His sweet Spirit?

You may ask, Why does Mother think I am not a child of God? One evidence is, you do not love to attend meetings on the Sabbath, and when you do

go, sometimes go to sleep. Edson, especially, fixes himself in an easy position and takes a nap when he should be listening to the instructions given from the Word of God.

Then again when we have family prayers, and when every one of you should feel grateful to God for His care over you through the night, you do not always seem as interested as I could wish in the hour of prayer, but have your eyes wide open, looking at the floor or around you. If you loved God you would love the hour of prayer, and while others are praying would close your eyes, and would try to fix your mind on God and would be lifting your heart to Him for strength to do right through the day. God deserves your gratitude and love. And while you lack in these things you cannot be the children of God.

Other things I might mention: You do not love to condescend always to each other. Jesus says, "Blessed are the peacemakers, for they shall be called the children of God." If you make peace with each other, if you condescend to one another's wishes instead of your own, you are peacemakers and Jesus calls you "Blessed."

If either of you should die and be laid in the silent grave, how would you who live feel? Every unkind word would be revived, every little unkindness would be a thorn in your heart.

Your affectionate Mother.

Letter 4b, 1861, to Brother and Sister Sperry.

Written sometime in April, from Battle Creek, Michigan. This letter has never been published.

Dear Brother and Sister Sperry:

While your parents were here I was shown in vision the following concerning them:

I saw in vision that God was not displeased with your moving west, that you could have no influence in Panton. I saw that you must move carefully, have all that you possess upon God's altar, have all your substance there. You have at times thought it was there, but if all had been on God's altar, you would feel more of a spirit of sacrificing. This you have not had. You know but little [of] what it is to sacrifice for God's cause and honor Him with your substance. You have had but few blessings from the poor and needy because their hearts were made glad by your generosity.

I saw that you both naturally loved this world, loved money, and this is, and still will be, a snare to you. You cling to money closely, especially Brother Gardner. I saw that you would have to view these things in altogether a different light before you can be fitted up and prepared for the time of trouble. I saw that in order for you to have health and the blessing of God you must keep the possessions out of your heart, you must get rid of a covetous spirit. You must have your substance where you can use it for God's glory in His cause, as well as to use it for your own self-interest.

I saw that you never have looked at this matter in the true light. I saw that you should not, in going west, let your natural or sympathetic feelings lead you astray. Your son is no more precious in the eyes of the Lord because he is your son, than another young man that loves not the truth of God and keeps not His commandments. I saw that you should not link with him but keep entirely separate, and it will save you trouble and perplexity. Yet be patient, treat him kindly, and win him to the truth if you can.

Brother Gardner, you must command your words and actions. Let not your quick, hasty temper run away with you or overcome you. You must be a perfect overcomer. God would be better pleased if you both had more of an open- hearted, generous disposition. Here is where you fail; here is your weak point. You have gained some since you embraced the belief of Christ's coming, but you have

not yet come where God wants you to come. You must overcome this lack and be quick to feel and see others' wants.

Deny yourselves, and when you bring a gift to the altar let it be the best of the substance. Reserve not the best for yourself and give the poorest away. God will not accept a lame offering. Present not that that will do you or the receiver no special good. Here is an opportunity for you to deny yourself and sacrifice an offering of the best of your substance, offered heartily, willingly. Upon these things you can improve. God despises an offering given grudgingly. You must improve on these things if you expect the approbation of God.

I saw that it should not be your object to go west to get rich, but to advance God's cause and His glory. I saw that a solemn responsibility rests upon you. You are God's stewards, handling means that He has lent you. It is not your own. You are not your own. You have been bought with a price.

I saw that Charles entering your family has been a benefit to you all. It has been a blessing to you. I saw that Charles and Rachel Ann both were beloved of God. I saw that Charles was a precious, chosen vessel and he could do good in the cause of God and should be left free from shackles to devote himself fully to the work of God.

I saw that you could help the cause by freely having a care for them. Do not wait for them to make their wants known, but be quick to see them and supply their lack. They have felt delicate and embarrassed about receiving much from you, and you felt too much as though you were doing considerable. I saw that all that would have to be done for them (if what you have was upon God's altar) could be done with pleasure, as though it were to Jesus, and you would scarcely feel at all what you would do to supply their lack. This is one way in which you can help the cause of God.

You can safely bestow upon them. They are in no way prodigal of their means, and they must be careful lest their frugality should lead them too far, and they go to extremes and be too close, and their example be injurious to others.

All should be careful not to make a god of money. While some have needed a reproof about too free use of means, or extravagant use of it upon themselves, others go to the opposite extreme and are so careful of it as not to use it at all, and the cause of God is not advanced by their means. The means is held to be swept away by God's wrath and does no one good, and they fail of their

heavenly treasure, fail of all. God loves to have His children open-hearted, generous, benevolent.

All have an influence. We should be very careful and in no way encourage selfishness, for this God hates. "God loveth a cheerful giver."

As I saw your cases, the angel said, "Cut loose, cut loose. Make decided efforts for thy eternal welfare." I saw you prized money too highly. Then I saw how paltry it was, how soon swept away. But if it was bestowed upon God's cause it would increase and it would be durable riches, safe and sure in heaven. A great work must be done for God's people, for they are getting hold of this world with both hands, and losing their hold of the eternal world. The spirit of sacrifice must revive or some souls will die and it will be those that have and do not.

(Signed) E. G. W.

Dear Brother and Sister: This is the vision given me for your parents. Have copied it as I wrote it then. I have been very, very sick. Was sick when they were here. Had been sick for months before, with difficulty of lungs, every breath caused me pain. When they were here was attacked with brain fever. Gave up my husband and children, expecting to die, but James sent for brethren and sisters to pray for me. I was anointed and prayed for, and was instantly relieved of pain, yet the difficulty from my lungs was not removed.

The morning after I was healed, your mother was prayed for and blessed and healed. I was taken off in vision and saw the above. My weakness clung to me for weeks. But a few nights since I dreamed of being in meeting and exhorting all night. In the morning James awoke me thinking I was having a nightmare. I awoke with the forcible impression that I had received strength all through my system.

When I arose and dressed I knew that a wonderful work had been done for me. My throat and lungs were free. I felt like a new being, and the disease has not returned. The angel of God surely touched me in the night and I was healed. Praise God, praise Him for His wonderful goodness to me. My soul shall triumph in God.

Letter 5a, 1861, to Lucinda Hall.

Written April 5, from Battle Creek, Michigan.

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, pp. 441-442.

Dear Sister Lucinda [Abbey-Hall]:

We returned from our western journey last Tuesday, some weeks sooner than we intended. The weather was so changeable and the roads so very muddy that we could not travel from place to place without suffering great weariness. Many of the places were off from the railroad. We have no strength to lose or throw away. We expect fierce conflicts with the powers of darkness. We believe the shaking time has come. My cry is, Stay not Thy hand, O God. Let everything be shaken that can be. Let us know who is upon the sure foundation, who is on the Lord's side.

Never, never did I see my husband so discouraged as now. I have feared he would tear himself from the Office and have nothing to do with the business matters there. The trials which occurred last summer have so shaken his confidence in his brethren, especially ministers, that I fear he will never recover from it. He calls to mind the disinterested part he has acted in this cause and then the abuse he has suffered, and his courage fails.

Some think it strange that Brother White should feel thus discouraged. But there is a cause. Look at Brother Rhodes down, and Brother Holt down. They have chosen to follow their own course and now they are of no use. God will not accept their labors. Brethren and sisters blame us for not speaking out before, but we have studied and prayed and spent many hours of anxiety and sorrow to know just what was our duty in regard to these individuals whose names are mentioned in No. 6.

We have spoken because the cause of God demanded it. The cause of God is a part of us. Our experience and lives are interwoven with this work. We have had no separate existence. It has been a part of our very being. The believers in present truth have seemed as near as our children. When the cause of God prospers we are happy, but when wrongs exist among the people of God we are unhappy, and nothing can make us glad. The earth, its treasures and joys, are nothing to us. Our interest is not here. Is it then strange that my husband, with his

sensitive feelings, should suffer in mind? Yes, his mind has bordered on insanity in regard to these things.

Brother Rhodes may suffer in mind now, but others have suffered on his account long enough. He is not the only one who has suffered. He knows but little of the sufferings of mind he has brought upon my husband, and that he has endured these years. While his interest has been wholly in the cause, everything injurious to it has been a source of deep trial to him, and he has tried to stagger under his treble burden as preacher, editor, colporteur, and financier. He has had to meet the miserable influence of ministers who have pretended to be feeding the flock when they were tearing them to pieces.

Ministers who have had nothing to do but study their Bible and preach, who could have become skilful workmen, have failed to live upon the plan of addition—"Add to your faith virtue, and to virtue knowledge," etc. Instead of living upon the plan of addition, they have been living upon the plan of subtraction, and that is the reason they are so feeble and tottering.

Those who will be thorough in this sacred work God will accept; but He will not accept the labors of those whose influence and doings, words and acts, outweigh all the good they might do. Such had better tarry in Jerusalem until they are endued with power from on high.

My spirit is stirred within me. I will speak. I will not keep silence. I have girded the armor about me. I am prepared for battle. In the name of the Lord of Hosts I will go forth and act any part which God may assign me in this work. The cause is the Lord's. Truth will triumph. God will not leave His children to perish. Pray for us, your unworthy friends, that God may lead us forth victorious.

In much love.

Letter 5b, 1861, to Lucinda Hall.

Written April 8, from Battle Creek, Michigan.

This letter is a variant of Letter 5a, 1861. This letter has never been published.

Dear Lucinda [Abbey-Hall]:

We returned from our western journey last Tuesday, some weeks sooner than we intended. It was so muddy we could not travel from one place to another without great weariness. We have no strength to lose or throw away.

We expect fierce conflicts with the powers of darkness and we believe the shaking time has come. My cry is, Stay not Thy hand, Oh God. Let everything that can be shaken, be shaken. Let us know who is upon the sure foundation, who is on the Lord's side.

Never, never did I see James so discouraged, so desperately discouraged as now. I have feared that he would tear himself from the Office, and have nothing to do with the business matters. The trials which occurred last summer have so shaken his confidence in his brethren, especially ministers, that I fear he will never recover from it. He calls to mind the disinterested part he has acted in this cause and then the abuse he has suffered, and his courage fails. Some think it strange that Brother White should feel so discouraged. But look at Brother Rhodes, and Brother Holt. Down. They have chosen to follow their own course and now they are of no use. God will not accept them. The brethren and sisters blame us for not speaking out before, but we have studied and prayed, and spent many hours of anxiety and sorrow to know just what was our duty in regard to individuals whose names we have mentioned. We have spoken because the cause demanded it.

The cause of God is a part of us. Our experience and lives are interwoven with this cause. We have had no separate existence. It has been a part of our very being. The believers in present truth have seemed like our children. When the cause of God prospers we are happy, but when wrongs exist among them we are unhappy and nothing can make us glad. The earth, its treasures and joys, are nothing to us. Our interest is not here. Is it then strange that my husband with his sensitive feelings should suffer in mind? Yes, his mind has bordered on insanity in regard to these things.

Brother Rhodes may suffer in mind but others have suffered on his account long enough. He is not the only one who has suffered. He knows but little of the sufferings of mind my husband has endured while his interest has been

wholly in this cause. He has been a preacher, an editor, a colporteur, and a financier. And yet ministers who had nothing to do but study the Bible and preach could become skillful workmen, yet have failed to live upon the plan of addition. "Add to your faith virtue, and to virtue knowledge," etc. Instead of adding, they have been living upon the plan of subtraction, and that is why they are so feeble and tottering.

Those who will be thorough in this sacred work God will accept, but He will not accept the labors of those whose influence and doings, words, and acts, outweigh all the good they might do. Such had better tarry in Jerusalem until they are endued with power from on high. My spirit is stirred within me. I will speak. I will not keep silence. I have girded the armor about me. I am prepared for battle. Let it come. In the name of the Lord of hosts I will go forth and act any part which God may assign me. The cause is the Lord's. Truth will triumph. God will not leave His children to perish.

On our western journey we became acquainted with Brother Shortridge, a preacher who has been in the truth about three months. He is a powerful preacher. We took him with us to Illinois, that he might become acquainted with us and with the brethren and sisters in present truth. We like him and think he will do good [work]. He needs a little more experience. Then he will be a giant in this work. He is very, very poor.

Well Lucinda, are you coming to see us this fall? We are making calculations to have you come. If we come to New York will you return with us? We need just such a cheerful body in our family. What do you say? Will you come and get recruited—for we do not want you to work hard and wear out with us.

Jenny is enjoying good health except a cold, and colds this time of year are quite common. Henry, Edson, and Willie are all suffering from the effects of severe colds. Father and Mother White are afflicted with the same. Sarah has quite hard times with her young family. She suffers much from scrofulous sores and she has her hands full, I assure you. As my husband has written, I will say nothing about your donations. Much love to all your family. I want to see you all very much. Write to us often.

In much love.

Jenny says she will write to you soon.

Letter 26, 1861, to Lucinda Hall.

Written May 4, from Battle Creek, Michigan.

Portions of this letter appear in Manuscript Releases, Volume 5, pp. 432-433, Ellen G. White Biography, Volume 1: The Early Years, p, 444.

Dear Sister Lucinda:

Our conference was interesting from the commencement to the close. I wish you could have been present. It was a stirring, deep-feeling meeting. Ministers and people sought to make thorough work, that they might be fitted up and prepared to engage in this work of God with all their energies. Wrongs were not passed over lightly. They were sought for, dug out, and the individuals were not released until they had made clean work.

Brother Frisbie's case was brought up and he confessed his wrong course. Stephen and Sarah have made thorough work. Sarah's case was introduced and she has confessed her backslidings, her unwillingness to receive the reproofs given in vision. Last night she again repeated her humble confessions. You know that the state of Stephen and Sarah and Father and Mother has been a source of great discouragement to us. Yes, it has proved the greatest trial to us we have ever had. Father made quite an humble confession. He feels very differently in regard to James. He confessed his crooked feelings, and says he feels very differently. We feel encouraged to see this good work begun. Last night Aristus Bogardus (?) confessed with many tears her backslidings and said she wished to go with us to the kingdom. She could not endure the idea that she must be left behind.

Lucinda, how apt we are to look to ourselves, trying to hunt up some worthiness in us to make us acceptable with God, or else to bemoan that lack of worthiness we are so anxious to find. Jesus invites us to come just as we are, although polluted with sin. We cannot make ourselves better. It is more pleasing to God for us to come to Him just as we are in our helplessness, in our hopelessness (if He does not undertake for us) and cast ourselves upon His mercy, upon His worthiness. Our necessity will then be God's opportunity. **Here we certainly lack. We should come to Jesus because of our very helplessness and dependence, and then Jesus mercifully, willingly receives us.** We lack living, abiding faith. When clouds surround us we are apt to sink under the cloud instead of laboring to have our faith alive amid the darkness and gloom. Oh, let us not distrust God, but venture out, trust, trust, forever trust.

Poor Lottie has been very much afflicted. She has had a bone felon and lost the first joint of her right thumb. Her sewing days are over. I often think what will become of Sarah and her family of babes. Her infant is a very smart, intelligent child. Charlotte has done no work for months.

Laura's health is better. We hope she will be spared through the summer. I love Laura. Brother Hull and wife have moved to Battle Creek. They live in William's house.

Two weeks ago last Sunday, Brethren Phillips, Lyons, Lewis, and Cornell rode about six miles out of town and heard Mr. Jennings preach—that dark-skinned man in Waklee's store. In the afternoon James preached a very interesting discourse upon the resurrection. I followed in exhortation; had freedom. They are anxious to have us come again. We shall visit tomorrow and James will preach to them again Sunday.

Lucinda, I am glad you are coming to see us again. We need you. The children need you. Jenny and I had to work very hard for the last conference. We had no help. Jenny had someone to help her wash dishes twice.

We shall have to get up a little sewing bee for Sarah. They need much done for them to make them comfortable. They are now where we feel it to be duty to help them, in the line of making up some things for them.

Jenny is suffering with a sty upon her eye. It is certainly the worst looking eye I ever saw. She has suffered much with it.

I must close. Love to all your family, especially your father and mother. Lucinda, if you come to see me, bring me some peonies if you have them. In much love.

Letter 5, 1861, to Mary Loughborough.

Written June 6, from Battle Creek, Michigan.

Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, pp, 468-469.

Dear Sister Mary [Loughborough]:

I have done as you directed with your supporter and apron.

As a family we are prospering. My husband, though, has too much care— just now business matters in the Office, building at home, and planning to build the Office. He gets poor rest nights; is so nervous; has had a sore gather and break in his head.

Our aged parents are with us, willing to be led and do as we wish them to. This addition, of course, is an addition to our cares, but I would not have them circumstanced again, as they have been at Sarah's, for anything. They seem first rate.

Jenny had a serious time with her right eye. She was careless, took cold, and had a very severe sickness and inflammation in her left eye. Cynthia Carr has been with us for some weeks. She is an excellent girl.

I have no particular news to write you.

Mary, I have been thinking long and patiently upon what you said to me in regard to your wearing hoops. I am prepared to answer: Do not put on hoops by any means. I believe that God will have His people distinct from the nations around them. They are peculiar and should we strive to abolish or put away every sign that marks us as peculiar? No, no; let us preserve the signs which distinguish us in dress, as well as articles of faith. By putting on hoops, however small, you not only give countenance, but a powerful influence to this ridiculous fashion, and you place yourself where you could not reprove those who may choose to wear the larger hoops. Stand clear from this disgusting fashion. My mouth is open. I shall speak plain upon hoops in the next Review.

Dear Mary, let your influence tell for God. You must take a position to exert an influence over others to bring them up in spirituality. You must guard yourself against following the influence of those around you. If others are light and trifling, be grave yourself.

And, Mary, suffer me a little upon this point: I wish in all sisterly and motherly kindness to kindly warn you upon another point. I have often noticed before others a manner you have in speaking to John in rather a dictating manner, the tone of your voice sounding impatient. Mary, others notice this and have spoken of it to me. It hurts your influence.

We women must remember that God has placed us subject to the husband. He is the head, and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head. I have said more, perhaps, upon this point than necessary. Please watch this point.

I am not reproofing you, remember, but merely cautioning you. Never talk to John as though he were a little boy. You reverence him and others will take an elevated position, Mary, and you will elevate others.

Seek to be spiritually minded. We are doing work for eternity. Mary, be an example. We love you as one of our children and I wish so much that you and John may prosper. Be of good courage. Trust in the Lord at all times. He will be your stronghold and your deliverer.

Much love to all Brother Newton's family and Sister Golden and Brother Berry's and Lathrop and all our friends.

Please write me, Mary, fully. Tell me all your joys, trials, disappointments, etc.

In much love. Ellen G. White

Letter 6, 1861, to Mary Loughborough.

Written June 17, from Battle Creek, Michigan.

Portions of this letter appear in Manuscript Releases, Volume 5, p. 379, Ellen G. White Biography, Volume 1: The Early Years, pp. 448, 469-470.

Dear Sister Mary [Loughborough]:

I received your welcome letter yesterday and I need not assure you that I was glad to hear directly from you. My health is quite good. James is too busy to know whether he is sick or well. He has some complaints which are threatening, but our trust is in the Lord. I believe he will be spared to do good. My children are usually well. Jenny is quite well now, for her. We are rather cluttered up, but in two weeks shall be permanently settled. We have things now progressing which will be convenient, and I hope make Jenny's work lighter. We have been in your house. Looked in the cellar, and now keep our butter there, which we do not need just now to use. We want our cellar fixed and expect Brother Leighton tonight to commence the work tomorrow.

We have heard from Brother and Sister Lockwood by way of Sister Eliza Waggoner. She says that the church there are in confusion. There is likely to be a division of the church; part will go with old Brother Andrews. The bone of contention is the visions. I expected this. John is not open as he should be. He lacks frankness. I am going to write to Brother and Sister Lockwood soon.

Mary, you write about quilted skirts, that it is wrong to wear heavy skirts. My answer you will see in next paper. If that does not convince and settle your mind, please write again. The more I dwell upon this matter, the plainer is it to me that the wearing of hoops is one of the abominations of the land that God would have us utterly discard. Our practice and example should be a standing rebuke to this ridiculous fashion. This I believe is one of the abominations which causes God's people to sigh and cry. The more I investigate, the plainer does it appear that the people of God should not have the least to do with it.

Mary, we have mighty truths and are not afraid that they can be gainsaid, and we are, I fear, lifted up, rich and increased in goods and have need of nothing. I feel fearful for the church of God. They are fast losing their peculiarity and their simplicity, and are imitating the fashions of the world. Mary, you can see this. It is too plain to be hid. My mind is seriously affected in regard to these things. "Be zealous and repent," is addressed to us, and unless we do this and heed the call of

the True Witness, we shall be spued out of the mouth of the Lord. I feel solemn and much like mourning.

Mary, dear sister, let us covenant together to earnestly seek the Lord and learn wisdom of Him. Oh, for vital godliness! We must be examples to others around us, and never let us be a cause of stumbling. I am very desirous that you should continue to enjoy the free Spirit of God. Do not be content without it. It is your privilege to have it. Let us have strong confidence in God. Come to Him with living faith and let us rely wholly upon God.

Dear Mary, I went up to Oak Hill Cemetery and fixed our babe's graves and also Clara's. Fixed ours exactly alike. Put some pansies on the graves, and some myrtle, and at the foot of the stake put a bunch of the tall moss. It looked very pretty. We shall go up again soon and see if the flowers are doing well.

Please write often. Give my love to Brother and Sister Newton and Brother and Sister Berry's family, and Brother and Sister Lathrop, and Sister Golden, and all who love God. Should love to hear from them. Tell them to live for God, to carry out the truth, to purify their souls by obeying it.

I would say to Brother and Sister Ferrin, to live humbly and walk carefully before the Lord, to work out their salvation with fear and trembling. Stormy times are before us, and how very important that God's children be all united, loving and serving God and strengthening each other that together they may stand in the fearful day.

Mary, fear not to speak to me freely and fully your feelings. Others have no business with what we write. Let us be faithful to each other. Your letter cheered and encouraged me. Love to yourself and John.

Letter 27, 1861, to Lucinda Hall.

Written June 19, from Battle Creek, Michigan.

Portions of this letter appear in Manuscript Releases, Volume 5, pp. 433-434, Manuscript Releases, Volume 9, p. 192, Manuscript Releases, Volume 10, p. 23, Ellen G. White Biography, Volume 1: The Early Years, p, 470.

Dear Sister Lucinda:

I have come to the office to get a retired place to write. We are having an addition put to our house and it is pound, pound, banging and slamming, tearing down and putting up. You would be delighted with the change we have made in our dwelling. We have moved away that little old woodshed and put up in its place a good-sized kitchen, large bedroom, clothes press, buttery, and meal room off of the buttery. Then a little stove room for the stove in summer, and to be used as a woodshed in winter. I wish you could be here now, but you promised to come in September and you may make all calculations to do so, for we shall not let you off.

Lucinda, in order to do my duty in writing and helping James in his writing, I ought to have a girl with me all the time to take the care of the sewing from me. For five weeks Sister Cynthia Carr has been with me, but she must soon leave and then again I shall have no help. Sometimes I think I will confine myself to my little family and attend to their wants, but if I do I am sure to lose ground and bring condemnation on myself. I hope that the Lord will raise me up suitable help, if He has a work for me to do. I cannot do my duty to my family and devote myself to the benefit of God's children too. My mind cannot be everlastingly planning and cutting and contriving, and yet be prepared to write for the Review and Instructor and answer the numerous letters sent in to me. I want to know my place and then I will try to fill it. Lucinda, I was thankful for your help when you were with us. I know that it was a great sacrifice for your mother to have you come so far from home. But if you could come and be with me again the coming winter and spring, I should be perfectly suited.

I am writing a piece upon hoops now. This piece has required much study and care, for it is a delicate and important matter. I consider the wearing of hoops a sin. It is the abomination of the nations around us and God forbid we should step one inch toward following the abominations of the unbelieving nations around us. How important that we maintain our separate distinction from the world. But it is a fearful fact that we as a people are losing our simplicity and the marks of our

peculiarity. We cannot honor God while mixed up with the world, following their fashions and customs.

Oh, that God would impress upon His church the necessity of unity of action, and activity and great care to maintain our elevated, sacred position. The Lord is not slack concerning His promise. He will not refuse or delay to give any counsel or support necessary for our continual advancement, when we receive and improve it. It was not the good pleasure of God that the Children of Israel should wander so long in the wilderness. God would have brought them directly to the promised land, if they had loved to be led by Him. Because they so often and so many times grieved Him in the desert, He swore in His wrath they should not enter into His rest, save those two who wholly followed Him.

A greater than Joshua is in the midst to God's people to lead them on to victory, if they will submit to be led. All power in heaven and earth is committed to the Captain of our salvation. He has said for our encouragement, "Lo I am with you always," and, "Be of good cheer, I have overcome the world." Dear friends, the warfare is before us. The work which God gives us to do He is able to accomplish by us. If we fail of obeying God, the promise of God cannot be fulfilled to us. Oh, let us unitedly seek God and follow in a course of strict obedience.

I must close. My children are as well as usual. Father and Mother are living with us and they seem so contented and happy. They take care of their room but eat with us. You don't know what a weight of care is removed from me since I can watch over these two aged children. Mother does just as I wish her to, follows every suggestion I make. I dress her up neat as wax, comb her hair, and she looks like a nice venerable old lady. Father also tries to please us in every way. We fix him up and he looks real nice.

I would give my love to all your family, especially your parents. Let us hear from you often. Don't sink down in despondency and doubt. Look up, be of good cheer, and God will lead us on to victory.

In much love.

Letter 25, 1861, to Henry and Edson White.
Written sometime in July, from Rochester, New York.
This letter appears in full in *An Appeal to Youth*, pp. 72-74.

My Dear Children, Henry and Edson:

I will now write some things which are the opposite of slovenly and careless habits, copied from the same book from which the extract in my former letter was taken:

“The neat, orderly and careful boy has an invariable rule; ‘A place for every thing, and every thing in its place.’ Go into his room at any hour, you will find everything in order. He can go in the dark and lay his hands upon anything that he wants, so that he never runs the risk of setting the house on fire by carrying a light into his bed-room. He never leaves a thing at random where he happens to be using it, but always puts it where it belongs. When he undresses, every article of his clothing is folded and laid together in the order that it will be wanted in the morning, so that he loses no time in hunting for it. He is equally careful of his person. He never considers himself dressed, till he has washed his hands and face, cleaned his teeth, and combed his hair; and he never thinks of setting down to the table with dirty hands. He learns to keep his clothes neat and clean. He never forgets to use the scraper at the door, to remove the mud from his feet, and he makes it an invariable rule never to pass a mat without wiping his shoes. He never says, like the sloven, ‘I didn't think,’ to excuse himself. He would consider it unpardonable in him not to think; for what is the ability of thinking worth, if it never comes when it is wanted. The neat, orderly boy makes himself agreeable to his mother, or guardian, and friends, who are always glad to see him coming home. And home is a delightful place to him, because he meets with smiles and pleasant words. But the sloven exposes himself to sour looks and chiding, by his dirty habits; and he finds home a disagreeable place, because he makes it so.”

We want you, dear boys, to be patterns of neatness and order. Willie looks to you for example. He has great confidence that you do everything about right. Any wrong, careless habits in you, would be learning your youngest brother lessons which would make him unhappy, and cause us much inconvenience and grief. We are absent from you much, and you should feel that a responsibility rests upon you, my dear boys, to strictly guard yourselves from falling into wrong habits, and also save your brother Willie from doing wrong. A noble example before him, will do much to influence him to preserve correct habits. We commit you to God,

earnestly praying that his angels may guard you all three, and incline your hearts to love him.

Your affectionate Mother.

Letter 6a, 1861, to Friends at Home.

Written July 26, from Eagle Harbor, New York.

Portions of this letter appear in Manuscript Releases, Volume 3, pp. 122-123.

Dear Friends at Home:

We arrived at this place last evening about eight o'clock. The cars took us to Albion and we hired a conveyance to this place. Was introduced to a family of non-professors. We tarried here last night, rested very well, but it does not seem at all like home. Brother Saunders lives three miles from this place. Shall make it my home with them.

We tarried at Brother Gurney's in Jackson. Left early Wednesday morn, arrived at Detroit about 10 o'clock a.m. Walked nearly one mile to a hotel near Dr. White's office. After dinner we visited Dr. White. My husband had two very difficult teeth filled close to the gum.

Abraham [Dodge] brought in the paper containing the war news, and while Dr. White was filling my husband's teeth I was reading the news. I then had two teeth filled, which were very difficult, like my husband's, being close to the gums. It was a painful operation, but it is well done, thoroughly done. That night it was so noisy in the city, carriages rattling over the pavement, [that] we did not rest much.

But Willie says I must tell you that he had a tomato and pear the second day he left home, and as many as he could eat of the great Lawton blackberry which was in market. He also saw a little pony, no larger than the little circus ponies. A wagon was attached to him and a little girl about four years old sat in a nice little seat, holding the lines, while another little girl, about six, jumped from the little wagon, carried a package into a store and then came back, stepped into the carriage and drove away. It was the tiniest little horse and carriage I ever saw.

We had a long tedious ride from Detroit; it was very dusty. I am much wearied today.

When at Sister Gurney's I opened my hussy and found that bunch of black velvet ribbon, but it must have been placed there by mistake. When I decided not to trim my sacque with it, I did not mean to use it. I have sent it back by Abraham. Please, Jenny, inquire for it and hand it to Laura. Abraham is apt to forget. I am determined to give no occasion by my dress. O, that the Lord would give me heavenly wisdom and judgment that I may be an example to the flock.

Jenny, please to find the recipe for that hair preparation and send it to me as soon as you can. Jenny, please find the recipe, if you can, to make cholera mixture, and get the preparations to make only a pint. After you have made it, don't part with it, but let any that wish make it themselves, as we have done. I do not wish to be without it. Father and mother will often want it to use. Fix up Mother's room as nice as you can and spare no pains to make our parents happy.

Henry and Edson, do not neglect to water the flowers, the dahlias especially. Be kind and loving to each other and faithful to Jenny.

Jenny, do all you can to make the children happy. Take time if you have to hire the work done, time to talk with them. Entertain and instruct them.

Willie says I must tell the boys that we went under as many as sixty places where the horse went over, also he saw a very nice little fountain with water spouting up nicely and with a cork dancing up and down in the water. Abraham says this cork finally fastens in a tube and stops the water.

Willie is running back and forth from the tent to the house. Brethren Hull, Whitney, Cottrell and James are in the tent examining Bible subjects.

Letter 23, 1861, to Henry and Edson White.
Written July 26, from Eagle Harbor, New York.
This letter appears in full in *An Appeal to Youth*, pp. 68-71.

My Dear Children, Henry and Edson:

We have not forgotten you, dear boys; but we often think of you, and pray that blessing of God may be with you. We are anxious that you should form correct habits. We are from you so much, and you are left so much to yourselves, that you may be in danger of falling into careless habits, which will not increase your happiness, and which may make those around you unhappy.

I have just been reading in a book entitled, "How to be a Man." I will copy a few lines, and you can apply as your case is met. "Slovenliness. A slovenly boy makes himself a deal of needless trouble, and greatly tires the patience of his mother. If you go into his room you find it always in confusion. His things are scattered about, here and there, some on the bed, some on the chairs, and some on the floor, but none in their places. He either has no particular place for anything, or else he takes no pains to put things in their places. He leaves a thing where he uses it. Hence if he wants anything he never knows where to look for it, unless he happens to remember where he used it last. He must waste his time in hunting for it. Hence you will often hear him impatiently inquiring if any one has seen his things, when he ought himself to know where they are. If he goes into another person's room, whatever article he lays his hand upon is misplaced. And so it is if he uses any of his father's tools. He never thinks of putting anything where he found it. He throws it down carelessly wherever he happens to be, or else puts it in the wrong place. With these untidy habits, is associated carelessness. He never seems to be thinking what he is about. He lays his hat on a chair, or throws it upon the floor. Thus he tries the patience of his mother, and makes himself unwelcome at his own home."

Dear children, I do not write merely for your amusement, but for your improvement. Learn where you fail, and then commence the work of reform in earnest. You must learn order. Have set hours to work in the garden, set hours in the heat of the day to arrange your garden seeds, set hours to read and improve your minds. Spend no precious moments in bickerings and finding fault with each other. This disturbs your own happiness, and pleases the enemy. Remember the eye of God is ever upon you. Endeavor to please him in all your acts. Make your peace with him while you are in health. Your parents have a deep interest for you.

Our greatest desire is that you may be subjects of grace. You will never be saved against your will. You must prize salvation, and submit to be saved in the Lord's appointed way. Humble repentance of sin, and faith in Jesus as your Saviour, will be required on your part, and He is faithful that hath promised. He will accept you, and give you of his salvation. If you deny yourselves in many things, and refrain from sin for a season only, this will not be sufficient. It is a life of obedience which will please God and be acceptable to him. Delay not to make an entire consecration to God, that your names may be recorded in the Lamb's book of life.

Your affectionate Mother.

Letter 24, 1861, to William White.

Written July 26, from Eagle Harbor, New York.

This letter appears in full in *An Appeal to Youth*, pp. 71-72.

My Dear Willie:

I have just finished a letter to your brothers, and will now write you a few lines. I was glad to hear that you loved to visit grandpa and grandma White. Tell them that we have not forgotten them. We wish them to have a special care for their health. We hope they are well and happy. You must do your part to make them happy. They love you, Willie, very much, because you are not mischievous, and do not make them trouble by disarranging grandfather's tools. You should never grieve them by being noisy, for this often annoys aged people.

Be mild and gentle. You know that you dislike very much to play with rough, noisy boys. You feel annoyed with their ways. When you notice their failures, never do what you dislike in them. You have been a great comfort to us, because you have always been so anxious to do as we wished you to. This is right. You will be happy as long as you possess this spirit, and are so obedient. Visit your grandparents often, and study to make them happy, and they will always love you. Don't forget to pray, Willie. You love to go aside with your mother and spend a few moments in prayer. You can do the same although I am not with you. Jesus, the dear Saviour, will hear you just the same when alone. Don't neglect these seasons of prayer, my dear boy.

Your affectionate Mother.

Letter 7, 1861, to Children.

Written sometime mid-August, from Grass River, New York. This letter appears in full in *An Appeal to Youth*, pp. 72-74.

My Dear Children:

We, your father and mother, feel a deep interest for you. You may sometimes think that your parents are too strict, that they watch you too closely; but, dear boys, our love for you is great. We have dedicated you to God. You are His, and we must keep you separate from the world, that you may be the Lord's. We want your lives to be right and pleasing in His sight. Don't feel discouraged, my children. Satan is ready to lead your young minds; but go to God, seek Him for strength, pray much, give your hearts' best affections to Him.

Henry, you are my first-born, the eldest of my boys. A responsibility rests upon you. You will have to render an account for the influence you exert over your brothers. Love your brothers. Their salvation depends much on the course you pursue. Have your regular seasons of prayer for each other, and with each other. Don't let your love for writing, and your study, divert your mind, and cause you to neglect those duties which ought to be done.

We want you saved. We want you to be just right, and to live for God, and be an honor to His cause. Watch, Edson, against your besetments. Be sober, be watchful, and God will enable you to overcome. My dear little Willie, may the Lord bless you. We shall pray for you. Pray for yourselves.

Your affectionate Mother.

Letter 16, 1861, to the Church at Roosevelt.

Written August 3, from somewhere in New York.

Portions of this letter appear in Manuscript Releases, Volume 5, pp. 60-62, Manuscript Releases, Volume 7, pp. 113-114, Manuscript Releases, Volume 15, pp. 124-125.

Dear Brethren and Sisters,

The state of the church was presented before me. I saw many things in a tangled, perplexed condition. I was shown that God would not condescend to unravel every difficulty and explain every trial. The brethren and sisters are, many of them, unconsecrated, and when individual wrongs are reprov'd some stand prepared to triumph over those reprov'd. On account of these things God will not reveal many church difficulties, for many interpret the visions to suit their own peculiar ideas, and God is grieved, His church weakened, and the cause dishonored by childish contentions and by misinterpreting what He has seen fit to reveal. I saw that God would soon remove all light given through visions unless they were appreciated and the church make a better use of them than they have done.

The church must search carefully in meekness, and with humble hearts, for their own wrongs which have separated God from them. They must remember that the heart is deceitful above all things and desperately wicked. Self justification must be laid aside, and all possess yielding spirits.

As I write, matters come plainly to my mind. I was shown some individual cases. Brother Pangburn's family lacks consecration. Brother Pangburn does not understand himself. He needs a thorough work of reformation. His temperament is fitful, changeable; he moves from impulse. He does not possess the heavenly adorning, the ornament of a meek and quiet spirit. He must be converted before he can progress. A profession of the truth will avail him nothing. He must show by his fruits that he is a follower of the meek and lowly Saviour. He possesses a hasty and self-important spirit, and does not control his own spirit. He looks out carefully for his own interest, sometimes greatly to the disadvantage of his brethren. He can never prosper and live in the light until he has a care and interest for his brethren and is willing to be reprov'd and instructed by them. He lacks the nobleness of soul becoming the profession of his faith.

Brother Pangburn thinks his brethren have misused him because they have spoken of his faults. Brother Pangburn, you are at fault; you cause yourself trouble.

You do not control yourself in your family or with your brethren. You are the greatest enemy you have. When you control yourself and possess a noble, generous spirit, becoming a follower of Jesus, you will have peace, union, and love with your brethren. You are fluctuating, and do not move from cool judgment. You must thoroughly reform or be weighed in the balance and found wanting. Your brethren can have no fellowship with your spirit until you give evidence of a genuine work, and bring forth fruits to God's glory.

I was shown the case of Brother Edson, that he should not think because God's afflicting hand is upon him that His anger is kindled against him. I saw that Brother Edson had taxed his physical strength until it was exhausted, prostrated; but God loves him, and if he will lean upon Him He will bring him up. He will not forsake him now. I saw that God regarded the sacrifice made by him and Sister Edson. They had sacrificed for the good of the cause of God and had left their pleasant house and farm and he had stood as one of the Lord's minutemen to use his means to advance the cause of present truth. And now adversity and affliction have come upon him.

Satan has been permitted to afflict and annoy him that, if possible, their minds might be carried back to that pleasant farm and they regret the sacrifice they have made. Satan has not gained his object in thus afflicting. God designs to bring the family nearer to Him. He has not left or forsaken them. He will bring them through the furnace purified and refined if they will lean upon and trust in Him. The state of God's cause has affected the courage of Brother and Sister Edson, yet God has His eye upon them and will visit them in mercy. They should have the sympathy and love of their brethren and they should favor him.

The case of Brother Manly Ross was presented before me. I saw he intended to be true and right. He has a work to do. There is danger of some misconstruing Brother Manly's frank manner. He must possess a willing spirit to acknowledge his wrongs and must not justify himself and brace himself against his brethren, but yield to their judgment, counsel, and advice.

The church must be subject to one another, willing to be counseled, reprov'd, and directed by the body. Dear self is the most obstinate person the follower of Jesus has to contend with. There must be humility and forbearance in the church. Self must be overcome and those looking for Christ's appearing must possess the power of endurance and self-control if they would have God's Spirit with them.

Some have been looking with jealous eye upon the moves made at Battle Creek. They fear they should become Babylon if they organize. I was shown the churches in Central New York have been perfect Babylon, confusion; and unless there can be a plan or system arranged whereupon the church can act, enforce, and carry out order, they have nothing to hope for; they must scatter into fragments.

I was shown that Brethren Ross, Preston, and some others have been holding back, fearing to venture and adopt the only plan that can cause union of action and health in the body. Brother Wheeler's influence has not been right in this direction. After all the light given and the strong reasons presented, which no one could gainsay, his course and the course of those of experience helping him in holding back, is wrong and inexcusable in them. It is no virtue in them to wait until compelled to acknowledge that God is in this work by every difficulty being removed from their minds and no chance to resist any longer. This is not the course for experienced brethren to take. God is not pleased with these things. God requires them to venture out and bear some responsibility as well as to have a few venture out and receive censure and dissatisfaction from others while they wait till the battle is fought and the instruments of God's choosing are wounded and faint. They choose to look on and see how the battle turns. They do not come up to the help of the Lord.

I saw that A. Ross must be cautious of his words. He has not regarded slavery in a Bible light. He does not see it as God sees it. Brother Ross has expressed himself unguardedly and has exerted a wrong influence. He is watched, and he will surely be in a dangerous position unless he strives to counteract the influence his words have carried. As a people we must use great caution. As we do not engage in the war, and pray for union and preach in regard to union, suspicions are aroused. If one like Brother Ross expresses sentiments not fully comprehended, but taken that he favors the South, this people will be branded as Secessionists, and in this excited state of the people but a word would set them on fire and destroy our safety. Brother Ross's views are not correct in regard to the institution of slavery.

The influence of teachers upon the body has not been right. They have not made known their decided faith and taken a firm stand that all might understand their position and know where to find them. These uncertain teachers who are unwilling to venture and bear any responsibility had better remain in silence until they can tell the time of night, and lead God's people safely and feed them with

clean provender, thoroughly winnowed. These uncertain teachers have nourished the elements of disunion and confusion. Each should look well to his own soul and rule his own spirit. If each would do this, and watch self as eagerly as he watches his brethren, the elements of union would exist in the heart and every separating bar would be broken to fragments. Hearts would flow together like two drops of water. Then there would be power and strength in the ranks of Sabbathkeepers far exceeding anything we have ever yet seen.

We are living in a most solemn period. Satan and evil angels are arrayed against us with mighty power. The world is on their side to help them, and the most lamentable fact is that professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influences of the powers of darkness to distract and hinder or tear down that which He has required His chosen instruments to build up. Some do not work directly to tear down, but indirectly. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a doubting Thomas. They will not, or do not, put their hand to the work with zeal and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people.

Said the angel, "Those who do not gather with Christ scatter abroad." There is no such thing as a neutral position. Every one has influence and his influence tells for or against. Individuals have stood ready to oppose every step of advance of God's people as God in His providence has led them. And those who would venture out have their hearts saddened and distressed by the lack of union and action on the part of their ministering brethren.

The case of Brother Sprague's wife was presented before me. She possesses an uncomplaining, kind, courteous spirit. She bears no ill will, no revengeful feelings. She feels interested for others. Yet she makes no profession of our faith. She possesses a principle of right and amiable and excellent traits of character. If she would identify herself with God's people, acknowledge Jesus as her Saviour, put away her unbelief, she would be an ornament to the Christian faith and would exert a powerful influence.

Then God's people were presented before me. O, the lack of forbearance and patience with one another, the lack of brotherly love, of meekness, of self control, while professing to be followers of Christ, subjects of His special grace! Oh, what a reproach to Christ! What a reproach to God's cause! Brethren and sisters

professing His name suffer evil traits to appear in their lives and they are stumblingblocks to those who have not professed to be Christ's followers. The reality of experimental religion and infidelity often blushes at the wayward course of professed Christians.

The course of Brother Sprague's wife is a living example to those who profess to be transformed by the renewing of the Holy Spirit. And when the brethren and sisters lack love for one another and manifest selfishness and independence, unwilling to yield to one another, the course of Brother Sprague's wife should silence their contentions. Her example is worthy [of] the imitation of those who profess to be Christians. Professed followers of Christ will have a fearful account to render to God for their wayward course. Angels are grieved and turn from them for their jangling and strife. They have furnished infidels with arguments against the reality of religion, and the truths of the Bible.

The weakest saint in Roosevelt or Central New York can be a powerful preacher by holy living, carrying out the truth in their lives. Truths more sacred than any ever imparted to mortals upon earth have been committed to our trust, yet we as a people have not been faithful to our trust. Our fruits have borne witness that our faith is weak and inefficient, unable to accomplish God's designs. Our unfaithful Sabbathkeepers are the worst enemies the truth can have. There is power in the truth and it will work a thorough reformation in the life when it takes hold of the heart. Many have taken hold of the truth, but the truth has not taken hold of them.

I was shown the apostasy of God's people. They have departed from God and are forming a union with the spirit of the world. As one fashion after another is introduced, one after another gradually falls back from their steadfastness and partakes of the spirit of the world and lose their peculiarity. It is a cross to the natural heart to be peculiar. It is a cross to come out from the world and be separate. And as individuals cease warring against the influence of the world and give up the conflict, they become Satan's easy prey. They become weary of the warfare and are taken in the snare.

Little by little the influence of the world steals upon them, and after the first step is taken to have friendship with the world the next is prepared, and darkness enshrouds them as they advance. And as they conform to the world they lose the transforming influence of the Spirit of God and their course does not look bad in their own eyes. They think themselves quite well off. They profess the truth.

They don't mean to backslide, but they grow weaker and weaker. God's Spirit is withdrawn; they are of the world. They are spued out of the mouth of God, and they know it not.

There has not been so glaring a departure from God. It was gradual, and they know not the time when God left them, for they were so assimilated to the world that heaven's light was withdrawn, and they are left blind, wretched, and naked. They dress very nearly like the world, making just a little difference on account of their profession.

Hoops, I saw, should be discarded from the ranks of Sabbathkeepers. Their influence and practice should be a rebuke to this ridiculous fashion, which has been a screen to iniquity. Its first rise was from a house of ill-fame in Paris.

Brother Woodruff, please return this to me at Battle Creek. If anyone wishes to retain a copy, he can copy it, but I wish the original.

(Signed) E. G. White

Letter 16a, 1861, to the Church at Roosevelt.

Written August 3, from somewhere in New York.

This letter is a variant of Letter 16, 1861. Portions of this letter appear in Manuscript Releases, Volume 5, p. 378-379.

Dear Brethren and Sisters,

The state of the church was presented before me. I saw many things in a tangled and perplexed condition. I was shown that God would not condescend to unravel every difficulty and explain every trial. The brethren and sisters are many of them unconsecrated and when individual wrongs are reprov'd some stand prepared to triumph over those reprov'd. On account of these things, God will not reveal many church difficulties, for many interpret the visions to suit their own peculiar ideas, and God is grieved, His church weakened, and the cause dishonored by childish contentions and by misinterpreting what He has seen fit to reveal.

I saw that God would soon remove all light given through visions unless they were appreciated and the church make a better use of them than they have done. The church, with humble hearts, must in meekness search carefully for their own wrongs which have separated God from them. They must remember that the heart is deceitful above all things and desperately wicked. Self-justification must be laid aside and all possess yielding spirits.

As I write, matters come plainly to my mind. I was shown some individual cases. Brother Pangburn's family lacks consecration. Brother Pangburn does not understand himself. He needs a thorough work of reformation. His temperament is fitful, changeable. He moves from impulse. He does not possess the heavenly adorning, the ornament of a meek and quiet spirit. He must be converted before he can progress. A profession of the truth will avail him nothing. He must show by his fruits that he is a follower of the meek and lowly Saviour. He possesses a hasty, self-important spirit, and does not control his own spirit. He looks out carefully for his own interest, sometimes greatly to the disadvantage of his brethren. He can never prosper and live in the light until he has a care and interest for his brethren and is willing to be reprov'd and instructed by them. He lacks the nobleness of soul becoming the profession of his faith.

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greatest enemy you have. When you control yourself, and possess a noble, generous spirit becoming a follower of Jesus, you will have peace, union, and love with your brethren, and can make thorough work. You are fluctuating and do not move from cool judgment. You must thoroughly reform or be weighed in the balance and found wanting. Your brethren can have no fellowship with your spirit until you give evidence of a genuine work and bring forth fruit to God's glory.

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enforce, and carry out order they have nothing to hope for; they must scatter into fragments.

I was shown that Brethren Ross, Preston, and some others have been holding back, fearing to venture and adopt the only plan that can cause union of action and health to the body. Brother Wheeler's influence has not been right in this direction. After all the light given and the strong reasons presented, which no one could gainsay, his course in holding back—and those of experience helping him—is wrong, and inexcusable in them. It is no virtue in them to wait until compelled to acknowledge that God is in this work, by every difficulty being removed from their mind and no chance to resist it any longer. This is not the course for experienced brethren to take. God is not pleased with these things. God requires them to venture out and bear some responsibility, as well as to have a few venture out and receive censure and dissatisfaction from others while they wait till the battle is fought and the instruments of God's choosing are wounded and faint. They choose to look on and see how the battle turns. They do not come up to the help of the Lord.

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would be broken to fragments. Hearts would flow together like two drops of water. Then there would be power and strength in the ranks of Sabbathkeepers far exceeding anything we have ever yet seen.

We are living in a most solemn period. Satan and evil angels are arrayed against us with mighty power, and the world is on their side to help them. And the most lamentable fact is that professed Sabbathkeepers claim to believe important, solemn truth and unite their forces with the combined influences of the powers of darkness to distract and hinder or tear down that which He has required His chosen instruments to build up. Some do not work directly to tear down, but indirectly. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a doubting Thomas. They will not or do not with zeal put their hand to the work and exert their energies to build up. Their influence is recorded as those who retard the work of advance and reform among God's people.

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Then God's people were presented before me. Oh, the lack of forbearance and patience with one another! the lack of brotherly love, of meekness, of self-control—and yet professing to be followers of Christ, subjects of His special grace! Oh, what a reproach to Christ, what a reproach to God's cause! Brethren and sisters professing His name suffer evil traits to appear in their lives, and they are stumblingblocks to those who have not professed to be Christ's followers. The reality of experimental religion and infidelity often blush at the wayward course of professed Christians.

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The weakest saint in Roosevelt or Central New York can be a powerful preacher by holy living, carrying out the truth in his life. Truths have been committed to our trust more sacred than was ever imparted to mortals on earth, yet we as a people have not been faithful to our trust. Our fruits have borne witness that it was weak and inefficient, unable to accomplish God's designs. Unfaithful Sabbathkeepers are the worst enemies the truth can have. There is power in the truth, and it will work a thorough reformation in the life when it takes hold of the heart. Many have taken hold of the truth but the truth has not taken hold of them.

I was shown the apostasy of God's people. They have departed from God and are forming a union with the spirit of the world. As one fashion after another is introduced, one after another gradually falls back from his steadfastness and partakes of the spirit of the world and loses his peculiarity. It is crossing to the natural heart to be peculiar. It is crossing to come out from the world and be separate. And as individuals cease warring against the influence of the world and give up the conflict, they become Satan's easy prey. They become weary of the warfare and are taken in the snare. Little by little the influence of the world steals upon them and after the first step is taken to have friendship with the world, the next is prepared. Darkness enshrouds them as they advance, and they lose the transforming influence of the Spirit of God as they conform to the world, and their course does not look bad in their own eyes. They think themselves quite well off. They profess the truth. They don't mean to backslide, but they grow weaker and weaker; God's Spirit is withdrawn; they are of the world. They are spued out of the mouth of God. They know it not.

There has not been so glaring a departure from God. It has been gradual and they know not the time when God left them, for they were so assimilated to the world that heaven's light was withdrawn and they are left blind, wretched, and

naked. They dress very nearly like the world. On account of their profession they make a little difference.

Hoops, I saw, should be discarded from the ranks of Sabbathkeepers. Their influence and practice should be a rebuke to this ridiculous fashion which has been a screen to iniquity. Its first rise was from a house of ill fame in Paris. Never was such iniquity practiced as since this hoop invention; never were there so many murders of infants and never were virtue and modesty so rare. It has almost departed from this enlightened land, and Sodom and Gomorrah will rise up in the judgment and condemn those who live in this enlightened age, for if they had received the light which now shines upon the inhabitants of earth they would have repented long ago. But the people of the earth are filling the measure of the cup of their iniquity and every soul who professes to be God's chosen, peculiar people, who imitates their example in any degree, will perish with them.

God's people must cease dabbling with the spirit and practice of the world, and preserve their peculiarity as those who profess to be separate from the world, dead to the world, not conformed to the world but transformed by the renewing of their mind. Those who profess to have a heavenly inheritance must have the mind of Christ or they are not His children. God will have a separate and peculiar people. Their faith is peculiar, their prospects are peculiar and glorious, and with the heavenly inducement presented before them, if they will not value it of sufficient importance to lead them to a separation from the fashions, extravagance, and practices of the world, they will receive their portion with them. The friendship of the world is at enmity with God.

God calls upon us to elevate the standard. It has been left to trail in the dust. We must take an elevated position. But the fashions of the world hold many of God's professed people in bondage. They so earnestly desire to have friendship with the world that they mangle their feelings and make wretched work of following Christ. They want heaven and this world too, but such will certainly lose both worlds. They can now take their choice in these hours of probation. Their fruits will show their choice. For a life of obedience God will grant us the rich reward, but He calls for entire consecration and nothing short of this will He accept.

I was shown (Isaiah 3:12): "As for my people, children are their oppressors and women rule over them." I saw that this text applies to these last days of peril. Children are not generally controlled. They are suffered to come up with their wills

unsubdued. They are indulged in pride and at last the parents must yield to them. Children receive the sympathy of their mothers, and the mothers affect the fathers. Satan comes more readily to the women and children and works through them to influence the fathers, and then unitedly, without an opposing influence, they imperceptibly slide downward, and yet have a name to live; but they are dead. No name, I saw, of such stands registered in the book of life. Yet their profession is the same; but God never counts by the profession. The acts, the works, the fruits testify to whom they belong. They are servants of the world, slaves to fashion, and the opinions of unbelievers have much weight with them. Those who have moral courage and the living principle within them will decide to be peculiar, to take their position and stand firmly.

I was shown that perplexity and fear have seized all hearts. God is punishing this nation for their sins. The sin of slavery has long existed. It has been a curse to this nation. The cries and groans and agony of God's creatures, held in bondage, placed upon a level with brute creatures by their fellow men, have risen to heaven. The fugitive slave law that went forth was calculated to crush out of man every noble, generous feeling of sympathy that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teachings of Christ. God's scourge is now upon the North, that they have so long submitted to suffer slavery to exist and their fellow man be held in hopeless slavery, tyrannized over and tortured just as passionate man chooses to act out the demon. If they murder their fellow man, no matter; he is considered no more than a brute by them. I saw that the inhabitants of earth have nearly filled their cup of iniquity.

Letter 20, 1861, to Brother Wheeler.

Written sometime late-August, from Battle Creek, Michigan. This letter has never been published.

Dear Brother Wheeler:

In the vision given me at Roosevelt, Aug. 3, 1861, I was shown the sad state of God's people in central New York. I saw that there was a great lack among them. I was shown that the feelings of Brother Wheeler in regard to Brother Abbey's family have been wrong. They have not had occasion to feel thus. Brother Abbey's family have intended to work for their interest but it has not been appreciated. Brother Wheeler's family have watched Brother Abbey's family for evil, watched for their haltings, and they have been made offenders for a word, and condemned them for things unworthy of notice or remark.

Brother Abbey's family have prized the truth and have been willing to deny self and to sacrifice for the truth. They have borne burdens that your family, Brother Wheeler, would not bear. I saw, Brother and Sister Wheeler, your attention should have been turned long ago to your own family, to watch them with jealous care. There is a great work to be accomplished for them before they can be in an acceptable state before God. You have not restrained your children. You are unwilling to say No to them, or to deny their wishes. You should be decided and firm.

Your children wish to dress like the world and appear like them. You yield. The children influence the mother and the mother influences the father, and the children do about as they please. The influence exerted by your own family destroys the effect of your teachings. Your sons have expected Brother Abbey's family to favor them because by his hard labor he has means to handle. They have given others an exaggerated account of what Brother Abbey was worth. They have been disappointed, for Brother Abbey felt that he had no duty to help them. I saw that the church is not required to have the least burden of Brother Wheeler's married children; yet for your sake Brother Abbey has borne from your sons many things he would not have borne had it not been for your sake.

You have not seen things as they are. Your family have been blinded. Brother Abbey's family had the utmost confidence in you. But your family have been watching them. They have noticed and marked every seeming wrong, and have nourished a faultfinding spirit, and there has been a faithful relation of

everything coming under their observation of Brother Abbey's. Had Jesus been upon earth He would have said to your family, Let him that is without sin among you cast the first stone.

I saw that Brother Abbey's family have been placed in an unjust position. Take any family and place them in the position in which Brother Abbey's family has been placed, and let a number of individuals watch their every word and act to find something whereof they might accuse them, ready to construe everything against them, such persons would have business enough. Take your own family, Brother Wheeler. I saw that if others should do to you as you have done to them, you would call it the height of injustice. Let a number watch your family, notice all that looked inconsistent and wrong in them, watch their every word and act for years past, and then have it all stored and brought as accusations against you. Would you be willing to be placed thus? I know you would not.

You have misjudged that family. You have thought them wrong, and have said so to others, and have watched so eagerly to find something of sufficient importance to present before the brethren to weaken their confidence in them, and have taken an unchristian course, eagerly listened to anything others might bring to you against them. You have moved in blindness, deceived by the enemy.

I saw that Brother Abbey's family were not perfect. They are erring mortals and do not always move and act cautiously. Yet when they are convinced of wrong they have no wish to cover it up or screen themselves. The love of the truth is in their hearts. They have labored hard and have not spared themselves, and in this [they] go too far, and suffer themselves to be perplexed and overtaxed with the cares of this life; and the spirit of this world comes in and they are not as consecrated to the service of God as they ought to be. This extra care and labor should not be taken on, and they should allow themselves rest and relaxation from care, as well as others.

Many whom they have helped, your family not excepted, would not be as careful of expending means for their own benefit as they have been. Your family live in ease compared with Brother Abbey's family. They labor hard and have freely imparted to others. Your minds have been made up in regard to that family, and any explanation they might make would not change your minds. You have been very severe upon them without just cause.

You have been greatly affected and influenced by Brother Cook's family and you have mingled with them. You know their lack of consecration, their worldly-mindedness, their lack of sacrificing, yet why have you felt no burden for them? Wherein have you labored with them and censured them? I saw you in conversation with Brother Cook. Hours you have spent in conversation. You know the subject of it, and God knows. You have been influenced by that family against Brother Abbey's family, and you have influenced them and added fuel to the fire of wrath already kindled in that family.

Sister Wheeler has felt wrong and has had a strong and hard spirit against Brother Abbey's family. Her spirit controls too much and affects Brother Wheeler. That strong spirit must yield and be subdued. I was shown that she had influenced and controlled Venelia (?), and she was acting entirely out of her place. Brother Wheeler's family and Brother Cook's have united together to make that family feel what God will never let rest upon them. You have borne down upon them and caused them much suffering in mind. You have driven them to the borders of despair, yet God has not forsaken them. He will come to their deliverance. I saw that you had censured Lucinda, one whose spirit is precious in the sight of the Lord, whose whole heart is in His cause.

You have followed in a blind course. You have been blind to the condition of your own family—no weight of the truth resting upon your children, far from God, feeling no individual responsibility, having no living principle within them to separate from the world. You suffer them to appear in hoops and hats. The mother must please the children; the father must please them both. Your family do not exert a good and saving influence. I was pointed to this text in (Isaiah 3:12): "As for my people, children are their oppressors, and women rule over them." Women and children rule in these perilous times, and they are unconsecrated and lead the wrong way. I saw that it was time for God to work and set things in order.

While you are so very conscientious in regard to Brother Abbey's family, why not labor zealously with your own? I saw that you have placed confidence in Brother and Sister Marsh, and united with them to press down Brother Abbey's family. You are ruining those poor weak souls and know it not. Then you have confided in Brother Preston's family and there has been with you both a mutual relation of matters which has girded you both with strength to push Brother Abbey's family farther. Could you have carried out what was in your mind to carry out in regard to that family you would have left them crushed.

In regard to the matter of association, you have been pulling down what God has through His instruments been trying to build up. If God's Spirit has led you it has been withdrawn from the body and they are left in darkness, controlled by the powers of darkness.

I was shown the weight of responsibility resting upon James. But few have any interest or care whether he is overwhelmed or not. Ministers, instead of acting like God's free men and putting their shoulder under the burden, take a course to press the weight heavier and although they have scarce any burdens to bear themselves, and are very free from care, yet they suffer James to be overwhelmed and look on with indifference. Such a course God does not approve. There is a great lack on the part of the ministering brethren. God has marked Brother White's tears, his anguish, his distress, his hopelessness, his despair—all caused by the course of others. The ministering brethren have not come up to the help of the Lord, but stood back to divert the attention and perplex those who would have come up.

God has recorded these things and those who have made themselves weak by sympathizing and uniting with a wrong spirit, and oppressing those who would exert all their influence in the cause of God must suffer. They can expect nothing else. God does not compel them to walk in blindness. They choose their own course. And if it be their choice to leave the light which God has caused to shine upon their pathway, they must wander in the mist and that without sympathy.

Brother Wheeler, I saw that if you follow the course you have pursued in regard to Brother Abbey's family, you will work yourself completely out of friends. I was pointed back to New Hampshire. Your family there saw the faults of your brethren. You did not realize that your family was at fault, and that the brethren had things to bear with in your family. There has ever been a lack there. Your wife lacks consecration, devotion, and needs much done for her. The church have loved your spirit and have tried to sustain you. You have been a source of encouragement to the church yet you have not been a successful laborer. There are but few souls that you can present as fruits of your labors yet your influence has generally been good in the cause and among the flock. Your eastern journey did not accomplish much good, and I saw that your future labors will not be of any account until you find out where you are, and can move understandingly.

May the Lord in mercy help you to see and work off against your own house is the prayer of

Ellen G. White

Brother Wheeler, please return this to Battle Creek. Take a copy if you choose. I place this in Brother Abbey's hands to copy if they choose and then hand to you.

Letter 28, 1861, to Lucinda Hall.

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

Dear Sister Lucinda:

We were very much disappointed in not meeting you at Rochester. If I had thought you could not come, I should have ventured to have got another girl, but I hated to have a stranger in my family. I have been waiting for the Lord to raise me up help. Have feared to solicit help, fearing I should get those who would only be a burden, and I know I have burdens enough.

We have been from home eight weeks. We rode all day Tuesday and arrived at home at one o'clock a.m. We walked up from the depot and found a light burning. I knew at once someone was sick. We found Sister Benedict watching with Edson. He had been dangerously sick with dysentery.

Monday, the 23rd. Edson had a relapse. He is still very sick. We know not how the case may turn with him. When we got home we found Jenny had taken charge of Edson one week, day and night, and had done all her work. We got Louisa Bogardus. She is a great clumsy, noisy, ignorant girl. Can't cook. Martha A. came up yesterday and cooked for us.

Please let me know whether you shall come this winter or not.

Poor Edson. He is nothing but skin and bones. I am just going to the store to get flannel for Edson to wear, for his blood is most all gone. Our prayer is for God to spare his life. We cannot give him up now. Mrs. Purple is tending him.

We have received no letter from you explaining why you disappointed us. In much love.

Letter 8, 1861, to Sister Sperry.

Written September 26, from Battle Creek, Michigan. This letter has never been published.

Dear Sister Sperry:

We deeply sympathize with you in your bereavement and should have written you ere this but for the affliction which has been in our own family. When we returned home we found our Edson dangerously sick with dysentery. Jenny had watched over him one week, day and night, and for the first time she lay down to sleep the night. We returned and trusted him with watchers. He was under the doctor's care. He was reduced to a mere skeleton.

We thought him gaining a little. Last Sunday he had a relapse and was deranged all day. We appointed prayer seasons for him, although no praying could be done in his room, and no one was permitted to enter his room except those who were obliged to tend upon him. Monday he commenced to gain and has been gaining ever since. We feel so thankful to God that He has again raised our dear child from what we feared was his deathbed.

We are quite exhausted. We have had to be on our feet almost every moment. It is quite sickly in Battle Creek. The cases of dysentery are very stubborn. A fever attends those who are afflicted with it.

Brother Hull's wife has the inflammatory rheumatism and her children the whooping cough.

Sister Harriet Smith has an infant about three weeks old. Both are doing well. Her mother is with her.

Dear sister, we are living in perilous times and the worst is yet before us. Dear Brother Sperry is sleeping, to know no trouble until the Lifegiver awakes him to immortality. I do not feel sad for him, but for you and ourselves. His gift will be missed, but we have this to console us—"He fell like a soldier; he died at his post." Do not sink beneath this heavy affliction, but bear up. You have a child to live for and to train for heaven.

You have spoken of Brother Charles' request of appropriating a certain sum for the poor. Dear Sister, I have been thinking much of the matter, and I can

see no poor in this state but [those] Michigan can take care of. I see no way to apply means except in cases that at present we do not feel free to help.

I think no one will need means more than yourself. I think that your parents should liberally settle all the expenses incurred at Brother Demerherst's, and they will certainly feel it a privilege to do this for their own son-in-law. From what was shown some time ago in vision in regard to the matter—that they should have a special care of Charles—a duty rested upon them in his case, and their means could not be better applied than in making him comfortable. From the light there given me, there was a fear upon the part of Brother and Sister Gardner that the church would not do all their duty to Brother Sperry, and these feelings have led them not to do for you that which their relationship and God required them to do. In the last vision I saw that there was too close figuring with Brother and Sister Gardner. It is a withholding which tends to poverty.

Brother Sperry was affected with this, for this close economizing is contagious, and Brother Sperry did not have that ease and freedom from care that, with his poor health, he should have had. He was laboring to save, to economize, and he had no strength to spend in that way. His strength, I saw, was worth more than any amount of dollars and cents. I believe no one needs means more than yourself.

In much love to you all.

P.S. Excuse this poorly written letter. I can sit but a few moments at a time. Edson's bell rings quite often and we are obliged to tend him with the greatest diligence. If I could [I] would copy this, but it cannot be my duty under the circumstances.

Letter 9, 1861, to Brother and Sister Glover.

Written October 12, from Battle Creek, Michigan. Portions of this letter appear in *This Day With God*, p. 294.

Dear Brother and Sister Glover:

I have been trying since I came home to find opportunity to write you, but the sickness of Edson, and the conference, have not left me time to write.

While at Roosevelt the cases of quite a number of individuals were presented before me—your family and Lee and Cynthia, among others. There is still a great lack. There has not been that reform which God requires. The instructions given through vision have not been regarded.

The instructions given to Eli and Cynthia were too plain to be misunderstood; also the instructions given to Lee. Sister Glover, you have taken a course to destroy the force of them. The counsel given required a great change in the individuals mentioned, but the light God has given has been esteemed very lightly, if at all heeded.

God will not be trifled with. Neither Lee nor Cynthia nor Eli can be Christ's followers unless they imitate the Pattern and walk as He walked. They have failed to understand what constitutes a Christian, and if they follow on in the same course they will continue under a perfect deception.

I was shown, dear Sister Glover, that you were not clear in this matter. Your views of what Christ requires of us as His followers are not correct or according to His Word. In your view the cross would be left out of the Christian path. The standard of piety in your family should be elevated. In the last vision given I was shown that you were anxious that your children should have as much religion as will render them agreeable to all without incurring the censure of any. The restraining influence of the Spirit of God has affected them but little.

Again the life of Christ was presented—His self-denial and sacrifice to purchase redemption for us. When we profess to be servants of Christ we should no longer serve the world, and should not have union or fellowship with those who reject the truths which we deem sacred. I was pointed to (1 John 2:6): "He that saith he abideth in him ought himself also so to walk, even as he walked." (John 15:4, 5): "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the

branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”

In the vision given about one year ago I was shown the necessity of your family dealing faithfully and truly with their own souls, for I saw danger of deception in these days of peril. You cannot measure yourselves by the world or by the opinions of others. Your only safety is to compare your position with what it would have been had your course been continually onward and upward since you professed to be Christ’s followers. Your moral character is passing in review before God. You are weighed in the balance of the sanctuary and if your spirituality does not correspond with the benefits and privileges conferred upon you, you are found wanting. Your path should have been growing brighter and brighter, and you bringing forth much fruit to the glory of God.

You are wanting, yet rest as unconcerned and well satisfied as though the cloud went before you by day and the pillar of fire by night as tokens of God’s favor. You reckon yourselves among the chosen, peculiar people of God and yet have no manifestations or evidences of the power of God to save to the uttermost. You have not separated from the world as God requires His people to be separate. Sister Glover, there is a continual effort on your part to lessen the distance between your children and the world and to destroy the marks of peculiarity between them and the world. As you have been doing this, the distance between you and God has widened.

The people of God are in constant warfare to maintain their peculiar and holy character, and under no condition or circumstance is the cross of Christ to be shunned or laid aside. I saw that it was a heavy and galling cross for Lee and Cynthia to do religious duties, belonging to the service of Christ, before unbelievers, especially relatives. Why this backwardness? Why this shunning of the cross? Why this acting or appearing before unbelievers as though they had never named the name of Christ? Why are their lips sealed to the wondrous change wrought in them by the Holy Spirit (if this change has been wrought)? Why this concealing the signs of their being loyal subjects of Prince Immanuel? Why appear like the enemy’s subjects? Why talk and act like them?

I saw that it was a shame to profess the sacred, holy, separating truths we profess and yet entirely fail to act them out. Our daily business here is to watch and pray lest we enter into temptation. The warfare and the cross are as necessary and certain as the victory. God is the refuge and support of them that trust in Him.

He will give grace for grace to them that fear Him and walk in the truth, and He will most assuredly take away His Spirit and blessing from those who love the amusement of, and do not separate themselves from, the world.

Mercy and truth are promised to the humble and penitent, and judgments are prepared for the rebellious. You are too much united in fellowship and affection with the enemies of holiness. You are more willing to depart from the favor of God than to come out and be separate from the friendship and customs of the world. God's Word requires us to come out from the world and be separate. He leads His people in a very humble, cross-bearing way. He will sift His people even as corn is sifted in a sieve, yet shall not the least grain fall upon the ground.

Lee and Cynthia have been faithfully warned, yet they have not made that change which God requires them to make. They lack spirituality. The truth has not had that sanctifying influence upon them that it must have. They do not live their faith. When the enemies of our faith are within their influence, instead of bearing fruit and exerting a holy influence, they condescend to the worldling, do as they do, talk as they talk, laugh and jest with them. Says the True Witness, "I know thy works." Just exactly the influence you exert, Lee and Cynthia, before unbelievers, you will meet again. It is all recorded. It is written in the book. If you have not faithfully warned those with whom you have associated, and then in addition lived your faith before them as faithful believers of the truth, you have not borne fruit to God's glory and it is noted against you. You are classed as stumbling blocks and unfaithful professors.

You have all thought Brother and Sister Byington too strenuous, and Sister Glover, you have labored to pull the other way, and you have not felt right, spoken right, or exerted a right influence. The Word of God is plain. Follow that closely and it will lead you all from the spirit and influence of the world, much farther than you now are.

Is our sacred, holy faith something that can be taken up or laid aside as convenient? No, it requires effort and moral courage to live out our faith and carry out the living principles. When before the worldlings or unbelievers, Lee and Cynthia, your words and actions should have that elevated, noble character which distinguishes the true followers of Jesus Christ.

Lee, a great work must be accomplished for you. Unless your life is more becoming a follower of Christ, unless it is marked with more sobriety, seriousness,

and more solemnity, God will give you sorrow and mourning instead of peace and prosperity and gladness. Lee and Cynthia must form characters for themselves or they will certainly fail of everlasting life. God will look with perfect indifference upon all who are halfhearted in the work.

Sister Glover, you do not feel right. You have not given Lee and Cynthia right instruction. Your influence has had a tendency to link them to the world, and yet you wish them to be united to Jesus Christ. This you cannot do. If they love God they cannot love the world. There is no danger of their being too separate from the world or of their serving God too faithfully; but there is the greatest danger of their efforts for everlasting life being so feeble that they will be weighed in the balance and found wanting.

Everlasting life is worth a lifelong, persevering, untiring effort. Unless we strive to enter in at the strait gate we shall remain this side. "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

God wants to bring you all up, to purify and refine you, but you have something to do yourselves. Cynthia, you have looked more to Sister Glover than to God. You must obtain an experience yourselves. Stand out free. You have an individual responsibility. Sister Glover, God wants you to come nearer to Him, to be led and guided by Him. Put away your unbelief and doubts and seek for salvation.

In love.

Letter 19, 1861, to Mary Lyon.

Written October 13, from Battle Creek, Michigan.

Portions of this letter appear in *The Upward Look*, p. 300, *This Day With God*, p. 295.

Dear Sister Mary [Lyon]:

While I have been writing out what has been shown me in vision while at Roosevelt in regard to individual cases, your case has come in order, and I will try to write you how you were presented before me.

I was shown that you are not standing in the light and favor of God, but are too mixed up with the world; that your love for your Sabbathkeeping brethren and sisters in Battle Creek is growing cold. You are separated in your feelings from them. You do not enjoy the belief of the truth as you have done. I saw that the great cause of this is that your own will is separating you from those who would be your true friends. The opposition you have received from your relatives has made it necessary for you to stand very firm, advocate your own cause, and be very unyielding. Continual complaining and faultfinding from those closely connected with you, who should try to make you happy, have had an effect to cause you to brace yourself and whatever position you are in, when counseled or advised, act to justify your own course and not yield to the judgment of others.

The enemy is taking advantage of the independence of mind you have been obliged to have to maintain your position on present truth, and is causing this to separate you from His people. Your influence of late has not been in union with the Spirit and work of God, and you are not going forward but backward. The opinions of unbelievers are having too great an influence upon your mind. God is bringing up His people and proving them. We will be tried in every way until all the dross and tin are purged from us, and nothing but the pure gold remains. There is a work to be accomplished for you. You must possess deep humility of soul and war against self and an unyielding will or you will certainly be ensnared by the enemy.

Some who love to hear and tell some new thing have grieved you, have injured you, and you have in your mind censured those who did not deserve censure and been suspicious of those whom you could safely trust. When you take the position you should, then your heart will be strongly knit with your brethren and sisters, and their hearts will be knit with yours; but you have been weaning

yourself from your brethren and the cause exists in yourself. You are not willing to be led and instructed. Darkness and clouds are gathering over you. Satan desires you that he may sift you as wheat. He is anxiously watching for your downfall that he may exult over you.

God calls His church to be more separate from the world in their dress than you have thought. God is constantly instructing His people to flee from pride of appearance, from love of self, but you are working directly against the Spirit of God in this manner, hence you are walking in darkness and place yourself upon the battlefield of the enemy.

I saw that God loves you. The Good Shepherd has tenderly cared for you and preserved you amid your afflictions and sufferings of mind; yet you must yield your will and judgment, and be willing to be taught. None, no not one, can go alone to heaven. God has a people whom He is leading, guiding, and instructing. They must be subject one to another. If one undertakes to go alone, independently, to heaven he will find he has chosen the wrong path that will not lead him to life.

Dear Mary, I love you. I have tried to write this matter as it was presented to me. May you see it as it is, is my prayer, and make sure and thorough work for eternity.

From your sister.

Letter 10, 1861, to Brother and Sister Daigneau. Written October 18, from Battle Creek, Michigan. This letter has never been published.

Dear Brother and Sister D:

According to your request I will write you what has been shown me in regard to you. I was shown you were in darkness, especially Brother John. I saw Brother John perusing letters containing arguments against our position in regard to the Sabbath. I saw our wily foe directing the mind of Brother John in a channel to suit himself. A great change came over Brother John. At one time his countenance was bright and hopeful. He was rejoicing in the truth. Then a change came over him. He was doubting present truth and was just about ready to yield and let go his hold of truth. I was surprised at this sight for I had not had the least suspicion of Brother John's critical condition.

Then the past was more fully presented before me with its dangers and wrongs. I was shown that when your mother embraced the truth her judgment was convinced. I saw that she was converted to the truth and loved it, but unfortunately for her she could not understand very well what was said in meetings. At first the blessing of God rested upon her as she took up the cross to obey unpopular truth, and that which without the blessing of God would be difficult for her to understand was made plain by the Spirit of God. But when she commenced to go into darkness and have doubts in regard to the truth, she could not be fed and understand or feel the force of the instructions given in the meetings. She was jealous of different ones and murmured against them, found fault with them. She was a very close, penurious, calculating woman, and loved this world.

Jerry was a great hindrance to her. His judgment was convinced that we had the truth but he sought to stifle conviction by watching for evil in believers in present truth and accusing them of things that they were not guilty of. These accusations weighed much with your mother and had weight with you.

About all that in reality stood in the way of your brother's believing the truth was his close covetousness and unbounded love of this world. There was no place for the truth in his heart, on account of this selfish and covetous disposition.

Your mother's close, penurious disposition crowded out of her heart all love for the truth, and her lack of conversing understandingly with the people of God placed her where she could not be helped by them.

Brother John, I saw that it was much better for you to be separated from your parents and from Jerry. Your mother has taken it upon herself closely to watch your wife and to find fault with her to you, which had more weight upon your mind than it should and caused your wife much unhappiness. Your mother has thought her extravagant because there was not all that closeness and selfishness manifested by your wife that she carried out. I saw that in some things your wife did not manifest all the economy that she should in her circumstances. She spends too much labor to prepare food for the appetite of visitors. Treat your company courteously and well. It is wrong to go beyond your means to gratify anyone.

I was shown the bad influence that the counsel and the trials connected with it had on your mind and on the mind of Lucetta. Had you been present then, your mind would have been relieved, but the counsel and the lack of freedom with us, and our remaining from meetings, caused you to be tempted and made you doubt. These unjust trials brought upon us had a very bad influence upon those who knew not the cause or reason of these trials. You were terribly shaken there and have not recovered. Had there been all that diligence and exertion on the part of Uriah and Harriet to labor for those who had been thrown into perplexity and doubt on account of the trials they caused, you would have been led to the light before now.

Letter 29, 1861, to Lucinda Hall.

Written November 13, from Battle Creek, Michigan. This letter has never been published.

Dear Sister Lucinda:

I have long wanted to write you, but have been so driven, have not had time. I have had very much writing to do, and today have left home to prevent being disturbed.

We are anxious to hear from you and to learn what Brother Wheeler and E. D. Cook are about. Please write us all the particulars.

We sent to New York for a girl and she is now with us, and we are much pleased with her. She is an excellent teacher, yet she has not much experience in present truth. None of her family are Sabbathkeepers. She wished to go among Sabbathkeepers.

Sister Sperry wrote me that E. D. Cook would not receive the message sent to him, neither organization. It will take time to develop character, and I care not how soon the half-hearted are brought to light and know who is on the Lord's side. A thorough work has been going on in this church. Uriah and Harriet are standing clear and in union with us.

Mary Loughborough has been quite sick for months. Four weeks ago she gave birth to an infant weighing three pounds. It lived one week and died. Mary is a feeble child and she has suffered much for weeks past. She is now just able to walk to our house.

Laura remains about as usual. Our parents are again with Stephen. I think they feel more contented there, and as we have the burden of the cause of God upon us I do not think it can be our duty to take charge of our aged parents. Before we left for the East we told them we would obligate ourselves to take care of them as long as they lived if they would get their means from John and that in the bank, all amounting to \$500; and we would agree, and put the same in writing, that if any of their means should be left more than they should expend, we would leave it to Sarah and Stephen. Mother was not willing to call the \$200 from John, and James said it was the last offer he should ever make them. Now Skinner's Bank has gone down and they have lost all they had in the bank, some \$300. Stephen and Sarah have quite a care upon them. I shall not let my parents suffer for anything

like clothing. I have just made father a new vest and handed it to him, and made mother two flannel chemises to make her comfortable.

My boys are now having their overcoats made. We have quite a lot of work on hand, but we shall soon be through.

I wish you were with us, Lucinda, but I know that your parents need and deserve you until they make a final surrender of you to another. We often think of you all and would be so glad to see you at your own home, but this cannot be.

Jenny and the boys are as well as usual. The children are very, very busy with their school and seed business.

Now, Lucinda, do sit down and write me a long, long letter. Tell me all particulars. What interests you, interests me.

Much love to your father and mother and the children. In much love.

Letter 30, 1861, to Brother Shortridge.

Written November 22, from Battle Creek, Michigan.

This letter appears in full in Review and Herald Supplement, August 26, 1862.

Bro. Shortridge:

October 25, I was shown in vision that the truth had not had its sanctifying influence upon your heart, and there has not been that reform in you which was necessary in order for you to be a successful laborer in the gospel field. It is a most solemn, important work, to present the last message of mercy to the world, and bear a testimony which is to prove a savor of life unto life or of death unto death. I was shown that it was of the highest importance for those who bear this message to be right, and to be ensamples to the flock.

In the first vision given me for you before I had seen you, I was shown that you were capable of doing good; but you had much to learn, and if thoroughly converted to the truth you could present the arguments of our position in a clear, pointed manner. I was shown that there was much chaff introduced into your preaching that God had nothing to do with, and which grieved his Holy Spirit. You must be as I expressed to you, "torn all to pieces, and made over new;" for that preaching which was acceptable in your former labors, would not be acceptable to God, or do good in this last solemn message. Your trifling expressions and gestures must be entirely put away, and you realize the tendency and evil of them, or your labors will prove a curse instead of a blessing.

In the last vision given October 25, I saw that your labors, your life and conversation, have not taken that elevated character which is in keeping with the message you bear. You put on a dignity which is not objectionable, if you would carry it out in your life, and maintain a true, godly dignity, especially in the pulpit. Many of your expressions, figures and gestures, are not dignified in the sight of heaven, of angels, or of Christ's devoted followers. With some you excite mirthfulness, and disgust with others. If deep conviction of truth rests upon minds, and they feel that vital importance is attached to the decisions they make, your presenting solemn truths in such a trifling manner banishes the solemn impressions the truth has made, and the scale turns, and decisions are made on the wrong side. Angels are grieved and turn from you in displeasure and the record is made in heaven of your sin; for thus heaven regards it.

God requires his servants who labor for the salvation of souls, to be ensamples to the flock; and unfaithfulness on their part is regarded by heaven as a high crime, and will be visited with God's anger. Earthly conflicts and battles were presented before me. No one is allowed to fill the place of officer unless he has been proved, and confidence could be placed in his integrity, his skill, bearing and ability. He must lead the company placed under his command, and by his own example inspire them with the same spirit which animates him. Should these officers be detected in unfaithfulness, if they do not suffer death, they are immediately removed, and another is placed in their stead. Then I saw how much more important were the battles in which we are engaged. And the burden of this work is committed to ministers; they are overseers of the flock. Please read Acts 20:28. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

The people look to the ministers and imitate their example and they are responsible to God for the influence they exert. They must render an account to God for their words and acts. If they are unskillful workmen, they have mistaken their calling. The lives of the holy apostles were presented before me. They were ensamples, and it was safe for the flock to follow them. I was shown that while you could present some points of truth clearly, you lack personal piety and humility. Your former associations and labors have led you to rely upon your own sufficiency instead of depending at all times upon God for strength. Since you embraced the third angel's message, you have not realized that unless God's special power attends this message, your labors are vain. You have too exalted an opinion of yourself. The success of this message does not depend upon those who are called smart men. God can raise up men and fit them to carry this message in the power and the Spirit. Although they are lowly, yet in humble obedience they will learn of God and receive counsel of him. I was shown that you have but little experience in this your new work. In your former manner of preaching you could pass along with a superficial work, and it would pass off well. Not so in this solemn message. God requires of his ministers purity of soul, holiness of heart and life, constant watchfulness, and almost unceasing prayer. All your boasting, jesting, joking, and foolish talking must be laid aside, and you earnestly seek the grace of God that you may overcome these evils which destroy your influence. God will not bear with your folly. Unless you can exert a holy influence and be a living example to those for whom you labor, you had better cease laboring to win souls to Christ; for they follow your example, and entirely fail to come up to God's requirements. You feel

that your testimony is crippled that your brethren take too rigid a course with you; but when you are converted to this message you will be a free man in the pulpit,-- you will not feel under restraint. From the cleansed fountain will proceed only pure, sweet water. Your brethren are none too particular. God is particular, and his angels who are sent forth to do his will are grieved with your lack of spirituality, pureness, and godliness. You must bring yourself under strict discipline, and reform in life, or your labors will prove a curse instead of a blessing.

You have been at fault in being too familiar with females; and if your past life in this respect is to be a sample of your future course, you will not be the least benefit in this great work. Your past course has lacked in many respects, and evil reports have followed you. You have not abstained from all appearance of evil. Said the angel as he pointed to you, "Be ye clean that bear the vessels of the Lord." We are a sect everywhere spoken against, and we are accounted as the offscouring of all things. Caution and discretion should mark all your moves. It is a great thing to stand between the living and the dead, and be mouth-piece for God. Satan and evil angels are watching for your downfall; they are seeking to direct your course. I saw that you grieved much that reproach has followed you, but you are not altogether clear in this matter,--you have given occasion by your folly. I was cited to this Scripture, 1 Peter 2:19, 20: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it ye take it patiently, this is acceptable with God."

I was shown that those who have but recently commenced to labor in this message should not move without counsel from those who have an experience in this message, and they should not dictate as to the arrangements and best manner of carrying forward this message, for they would be in danger of making decisions which, if carried out, would prove an entire failure.

I was shown that your feelings toward Bro. Waggoner are unjust, and you have enlisted the sympathies of others, to the injury of Bro. Waggoner. They look upon you as abused, when it is not the case. Bro. Waggoner was grieved with your weaving into your discourses that which injured your testimony. He labored for your good. I saw that you draw largely upon the sympathies of some who are young in the truth. I saw them looking toward Bro. W. with suspicion and jealousy. They know not what they are doing. They are inexperienced, and need that one should teach them.

I saw that you are lifted up in your own eyes, are boastful, and God does not approbate your labors. You and your family overreach in making efforts to keep up appearances, which is a snare to you, and had led to unfaithfulness on your part, in regard to the means raised by the church for a specified object, and entrusted to you to be devoted to that object. You have broken upon that means to apply to your own wants, as though it were your own, earned by your faithful labor among us. It was not your own. You had no right, according to the light given me, to touch that means, or to use it for any purpose except for the one for which it was raised.

Bro. S., your family is proud. They know not the first principles of the third angel's message. They are in the downward road, and should be brought under a more saving influence. These influences affect you and make you weak. You have not ruled well your own house, and while you lack so much at home, you cannot be entrusted to dictate important and responsible matters in the church. This scripture was presented before me; "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?"

Bro. S., I was shown that you must take hold of this work aright, or your labors are vain. You need the influence of the Spirit of God. When you are converted, then you can strengthen your brethren. You feel too sufficient of yourself. I was then referred to the learned and eloquent Paul. Although he had a thorough knowledge of the ways and works of God, and was divinely instructed of him, and was a mighty laborer in word and doctrine, yet his course was marked with humility and fear in regard to himself.

Please read 2 Corinthians 2:15, 16: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?"

Chap. 3:5, 6: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament."

Chap 6:3, 4: "Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses."

1 Thessalonians 2:4: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; for we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake."

1 Corinthians 4:9: "For we are made a spectacle unto the world, to angels, and to men."

May God help you to see these things as they are, that you may be a skillful workman that needeth not to be ashamed.

Ellen G. White.

Letter 12, 1861, to the Church at Caledonia.

Written sometime in December, from Orleans, Michigan. This letter has never been published.

While in Roosevelt, N.Y., I was shown some things in vision relating to the church at Caledonia. While at Battle Creek in October I was again shown the state of things in Caledonia: that they are in a state of great confusion and weakness; that the cause of God is reproached by their divided, scattered state. Their weakness is laid open to the heathen around them and they are accountable to God for the influence they have exerted. Instead of winning souls to the truth, Satan has been permitted by them to work as he pleased among them, setting brethren and sisters at variance with each other. Satan is the accuser of the brethren and, as though this were not enough, brethren professing to be Christ's followers strengthen the enemy's forces and join him in accusing their brethren. Angels are grieved and turn from the confusion. Yet I was shown that there is hope. Jesus still pities and wants to bless them.

I was shown that every effort that had been made among you of late by Brethren Bates and Frisbie has only made matters worse and thrown things into greater confusion. Hearts are not right. Each is watching the others to find fault with their course and unless this is entirely stopped and each attends to his own soul, and closely examines his own heart, you must go down. These unhappy divisions need not be. It is all the working of Satan which is encouraged among you. There is an individual independence which must be yielded.

I was shown that God had not blessed those who were formed into a church. They were not ready nor fit for this move. There must be a thorough work accomplished, deep humility manifested before God, each building off against his own house, or Satan's strong deceptions will hold minds until it is too late. I was shown that questions which gender strife must be repressed, and the brethren must strive to get just as near together as they can.

I was shown that some were in a discouraged, desponding state. Some who had not been embraced in the organization stood looking on, and they were watching to see the course of those who had been embraced in the church. Such were in a critical condition. Some had fallen back to their old habits, using tobacco and other indulgences, and yet knew that we had the truth. Their minds could find rest nowhere among another class of professed Christians, and the divided state of those who professed to believe the truth and professed to be walking in church

capacity was only a hindrance to them, for they were in no condition to help them or to restore them from their error and wrong course into which they had fallen. The wrath of God was kindled against both classes. Both must repent and seek to redeem the past.

Commence anew. Christians professing to believe the most solemn message ever imparted to mortals were seeking a quarrel with each other like little children. You disgrace the truth. Worldlings are more consistent. There is a lack of principle with some of the professed people of God, a great lack of forbearance and patience with each other, which places them all in almost a hopeless condition. Instead of trying to be united and not noticing little things unworthy of a moment's thought, they give way to evil propensities. And because things do not go just exactly to suit your minds, you find fault, hate and despise each other. You tempt the devil to tempt you.

I was shown that Brother Gerould looked at matters very nearly right. His views were consistent and right in regard to useless articles, as coffee and tea and tobacco. Yet he has suffered his feelings upon these things to carry him too far. By taking so stiff a course, he placed himself where he could not help others and he has felt impatient because all did not take that view of matters which he knew was consistent and right. When conversing with his brethren he lacked forbearance and patience. So did they. They were unwilling to receive instruction from him, and these interviews only made matters worse. No matter how aggravating the course of his brethren, Brother Gerould must exercise Christian patience and forbearance, and in due time, if he takes this course, he will have influence.

I was shown the wrong course of Brother Farnham. Had he been standing in the counsel of God he would not have upheld Sister Bryant in her wrong course, but censured it as it deserved. Brother Farnham, much of the trouble existing in the church rests upon you. Some of it you caused. If you had taken a humble course you could have prevented much of it. When the testimony was sent you in regard to your wrong, instead of receiving it and trying to reform, you began to complain and make appeals to others for sympathy.

You had sympathizers, and what was the result? Those who sympathized with you doubted the testimony and it was even carried to unbelievers, and you caused the work of God to be looked upon suspiciously. You have had independent feelings and thought your judgment very good when it lacked in almost every

respect. You are set and think others must see things just as you view them, and you are quite firm in your position.

You have exerted a wrong influence against Brother Gerould and have felt quite a satisfaction in having others look upon him with distrust. I saw that you had just as lief differ from Brother Gerould as not, and then would calmly set to work ingeniously to have others view the matter as you viewed it. I saw that you had desired to fill a higher office in the church. If you should, it would ruin you, for you are unqualified for it.

You must commence the work in earnest for yourself. Commence the work at home among your children. Strive to remove the sadness and cloud from the brow of your wife. Teach your children to obey her. Discipline them to love her. She fails to do her duty, and the children control her and cause her grief and anguish. She has a work to do to be decided, to correct the wanton words and disobedience. A few battles will teach them who is to govern. She has sunk under this load, and you have let her sink and remain there. Unitedly take hold of this work and teach the children implicit obedience to the mother that bore them.

You have a great work to do, Brother Farnham, that you have not seen or realized. It is all that you can do to work for yourself and your house. You were shown me in a critical, dangerous condition. Your eternal interest depends upon the course you now pursue. Make diligent work and redeem the past and counteract the influence you have exerted.

I was shown that Brother Andrews and his wife at first were hardly willing to receive the testimony. He could not understand some things. He was perplexed and troubled, yet sought to improve, and had been reforming. Yet the standard was not attained where the Lord wants him to stand.

In regard to the testimony that he must be converted, it was like this: his case was represented to me like Peter's. Peter was ardent, quick, full of zeal, and he asserted that he would not only suffer for his Lord but die for Him. In the garden of Gethsemane his zeal led him to raise the sword and cut off the ear of the servant of the High Priest. But soon after he denied his Lord and even cursed and swore. Then Jesus looked upon him in sadness and grief, which broke Peter's heart and he repented and then was converted and prepared to strengthen his brethren. Was not Peter converted when he manifested such ardent zeal for his Lord? What

did Jesus say to him? “Satan hath desired to have you, that he might sift you as wheat.... When thou art converted,” Peter, “strengthen thy brethren.”

Brother Andrews’ hasty, quick temper brings him into trouble and destroys his peace and happiness and injures the cause he loves. The sanctifying influence of truth will make him a patient man, and he must not allow his mouth to open when he feels this hot, passionate temper rising. In this work of overcoming he must not be discouraged if he does not overcome all at once. This work is not accomplished in a moment. He must pray. His companion must take hold with him and together work earnestly, zealously, to overcome. Eternal life is worth a lifelong, persevering, untiring effort. The truth will accomplish that for the receiver which nothing else can.

I saw in regard to the brethren and sisters in Caledonia [that] it would not be of the least use to investigate matters as they had occurred in Caledonia. The hearts of many were unsanctified. Each wanted to have his own way and was not willing to be reproved or corrected, and acting in their unsanctified condition almost everything was wrong. And all must break down together, take hold of the work in earnest, get their own souls right, set their hearts in order, and then it will be easy to come together. Love will exist. Everyone has a part to act, a work to do. They must manifest zeal in repenting or God’s Spirit will be withdrawn from them. They will not know the very time when God left them. They suffer themselves to be deceived; think they are right when they are all wrong.

I would now exhort you to heed the light given you lest it become darkness—and how great will be that darkness! Every one of you must stop looking at others and get right himself before God. Every particle of this spirit of faultfinding must cease. I greatly fear that all the labor we spent among you in our weariness has been in vain. You would rather have your own way, exercise your own judgment, and live in just such ungodly distraction as you have lived. Is this your choice in Caledonia? What peace and happiness can you expect from such a course? God calls upon you now to repent, to cease your faultfinding and jangling, and return to Him. Will you obey?

I ask in the name of my Master, Who will be on the Lord’s side? Who will covenant to leave watching for the faults of each other and only confess, with deep humility, his own faults? Don’t be so very anxious to each measure off just that degree of the censure that this one or that one should have. God requires of every one of you broken hearts and contrite spirits. He calls for the deepest

humility, because you have been such miserable representatives of the truth you have professed.

The blood of souls will rest upon you unless you cease your contentions and little differences and arise, elevate the standard. Redeem the past and show to others by your life that sweet union exists among you.

You lack Jesus. Almost every one needs to be converted. Sister Bascom needs a thorough work done for her or she will fail at last. Brother Cridemer needs a thorough reform. He must feel the transforming influence of the Spirit of God or he will fall into some delusion. Self, dear self, reigns in Caledonia and God is forgotten.

I am afraid of you. I will not cry smooth things unto you. I cry, Repent, repent and be converted, or you will perish. Bring forth fruit meet for repentance or the True Witness will soon spue you out of His mouth. He will not have His truth brought into disgrace by you and His suffering cause bleed on account of your crooked, wayward course. You are stumblingblocks to those who would believe.

I cannot hold my peace. I speak plainly in the fear of God. I entreat and warn you. Will you take hold of this work? Fast and pray individually until you are broken in spirit and can say, "I live, yet not I, for Christ liveth in me."

I was shown the position you might be in—enjoying the favor of God. But you have not yet made the first effort to occupy that position which would be pleasing to God and that He could delight to bless you. Every one of you should seek to agonize for an indwelling Saviour and full consecration to God.

You have known but little of the influence of the truth upon the heart, but you may know it. You may experience it. You may have a living experience in the things of God. Souls around Caledonia are in a condition to be helped and to receive the truth, but with such an example as Caledonia has set them, they feel disgusted and the cause of God has been deeply wounded by those professing to love it.

May God help you see your condition is my prayer.

Letter 11, 1861, to Friends.

Written sometime in December, from Orleans, Michigan.

Portions of this letter appear in Manuscript Releases, Volume 5, pp. 291-292.

While in Roosevelt, N.Y., August 3, 1861, some things were shown me in regard to the state of the cause in different places. Many families were shown me, and the position and acts of different ones and their influence upon the cause of present truth. Again I was shown in Battle Creek in October, the state of the cause, and the churches contemplating organization, and that a great work must be accomplished for the church before they should be fitted for the work of organization.

Then a general view of the cause was presented before me, and I was shown that a more deep and thorough work than had been thought of must be done for God's people; that plain, cutting testimonies must be borne, and there must be a work of reform among God's people. There must be a coming up. Among the places and things shown me were Caledonia and Wright, and individual cases were presented before me. I was also shown some things in regard to this section.

The Brethren Kellogg and their wives and some others were shown me, that they do not look upon matters in the right light. They love the truth, but fail to let the truth purify and elevate them. They are too careless of their personal appearance and of their houses. You do not look upon order and cleanliness as essential qualifications for Christ's followers, especially professing to believe this purifying, cleansing, fitting up message. The design of the truth is to elevate the receiver, to purify him from all filthiness of the flesh and spirit.

I was shown that we are looked upon as a degraded people. We are a sect everywhere spoken against, and unless we do take an elevated position, we are miserable representatives of the truth and we stand in the way of those who would believe the truth. Our lives, our acts, must be so circumspect and faultless as to commend [the truth] to unbelievers, especially to those who have any disposition to receive it. The truth is to elevate, to cleanse, to purify, to sanctify, to fit us for translation, prepare us for the company of holy angels, sinless beings in the kingdom of God.

Some who have lacked order, cleanliness and elevated feelings, look upon those who have refined taste and neatness and order as being proud. They feel

uncomfortable because others do not come down to their level. This is all wrong. The truth does not bring us all down on a level, but brings us all up on a level. You are too careless, too neglectful of your person and apparel. God calls for a reform on your part. You are a hindrance to others embracing the truth. You must begin to work and reform. God cannot approve and bless you until you can be a better example and better represent the truth. Take a more elevated position.

Unbelievers are disgusted with anything in Sabbath-keepers which looks like slackness and uncleanness. Every act, every deed must be studied. All our course must be so that it cannot be censured justly. We must take every appearance [of] evil away from those who are watching us.

In the efforts made to get the truth before unbelievers, your low position has hindered the efforts from proving successful. You have not let the truth elevate you. You have not let its influence sanctify you.

Now God requires of His people to carry out the truth they profess. There are many of them poor and cannot obtain conveniences, yet He enjoins upon them strict cleanliness and order. God is no less particular now than when He gave directions to the children of Israel to observe cleanliness lest the Lord pass by and see their uncleanness and would not go up with their armies to battle against their enemies. These stumbling-blocks must be moved out of the way. God requires cleanliness of person, and neatness of dress, and order and cleanliness in your houses, or God will not bless you and you will be a hindrance to the cause of God.

Letter 15, 1861, to Brother Kellogg.

Written sometime unknown in 1861, probably from Battle Creek, Michigan. This letter has never been published.

Dear Brother Kellogg:

Some things were shown me in my last vision. I was shown some things in regard to you and your family. I saw that you fail much in looking upon the dark side, and dwelling upon discouraging prospects. This clips your faith and casts a gloom upon your hopes and prospects, and while in this state of mind you cannot glorify God or strengthen others.

I was shown that you were very sensitive and have felt keenly on the account of your children. You let their course of action have too great an influence upon you. Your older children have not felt and acted as they should. They have not heeded the counsel you have given them, and thereby have brought trouble upon themselves and upon you. They too often think their judgment and plans are the best, and when you have planned and advised them for their good they have too often thought that it was to advantage yourself instead of them. They have not felt as they ought, that you were planning for their interest, and if they will follow your counsel both you and they would be benefitted.

Your children have too often thought they were young and you old, and they could better manage business matters themselves. Here they mistake. They have not the ability, neither are they as capable of managing as their father. Had all your sons submitted to your counsel as they should have done, as it was their duty to do, and as God required them to, your dwelling upon the past would not call to your mind so many sad associations and remembrances which, if dwelt upon any length of time, bring gloom, sadness, and despair. It is the duty of these children to redeem the time and regard their parents and heed their counsels as they never yet have done.

Albert has thought that he could manage business matters better than his father, but if he followed his own judgment he would meet with many losses and difficulties from which he will be saved if he seeks counsel and moves guardedly. He has built his hopes too high, and has thought he was fully capable of managing business without the help of others. He has failed to understand himself here. In this respect his father's head and tact for business is much better than his own,

and it is the duty of Albert to have a kind care at all times for his father's interest, and never bring a cloud upon his brow or needlessly cause him anxiety of mind.

Albert is apt to have too exalted an opinion of himself, and as a general thing there is too much pride of heart among the children. There is lacking that humility which ever becomes a follower of Christ. There is a lack of true piety and devotion. They must encourage these graces and ever seek to understand themselves. They must closely examine themselves to see whether they are in the love of God. There needs to be the reforming influence of the Spirit of God to affect and sanctify the heart, and then there will be less selfish interest and a kind regard for the interest of others.

There has been with the children too much moving from impulse, moving from feeling; therefore there has been much moving wrong. I saw that Brother Kellogg was prematurely old on account of the anxiety and care his children have caused him. And now it is their duty, while their father shall plan and advise with them and calculate for them, in their turn to help their father in every way in their power. God has marked their unwillingness to heed instruction.

Merrit should be an example to all the children. The curse of God has rested upon him ever since he married his wife without advising and consulting with his parents. His course led the parents to feel and act as they did in regard to Smith's marrying Maria. They felt too strongly and acted too strongly in regard to the matter, but they feared that the curse which rested on Merrit would rest on Smith. The cases are not alike. They are regarded very differently by heaven. God's frown does not rest upon Smith because of his marriage with Maria. But his former course has caused his parents many heartaches and much anxiety and distress.

Smith has been trying to return unto the Lord that He may heal him. God pities him and if he earnestly seeks the salvation of God and heartily repents of his wrong course, God will turn His face toward him and will remember his transgressions no more. You have felt wounded, and shut Smith and Maria too much from your hearts. Take them into your hearts, help them by your counsel and faithful instructions. You can have a saving influence on Smith. Maria loves God. She loves the truth and will be a help to Smith. Let them know that they have your confidence and it will cause them greater joy than anything else on earth.

Albert, a sacred duty rests upon you in regard to your parents, and a sacred duty rests upon all the older children. God has had an eye upon you. You

have had a good, a kind and tender mother who would not swerve from her duty of right if she knew what it was. You have had a better mother than you deserved, a mother who has loved you with a great love because you were helpless and motherless.

Brother Kellogg, I saw that when you get depressed in spirit, you forget the great mercies shed upon your pathway. You forget the good and can only see the evil and the dark, and you let these things overbalance the mercies of God. You have been blest in life above a greater portion of the human family. You might have had a wife who would feel no interest in your children, who would not be as true, as constant, to you as she has been. Although there is quite a difference in your ages, yet your wife's affections have been just as ardent and consistent and true as though she were the wife of your youth and had had your first and only love. Your interest and happiness she has preferred to her own. To your children she has been true and faithful, as if they were flesh of her flesh and bone of her bone. The children have not always felt thus and regarded it in this light, but it is because a prejudice blinded their eyes and destroyed their judgment.

I saw that God in mercy stretched out His hand and snatched Laura from the grave because He saw that the furnace was becoming heated a little too hot. It is the mercy of God alone that saved Laura, and that she is now with us instead of lying beside Mary in Oak Hill Cemetery. God has spared Laura a time that she might be a blessing and comfort to her parents; and that she might be a humble, devoted Christian and be a blessing to her younger sister and brothers. A responsibility rests upon Laura. God requires more at her hand. She must exert an influence for good and dedicate to God the life which He has so graciously spared.

Brother Kellogg, are these things no sources of encouragement and joy to you? Turn your face from gloom and darkness and discouragement to the light God has granted you, to the blessings He has strewn in your pathway. "Rejoice in the Lord always: and again I say, Rejoice." Gratitude from you is due Him for His abundant mercy to you.

I was pointed back and saw the time when Seymour and Miller came here. You felt indignant that the cause of God was reproached and that it must be vindicated. You let your feelings get the better of your judgment and moved unadvisedly. You should have trusted matters in the hands of God, but you felt a zeal to vindicate the truth which was trampled upon. You moved impulsively; you erred, and only gave the enemies of our faith greater triumph. The first wrong was

in suffering them to have a meeting and to preach at all, when there was no minister to meet their influence. These things Satan has held before your mind sometimes and caused you trouble. But I saw that God marked no sin against you. You would not have moved wrong knowingly.

I saw that God wants you to forget the sad and discouraging things in the past and come up now and engage heartily in the work of God. God wants to bless you and your family. You are injuring your health and mind by dwelling upon things that will do you no good. Turn from these things and believe in God; trust in His power to save; take hold of His salvation. He that has had a care even for the sparrow has a care for you, and the future is in His hand. He will bring you along safely if you trust in Him with all your heart.

1862

Letter 24, 1862, to Alexander Ross.

Written sometime after January 4, from Battle Creek, Michigan.

Most of this letter appears in full in Testimonies for the Church, Volume 1, pp. 359- 360.

Dear Bro. R.,

I was shown some things in regard to you. I saw that you were deceived in regard to yourself. You have given occasion for the enemies of our faith to blaspheme, and to reproach Sabbathkeepers. By your indiscreet course, you have closed the ears of some who would have listened to the truth. I saw that we should be as wise as serpents and harmless as doves. You have manifested neither the wisdom of the serpent nor the harmlessness of the dove.

Satan was the first great leader in rebellion, and God is punishing the North, that they have so long suffered to exist the accursed sin of slavery; for in the sight of heaven it is a sin of the darkest dye. God is not with the South, and He will punish them dreadfully in the end. Satan is at the bottom of all rebellion. You, I saw, Brother R, have permitted your political feelings to destroy your judgment and love for the truth. It is eating out true godliness from your heart. You never have looked upon slavery in the right light, and your views of this matter have thrown you on the side of the Rebellion, which Satan and his host have stirred up. Your views of slavery, and the sacred, important truths for this time, cannot harmonize. You must yield your views or the truth. Both cannot be cherished in the same heart, for they are at war with each other.

Satan has been stirring you up. He would not let you rest until you should express your views and sentiments upon the side of the powers of darkness, strengthening the hands of the wicked, whom God has cursed, throwing your weight upon the wrong side, with those who have a corrupting influence, whose course of life is to sow thorns and plant misery for others. I saw you with a degraded company, a Godforsaken company; and angels of God fled from you in disgust. I saw you were utterly deceived. Had you followed the light God has given you, had you heeded the instructions of your brethren, had you listened to their advice, you would have saved yourself, [and] saved the precious cause of truth from reproach. But as you have given publicity to your sentiments, notwithstanding all the light given, it will be the duty of God's people— unless you undo what you have done—to publicly withdraw their sympathy and fellowship from you, in order to save the impression which must go out in regard to us as a

people, [to] let them know that we have no such ones in our fellowship, and will not walk with such an one in church capacity.

You have lost the sanctifying influence of the truth. You have lost your connection with the heavenly host. You have allied yourself with the first great rebel, and God's wrath is upon you; for His sacred cause is reproached, and the truth is made disgusting to unbelievers. You have grieved God's people, despised the counsel and advice of His ambassadors upon earth, who labor together with God, and are in Christ's stead beseeching souls to be reconciled to God.

As a people, I was shown we cannot be too careful what influence we exert, and we should watch every word. When we by word or act place ourselves upon the enemy's battle ground, we drive holy angels from us, and encourage and attract evil angels in crowds around us. This you have done, Brother R, and by your unguarded, willful course have caused unbelievers to look upon Sabbathkeepers all around you with suspicion. These words were presented before me as referring to the servants of God: "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me." May God help you, my dear, deceived brother, to see yourself as you are, and to have your sympathies with the body.

Letter 13, 1862, to Brother Wheeler.

Written January 13, from Battle Creek, Michigan. This letter has never been published.

Dear Brother Wheeler,

January 4 I was shown some things in vision in regard to you and the state of things in New York. I saw that you had no real sense of the influence which you have exerted on the wrong side. You have, Brother Wheeler, freely made your remarks in regard to my visions, suggested difficulties and doubts; and although you have made some acknowledgement in the paper, yet you have failed to undo what you have done. You do not now see, neither does your wife, that you were working directly contrary to the Spirit of God. You do not begin to see the influence you have exerted. You cannot see that your course was so very much out of way. It looks to you very nearly right, and you stand in just that position where Satan can take advantage of you any time and lead you to call right wrong and wrong right.

Unless you can see and realize where you have failed you will certainly be liable to fail again. You have caused souls who were weak and who had great confidence in you to stumble. It is much easier to exert a wrong influence, to encourage unbelief and doubts and set the mind to running in a wrong channel, than it is to turn that mind after you have directed it wrongly. It is not an easy matter for you to inspire faith in the visions after you have shaken confidence in them, and poisoned minds with unbelief.

This is the very course the wily skeptic has taken. He has taken God's Word, selected some seeming difficulties in Scripture, or some contradiction, and then in the easiest, quietest manner possible presented it before minds in a wrong light, giving the wrong understanding and making impressions upon naturally unbelieving minds that it would take years to efface. There is a chance for those who wish to do so, to doubt God's Word. Unbelief can find a handle almost anywhere. There is an opportunity for all who wish to, to doubt and disbelieve the visions and you have given individuals aid in this matter. This is not against me. You must answer to God for this influence.

If God has been working to correct, to bring up, and to unite His people through the instrumentality of the visions, you have been working in an entirely opposite direction. Souls are fainting and faltering through the influence you

exerted. Neither your wife nor yourself have seen or realized that you have strengthened the hands of those who were in opposition to God's work and the influence of truth. You have a work to do in order to wrench yourself from Satan's snare, to counteract the influence you have exerted as far as you can, and make energetic efforts to get into the light. You are not there yet. God is not pleased with your course, for you have not been gathering, but scattering.

The vision sent you, which was given at Roosevelt, you have not seen. You have not felt its force. You would sooner think that there was some mistake in the matter than to receive it as from Heaven and make diligent work to redeem the past. I was cited to this scripture: "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Samuel 15:22, 23.

In regard to your acknowledgements in the paper, enough has been said, but you have not carried that confession to the very times and places in your labors, and earnestly sought to do away what you have done in laying stumbling- blocks in the way of others. But you can never do this until you regard the visions in a different light than that in which you now regard them. You are in a perfect snare of Satan, held fast in regard to the gifts. You do not see it. That is the reason I tremble for you. Your labors will do more hurt than good as you now stand.

Those who labor in God's cause in these perilous times must be clear, must be right on every point. Satan is working every device to make a jar in the body. It is sound, wholehearted, decided, thorough workmen whom God now will sanction and bless, and use as instruments to bring up His people to an holy, elevated position. One inefficient workman will do more injury than half a dozen thorough workmen can follow after and undo.

Please copy and return the original as soon as you can. In much love.

Letter 14, 1862, to Mary Lyon .

Written January 13, from Battle Creek, Michigan. This letter has never been published.

Dear Sister Mary [Lyon],

Some things were shown me in regard to you. You were shown me as looking upon the world as though it were a blank to you. I saw a cloud arise, so dark that to you it seemed to cover the world, and you stood looking on, perplexed, distressed, and nearly insane. I was then shown a man standing a little distance from you, watching you narrowly. You seemed to be repulsing him with an expression of great dislike. He looked sad and then perplexed and angry. Then you seemed so unhappy, so wretched.

Your mother loved you, but she did not try to make you happy. Her temperament and yours were so unlike there was a constant jar. If you differed with her she fretted, censured, and blamed, which encouraged in you a stubborn and unyielding spirit. It was your natural disposition to be independent and this trait of character has become confirmed under the influence of continued opposition. Your track has been crossed too much for your good. Opposition from your home has led you, when opposed, to argue and justify yourself. It has soured your disposition, and caused you to be impatient under censure or reproof, even if it was deserved.

Then I was shown you listening to the presentation of the truth. You saw the light and beauty of the message, and joy and wonder filled your heart. You feasted upon the truth, you delighted in it, and eagerly sought to satisfy the longing of your soul with drinking in its refreshing influence. Then an expression of peace and joy rested upon your countenance.

Again I saw you troubled; anxiety marked your countenance, and you were conversing with the same man I had noticed before. He seemed to have suffered; marks of anxiety were visible upon his countenance. I looked to see if there were any elements of union existing between you, any union of spirit, but there seemed to be none. His temperament was ardent; he could love ardently and hate just as strongly. He was impulsive, overbearing, determined.

Again I saw you in much distress, and the man mentioned was pointing and beckoning you to a path which led you from the society of God's people and from their watchcare. The path looked dark, so very dark. You seemed to make an

effort to follow in the way he directed, then an angel stepped in between you and him, and you turned your course and seemed relieved. It seemed to me to be utter darkness to follow in the course the man was pointing out, and that if you followed it your happiness and peace were gone forever. After your way was intercepted, you turned from the man with a shivering, shrinking gesture.

Again, I saw him beckoning you, and you advanced a step or two towards him. Then I saw his brow grow clouded and dark; he stamped his foot upon the ground, and his face grew dark with passion. Again you shrank away and lifted your voice in praise to God. Then I was carried back and shown this man was untrue; he has broken the seventh commandment more than once; he has ventured on forbidden ground more than once, yet professed to be a man of principle with much zeal toward God. He felt no condemnation for his sin, and might venture again under similar circumstances.

His connection with you—the result, your separation—has placed him in a very trying, suffering, tempted position. For years he has been tortured in mind, yet your temperament and his can never agree.

January 4th I was shown how dearly you prized the truth, yet Satan was at work to destroy your confidence in your brethren and sisters. Mary, I saw you could not be right, be protected, or overcome without their reproof and counsel. You must be willing to be admonished as well as comforted and encouraged. I saw that you, Mary, had much to learn. Your trials at home have had a tendency to cause you to maintain an independence which many times ought to be yielded. The opposition from your parents, their course to compel you to do as they wished you to do, has not given you a favorable opportunity to form an even character and disposition. You have had to argue and be unyielding at home, and it has caused you to manifest self-will and decision in your religious experience among your brethren, which, unless you are diligent to overcome, will finally separate you from them.

Dear Mary, I saw that there was with you a lack of that sobriety which is so becoming in a follower of Jesus, especially those who believe that the end of all things is at hand. You are often thrown on Satan's battleground by giving way to your own feelings, and often when you feel bad you lose control of yourself and give yourself up to a strain of folly and fun which grieves the Spirit of God and leaves your own soul in barrenness. You must encourage an even frame of mind. You need to discipline yourself to effect this. Joking and jesting will not tend to

your advancement in the divine life, or make you a better Christian. The nearer you live to God, the greater will be your disrelish of these things. Indulging in this light and trifling strain causes you to lose your self-control, your self-respect, and as God is displeased with all such hilarity and glee, you are left weak in faith and shorn of your strength.

You can obtain the victory, but you must not be so weak and so easily swayed by the enemy. You often suffer him to pervert your judgment when a firm purpose to direct your mind in another channel would thwart his devices and prevent Satan from coming in like a flood. It is in your power, by God's assistance, to lift up a standard against him, and obtain victories over him.

I was directed to this scripture: "Ye are made a spectacle unto the world, to angels, and to men." The concentrated gaze of many eyes is upon you. Some would exult in your downfall; others rejoice in your advancement. Your influence should be holy. A cloud of witnesses are watching us. What testimony do our acts and lives bear to them? Do we honor the cause we have espoused? Are we faithful representatives of the truth? I was shown, Mary, that many idle words have fallen from your lips. If the recording angel should place them before you, it would astonish, distress, and alarm you.

Mary, I was shown there was danger ahead for you unless you manifest more caution and exercise more wisdom in regard to Brother Phillips. Many words have been spoken to him, possibly in a jesting strain, which have been no benefit to him or to you. There is more familiarity in your conversation with Brother Phillips than there ought to be, or that is proper. Mary, this familiarity has no saving influence upon you, upon Brother Phillips, or Eliza. If Brother Phillips is not careful of his moves, reproach will follow him. If he wishes to marry, then his course is more justifiable; if not, he must change his course and be more guarded, for his course is censurable. He is losing his vitality, his spirituality.

Guard yourself, dear Mary, from a messing spirit, selecting one or two and lavishing your affection upon them to the exclusion of others, and making them your confidantes. You are in danger here of going to extremes. It is time that we were right, that we moved from reason instead of impulse. Our speech should be sound, our words well chosen, and a holy solemnity resting upon us that our influence may tell.

Mary, I was shown that the enemy places the words and doings of your brethren and sisters before you in a wrong light. You mistake the nature of your feelings. You think it is quick perception and discernment when it is jealousy.

You have received views and ideas in regard to the influence of one mind upon another, which, if you carry them out, will lead you to make shipwreck of your faith. The instruction which you have readily received in regard to these things will lead you, if it has not already, to undervalue the Word of God and the power and works of Christ. You are advancing on dangerous ground. Your imagination is active and you are suffering your mind to dwell upon the wrong theme.

Satan's insinuations in regard to this science of the mind are tremendous. Here, serpent-like, he imperceptibly steals in to corrupt and adulterate the pure and genuine faith in the miracles and works of Christ, and makes it all human. If Satan should come direct, if he should make a powerful, bold attack, it would bring you in distress and agony on your face at the feet of your Redeemer, and the strong and mighty Deliverer would affright the bold adversary away. But Satan transformed into an angel of light works upon the mind and imagination to allure from the only safe and right path. You have lent a ready ear to instruction upon the power of one mind upon another and the power of the human will, which has led thousands to infidelity; and it is poisoning your mind and adulterating your faith.

Satan is well pleased to have this science of the human mind spread wide. It is an open door for him to enter and have access to minds. While this knowledge is considered a benefaction to mankind, and it is believed one person so wonderfully affects and relieves the other, Satan is ready at hand to insinuate himself and has worked on the right hand and left.

Letter 2, 1862, to Brother Daniel Phillips. Written January 20, from Battle Creek, Michigan. This letter has never been published.

Dear Brother [Daniel] Phillips:

Some things were shown me which I will write you.

I saw that you were not right. You lack spirituality and you do not realize and feel the weight of the truth. The burden of it does not rest upon you. You might be of greater service in this cause if you would engage in it and labor for the spirit of the present message as you used to labor for the spirit of the first and second angels' messages.

You are not willing to put your shoulder under burdens. You love yourself too well, and do not take the burdens or responsibilities of the cause upon you. If you lived as near to your Saviour as you should, or as you have lived, you could not live in the place you are. The atmosphere would be oppressive. But there is not that wide difference between you and unbelievers that there once was.

You are watched, Brother Phillips, and should be extremely careful of your influence and should give no occasion for any to speak evil. Sister Mary Lyon has not been as prudent in speaking with you and to you as she should. There has been too much familiarity.

Brother Phillips, unless you are fully consecrated to God and take hold of the work of God in earnest, it were better that you were elsewhere. Your influence is not saving and holy as it ought to be. You do not make the cause of God and its interest primary. You look out for your own interest first, and if any self-denial is to be exercised to favor the cause of God, you had rather some other one beside you would do it. You are selfish. It is very hard for you to sacrifice any privilege of your own, even to benefit souls. You do not see yourself. You are walking as a blind man. You know what it is to be fully consecrated and you know you are not there. You lack spirituality and religion.

I was shown that if you were right, if you had any realizing sense of the shortness of time and the work to be accomplished for God's people, you would not rest. You would agonize with God until the holy unction rested upon you, and then you would appeal to hearts and the testimony would affect [them]. But I was shown you are almost dead—all wrapped up in your own desires and interests,

and God and His work are forgotten. You are asleep. You are an unfaithful servant, and are in a dangerous, cold, dead condition. I saw that you must get rid of your self-interest and wake up, and then you can do others good.

Only a few moments of probation remain, and then it closes and nothing can be done for poor sinners. Have you no warnings to give? No cry of danger to sound in their ears? No stirring appeals to make to perishing souls? Will it be said of Daniel Phillips, "Well done, good and faithful servant"? No, no; [not] unless you move, unless you act your part well, pray earnestly, fervently, and exhort with the truth burning upon the altar of your heart.

Your mind has not been directed in the right channel. You have let it run upon things that will not profit. Your mind must be directed in another channel and dwell upon eternal things. It is too late now to have the interest divided. It is too late to be wrapped up in self. It is time that every particle of your influence was exerted on the side of God and the truth. Your whole weight must be thrown in the right scale. Engage in the work of God with all your energies. Every one of us has a work to do and it must be well done.

God help you with all humility, all swallowed up in Jesus, to be diligent, to be willing to sacrifice for Christ and deny yourself. Christ's life was freely sacrificed for you, and you have a work to do to gather with Christ.

In love.

Letter 3, 1862, to Friends in Caledonia.

Written January 22, from Battle Creek, Michigan.

This letter was formerly designated as Letter 22, 1861. Portions of this letter appear in Manuscript Releases, Volume 5, p. 293, Ellen G. White Biography, Volume 1, p. 466.

Dear Friends in Caledonia:

The church in Caledonia has been shown me. I saw everything in confusion—brethren pulling apart, no brotherly love and sweet union. While the brethren were troubled and fearing Crozier's influence, his proud boasting caused them to tremble and be weak. Satan was satisfied, but at the tent meeting at Caledonia the Lord gave His servants victory and lifted His people above the influence of the proud boasters. Then Satan came in another form to sow disunion among brethren, and tangle them up in a net of words, jangle, and strife.

I saw that the manner of dress the sisters adopted was foolish and wrong. It was immodest apparel, unbecoming professors of present truth. It has brought a stigma upon them and lowered them in the estimation of unbelievers around them. It had the appearance of evil and a wretched influence. Such a lack of judgment and wisdom deserve the severest censure.

I saw Brother Varman had taken a willful, set course. He has been willing to differ with his brethren and have independent judgment. He has not sought for peace and union, and unless he lays aside his idols and abstains from filthy stimulants, which injure his constitution and becloud his mind, the church will pass on and he [will] be separated from them and left behind. He must reform or he will be weighed in the balance and found wanting. There will be yet a thorough sifting in the Caledonia church.

The case of Brother Andrews was presented before me. He lacks religion; he needs to be converted. First, let there be a heart work, then his manner and deportment will take that elevated character which will secure to him the respect of unbelievers and the love and fellowship of God's children everywhere. Nothing but a painful course of persevering, untiring effort will bring him to a confidence, unshaken by doubt, that he is accepted as a child of God. He has rested down without this assurance, but what will it avail him to have a name to live and still be dead? He will not, cannot, desire to meet Jesus with a profession only; he cannot wish to be deceived in so important a matter. The truth of God must sanctify the

heart and life. It has not yet done this. Self is not controlled and manifestations of passion are noticed and marked.

Angels are witnessing every word, every act, and every manifestation of passion. Every fretful, angry word is recorded, and a blot is placed against their names. Every deviation from right in deal is noticed and a strict record is kept of it all. I saw, Brother Andrews, that your life was marked with dark spots. There is a lack of patience in your family. You give way to fretfulness, become often irritated. This is wrong. You should aid your wife just as much as you can, to take care of those numerous little ones that tax the patience, weary the nerves, and make her irritable. The mother has not hopeful, encouraging words spoken to her by the father of her offspring. Everything is out of order; everything is in confusion.

The mother has become discouraged in her wearied round of duties and cares; her disposition has become soured. She has made feeble efforts to overcome, and hold a place among God's people, but she does not sweeten her burdens and trials by resignation and prayer. She has not really analyzed her feelings and searched her heart to see whether Jesus was really formed in her, the hope of glory. The mother has a burden, but the grace of God, if she seeks for it, will enable her to bear it. The father should do his duty and cheerfully help the mother. Their only hope depends upon their seeking true religion which governs their acts and controls the life. A spirit of truth must take hold of the heart and purify the life. Self must die, evil temper must be overcome and idols laid aside. The graces of the Spirit must be manifested.

I was shown the case of Brother and Sister Crideman. She looks at her troubles and at the difficulties which surround her and sinks under the weight of discouragements. Brother Crideman fails of doing his duty in his family and does not interest himself to help share the burden his wife bears. He should take some responsibility of the children upon him, and assist his wife in training them. He is accountable for his children. God will not excuse him in this matter. He throws off the burden and it displeases God. He must take hold of the burden and bear his share, look for the comforts of his family as much as he possibly can, be economical of his moments, and try to make home orderly and happy. He is too fretful and impatient.

His wife suffers and worries, and he should be prepared to give her a comforting, cheering word, which would lighten her load and wipe that settled frown from her brow. She does not have all that control of her spirit that she

should, and when she yields to temptation and speaks wrong, it destroys her confidence in God and throws her into a state of despair. She must consecrate herself to God. He pities her. And then she must guard the door of her lips and must not let her spirit chafe and fret and get harsh. She must discipline herself and then every burden will be much lighter. The parents lack government. They should take hold of the work in earnest together, have perfect union themselves, and then labor to train their children.

Other cases were presented before me. They needed to have a thorough reformation. Some are so untidy in their houses that God will not enter their dwelling, for they are unclean in His sight. Their clothing and persons are filthy. God notices these things, and such untidy, slack persons are not Christians, however high may be their profession. Without a reform they will be left to one side for they cannot go on with God's people. They let their children do as they please and leave them uncontrolled.

I was shown the case of Brother and Sister Hardy. They have not stood together, united in the work of God. The enemy has desired to sift Brother Hardy as wheat. He has tried to control his mind and lead it in the wrong channel. But the Lord has had His eye over Brother and Sister Hardy for good. God calls upon them to press together and unite their effort with those of the church who are earnestly striving to obtain the victory and come into the liberty of the children of God. Sister Hardy has grieved and felt very anxious on her husband's account, as she has seen him looking and watching my husband and myself with a jealous eye. Her prayers have been heard, and God will reveal Himself unto them.

I saw the Lord was reviving the living, pointed testimony which will help develop character and purify the church. While we are commanded to separate from the world, it is not necessary that we be coarse and rough, and descend to utter low expressions and make our remarks as rugged as possible so as to disgust people. The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continued aim to imitate the society that we expect soon to associate with, namely angels of God who have never fallen by sin. Our characters should be holy, our manners comely, our words without guile, and we should follow on step by step until we are fitted for translation. There is a work to be done to attain to this. We must live upon the plan of addition. Add to your faith virtue, etc.

Brother Gerould did not take the wisest course in the church troubles. Some difficulties might have been avoided with a little more wisdom and discretion on his part.

May the Lord help you all to make thorough work for repentance is my prayer.

Letter 15, 1862, to William S. Ingraham. Written February 28, from Lodi, Wisconsin. This letter has never been published.

Dear Brother Ingraham,

Our meeting closed at Avon last Monday. We hope that good has been effected. We were very sorry that you were absent. You should have been present if it was among the possibles.

I had a testimony to bear and freedom in bearing it. I told them what had been shown me in regard to them, that the leaven of envy, jealousy, and malice was fast leavening the lump. I tried to impress upon them what had been shown me in regard to Satan's power and his devices, that he had come in like the wide breaking in of waters. Evil angels have had room given them to work, to tear in pieces and divide the church. They have been growing more and more befogged, darker and darker. And unless they now earnestly, zealously resist the devil that he may flee from them, souls will be taken in the net Satan has prepared for them, and unbelievers will become disgusted with their course and steel their hearts against the truth. Satan has led minds to attend to the business of others and watch others when they should attend to their own souls, and search their own hearts and be very jealous of themselves.

I was shown many watching Brother Wood with jealousy. They thought he was wrong; they inferred and judged, and were suspicious and envious without a cause. Satan has taken the greatest advantage of a misunderstanding. I was shown that Brother Wood had been wronged; he had felt aggrieved, injured. He suffered much in his mind and could not sleep or rest much of the time. He was willing to do anything for the church, but when he realized the true feelings in regard to him he folded his arms and stepped back, and felt that he would let them alone. He was too stiff. He did not possess all that patience that would lead him to suffer long; and as all his moves were watched, advantage was taken of every move or act he or his wife might make. He felt like standing back until they had enough of it.

Brother Pease's countenance I remembered as one who has attended to every one's business but his own, had interested himself and suggested suspicion and felt envious of Brother Wood. Some looked upon Brother Pease as the one whom they should prefer to lead them. I saw that the man was not capable or

qualified to bear responsibilities in the church; that it was as much as he could do to attend to his own soul. I was directed to different ones in the church and could not see one as well qualified to fill the position as elder in the church as Brother Wood. It was the work of Satan to destroy the confidence of the church in him. He has been made an offender for a word; and while souls have been watching him, Satan has directed their minds. We are not perfect; all are liable to failures; and if Brother Wood had been wrong, their feelings were not justifiable. I saw that the church should draw nigh to God that He may draw nigh to them, and when the enemy should come in like a flood the Spirit of the Lord may lift up a standard against him.

The Spirit of the Lord was in the meeting and heartfelt confessions were made. All was moving on aright until Brother Smith arose and introduced matters between him and Brother Wood which were settled, and this was after Brother Wood had made a confession satisfactory to all reasonable minds. Brother Smith brought up that Brother Wood had cautioned him in regard to your children, for which they had held Brother Wood to a confession.

Previous to this I had not brought in your name, but matters took such a turn that I was obliged to speak and not let the innocent suffer. I told them I could not see where or how Brother Wood could be censured in the remarks made to Brother Smith, for he had made these remarks for the good of the church and his motives had been misjudged; that had I been acquainted with the church at Avon, and you were about to move among them, I should caution them to move carefully lest they might afterwards regret it. I should have told them your family were not well disciplined and would cause them trial. I spoke out a few things that I had been shown—that Brother Ingraham sometimes erred in judgment; he was a powerful laborer when God was with him in the pulpit, and successful in new fields, but failed in judgment when he engaged in church difficulties. He is sympathetic and receives impressions from individuals who are wrong, censuring those who do not deserve censure, and coming to wrong conclusions in regard to difficulties and trials. When these impressions are made upon Brother Ingraham's mind they are not easily effaced. He settles strong, and moves upon these impressions, and he has not judged aright. He has not helped matters in Avon but, through his interference, brought things into a more perplexed condition than before. He does not judge trials correctly.

As the meeting progressed Brother Wood's spirit waxed warmer and warmer. He manifested a wrong spirit and great distress came upon the meeting.

We cried earnestly to God, with some freedom. Brother Smith requested his name to be left out and for them to go on with organization. We were dreadfully distressed. We knew not what to do, and after laboring till near sundown to effect a reconciliation between Brethren Smith and Wood we were obliged to leave Brother Wood's [Smith's?, see Lt 15a, 1862] name. This was a sad feature in the meeting. I had a straight and yet encouraging testimony for Brother Grimes, that his mind has been directed in the wrong channel. Satan had caught off his mind from present truth upon uncertain questions; here was his danger. He must guard his mind and dwell upon the present truth, which was to fit up and prepare God's people for translation. He humbly acknowledged the testimony with a broken spirit and many tears. He confessed with an excellent spirit and united with the church. But Brother Smith, poor Brother Smith, has been reluctantly left behind.

I have tried to write you a little in regard to the meeting. I said just as little in regard to you as I could. I have written I think, nearly, if not quite, every word. I was obliged to say something.

I had a little conversation in the sleigh with you. Questions which you asked I have been thinking upon, and the scenes of the meeting at Avon brought vividly to my mind particular things which may enlighten your mind, if I should write out all the matter as presented before me and which lays with weight upon my mind. I was shown that you did not understand matters at Avon and lacked judgment. Your feelings and your opinions, instead of the Spirit of the Lord, led you in the trials at Avon. There was no need of your acting in this small difficulty which arose. Publicity should not have been given to the matter. Even in the commencement you misjudged; and then your influence excited and fanned to a flame the spark kindled. You excited jealousy and suspicion in the minds of many who would otherwise have stood clear. You led the church into difficulty but could not so readily lead them out.

I wish to present some things before you that you may not thoroughly understand. Testimony Number Six is before me. Please read particularly the last paragraph on the eighth page and the first on the ninth page. In the first paragraph referred to, I will quote: "You have not been in harmony with the straight testimony. You have shunned to lay your hand decidedly upon wrong, and have been tried with those who have felt compelled to do so. Disaffected ones have had your sympathy which has had a tendency to make you a weak man."

This lack which was shown me does not refer to your laboring in the desk, your public labors. You are quite pointed in the pulpit. Your lack is in your labors out of the desk, to reprove individual wrong. Prejudice affects you and influences your labors out of the desk. You do not understand circumstances and character, and receive reports of some and censure those you should not—those whom you should be in union with, who could help you, often where you lack, [and] upon whose judgment you could rely—and you build up those who need to be torn down and who deserve severe censure. You are not aware that you lack judgment, and are very set and willful in your own opinions. You think that you know best, that your preaching brethren are not right and that they lack judgment, when the wrong and lack of judgment are in yourself.

In the last vision I was shown that you feel chafed because perfect confidence is not placed in your judgment by your ministering brethren. You have destroyed that confidence yourself. You have not felt right toward Brother and Sister Sanborn and Brother Loughborough. You have felt wrong toward your preaching brethren. The very ones you should have confidence in—Brethren Sanborn and Loughborough—you have pulled apart from, [and] you have been jealous of them and have injured their influence and felt free to differ with them before brethren and sisters. These brethren have the faculty to manage better than yourself. You have no true sense of the injury of your course, and the good you might have done if you had been right and stood in the counsel of God. Your influence has scattered and torn down. You should pull with all your might with your fellow laborers.

I wrote you some time ago the vision given me in regard to your wife and children. There has not been a restraining influence in your family, and you are both so constituted that if you are advised in regard to your children, or they are corrected or censured, feelings arise in both your hearts against those who have done this, and you receive strong prejudice against them. In whatever church you should settle your family you would have trials and the church would be deeply tried. Your wife is easily irritated, has a hasty temper, and is extremely sensitive upon the point of her children being censured or corrected. They are indulged and not restrained, and Sister Ingraham becomes jealous and speaks impatiently towards those who have suffered through your unruly children and under a sense of duty speak to her upon the point. She cuts loose in her feelings, becomes irritated. The churches expect better things of your family. Their influence, with your lack of judgment, would tear down any young church. I advise you to stay

where you are and not move your family into a new place. Your influence will do more to have your family in one place and you labor elsewhere. A young church should never have the example of your family to tear them down.

Brother Ingraham, you will not, cannot, reform until you see where you have erred and the influence you have exerted. You should plant your feet upon the right ground and stand there, and not let Satan gain the victory by your following your own feelings in regard to individuals. Search first your own heart. It is time you were right, just right.

It was very difficult for us to feel reconciled to be placed in such a trying position in Avon. I knew from what had been shown me that if you had not interfered, but stood in the counsel of God, that difficulty might have been saved. You lifted a burden from the shoulders of one who deserved to bear the burden and placed it upon another who did not deserve it, and if the soul of the erring is saved it will be but a hair's breadth escape.

Satan works on the right hand and on the left, unperceived. The most deplorable thing, and that which has caused us from the first the most heart-rending trials, is that Satan uses ministers as his agents and accomplishes a work through them which he would fail to accomplish in any other way. He deceives ministers, those who minister in word and doctrine. He insinuates himself, takes advantage of different organizations, leads one to differ from another, to be very sanguine of their own opinion and judgment, to think their course is right, their judgment the best. And Satan exults when a party feeling is raised. Then he introduces his jealousy, evil-surmising, and fault-finding, excites sympathy for those who are wrong, and confusion and distraction are in the body. For years past I have been shown that the unwise course of the ministers has been the foundation of most all the difficulties in the church. This grieves God and angels. It should not be. It need not be. It is the work of Satan, and souls are lost in consequence.

Brother Ingraham, you do not feel as you ought to feel in regard to your preaching brethren, and you have showed out these feelings. You will show out these feelings in some way; by a hint or insinuation you show that you disagree with them. You find fault with things that they have done, with their management, suggest improvements that you could make, and you have thrown doubts and exerted an influence among some of the brethren and sisters which you could not so easily do away. You must search carefully. Evil surmising and jealousy have lived

in your heart, which have manifested themselves in side hints, and God cannot prosper you until you see things as they are.

You should take your position to yield anything rather than that the flock should perceive the least difference of opinion between you and your ministering brethren. It is very easy and natural for you to dissent from your preaching brethren and speak in a way to hurt their influence. You have carried out your feelings in the matter and persisted in some cases to differ and bring them in fault, and at the same time have upheld the guilty. This displeases God. Sometimes you have moved blindly in this matter by receiving the testimonies of interested individuals, listening to their complaints, and acting upon their testimony when they were greatly at fault. And sometimes you have persisted in your own opinions and decisions, which have been formed by your own feelings and jealousies.

As different things which I have seen from time to time come vividly before me I hope that I shall by the help of the Spirit of God present them to you as they were presented to me. In regard to your labors in and about Monroe, I was shown that at one time after the series of meetings held in Monroe all that section of country was aroused. A discreet and wise laborer there then could have built up a large church; but Satan did not mean to have it so.

God's Spirit attended your first labors in Monroe. You took a little glory to yourself and thought your abilities were greater than it was wise for you to think they were. You placed all confidence in your own judgment. You thought you understood perfectly how to manage, but you failed.

Your first labors in Monroe were approved of God. Then if you had continued small in your own eyes and glorified God alone, a living church would have been existing in Monroe. Had you stood humble, willing to advise and counsel with your brethren, especially those who labor in word and doctrine, you would have been saved from your now present perplexities, and would have been the means of doing much good. You lacked ability to manage. Your preaching brethren, many of them, are better qualified in this respect than yourself.

You thought you knew just how things should be managed at Crane's Grove. This led you to censure my husband, whom you should have helped, who has borne burdens to which you are a stranger. You helped to cast a burden upon him to save the feelings of unconsecrated, unconverted, professed Sabbathkeepers, most of whom knew not the first principles of religion or the

truth. God frowned upon you. Your influence told there, and in the train of circumstances which have occurred you have placed matters at Crane's Grove in a position which cost us hard and wearing labor and great discouragements when we were last there, and we have not been able to exert that influence which God designed we should have exerted there. They have not seen everything clearly and been entirely free from the impressions they received from you, and in your efforts to build up Brother Ferrin they do not see these things and have not yet straightened themselves. They mean to be right.

It is easier to make a wrong impression than to efface it after it is once made. Satan stands ready to impress upon minds with force wrong ideas that one minister has unwisely given, that all the messengers in the field could not efface, and which could never be wiped out except by the power of God's Spirit. After that meeting at Crane's Grove, God did not prosper you and you followed your own selfish, blind judgment, and all the counsel and caution of your brethren and sisters, including your preaching brethren, had no more influence upon you to arrest your blind course than the blowing of the wind. You stretched out your hand to shield those whom God required His servants to reprove. You sought to build up an ungodly man living in adultery every day, and your course tore things to pieces faster than twelve could have built [it] up.

I was shown that taking all your labors together, since that time and at that time, the injury overbalances the good. You have not seen your errors as God looks upon them. You think that you have been unfortunate in a few instances, that upon the whole, you have been about right, and that many are prejudiced against you. Unless you can be convinced of your lack of judgment and see your mismoves and the influence of such moves, and see that your sympathy has been perverted, you will not reform and your labors will be of but little use.

When you last labored with the tent, you planned and chose its location and there was not accomplished by the tent that which might have been accomplished if you had been right and yielded your judgment to others. I have been shown that ministers must be right. I was shown that when you or any other laborer enter a new field thorough work must be made. If a company is brought out into the truth they should not be left until the work is finished. You fail to bring the people up and plant them where they should be. You dread to bring them up to the point of acting, to enforce upon them systematic benevolence, and urge upon them the necessity of pursuing their investigation, of taking the Review and studying the truths it publishes. They should be brought up on every point. Clear

testimony should be borne upon laying aside their idols, and they should be instructed in regard to the gifts.

If the ministers who have been the instruments of bringing souls into the truth go away and leave them before their work is thoroughly done, and another comes in and draws the line a little closer than their favorite minister did, and reins them up upon points which the former preacher has neglected, Satan takes advantage and some will almost surely make shipwreck of faith, become offended, and walk no more with us. It is very important that a thorough blow be struck while the Spirit of the Lord is convicting of sin and transgression of the law. Thorough work done before leaving a company who has embraced the truth will be a strong fortification for them to remain separate from the spirit of the world and will fortify them against the coming in of Satan. Another cannot do this work half as well as the one who first presented the truth to them.

Brother Ingraham, you had rather another would finish up the work you begin. You do not like the disagreeable responsibility and burden of laboring with individuals in private in regard to these important duties. You should carry a system with you and show all the necessity of systematic benevolence and of their acting a part, and have matters arranged and established before leaving a company. God will not reward and approbate any one who only half does his work and leaves the disagreeable work for some other one to do. God will have thoroughgoing, decided, straightforward men. Satan must be shut out every time. He must not have place for a moment. Ministers must be thoroughgoing and shun not to lay their hand on individual wrongs. You must stand out of the way of your own light and stand in the light and counsel of God.

Brother Ingraham, you must not engage in church trials. You cannot with discretion and wisdom decide matters in church trials. You fail to rule well your own house. How then can you rule the church? You are blind as to the condition of your family. You see not the evil in the hearts and course of your children and the strong power Satan has over their minds. You count those your enemies who from a sense of duty, for the good of your children and for your own interest, reprove and caution them and you in regard to your duty to them. You let such a reproof cut you from them and let their words fester in your heart and often retaliate in some way. You must subdue, restrain, and correct your children, and you must get rid of every particle of that spirit that cannot bear a careful reference to the course of your children. You must call things by their right names—call good good and evil evil, and not call good evil and evil good.

(Signed) Ellen G. White.

My husband says since I have read this to him that at present he wishes to be excused from holding any meetings in Illinois where you have labored for the past three years. He says that you can make things all right when you see things in their true light. Until you do he does not want to meet the influence which you have exerted. He expects to go from Little Prairie to Battle Creek. He says, Let Brother Ingraham finish his own work.

(Signed) Ellen G. White

Please copy and send me the original at Battle Creek. I reserve a copy of all I send out.

Letter 15a, 1862, to William S. Ingraham.

Written February 28, from Lodi, Wisconsin.

This is a variant of Letter 15, 1862. This letter has never been published.

Dear Brother Ingraham,

Our meeting at Avon closed last Monday. We hope that good has been effected. We were very sorry you were absent. You should have been present if it was among the possibles. I bore my testimony; told them what had been shown me in regard to them and their condition—that the leaven of envy, jealousy, and malice was fast leavening the lump. I presented before them that Satan and his evil angels were at work with them to tear each other down; that Satan had controlled their minds and they had been growing more and more befogged, darker and darker; and unless they should now resist the devil, souls would be taken in the net Satan had prepared and the heathen around would say, Where is thy God?

I had many things to say to them: that Satan had led them to attend every other's business but their own; that their feelings in regard to Brother Wood were wrong; that they have been jealous, suspicious, and envious, and without a cause. Brother Wood felt aggrieved and injured. He was represented to me as standing with his arms folded, alone. He was then too stiff. He felt that he had been misused. He had suffered much in his mind, and had lost sleep and rest from these causeless trials which arose from a mere atom. He was made an offender for a word.

The Spirit of the Lord was in the meeting and humble, heartfelt confessions were made. All was moving on aright until Brother Smith arose and brought up matters which had been settled between him and Brother Wood. Then the spirit of the meeting changed. Before Brother Smith arose, Brother Wood had made satisfactory confession to all. And then was brought in the caution Brother Wood had given to Brother Smith in regard to your family and they had held Brother Wood to a confession.

I had not brought in your name but the matters took such a turn that I was obliged to speak and not let the innocent suffer. I spoke out a few things of what had been shown me in regard to you; that I had been shown that Brother Ingraham erred in judgment. He was a powerful man and when laboring in new fields exerted a powerful influence; but Brother Ingraham failed in judgment when he engaged in church difficulties. He is sympathetic, and has received impressions

by persons relating difficulties and trials to him, and has wrongfully judged; and when these impressions are once made upon Brother Ingraham's mind they are not easily effaced. He settles strong and then moves upon these impressions. He has not helped matters in Avon, but left the difficulties in a more perplexed state than before. He does not judge trials correctly. (This I kept back, that you excuse those who deserve censure and censure those who are innocent.)

Brother Smith grew quite warm against Brother Wood, and warmed up and manifested a wrong spirit and brought great distress upon the meeting. We cried earnestly to God with freedom. Brother Smith begged them to leave his name out and go on with the organization. After laboring till near sundown without effecting anything, Brother Smith's name was left. This was the only sad feature of the meeting.

I had a straight and yet encouraging message for Brother Grimes, that his mind was directed in the wrong channel. He must bring it back to dwell upon present truth, etc. He humbled himself and confessed with an excellent spirit. He fully received the testimony and united with the church. Brother Smith has been reluctantly left behind.

Now, Brother Ingraham, I have tried to write you a little in regard to the meeting. I mentioned just as little in regard to you as I could, but had to say something and fear I have not said all that I should.

I had a little conversation with you in the sleigh. Should have been glad to have talked more fully. From what was shown me, Brother Ingraham, you lacked judgment in acting in the trials at Avon. As the matter was shown me there was not any need of your engaging in those trials. You excited jealousy and suspicion in the minds of many who would otherwise have stood clear if you had let those trials alone. Brother Ingraham, you have moved in the dark. Your own spirit has guided you. You have followed your mind, instead of the counsel of God.

Dear Brother Ingraham, I wish to present some points before you that I have not mentioned definitely and separately. Testimony Number Six is before me. Please notice particularly the last paragraph on page 8 and the first on page 9. You may not understand these two paragraphs. In the first paragraph referred to I will quote: "You have not been in harmony with the straight testimony. You have shunned to lay your hand decidedly upon wrong, and you have been tried with those who have felt compelled to do so. Disaffected ones have had your sympathy,

which has had a tendency to make you a weak man.” This lack which was shown me does not refer to your preaching but to your duty to individuals. You do not shun pointed testimony in the desk, but when out of the desk you censure those whom you should unite with and upon whose judgment you could rely.

I was shown that your failure has been a lack of judgment and yet you are not aware of that lack. You are quite set and willful in your opinion and think that you know best and that your preaching brethren are not right and lack judgment, when the wrong and lack of judgment are in yourself.

In the last vision I was shown that you feel chafed because perfect confidence is not placed in your judgment by your ministering brethren. But, Brother Ingraham, your course has destroyed that confidence. You have not felt right toward your preaching brethren—the very ones you should harness up with, and counsel with, and whose advice and judgment you should receive, [who have wisdom] where you lack. You have pulled apart from Brother Sanborn and Brother Loughborough, and have felt jealous of them, and have injured their influence. You, Brother Ingraham, have no true sense of the injury of your course. The influence has been sad. It has scattered and torn down and yet you are not pulling strong with your fellow laborers.

I wrote you some things in regard to your wife and children. Brother Ingraham, there has been, and still is, a great lack in your family. You and your wife are so constituted that if your children are censured you receive strong prejudice against the one who blames them. In whatever church you should settle your family you would have trials, because your children are unruly and you are both extremely sensitive upon the point of their faults being spoken of and reprov'd. Your wife becomes jealous if her children are reprov'd, speaks impatiently towards others, and cuts loose from them in her feelings when they are only doing their duty. This causes irritated feelings and such an influence will tear down any young church. There is lack of patience and ruling her own spirit. I should advise you to stay where you now are instead of settling among any other church, for your influence will be better and it will be better for the cause of God. Move in the counsel of God. Don't let your own blind judgment lead you.

Brother Ingraham, you have oppressed those who deserved your sympathy, and encouraged those who were wrong and deserved your censure. A great work must be accomplished for you both. And you, Brother Ingraham, must not keep looking at your wrongs and grieve over them, but be sure and see them,

for you will not reform unless you see where you have erred. Plant your feet upon the right ground and stand there. Don't let Satan gain the victory by your following your own feelings in regard to this one and that. Lose sight of what you think wrong in them but first search your own heart. Sister Ingraham must reform and put away this easily irritated spirit and possess the qualifications of a Christian. It is time we were right, and we must take hold earnestly to be right, and just right.

It was very difficult for us to feel reconciled to be placed in such a trying position in Avon. I knew from what had been shown me that if you had stood in the counsel of God all that trouble and difficulty might have been saved. You lifted a burden from the shoulders of one who deserved to bear the burden and placed it upon another who did not deserve it, and if the soul of the erring is saved, it will be but a hair's breadth escape.

Satan works on the right hand and on the left unperceived, and the most deplorable thing is that he uses ministers as his agents and accomplishes a work through them that he can not accomplish in any other way. He deceives ministers who minister in word and doctrine. He insinuates himself, takes advantage of their different organizations, leads them to differ in opinion, to be very sanguine of their own opinions and judgment, and to think their ways, course, and judgment the best. Then he introduces his jealousy, evil surmising, and faultfinding, that the church may become affected and sympathize with one minister, while another sympathizes with another. Confusion is in the body. For years past I have been shown that the unwise course of the ministers was the foundation of most all the difficulties in the church. Nearly all the troubles can be traced back to the preachers. This need not be. It is the work of Satan.

Brother Ingraham, if you feel disaffected toward your preaching brethren you will show it out in some way by disagreeing with them, by finding fault with things that they have done to the brethren and sisters, and suggesting amendments in their course. All this has a tremendous influence and raises doubts in the minds of the brethren and sisters which you could not easily do away again. You have not searched carefully enough to know that evil surmising and jealousy leads you to throw out hints, insinuations, etc. God can not prosper you till you see these things as they are, and [you would] rather yield anything than that the brethren and sisters should perceive the least difference of opinion between you and your ministering brethren.

It is very easy and natural, Brother Ingraham, for you to dissent from your preaching brethren and you have carried out your feeling in the matter and persisted in some cases to differ with your preaching brethren and bring them in fault while you have excused the guilty. Sometimes you have moved blindly in this matter by receiving the testimonies of interested individuals and acting upon their testimonies when they were greatly at fault; and then you have sometimes persisted in your own opinions and in decisions you have come to when your own feelings and jealousies urged you to it. As the different things I have seen from time to time come vividly to my mind, I pray the Lord to help me to present them to you as they were presented to me.

In regard to your labors in Monroe, I was shown that in sections of country around, minds were inquiring if these things were so, and that wise management and a thorough laborer would have preserved a large church there. But you placed all confidence in your own judgment. You thought that you understood perfectly how to manage. God gave you victory in preaching the truth in your first labors in Monroe. Then if you had continued in the right course, there would be a living church in the vicinity of Monroe. But Satan came in, and because your influence had been powerful in your public labors in Monroe you began to depend much upon your own weak judgment to manage when your ability to manage is weaker than your brethren's generally.

This led you to move wrongly at Crane's Grove, to censure my husband, whom you should have helped, and to cast a burden upon him to save the feelings of an unconsecrated, unconverted few whom God frowned upon. Your influence in the train of circumstances which have occurred has placed things at Craves Grove in a position where today we cannot have that influence there [that] we should have. They have not seen things clearly and been entirely free from the impression they then received. They do not see it, and from the light given me in the last vision we have no work to do there. I know that they mean to do right, but it is easier to make a wrong impression than to efface it after it is made, for Satan impresses upon minds wrong ideas that one minister has unwisely given, that all the messengers in the field would not efface, and which can be wiped out only by the power of God. After that meeting at Crane's Grove God did not prosper you. You followed your selfish, blind judgment, and all the cautions of your brethren and sisters and your preaching brethren had no more effect upon you to arrest your blind course than the blowing of the wind. Satan controlled your labors and

your course. And since that time I was shown that upon the whole, taking your labors all together, the injury you have done overbalances the good.

You have not seen your error as God looks upon it. You think that you have been unfortunate, made a few mistakes, but upon the whole you have been about right. Now, Brother Ingraham, unless you can be convinced of your lack of judgment and management and can see where your sympathy has been perverted and led you to take an entirely wrong course, your labors cannot effect much. You have sought to bring the labor to you in the vicinity of your home, instead of accommodating yourself to the field of your labor. You managed and planned for the tent to be placed in the localities you selected and there was not half accomplished by the tent that might have been.

I have been shown, Brother Ingraham, that when through your labors a company is brought out into the truth you must make thorough work before you leave them for a new field. You must visit them and labor to thoroughly finish the work you have begun. You dread to bring them up and plant them where they should be, enforce upon them the necessity of systematic benevolence, and urging upon them the necessity of pursuing their investigation, of taking the Review and studying the truths it publishes. They should be brought up on every point—to lay aside their idols, upon the gifts, etc. If the minister who has been the instrument of bringing souls into the truth goes and leaves them for another to come in and rein them up upon points that their favorite minister neglected, some will be almost sure to make shipwreck. It is very important that a thorough blow be struck, thorough work done before leaving a company who has embraced the truth. Another cannot do this half as well as the one who presented the truth to them.

But, Brother Ingraham, you had rather not take this disagreeable responsibility and burden upon yourself of talking in private and public and to individuals in regard to their duty on these important things. You do not love to impress upon minds their individual duty, to walk right up to systematic benevolence, and have it all arranged and established before leaving a company. But God will not own and approbate as efficient laborers those who do half the work and leave all the disagreeable part for some other one to do. God will have thoroughgoing, decided, straightforward men. Now Satan must be shut out every time. He must not have place for a moment. Ministers must be thoroughgoing and shrink not to lay their hand on individual wrong. You must stand out of the way of your own light and stand in the light and counsel of God.

Brother Ingraham, do not take upon yourself or suffer the brethren to engage in church trials. You cannot with discretion and wisdom decide matters in church trials. You fail to rule well your own house, and how then can you rule the church? You are blind as to the condition of your family. You see not the depths of evil in the hearts of your children, and the strong power Satan has over their minds. You count those [as] your enemies, who out of a sense of duty, for your interest and the children's good, strive in the most careful manner to suggest the necessity of your restraining children. You cut yourself loose very quickly from such. Every particle of that spirit has yet to be torn from you and you call things by their right name; call good good, and evil evil; do not call good evil and evil good.

Since reading the above my husband does not feel it his duty to go to McConnells Grove, Princeton, or Crane's Grove.

Letter 4, 1862, to Friends at Home. Written March 5, from Lodi, Wisconsin. This letter has never been published.

Dear Friends at Home:

I am not really able to write. My head is aching and my eyes trouble me some, but I will try to write a little.

We have been having the most tedious storm I have witnessed since we came from Maine. It commenced to snow last Sabbath and has snowed and blown until today, Wednesday, and it is snowing yet, but the wind has gone down.

There were but few houses to entertain the brethren and sisters and it was a perfect crowd to every house. The babies made so much music, the houses were so small, and we were crowded in so thick, that it was wearisome to the nerves, and I have not obtained much rest in this place, although we are well used here, [and] they do all in their power to make us happy. We have good food, etc.

Monday the snow was so drifted the brethren could not get home. We held a meeting in the school house Monday. Tuesday all started for home. Some lived 10 miles, some 16, 25, 30, 40, 50 and 60 miles [away]. They waded through the drifts three miles and returned. [It was] utterly impossible to proceed.

Some have ventured out today, hoping to plow through the drifts. We start tomorrow to our appointment. We do not know as we can get through.

Our meeting in Avon was good. Rode six miles to and from the meeting, but the roads were good, the weather mild and pleasant. Tuesday we rode 7 miles to Brother Sanborn's. There I wrote almost every moment. Thursday, we were up before day and Brother Sanborn, James and self rode in a sleigh to Judah to take the cars. It was very cold. The air was piercing, but our buffalo robes did us good service. We rode 40 miles in the cars, and as no train went to Madison until four o'clock, we walked one quarter of a mile from the depot to Brother Louden's and took dinner with them. They were overjoyed to see us.

Two families are keeping the Sabbath there, and are very lonely. They urge us strongly to send appointments there. We may do so.

We took the cars at four for Madison and arrived there at about eight. We found two brethren waiting for us to take us to Lodi. They had been waiting [since]

7:00 A.M. We decided to ride twenty miles that night. [We] asked the price of their meals in the saloon and found the price 50 cents apiece. We ate a piece of cold bread and an apple, bundled up warm, and packed down on the bottom of the sleigh and rode until half past one o'clock. Then stopped at Brother Chase's door, aroused them, and found their house well filled. One after another appeared until they numbered five, beside their own family. At two o'clock A.M. we were shown to our bed and rested until morning.

The next day we rode ten miles to the meeting, and in this place we have had sweet seasons in family prayer and freedom in bearing our testimony in meeting. The Lord has imparted unto [us] a degree of His Spirit and we have felt no bondage. My health has been quite good until today. I am weary and almost sick.

We hope you are all well at home. We do not forget to pray for you all, and we believe you will be prospered. God will, I believe, have a care for our children that we have trusted in His hands. I hope that they will watch and not give way to their folly. I would write you more [and] write to them separately, but my head is in such a condition [that] I cannot; but will write again soon.

Please to find hung up in the large clothes press at the head of the stairs a pair of dark-colored pants, with some pieces like them in the pocket. Give them to Father.

Well, William, Lucinda and Delia, you have quite a responsibility upon you. May the Lord counsel and direct you and impart unto you a large measure of His Spirit, is our prayer. I believe the Lord will be with you all, encourage and strengthen you. I feel very grateful that I can feel as easy as I do in regard to home. I am very anxious for the salvation of my children. This is my desire, my earnest prayer. I feel a little anxious for Willie; hope to hear from you all at Marquette.

Much love to you all. Pray for us.

Undesignated Letter, 1862, to Children.
Written March 5, from Lodi, Wisconsin.
This letter appears in full in *An Appeal to Youth*, pp. 76-77.

My Dear Children:

We have been having the most tedious snow-storm I have witnessed since we came from Maine. It commenced to snow last Sabbath, and has snowed and blowed until today, Tuesday. We can say with grateful hearts, the Lord is with us. We have had an unusual degree of freedom in the Lord. We hope you are well at home. We do not forget to pray for you. We believe the Lord will have a care for you, our dear children. We have entrusted you to his care. We are very anxious for your salvation, and pray earnestly that you may be lambs of Christ's fold, and have the constant watchcare of the good Shepherd. I feel grateful that I can leave you and feel so free in regard to home.

I am anxious you should encourage habits of order. Have a place for everything, and everything in its place. Take time to arrange your room, and keep it in order. We do not wish you to apply yourselves too closely to your studies, neither do we wish you to work hard. But a life of idleness is a life of sin. Satan finds employment for idle hands and minds. We want you to grow up healthy and useful.

Above all things, seek God while in health, that he may be your support and strength if you should be sick or dying. Your parents have the deepest interest for you. But we cannot repent of your sins for you. We cannot take you to heaven. God alone in his love and infinite mercy can save you, and Jesus, the dear Saviour, invites you to his loving arms. He offers you salvation freely, if you will believe in him, love him, and render cheerful obedience. Do so, dear children. "They that seek Me early, shall find Me." May the Lord lead you, dear children, to his own fold.

Your affectionate Mother.

Letter 16, 1862, to Brother Wood.

Written first half of 1862, probably towards the end of a Western Tour. This letter has never been published.

Dear Brother Wood:

I have been much burdened since I have from time to time written out to different ones connected with the Avon Church. As I have written out what has been shown me, some things have come before me more particularly in regard to you, which it is very important that you should have.

I was shown that in the trials at Avon that you have been more or less connected with, you have been too stiff, stood with your arms folded, separate in your feelings from the church. You felt that they had misjudged you, injured you, and you were not as yielding as you should have been. At times you are impatient and manifested a wrong spirit, and it was natural for you to find it hard to confess, to make a frank acknowledgement of errors or wrongs. You mean to be just right, to take a straightforward course, and wish others to do so.

I saw that in your position your only safe course is to cultivate humility, that the church may have no occasion to stumble over you or to be tried with your course. I was pointed back and saw you in connection with the trials at Avon. If you had yielded in some things, and admitted or confessed some things, and not stood off so stiff and with such a set will, the difficulties would have been in a better shape. The church felt wrong toward you and toward each other, and they were jealous, as I related at the meeting.

Now Brother Wood, I write this because I fear that you will not take all the care and pains you should to heal, to remedy difficulties. Even if you were wrong it would be difficult for you to see it or confess it right out for fear it might hurt your influence or lower you in the esteem of your brethren. Brother Wood, don't let the enemy deceive you in this. Your position is such that you cannot be of the least use unless you are in the confidence of, and hearts of, your brethren; and the most sure way for you to be there is to be humble, childlike, yielding, and suffer anything rather than the church should be injured or thrown upon the devil's battleground.

I was shown some few things I have not named to any one, which have come vividly before me. I was shown you praying in meeting and some seemed to be wearied and uneasy; then I saw that your position would be more acceptable if

your prayers were short, right to the point, and then stop. Also your exhortations short, right to the point, and the influence in the meeting would be much better. Others would feel rebuked for their tedious prayers and the meetings would be far more interesting. God is not pleased with the plan of lengthy prayers and exhortations in meeting. After the people's or brethren's interest ceases in a prayer, it is a dry thing and every word wearies and brings darkness. Here, dear brother, I was shown [there] has been a little self-exaltation, and not that humility that God approbates.

There is danger, dear brother, of your feeling that your judgment is superior to that of your brethren, and not consulting them and advising with them. These things will separate the feelings of your brethren from you. Your judgment may be better than that of your brethren in many respects, yet you are in danger of erring. In some things the brethren's judgment may be superior to yours.

Now, Brother Wood, in some things you are too straight, too stiff, are too hopeless in regard to souls embracing the truth, and do not encourage in yourself and others all that winning spirit that you should to win souls unto the truth. You are so fearful of yielding the truth that you stand off from souls and do not come as close to them as you should and manifest all the courteous spirit that the disciples of Christ manifested to save souls. And if your brethren err, you are in danger of manifesting the same standing-off spirit. If you would more often yield, bend your will, and make admissions just as far as you can and not injure your conscience, it would be better for you. But, Brother Wood, you do mistake sometimes, and are fearful of injuring your self-dignity. Come right up to your brethren, press to them, ever stand decided for the right. You need not sacrifice one principle of truth. But if you sacrifice self-dignity, it will only serve to exalt you in the sight of God and in the opinion of your brethren.

Letter 18, 1862, to Brother T. M. Steward.

Written sometime in March or April, probably from Battle Creek, Michigan. Portions of this letter are similar to Testimonies for the Church, Volume 1, pp. 311- 325.

Brother [T. M.] Steward:

You asked me some questions at Lodi [Wisconsin] which I have been thinking much of since, and from my conversation with you I know that you have no true sense of the part you have acted and the injury you have done to the cause of God. That which had been shown me in regard to you came vividly before me, and I have compared that which I have recently seen with the testimony published in regard to you, and I cannot see the least apology for your course.

Before running into the fanaticism you did you were wrong. Your heart was not right in the sight of God. I told you I believe that you had been honest. I went too far. I had no right to say that you had been honest after having the testimony for you I did in No. 6. No, Brother Steward, if you had honestly followed the light you would never have pursued the course you have. You have willfully, stubbornly followed your own way, relied on your own judgment. God sent you help but you would not be helped. What more could Heaven have done for you than was done? If you thought others were esteemed higher than you, you were dissatisfied and acted pettish, sideways like a spoiled child. You have wished to be highly esteemed but have taken a course to greatly lower yourself in the esteem of those whom you would wish should esteem you, even before your wild, fanatical course.

You were jealous of those at Battle Creek, jealous of my husband and myself. You were constantly ready to surmise evil. Envy and suspicion were mixed together, and under a supposed pretense of being very conscientious, you have suggested doubts in regard to matters at Battle Creek, throwing out sideways hints in regard to matters concerning [which] you were wholly ignorant of and utterly incapable of judging rightly, because the burdens of such matters there were not laid at all upon you.

I was shown that God would never select an individual with a mind constituted as yours and lay heavy burdens upon that individual and call him to fill responsible positions, for self-esteem would be so prominent in all that it would be ruinous to God's people. Had you esteemed yourself less you would have had less

jealousy and suspicion. Had you been led by the Spirit of God you would have united wholly, fully with the body, and been in union with those whom God has seen fit to place at the head of the work. You would have committed yourself fully upon the gifts of the church, and in every particular in regard to points of faith you would have been established and drawn in even cords with those of experience. But you took an uncertain position, fearing you would gratify those whose whole soul was in the work if you stood firmly, decidedly, with them and planted yourself on the platform with your brethren.

God was displeased with you. He would bear with your folly no longer but left you to follow your own judgment, which you had so highly esteemed until you should wish to be led, wish to be taught, and without any pettish, stubborn feelings, without any complaining or faultfinding, learn of those who have felt the burden and weight of the cause. You have despised instruction and been left to take a glaring, inconsistent course. You have ever been reaching out to lead out independent of the body, to get an original position of your own where T. M. Steward would figure a little larger and be approbated and exalted, until I saw that God gave you up to manage and manifest that wisdom you have thought you had superior to others, and He let you figure in the most foolish, senseless, wild fanaticism which ever cursed Wisconsin. And yet I saw you were not reformed; yet you came up out of all this excusing yourself and ready again to dictate and even suggest a plan whereby the Lord might have arrested you through a course His servants could have pursued.

God gave you your choice: to be taught, to be instructed by His servants in His own way; or to go on, maintain your willful, unyielding disposition, and take a course to ruin your own influence. You chose to have your own way, and you should now blame yourself. You professed to be a watchman on the walls of Zion, a shepherd to the flock, yet witnessed them torn and scattered, confused and destroyed, and gave no warning. (Read Ezekiel 3:17-19, 21):

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.” “Nevertheless, if thou

warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul.”

The sin of those who ran into fanaticism rests heavier upon you, Brother Steward, than any other, and you are accountable for the injury done to the cause of God. You were an unfaithful watchman. You discerned not the evil because you were unfaithful. Then when God sent His faithful watchman who stood in the light and could discern the evil to arrest or warn the erring flock and the stupid shepherd, they would not hear the voice of the true Shepherd through His chosen servants but made their spirit strong against the warning and strengthened themselves in their vain and foolish course. And the shepherd would not hear; he was affronted; he saw no haste in the matter. He thought this fanaticism would develop itself, and so it has, with terrible results. There were not reasonable, sensible manifestations to characterize it as being of God.

The servants of God freed their souls and their garments from the blood of souls and from the cursed influence which followed, while T. M. Steward bears the fearful weight of the sin of this woeful fanaticism. And yet he is so childish as to blame the weak, erring sheep who strayed as leading him out of the true pasture. What is a watchman for unless it be to watch for evil and give the warning? What is a shepherd for unless to watch lest the sheep shall stray from the fold or true pasture and be torn by wolves? What excuse could a shepherd plead for suffering the flock to be torn? How would an excuse stand made by the shepherd that the sheep led him astray, the sheep ran out of the true and right path and led him out of the path? How would such a plea be received? Why, no more confidence could be placed in his ability to care for the sheep and protect them from evil. He would be counted as unfit to guide and shield the flock, and they would be taken out of his hands.

The reproach resting upon the cause in regard to Brother Billings' wife rests heavily upon Brother and Sister Steward. It was through their influence that she left her family. They made much of her exercises and experience. She was weak, and after she had been from her home a short time she was no longer a sane woman. I was shown that if Brother Steward had been standing in the counsel of God, acknowledging the gifts as of God, and occupying their place in the church; had he been heart and mind wholly with the Review, being led by the strong truths of God's Word, his influence in Mauston would have been far different than it was. The church would have been in an entirely different position and would, had his labors been right among them, been walking right up to all God

required of them, as churches in other States. But the gifts have not been believed and considered of any weight, and Brother Steward has not impressed upon them the necessity of sacrificing, the necessity of systematic benevolence. Brother Steward's sideways position in regard to the Review and in regard to important truths being practically carried out, led the people in and about Mauston to not think as highly of the Review as they should, and they held very lightly the truths taught in it. Therefore the Review failed to have that influence upon them God designed it should have, and they were on the background in and about Mauston.

The state of things in Mauston led T. M. Steward and his wife to influence Brother Billings' wife to leave her family to secure her influence in Mauston, and he can bear the responsibility for her mind being overtaxed and diseased and the awful strain brought upon God's cause. Brother Steward, I was shown that you try to throw these things off upon others, but as a watchman God holds you responsible. You have most humble confessions to make in Marquette and Portage and Lodi and other places.

Brother and Sister Kelley have been greatly injured and embarrassed by the fanaticism, and almost ruined by this satanic spirit manifested through your wife in the form of visions. The same spirit, I have seen, has affected your body and you have run a great length in this fanaticism, and now seek to shoulder it on others. You have not begun to see yet. You are free to confess that which you did not do, but do not confess that which you did do.

Your influence in Marquette has been wretched. You were opposed to organization. You preached against it in an uncertain manner in Marquette, not in so blunt a manner as some might have done, but you went just as far as you dared to and in a sort of underhanded, covering-up way drove directly against it. In this covering-up, sideways manner you have many times gratified your envious, jealous feelings and created distrust in the minds of man, when if you had come out boldly, openly, you would have been plainly understood and done but little mischief.

When you have been charged with advocating sentiments contrary to the body, and are brought into a close place, you slip around it and try to make it appear that it is not so, that they misunderstood you, when you know it is so. This I call no more nor less than dishonesty. As you are, the church cannot depend on you. When you manifest the fruits of an entire reform, that you are converted, that you have overcome your jealousy and stubbornness and rebellion, then God

will again trust His flock to your care; but He will not do this until you make thorough restitution.

The best influence you can exert until you do this is by staying at home and being not slothful in business. You have done more injury to the cause by your noncommittal position and by your wretched fanaticism than you have done good in all your life. Our faith has been made disgusting to unbelievers. A wound, an incurable wound, has been given to the cause of God. And yet, many in Wisconsin, with yourself, seem astonished that so much is said and made of this fanaticism.

We met it here in Marquette. I was shown that the division which took place here would never have been had you been right, or even if you had had wisdom enough to have remained away from Marquette. But the plain dealing God's servants had to give you, and then your blind course taken among them, created sympathy and raised opposition against James and Brethren Sanborn and Ingraham. You thought yourself slighted. You talked it, you acted it, and the force of the testimony borne by His servants was destroyed. There was a division in the body and you can take all responsibility of this. And here we have had to labor in anguish and distress for the church [in order] to do away the wrong influence you have cast. And yet you have made scarcely an effort to do away the evil. You have not made clean work.

I was shown some have been very jealous for Brother Steward, fearing that Brother Steward would not have justice done him by his brethren. Such had better stand out of the way and let all that censure and weight of Brother Steward's wrongs rest upon him, which God designs should come upon him. They cannot help his case by a false and perverted sympathy. They had better manifest a zeal to repent of their wrongs and let Brother Steward stand for himself. He has been altogether out of the way and unless he makes thorough, clean work in this matter, confesses with the utmost humility, and is willing to be instructed, he can have no part with God's people, no part in the City of God.

He has stood on one side from those upon whom God has laid the heavy burden of His work. He has injured them by remarks and hints. He has helped to lay burdens upon my husband, who had the labor of three men upon him. Brother Steward has had no special burdens laid upon him. He has had a chance for reflection and study and rest and sleep, while my husband has been obliged to labor day after day and often long into the night. He has had upon him not only the care of the paper and office, but the care and burden of the cause of God, east and

west, north and south. And Brother Steward and many others have looked upon Brother White as one who does not enjoy religion. They know nothing of his burdens and care nothing about them, but by their own unwise course add to his cares, perplexity, and burdens.

Men who have no weight or burdens upon them, men who can have hours of ease, and spend hours in idleness or in reflection and study, who have nothing to urge them forward with zeal, can manifest great moderation. They never feel in a hurry. They can spend hours in private conversation, and are looked upon by some as being the best and holiest men on earth. But God does not look upon it thus.

Those who have such an easy position will be rewarded according to their works. God has placed my husband in a position which requires the closest care and mental study, and the exercise of sound judgment and wisdom. He has no time to visit, no time to study and reflect; it is active business. And then the weight of responsibility leads to such carefulness, such trembling. He spends many sleepless nights, and wrestles in earnest, fervent prayer to God. The Lord leads him on to take one responsible position after the other, while these easy, these godly, holy-appearing, fellow laborers oppose every advance God leads him to make. And then his precious time must be occupied traveling from place to place, laboring with distress of mind to undo what these easy, good, Christian-appearing brethren have been doing.

Poor mortals look at things in the wrong light. They mistake matters; they misjudge; they have not a true sense of what religion is. They mistake idleness for religion, and those whom God thrusts out to bear a plain, pointed testimony, to reprove wrong, to labor with all their energies to bring up God's people upon important points of present truth, have too often received censure instead of sympathy and help. And those who would take the course Brother Steward and many in Wisconsin have taken, are too often thought to be very devoted. But God does not thus regard them, and their strange, fanatical course should be sufficient to lead minds to investigate more closely before deciding in regard to appearance being positive evidence of Christian character.

Brother Steward and some others who were in the fanaticism in Mauston are very fearful that they shall receive a little more [censure] than they think is due them. They look with great earnestness upon a seeming deviation or a seeming wrong in others; and [if there is] a seeming neglect of them by others then they

take a position as though greatly injured, and are very exacting, expecting them to make confessions. You are bitterly deceived yourself, and others have no confessions to make to you. If they misjudge in some little particulars, it is no more than can be expected. You should, with the deepest humility, mourn your sad departure from the right, which has given occasion for a variety of feelings and views in regard to you, which in every particular may not be exactly correct. First confess your own faults; make thorough work; and then leave others to judge of you by your fruits. Your continual murmuring and complaining of the neglect of your brethren must cease. They have given you more attention than you were worthy of already, and if you could see yourself as you are you would forever cease these complaints and would humble yourself under the hand of God.

“Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” 1 Samuel 15:22, 23.

Professed believers in and about Mauston do not come up to the work and practice the truths which they profess. A blighting influence is upon the cause of present truth in Northern Wisconsin. If all had felt that attachment for the Review which God designed they should feel, they would be benefited by the truths it advocates and would be far in advance of what they now are. But their sensibilities are blunted, false excitement has destroyed their discernment and spiritual eyesight. It is very important for them to move understandingly and not let the false exercises that they have witnessed and experienced destroy their faith in vital godliness and in the effort they are required to make to overcome that they may have everlasting life. They must feel for the pillars of our faith, plant their feet upon the platform of truth, see and understand the third angel's message, and be not worldly-minded but prize the truth, walk in the love of the truth, and yield their various opinions to come in union with the body.

God is leading out a people. They must be one, and their interest must be one. There is not that effort made to advance the cause of God that there should be, because there is a lack of interest in the cause. God requires of those who have health and strength of body to use it to His glory, for they are not their own. It is not the wealthy alone who are required to sacrifice. Those who have been slothful in business have a work to do to arouse and understand the wants of their families, to clothe themselves and their children neatly and comfortably, and have something to give to the cause as God's stewards. He holds them accountable for their strength.

Many of the young in Wisconsin have not felt the weight of the cause or the necessity of their making any sacrifice or denying themselves to advance the cause of present truth. They can never advance and gain strength until they change their course and make the cause of God a part of them and make special efforts to aid it. Some deny themselves and have double labor, and great weariness through their incessant labors to advance the cause. They feel that it is a part of them, and when the cause suffers they suffer with it; when it prospers they are happy.

Others, who do not make effort, who feel that nothing is required of them, and excuse themselves from doing anything because they have not earthly possessions, are wrong. If they have strength, that is the Lord's. Their time is the Lord's, and they should labor diligently with their hands, and then, after their families are comfortable, or if they have no family, after their wants are supplied, they should manifest an interest for the cause, aid that, and lay up treasure in heaven. Those who have earthly possessions should feel responsible to do something for the advancement of the cause. They should realize the great sacrifice Jesus has made for them, and then should willingly, gladly impart of their substance to aid in the work of bringing salvation to their fellow men. (Proverbs 3:9, 10): "Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Letter 5, 1862, to Brother Banks.

Written May 8, from Battle Creek, Michigan. This letter has never been published.

Dear Brother Banks:

As I came to the office this morning I find upon my secretary a letter from you.

I am sorry that the church are in difficulty in Greenville. You inquire if I told Sisters Wilson and Maynard that I had seen that Brother Merrill should not hold the least office in the church. It is impossible for me to recollect the exact words I used to these sisters, as I am frequently asked similar questions by many in every place we go. I try to be careful and study the effect of what I saw. If I have not been as careful as I ought to have been in this case, I am sorry.

You ask, Why not tell these things to Brother Merrill? I could have done so, and should have done so had I thought that we should not have visited the church at Greenville on our northern tour, but the bad traveling and sickness of my husband caused us to turn our course homeward. I might have written to Brother Merrill but have not felt it my duty. His case was shown me among many others, and when I go before a people where a vision belongs, the matter is very clear before me. If I had seen the church in immediate danger through any course that I should see or hear Brother Merrill was pursuing, I should then have been prompt to raise the warning. My whole time is taken up in writing for publication or messages for individual cases, and I have been so burdened with care as to be unable to sleep but a very small part of the night, and yet must go on with my writing as usual.

But this is off the question. I was shown some things in a recent vision given within a year in regard to Brother Merrill. I was shown those who have drawn off from the body and he was among them. There was an interesting, powerful meeting at Otsego. God wrought there in a most signal manner, and acknowledgements were made there by Mr. Cranmer which were enough to convince anyone in regard to the spirit and influence of the Cranmer party. But Brother Merrill was in so much darkness he continued to go with that class who were scattering and trying to tear us down and to injure our influence. Brother Merrill attended our meetings. He heard the truth and the strong evidence of truth presented. He knew the spirit of the Cranmer party, yet drew away from God's

people with a company of unruly fanatics. His sympathy and influence were not with us.

I was shown that much responsibility should not rest upon Brother M. until he has fully seen and confessed his past course and comes out clean from it and firmly takes his position understandingly with the believers in present truth. I saw that until he should do this and give evidence that he was wholly with us, the church should not look up to him as an elder or leader or one holding any responsible position, for he was unsafe. Individuals will continue to arise with peculiar views to lead astray into another path, and he will be just as much in danger of mistaking the voice and thinking it is the voice of the True Shepherd when it is the voice of a stranger. Unless his whole heart and soul are in union with the truth and God's work, he is liable to be led astray, and such seldom go alone. Others sympathize and go with them. I do not think that we can be too careful.

I would say nothing against Brock being treasurer if his course has been such as to gain the confidence of the church. But from what I have seen, he should first make straight paths for his feet.

Brother M. has a work to do if he has found his position and is convinced that he was wrong in uniting with a company opposed to the body. Let him make straight work, and then he can establish himself in the confidence of all God's people. How has God's cause been wounded by those who were unsound in the faith! They are blown about hither and thither and always take others with them when they draw off.

Letter 12, 1862, to Jarvis Munsel.

Written the first half of 1862, from Battle Creek, Michigan or while on a Western Tour.

This letter has never been published.

Jarvis Munsel:

It becomes my duty to write you. I have been shown some things concerning you. In the last vision given me I was shown that you, Jarvis Munsel, have not a ray of light from Jesus. You are a complete agent for Satan to work through. You have ever been an injury to God's cause. You do not keep yourself straight but a few hours at a time. You have been puffed up by the enemy. You have been so large in your own estimation that God could impart to you no strength. You have lacked religion and have imitated the hateful disposition of Satan. You are one of his faithful servants. God disowns you. You are a curse to His cause.

I was shown that you have fretted, scolded, and acted so mean a part in your family that it is impossible for your wife to have any affection for you. She is united with you only in form but her heart despises you. She has listened so long to fretting and to your falsehoods, and been so long under your satanic influence, that she has imbibed your spirit and is fast imitating your peevish, fretful, mean course. God pities her. Jarvis, you irritate and provoke her and taunt her with not being a Christian. Says the True Witness, "I know thy works."

God will never take such as you to heaven. You would mar and disturb the whole heavenly host and your spirit would contaminate the place. I was shown that if your wife had been separate from you she would now have been a faithful child of God. When you married her, her disposition was sweet and pure; she had self-respect, self-control; was peaceable, kind, and lovely. But oh, how changed now! Her living with you has destroyed noble feelings, her self-respect, her self-confidence, and her confidence in God. Faithfully have you acted the part Satan wished you to act—fretted, scolded, told falsehoods—and your degrading influence has brought her down from the exalted position she ought to occupy. She has lost much of her fine feelings and has been on the point of yielding everything. You are determined to be lost yourself and to drag her with you.

I saw that God's eye is still over her for good. She should not condescend to utter one word when you fret and complain. She should keep her lips as though sealed. Then she will not sin against God with her lips.

Matilda, I saw that God's mercy was still extended to you. You have thought the church cared nothing for you. It is not so. The course of Jarvis has led them to shun your house; his course is so mean, he is such a son of Belial that everyone that has anything to do with him regrets it afterwards. He leaves a stain on everything he touches and the brethren's safest course is to leave him to his own meanness, which is so despicable in the sight of God. Then they will escape being wounded.

I saw, Matilda, you should exert every energy to overcome the evil which has been taking root in your heart, and root out the poisonous weeds as quickly as possible. Save your own soul by your own righteousness. Let not the bitter, hateful, overbearing talk of your husband ruin you. If you have to, leave the house, do not hear it. Go from it when you can. Do not retaliate or answer back, for he has not a particle of reason and you cannot help him but will only stain your own soul with blackness.

Satan has studied well to work your ruin. He works through Jarvis to irritate and provoke you, that you may lose your self-command and lose the fear of God and stain your life with retaliation. Do not come down to such meanness. Maintain your dignity; take a decided stand, a straightforward course. Save your own soul. You can do it. God will help you. Angels will watch over you. Regain what you have lost. Redeem your self-respect. Make a thorough, decided effort. The church will help you. Your eternal interest depends upon the course you now pursue. God would be pleased to have you shun the bitter, degrading talk of your husband. Flee from it. Seek to God for strength. Plead with Him, agonize, groan in spirit before God for His salvation. Yearn in spirit for pure, elevated feelings; hold fast the promise of God. Believe, pray, and weep before the Lord.

You have possessed fine, elevated feelings, but you have been fast losing these sacred qualities and imbibing a spirit which is as opposed to the Spirit of God as Satan was opposed to Jesus Christ. Shake yourself from this unhallowed, ruinous [course]. Make sure work for eternity. God is purifying His people and dead weights must be shaken off from them. The church must clear themselves.

Your children, I saw, could not be brought under a worse influence than they are now. They are forming characters to be cut down with the seven last plagues and their father will bear this burden, this fearful burden. Oh, what lessons for your children! What a shameful example! And the neighborhood are not in ignorance of your shameful course. You publish your own disgrace and yet you pretend to be Sabbathkeepers. Says the True Witness, "I know thy works." God will spue you out of His mouth.

Letter 19, 1862, to Allen Marks.

Written sometime in 1862, from an unknown location. This letter has never been published.

[Allen Marks:]

I was shown the case of Allen Marks. I saw that God's frown was upon him. He has not understood himself. He has a very bad disposition and many have been deceived in him; thought he was better than he was. I saw that God knows, He understands Allen Marks' every act, every word. Nothing is hid from Him. Every secret of the heart is open before His searching gaze.

I was shown, Allen, that had the church in Burlington viewed you as you are they never would have placed you in the position they did in the church. You had no right there. You never could fill the position. You are not a godly man. You are not a patient and kind man. You are not a prompt, energetic man. You are a man who leaves things at loose ends, a man who has things all in disorder; and of what benefit can such a man be to the church? If he should succeed in anything it would be in bringing them all down on a level with himself. God, I saw, will deliver His people from such influences. God wants His people to come up.

I saw, Allen, that you are very exacting. You tyrannize in your family. Your wife fears you. You have a bitter, oppressive spirit which is eating her heart like a canker. She trusted you, confided in you, and gave you her confidence, her heart. You have abused that confidence. You have a revengeful disposition. Fault-finding and censure you can freely deal in and then you throw around you a self-righteous garb, put on a very pious air which deceives many but which Heaven abhors. I saw that your spirit agrees no more with the Spirit of God than Heaven agrees with hell. Your wife has loved you much better than you deserved. You were unworthy of her. She has not exposed your faults, but has put the best side out. But the time has come when there must be a thorough and lasting change in you. You must listen to the voice of the church, be instructed by them, and not set up your judgment. You have not sought counsel as you should, but followed your own blind judgment.

I was shown that your reformation must begin at home. Your wife lacks in some things. She does not observe habits of cleanliness and order as she ought, but she means to be right and she needs help in her efforts. You, Allen, are making the married life of your wife miserable. It would have been far better if she had

never married you, for you are very willful and set, whether you are right or wrong. At times you manifest fondness and affection for your wife which is carried to extremes, and then again you are very harsh and tyrannical, which destroys all her pleasure of life. If you would take an even course, not manifest a sickening fondness nor an abusive severity, your life would be more pleasing to God, and your wife would be happy. You are now killing her by inches.

Oh, if you have any regard for your eternal interest, any regard for your wife's happiness, reform! Don't exalt yourself and crush your wife lest God's hand be laid heavily upon you. She has sacred privileges, as well as you. The marriage covenant lays sacred vows upon both husband and wife. God never ordained that the wife should be the slave of the husband. Your wife has an intellect superior to yours, but you are crushing out her ambition and cheerfulness, and making her prematurely old. You lack humility and must take your proper place and listen to the judgment of the church or you will be separated from this people. The time has come for you to work in earnest, to think less of self and more of your wife. Think less of self and more of your brethren. Perfect overcomers will enter in through the gates into the city and have right unto the tree of life.

I would exhort your wife to trust in God. I have seen, Mary, that you should not sink down under the censure of your husband. You have liberties and privileges. God will strengthen you in doing right, whether your husband is pleased or not.

May God help Allen to take hold of this work of reform as he never has worked before until he makes clean work and can perform the part he vowed to perform at the marriage altar.

Letter 6, 1862, to Edson and William White.

Written July 25, from Avon, Wisconsin.

This letter appears in full in *An Appeal to Youth*, pp. 77-78.

My Dear Children, Henry, Edson, and Willie:

We arrived safely at this place last evening. We reached Chicago Wednesday evening between the hours of eight and nine, and stopped at the Eagle Hotel. I was very weary. Thursday morning I laid down in my room to rest while your father went out in the city. He returned just in time to take the cars, and brought a basket of fruit—of tomatoes, peaches, and apples. They were very nice. We ate the fruit with our bread taken from home.

We have tried, dear children, to commit your case to God. We trust you in his hands. Remember what we have said to you. You know our wishes well. We have confidence that you will have a principle to do right, because you love the right, and despise every wrong act. Take good care, Henry and Edson, of your little brother Willie. If he should learn any wrong and bad habits, it would distress me very much. Try to make each other happy. Don't seek to have your own way, but yield one to another. Be affectionate, kind, and true to each other. God will help you if you call upon him for help. Satan is busy, but with the strength you obtain from God you can resist him. Don't let your minds dwell upon low things. Think of heaven, of the compassionate, loving Saviour, who died for you. Oh, what love, what marvelous love is this!

Return this love by yielding to him the best and holiest affections of your hearts. All that you can do is to give yourselves to him, and obey him. God help you to be faithful, is the prayer of your parents, who sincerely love you.

Your affectionate Mother.

Letter 20, 1862, to Sister Hull.

Written sometime in 1862, from an unknown location.

Portions of this letter appear in Manuscript Releases, Volume 6, pp. 100-101 .

[Sister Hull:]

Sister Hull, your case was shown me as being very critical. You may overcome. You can redeem the time. God pities you. I saw that you have grown up with the habit of exaggerating. You have talked much and are not careful to relate matters just as they are told you or just as they exist. You talk too much. You should reflect more and talk less.

I saw that you had not been in fault alone. Sister Pierce has not done as she should. She has questioned you and you have answered her and she has reported your answers, and things have come under her observation which she has repeated, and it has caused others to look upon you in a worse light than they otherwise would have done. Sister Batcheller has also been unwise in taking notice of remarks and acts in you and then mentioning them. I saw that Sister Nichols was no benefit to you. She talks much in quite an exalted, elevated strain, but it does not benefit you. She is not aware what spirit she is of. She possesses hard, bitter feelings against Sister Warren. Both have shown great weakness, but Sister Warren means to be a Christian. Sister Nichols means to be a Christian, but she is too much exalted and has many feelings and impressions she supposes are from the Lord which originate in her own brain. She imagines a great deal that God has nothing to do with. She thinks she is especially taught of God when it is a deception, a fanatical deception.

I saw that God pities you. Your teachings in your youth were not what they should have been, and you have therefore the stronger effort to make now to overcome that which has grown with your growth and strengthened with your strength. But by watchfulness and prayer and the patient, persevering help of your brethren you can overcome. I saw that Brother Hull has had but little help at home to bear him up and he has been sinking for some time under discouragement. God help you to arise together and make powerful efforts for everlasting life.

Letter 7, 1862, to Sister Steward.

Written August 19, from Battle Creek, Michigan.

Portions of this letter appear in Ellen G. White Biography, Volume 2: The Progressive Years, pp. 43-44 .

Dear Sister Steward,

I commenced a letter to you some time since, but was called away. It was mislaid and I never finished it.

I received yours in due time and should have answered immediately but for the piece my husband wrote in the Review, which expresses my mind, although I am not fully settled in regard to taking up arms; but this looks consistent to me. I think it would please the enemy for us to obstinately refuse to obey the law of our country (when this law is not against our religious faith) and sacrifice our lives. It looks to me that Satan would exult to see us shot down so cheaply, for our influence could not have a salutary influence upon beholders, as the death of the martyrs. No, all would think we were served just right because we would not come to the help of our imperiled country. Were our religious faith at stake, we should cheerfully lay down our lives and suffer with Christ.

Now is the time we are to be tested, and the genuineness of our faith proved. Those who have merely professed the faith, without an experience, will be brought into a trying place. Young and old should now seek for an experience in the things of God. A superficial work will not avail now. We must have the principles of truth wrought deep in the soul, and practice it in our life, and then we shall be girded with strength in the day [of] trouble and conflict before us. We must trust in God now. His arm will sustain us.

Our journey west was so rapid we could obtain but little rest. We traveled much nights and arrived home in the night from Chicago almost worn [out], yet we attended the tent meeting at Newton. It was an excellent meeting. Returned home 14 miles after the Sunday afternoon meeting. I was too weary to rest that night and the next day was very sick. I was in as severe pain as I ever suffered. No remedies within our reach gave me the least relief. We at length called for the brethren to pray for me. My husband anointed me and I was immediately healed, arose and dressed and praised God for His merciful kindness that He was a present help in time of trouble.

I have felt like dedicating myself anew to the work of God. My children have borne with great weight upon my mind and it has been a question with me, Shall I devote my whole interest to them to instruct and lead them to the Saviour? Or shall I, must I, leave them in this evil age, much of the time without our watchful care—as orphans—and trust them with a merciful God?

My mind, after months of burden and severe trial, has decided to go and bear my testimony [and] labor as faithfully as I can for the salvation of my children, believing God will turn the current of their thoughts and lead them to His own cross to accept pardon of their sins from Him. I must, I will, throw off home cares. I cannot suffer my mind to be divided. My whole interest must be in the work of God.

We hope you are all trying to overcome in Mauston and win an immortal crown.

May the Lord grant you grace in this trying time to persevere and at last come off victorious overcomers.

In much love to yourself and husband.

Letter 11, 1862, to J. N. Andrews.

Written November 9, probably from Monterey, Michigan.

Portions of this letter appear in Manuscript Releases, Volume 6, pp. 98-100, Manuscript Releases, Volume 7, p. 113, Manuscript Releases, Volume 9, p. 315, Ellen G. White Biography, Volume 2: The Progressive Years, pp. 55-58.

Dear Brother John [Andrews]:

It becomes my duty to write to you. Last Wednesday evening a few were assembled together to have a praying season. I was shown some things in vision. From what was shown me, the Lord would not have us visit New York as the brethren and sisters desired. The responsibility must rest elsewhere, and I saw that there was a work for us to do in Michigan.

We have found some of that work to do since we came to Monterey. I never heard James bear so powerful a testimony. I thought that he would fall in the desk, he was so powerfully exercised. His testimony has been for the children especially, and we have seen a reformation among the young here. Yesterday four grown persons were baptized. Two had not professed religion before. The root of the matter is in them. This forenoon James led down ten more, from the ages of ten to sixteen, into the water. Five young men were baptized. Quite a number will be immersed tomorrow. The work is spreading and bears good marks of being genuine.

I saw that God has accepted your efforts. Your testimony in New York has been acceptable to Him. I saw that the Lord pities you and is willing to make you free. He has wrought for your wife, and she has been learning to submit her will and way to God that He might direct her paths. There has been a work, a good work, with some in Waukon, but there is yet to be a work done, a great change with some, before the cloud can pass away.

I was shown that Brother Wheeler has done a most dark, mischievous work among some of the churches in New York. He has sown the seeds of unbelief which have sprung up and borne fruit. He cannot now so readily see this and root it out. He has never yet seen that the influence of his wife has been a great detriment to him. She has a strong spirit and she has swayed his judgment and influenced his course, and he has been killing himself. He has never realized the truthfulness of the vision given for him months ago, but his greatest anxiety has been that it should not be made public lest it would affect the liberalities of his

brethren towards him. I was shown that his labors for the year past have been lost. He might just as well have labored with his hands as to have made a show of laboring in the cause. God's power has not attended his labors, and never will until he makes thorough efforts to undo the evil he has done. He does not stand in the light. He has chosen a course of his own and he and his family must suffer the consequences.

I was shown that God did not require us to go to New York and labor to build up what others have been tearing down, and suffer depression of spirits and to be held in doubt. But He would send us where there are willing hearts to receive our testimony and to go to work for themselves. Those who wish to have help in New York can help themselves if they will follow the abundance of light the Lord has heretofore given them. When they take hold of the work with energy and zeal then may they expect help.

I was shown the dark and deadly influence of Elmore Waters. Some have hung on to him. He throws around him a very religious garb, appears very mild and devoted, but corruption and rebellion are within, and yet some will cling to him, although his influence will draw them in the dark every time. His heart is at war with the work of the third angel. His heart is at war with the visions. He despises them. Yet he has many sympathizers. He is working constantly against the truth. Yet souls are deceived. They will not shake him off and Satan uses him as his agent to transmit his fiery darts to those who are weak and undecided. God requires His people to take a stand which shall cut off such injurious influences.

There are quite a number in New York who have taken a rebellious course like Dathan and Abiram. They rise up and step in between the plain testimony and the people and virtually say, "Ye take too much upon yourself, seeing the congregation is holy, every one of them." The plain testimony must be given. Sins must be rebuked and wrongs corrected, and the worthless and corrupt be separated from the pure. Some half-hearted ones are not in sympathy with such a work and think that there is too much straight testimony, too much zeal; that the people of God will do well enough and come out well enough without all this, and there are not wrongs about them which others need to be burdened about so much. They give a quieting, soothing testimony calculated to quell their fears. Such are the ones who are crying, "Peace, peace," when the Lord hath not spoken peace.

Brother Pool is not in the work. He has lost sense of the greatness, the solemnity, and close separating work for this time. His influence is not calculated to lead on God's people to advance but rather to retard their progress and destroy the marks of peculiarity God has placed upon them, and unite them with professors who have a form of godliness but deny the power thereof. God and His angels are at work to bring up to the standard, to elevate. Brother Pool must step carefully and move with more energy and decision or his labors will be accepted of the rebel host and will not be approved of God. There is to be a close and testing work among God's people. The shaking time is upon us and those who are valiant and whole-hearted will endure the trying process. Those who endure unto the end shall receive the crown of life.

This is all I can write at present. I have some other things, but we are in the midst of meetings and can only snatch a few moments at a time to write. The good work is being carried on here at Wright. Twelve or fourteen came forward to be prayed for yesterday, which was Monday. They express a desire to be Christians, and we hold another meeting today for the brethren and sisters and for the young. Meetings will continue here for a day or two, then we shall go to Greenville.

Brother Hull is quite free again, for which we feel very thankful. He will accompany us to Greenville and then will return to Wright to give a course of lectures.

If I could get time I would copy this but I cannot get time.

Brother John: In the last vision given in Battle Creek, November 5, I was shown that you had not realized the extent of your influence to darken and throw minds into doubt while you were separated in your sympathies and feelings from us, and those who influenced you and held you from us have never realized the deadly work that Satan was doing through them.

I saw that while you were in the unsettled state you were subject to the most harassing temptations and doubts, and while traveling with your preaching brethren and some private members you would, in a most wise manner, throw more doubt into the minds than an open opponent could ever do. Your words possessed a hidden power because they seemed involved in a profound mystery. Things that you could not solve in your own mind you would throw out to others and pass on your way, not dreaming of the influence of the words or hints you had

thrown out, all wrapped up in mystery. The seed you have so unwittingly sown has in some instances borne fruit immediately, but in some cases the seed has lain quite a length of time, then the individual falls into some temptation and the words you spoke had a hidden power and have sprung up and borne fruit. The mind has started upon a train of infidel thought from the words you unwisely uttered with an appearance of much wisdom, and none but God can then tear out the poisonous root. In this way has Satan used you to transmit his darts to others. Had he suggested these thoughts directly to the individual, he well knew they would find no lodgment in the mind, but let these hints come from a messenger— one in whom the person has confidence— and they have a powerful influence.

We have recently been much burdened on Brother Hull's account. We about gave him up as lost. He has no help at home and Satan has been determined to overthrow him. He needed all the strength and help from his brethren he could get, but Brethren Frisbie and Waggoner told some of their difficulties and perplexities to him. It seemed they had no particular object, only to talk out what was in their minds—unbelief and darkness. They passed on but Brother Hull was just in that weak condition where the words of his brethren whom he had confidence in could take root and spring up and bear fruit. Some few difficult passages of scripture were thrown into his mind. He came to meeting and honestly told his feelings. Unbelievers were present. One was a minister. He did not know it. He gravely told James and the brethren he could not preach, for he did not believe the Bible any more. They thought him merely under the influence of temptation and tried to turn his mind, but it was of no avail. In this state Brother Hull went some miles distant to

discuss with a spiritualist. He came back charmed with the man and as much fascinated as ever a bird was fascinated by a rattlesnake. He was a changed man. He looked so strange, talked so strange. He had got far ahead of us all—far beyond us, almost out of sight of us. We could not help him. Oh, no.

The object of our meeting Wednesday night was to pray for Brother Hull, he being present. I had been very sick for above a week, threatened with fever, but I went to the meeting. In that meeting I was taken off in vision and shown many things. And the case of Brother Hull was shown me—that he had been mesmerized, charmed by a special agent of Satan. Already had Satan, I saw, claimed him as his prey. Already had evil angels telegraphed to Satan's agents upon earth that Brother Hull would soon leave the Seventh-day Adventists and join their ranks, and the spiritualist medium with whom he discussed must be all

gentleness, and charm him and fascinate him. He was almost continually in the company of this spiritualist medium, and Satan exulted at the conquest he had made.

Then I saw how cruel, how dishonoring to God to have ministers or private members talk out or lisp their unbelief and infidel feelings to other minds, and by so doing have Satan use them as agents to transmit his fiery darts through them to theirs. I saw that there was much of this done, and Satan exults that he works unperceived in this way. Much more I saw which I cannot write; it would take so much time.

I related the vision to Brother Hull. He remained unmoved. I wrote it next day and read it to him. He manifested some feeling while I was writing the testimony. All the females who had faith met to pray for Brother Hull. All worked with energy. The spiritualists flocked around him and wanted to visit and talk with him. We tried to prevent an interview and did. Wednesday evening I took George Amadon, Martha, and Brother and Sister Myron Cornell, and I read distinctly and emphatically the testimony the Lord had given me. He [Hull] there promised me he would try to arouse and make an effort again. He had so given up to the powers of darkness that there was no collision of spirits. He was at perfect rest and peace.

After I read the vision we told him he must go with us to Monterey. He promised to go and I left him. Then Brother George and wife, Myron and wife, had a long and most powerful prayer meeting for him. He left that night for Monterey. He took the cars for Kalamazoo and then the stage for Allegan. Early the next morn we started for Monterey. Sabbath morn at family prayers the Lord led me out to pray for Brother Hull. I felt that I had got hold of the arm of God and I would not let go until the power of Satan was broken and His servant delivered. Prayer was heard and Brother Hull was set free and he labored with us through the conference at Monterey.

We dare not leave him yet. He will stay with us until he is free, and rooted and grounded in the truth. I saw that when ministers talked unbelief and doubts they attracted evil angels in crowds around them while the angels of God stood back in sorrow, and everywhere these ministers go they carry that darkness until they with fortitude resist the devil and he flees from them.

Brother Frisbie says that he has been troubled with doubts and unbelief ever since he rode to Convis with you. You then talked to him your perplexities and

difficulties and unbelief, and a train of thought was opened to his mind that he could not resist. He dwelt on a few difficult passages and has said he doubted the Bible. He communicated these to Brethren Waggoner and Hull, and the fruit I have written to you. I was shown that in this very manner were doubts and difficulties thrown into Henry Nichols' mind, which have destroyed his interest and faith in the visions and in us, and which have been strengthening with years until his case is nearly hopeless. Many others have had the seeds of unbelief planted in their hearts by your words clothed in mystery, which had a hidden power, and you passed on wholly ignorant of the effect of those words spoken.

Brother Frisbie also said that when he brought forth evidences of the truthfulness of the visions you would in answer tell of someone—an astrologer or soothsayer—who had foretold events which had been fulfilled in every particular. He said that his mind was thrown into a train of doubt which had proved a great hindrance to him. All this I learned after the vision had been given.

Brother Hull has told me recently what the spiritualist medium told him (also a lady medium), that the spirits had informed them that Brother Hull would soon leave the Adventists and become a spiritualist, confirming what had been shown me in vision, as I have written you.

I was shown the cruel work and influence of those who have sought to separate you from us. They must answer for the consequences. Your usefulness has been nearly destroyed for years. Your testimony has been tame, without edge or power. Your mind has been thrown into doubt, perplexity, and despair until the brain has been overtaxed and injured. Satan has wrought in every conceivable manner to get you down from the work of God and to drive you to unite with the rebel host to oppose those who are obeying the truth. He has worked through your own friends and relatives to accomplish this and has partially succeeded. You might have been a pillar in this cause, a giant in the work, a skillful workman, rightfully dividing the word of truth, and could have swayed a powerful influence. But it has been otherwise. Satan has used rebellious ones to turn aside the purposes of God. Your strong attachment for your friends Satan has taken advantage of to overthrow you.

Your friends are beginning to see the work they have done and would repair the evil. They can repent, but never undo the evil that they have done. They have caused worse than a blank to be recorded in heaven against you. God has pitied you. He has witnessed your sufferings and is willing to make peace with you

if you take hold of His strength. You have been torn, but God in mercy will bind you up. And you must rely upon Him as a child in a parent. You must not dwell upon the dark side. You must forget everything that would bring gloom upon the mind. Keep your mind in peace, in rest. Cease studying and exercising the mind and trust fully in God, who can and will help you if you trust in Him.

I saw that you were striving with all your might to remove wrongs and get to the light. God accepts your efforts and will let His Holy Spirit rest upon you. Satan, I saw, would roll a tide of unbelief and darkness upon you, but you must not dwell upon the darkness or talk upon it. You must press against it and talk faith. Encourage in yourself a hopeful state of mind. God's hand is reached down to bring you up. Don't let go of that arm, for it will prove your salvation.

In much love.

Dear Brother Uriah: We would like to have Harriet copy this and send it to Waukon. The things in regard to Brother Pool need not be copied. Please send Brother John Andrews a copy of the whole when you learn where he is, and retain the original.

Letter 23, 1862, to S. H. King and Family.

Written late November, probably from Orleans, Michigan. This letter has never been published.

S. H. King and Family:

While in Battle Creek, Nov. 5, I was shown some things in vision.

I was shown the family of Brother King. I saw that all was not right, that there was a lack in understanding and comprehending the minds of their children, and understanding their wants. These children are affectionate above a great many children. They are confiding, and love society. They have excellent traits of character, which, if directed in the right channel, will be useful and a great blessing; but if directed in the wrong channel and placed upon improper objects, they would prove ruinous, for Satan would use these traits of character to destroy them. If this affectionate and confiding disposition [is] controlled by the Spirit of God, it will take an elevated turn [and] will be placed upon noble objects. Their thoughts will be upon God and heaven, and they will derive sweet satisfaction from the company of those who love the truth and are followers of Christ.

Brother and Sister King have failed to come down and enter into the feelings of their children and study their characters, dispositions, and temperaments and then seek to meet their wants. Were they sick, Sister King has nursed them, and kindly attended to the wants of the body, and has felt that she did her duty. But I saw that she had come far short of doing a mother's duty or filling a mother's place. She has failed to understand the wants of the mind, and has not applied the proper remedies to cure a wounded and sick mind.

Children have trials just as hard to bear, just as grievous in character, as those of older people. Parents do not always control themselves. They do not always feel the same. Their minds are often perplexed, Satan buffets them, and they yield to his temptations. They speak irritably and in a manner to excite wrath in their children. They are exacting and fretful, and the children partake of the same spirit. Everything seems to go wrong and the children are fretted at, and the parents deceive themselves and lay all the wrong to their children—think them careless, disobedient, and unruly—when the whole foundation and cause of all the disturbance was in themselves.

This has been your case, Sister King. You have made many a storm by your lack of self-control. Instead of kindly asking the children to do this or that, you

order them in a scolding tone, and at the same time a censure or reproof is on your lips, which they in no way deserve. By pursuing this course you take away the ambition and cheerfulness of the children. They go to do your bidding, not from love, but because they know they must. Their heart is not in it. It is drudgery to them, not a pleasure. You have again noticed their manners in doing your bidding and repeated your fretting and fault-finding, charging them with bad conduct, and laying your complaints before their father, which has stirred him up to correct them severely, when all the time they were more sinned against than sinning.

Had you taken that course toward the children that a mother should, had you manifested love and affection for them, and with love and kindness told them to do thus and so, you would have touched an answering chord in their hearts, and their willing feet, hands, and hearts would have readily, cheerfully gone to do your bidding. By controlling yourself, speaking kindly, and praising the children, you may make them very happy, and throw a charm into the family which will chase out every dark shadow, and bring cheerful sunlight into the home.

Sister King, you often suffer from nervousness and feel that you cannot be patient and calm, and manifest nothing like impatience and faultfinding. When you think thus you deceive yourself and please Satan. You can and must at all times control yourself. God requires it of you. You do not realize that when you give way to fretfulness and impatience you cause others to suffer, and you beget the same spirit in others around you. And if they manifest the same spirit you do, it increases your nervousness because all goes wrong.

When you feel weak and nervous and fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourself and say, I will not offend with my lips. Nothing but pleasant, loving, cheerful words shall escape my lips. I will not mar the happiness of these children whom I voluntarily and understandingly have taken charge of, to act the part to them and fill the place of their own dear mother whom they have lost. By thus controlling yourself, you will grow stronger, your nervous system will not be so sensitive, you will be strengthened with the principles of right. The consciousness that you have in your own heart that you are, in every sense of the word, discharging your duty to these motherless children, will strengthen you, and you will feel that angels smile upon you and help you to nobly discharge the high and sacred duty you have taken upon yourself. The grace of God is sufficient for you. Lay hold upon it, for through it you can overcome.

When you feel impatient, you too often think it is all in the children, and you find fault with them when they do not deserve it. The evil is in yourself. At another time they might do the very same thing and all they do be acceptable and right. Children know, they mark, they feel these irregularities, and they are not always alike. Sometimes they are better prepared to meet these changeable moods, and sometimes the children are nervous and fretful and cannot bear the least censure. You want all due allowance made for your state of mind and are ready to excuse yourself, but are not willing and do not see the necessity of making the same allowance for these poor children.

You, Sister King, excuse in yourself that which you would highly censure in the children, who lack your years of experience, discretion, and discipline. You are of a nervous temperament, and when fatigued with labor, or oppressed with care, you manifest fretfulness and lack of forbearance to those who should be dearest to you of all others. This displeases God, and brings a cloud upon the family.

The children in their troubles should be often soothed with tender sympathy. Mutual kindness and forbearance will make a home a paradise and attract holy angels into the family circle. Parents, if you have any regard for the salvation and happiness of your children, never meet them with a frown, and never let them see you with a clouded brow, for you will spread gloom through the family circle, and will drive holy angels from you, leaving you subject to Satan's temptations, and often to his fiery darts.

The mother can and should do much toward controlling her nerves and her mind when it is depressed. Even when she is sick she can, if she only schools herself, be pleasant and cheerful, and can bear more of the children's noise than she would once have thought possible. If infirmities or depression affect the mother, she should not make the children feel her infirmities, cloud their young, sensitive minds, and cause them to feel that the house is a tomb and the mother's room the most dismal place in the world. The mind and nerves can gain tone and strength by exercising the will. The power of the will in many cases will prove a mighty soother of the nerves.

I was shown that the most critical period for Brother King's children has arrived. Now extra care must be bestowed, extra teaching given, all mixed and sweetened with love, kindly forbearance and cheerfulness. Do not let them see you with a clouded brow, or hear a single censure from your lips unless you know that they richly deserve it. If they err, if they yield to Satan's temptations, and

afterward see their error, do not censure; kindly instruct them, forgive them, and by so doing bind them closer to your hearts.

Teach your children to make their parents their confidants. By so doing you will save them from many a snare Satan has prepared for their inexperienced feet. But if you treat your children sternly, if you forget your own childhood, and forget that they are but children, and you desire and try to make them perfect, to make them men in acts and doings at once, you will close the door of access which you might have to your children, and open a door for others whose influence may be corrupting, to gain access to their young minds. And before you are aware of the evil, your children's minds are poisoned.

Brother and Sister King, remember that Satan and his host are making most powerful efforts to sway the minds of your children, and you must both treat them with that candor and Christian tenderness and love which will give you a strong influence over them, that they may feel that they can repose unlimited confidence in you, and can rely upon your judgment. You should both labor with a united interest to throw around your children charms for home and your society. A little longer and your children will be beyond your influence unless you bind them to you by the tenderest cords of affection and love. Your children are extremely sensitive. They do not always manifest it. They are wounded by thoughtless words, which you soon forget, but which cause them keen pain and suffering of mind and leave a wound which proves dangerous before you are made sensible of the danger, for Satan comes in to make the wound more grievous. He suggests his temptations, and hurries them on to a course of action, which, if not prevented, might prove their eternal ruin.

I was shown that Satan took advantage of the eldest son of Brother King. He became impatient of restraint and he had been wounded so often by the impatient faultfinding of Sister King that home lost its charms for him. He became restless, uneasy, and was not contented at home; neither was he at rest or contented away from home. He began to despise authority, and through the influence of others, looked upon his situation as worse than it was. He had no love for his mother, for her fretful words had dried up all the love he would have had. He felt that he was not used right as a young man, and Satan stood ready, and magnified everything before him. A soldier's life seemed to possess charms for him, and he enlisted. But he would never have left his home if things at home had been as they should have been. And then, in addition to this, the Sabbath stood in his way. He felt unreconciled to the law of God, yet for this alone he would not

have left home. Cheerful and encouraging words will cost you nothing, but what an amount of good they may do! They will part the dark clouds around the soul, and will let sunlight in.

Sister King, you love your children, but you have never felt that deep fountain of love stirred within you which lives in a mother's heart. The children long many times for love and sympathy, and that appreciation of their feelings which a mother alone can give. The thought that you are not the mother that bore these children should be enough to lead you to double watchfulness lest there should be a lack on your part. You should treat them with the greatest tenderness and make them love you. Others are watching you, others are marking your words and acts. And this is nothing strange. Had you given the children's relatives no occasion to find fault, they might have had some prejudice which a careful, judicious course of your own towards the dear ones committed to your care would have removed like wax before the sun. But you have felt aggravated at the remarks that have been made. They have been unjust. They have felt unreconciled to your union with Brother King. They have acted out their prejudice, have been unreasonable. Instead of your taking a Christian course, and winning the affections of the children, you have done no such thing. You gave occasion for remarks and faultfinding, you gave them chances to complain, and then felt that they were the only ones to blame, that you were abused.

You chose to take the burden of the family upon you. You knew that you had children to deal with, not men and women. Children are not perfect; they are wayward, subject to Satan's temptations, and you should have sought to gain their love and respect. The task many times was heavy and you thought that you had a hard time, and often lost sight of your duty, and what you owed to the children in consenting to become their mother. You have dwelt upon the difficulties of your position, the unpleasant and laborious part of your lot, and it has made you selfish, close, and exacting. You have thought few had such trials as you, and you have made it hard for yourself, hard for the children.

You should have cheerfully walked in the path you chose for your own feet, and ceased your murmuring. You should have cheerfully submitted your own selfish interest for the interest of the dear children whom you chose to care for. You should have known yourself well before you consented to become the mother of that stricken flock. You should have known your own disposition, whether you could bear care, bear with the waywardness of childhood, and whether you could, with a noble, disinterested benevolence act a mother's part, and if they erred or

grieved you, with firmness and yet with gentleness and love, exercise the authority your position granted you over them, and taught them to do right and obey you.

I was shown that you had your own way too much in your childhood. You were not taught the power of endurance. You were shielded too much from crosses and hardship. You were permitted to have habits which were injurious to go uncorrected, and you have not been disciplined so that you could exercise that self-control that a mother should. Instead of dwelling upon your hardship and trials with the children, and the burden that you feel is too heavy to bear, if you would look upon the matter as you should, you would feel like this: A weighty responsibility rests upon me. I am in a trying place, the most trying place that a woman can occupy. Other eyes are upon me, others will seek to influence these children against me. I will now guard myself. I will do my duty as a Christian and as a mother. I will give those who are prejudiced against me no occasion to retain that prejudice. I will ever be kind to these children in word and act, and discharge my obligations here, and bring these children up in such a way that they will love me, and those who would find occasion against me shall be disappointed.

All the way through you have mourned the hardness of your lot, and all the time you were, by your lack of self-control, making it extremely hard for the motherless children. Now I saw, Sister King, that God calls upon you to reform. You must cease to justify yourself, and set about the work of reformation. Watch that hasty faultfinding. Stop that censure. Be forbearing, and praise your children whenever you can. Let your heart be young again. And remember your childhood trials, and then bear with their errors and waywardness because they are children. You would have others even now excuse your wrongs and errors. You would wish them to be forbearing and patient with you. Well, exercise the same forbearance and patience with your children that you wish others to have for you. Bring these children closer and closer to your heart, enter into their sympathies. God will help you; angels will hover about and smile on your efforts. Your children have trials just as severe for them to bear as your trials are for you.

Your children, Brother King, have sometimes felt that they were held in too much, too much restrained. They have felt impatient of restraint, and have felt that they were deprived of privileges that other children have. They do not realize that these deprivations are for their good, and that God holds the parents accountable to a great degree for the salvation of their children, that Eli was cursed because he merely expostulated with his sons, but did not restrain them. Children are unacquainted with the evils of the world. They realize not the deadly

influences surrounding them. They see not Satan and his angels pouring in upon them, and all around them a corrupting influence. He cannot so well work directly with the children, but he comes through other young friends and through them seeks to poison the minds of the youth. Some evil communication will be breathed into the ear, which, if not decidedly resisted, finds a lodgment in the heart, takes root, and springs up to bear fruit and corrupt the good manners of the children. Parents cannot be too careful to keep their children from the society of the young. The air we breathe is polluted, and the parents by living faith must roll back the tide of darkness Satan is pressing upon and around their children.

And because of the evil in the world and the restrictions placed upon the children, parents should have double care to bind these children to their hearts. They should speak to them in the tenderest manner. Let them see that you do not wish to make them unhappy, but that you are laboring for their present good and their future eternal happiness. Angels of God are watching over these children with the deepest interest to see what character they are developing, and they record their acts and doings. These heavenly ministering angels are seeking to win them to Jesus, to lead them to seriousness and sobriety, and to give their hearts to God, that they may write their names in the Lamb's book of life.

Brother King, I saw that it was your duty to bind your children to your heart. Let nothing come between you and your children. Their mother's dying prayer was for you and them, that God would care for and save her husband and children. God has registered in heaven that dying mother's prayer. She felt some little time before her last sickness that she should die, and many and fervent were her prayers that her husband might become a Christian and train up his children to love God. She felt that she could not be denied this, and before she died she had the sweet assurance that her request would be granted, and yet she felt that she must have a double assurance if she could. She had the most unbounded confidence in her husband, and she knew if he once promised, he would surely fulfill. If she could only hear from the lips of her husband that he would become a Christian, she could die content. This she failed to get, yet God's eye was upon the father and children, to care for and lead them in a way that they knew not.

God, I saw, through His servants sent the truth to Brother King, and as the clear rays of truth began to penetrate the darkness around him, he was interested, and began to be charmed. Yet God saw that while providing a habitation he was in danger of the cares of the work occupying the mind, and choking the good seed that it should not spring up and bear fruit. He commanded His angels to darken his

outer vision, to remove his eyesight that his spiritual vision might become more clear. And then I saw that angels of God were all around him, presenting to his mind the harmonious chain of truth, link after link uniting in a great whole. The mist and darkness which had covered and obscured the Christian religion and the Word of God, disappeared, and his mind labored and studied until the truth in its clearness and beauty eclipsed everything else and overbalanced all his skepticism, and he rejoiced in the truth.

These same angels who attended Brother King in his blindness, led him right along to believe in the manifestations of the Spirit of God, to believe the visions, that he might have the strength he would derive from them, to encourage him, for God had a great work to do for the family through them.

I was shown that God had committed your children to your trust, Brother King, to fit them for heaven. Their eternal interest should be greater to you than your house, farm, or anything else upon earth. Shut away from them every influence you can which would lead them to lightly regard the truth. By mildness, and yet with firmness of purpose, and by living faith, roll back the powerful tide of darkness Satan is pressing upon them. The Lord pities and loves them, and His arms are extended to receive them when they shall leave sin and folly and turn unto Him. He wants to prepare them as precious jewels to shine in the heavenly casket. He wants to welcome them to His sheltering arms, that He may protect them from Satan's power.

Your daughter is convinced that we have the truth, but she has a love of the world and pride of heart. Her worldly friends and relatives stand in her way. She fears she will have to cut loose from them, and the way to heaven seems too strait for her to follow. But I saw that she must make any sacrifice for heaven. The eternal reward is rich and glorious enough to repay her a thousand times for any sacrifice she may make. Satan is seeking to harden her heart, and lead her to carelessness. She must resist the devil. Jesus, the dear Saviour, is waiting to adopt her into His family. If she will yield her heart's best affections to Him who above all others is worthy of her love, He will purify and refine her and fit her for immortality. But she must have decision, and not suffer Satan to use her relatives and professed friends to lead her from God in the downward road to folly and worldly pleasure. Through these professed friends who manifest a regard for her, Satan will strew the way to hell with tempting flowers to lure her on to harden her heart and stiffen her neck against the truth. If she does this she will suddenly be destroyed, and that without remedy. Said the angel in a solemn voice: "Turn ye,

turn ye; why will ye die?" Break the fetters of pride and folly which would confine you, and keep you in bondage, and turn to God.

I saw that those boys of Brother King's wished and tried to do right. God invites them to seek Him early and they shall find Him.

Lucia, I saw that your state of indecision is having an influence to keep others back. They are looking to you, and you stand directly in their way. Said Jesus, They that gather not with Me, scatter abroad. Your influence tells either for good or evil. You will be a benefit or a hindrance to others. Remember, Jesus died to save you. He paid a dear price to save you from death and hell, and will you make no effort to save yourself? Will you foolishly spend these golden moments granted you to prepare for heaven? Will you not cheerfully make some sacrifice? Will you not make an entire sacrifice, that Christ may accept you, and record your name in the Book of Life to be remembered by Him when He makes up His jewels? Make your mark high from henceforth, for everlasting life. It will require moral courage to tell your friends (who would have you be satisfied with pleasures derived from their gatherings, their parties which they may get up, their balls, and scenes of amusement) that you have decided to love God and keep His commandments, that your daily life may be peaceful, your joys and pleasures elevated, and you be fitted and refined for His heavenly kingdom.

It will be greater, far greater honor than the world can bestow upon you, for Jesus, when He rides forth a mighty Conqueror, attended with a retinue of holy angels, to acknowledge you as His, and in the presence of His angels, to acknowledge you an heir of God and joint heir with Jesus Christ. O, what honor is like this? To be owned and honored of Him who takes the kingdom under the whole heaven to possess it for ever and ever, and His kingdom to know no end! He reigns in majesty and splendor, and yet elevates those He has redeemed to be equal heirs with Him to His Father's estates. Yes, He will receive you, if faithful, Lucia, to His heavenly mansion He has prepared for you, which is beautiful and adorned as no earthly mansion. And your companions will be the heavenly angels, and the redeemed host who have come up through great tribulation and washed their robes and made them white in the blood of the Lamb. Close by the side of that dear mother who bore you, you can range the earth made new, and with her cry, "Worthy, worthy is the Lamb that was slain, and lives again." Together can you bow in adoration at the feet of that dear Saviour, and cast your glittering crowns at His feet, because He won them for you by His own blood. Which will you choose,

heaven with the self-denial and the cross, or earthly pleasures, banishment from the presence of the Lord, and death? Choose ye this day whom ye will serve.

You have had unreconciled feelings at being shut away so much from young society. You have felt that your feelings were not understood or appreciated. You have felt willing to do all you could if you could receive kind, encouraging words at all times. Lucia, you have not always felt as you should. You must seek to be forbearing and ever strive to imitate Christ, and follow His example, that you may be an overcomer, and sit down with Jesus in His throne.

Brother King, I saw that you must not suffer your children to be overtaxed. Lucia has been overtaxed and has labored much when she should have had rest. She has inherited disease, and when overtaxed, disease gains the ascendancy, and she must be a sufferer.

Sister King, you have not always appreciated Lucia's labor. You have not prized her help as you ought to have done and felt that deep interest in her welfare that you should. She cannot bear censure, and in most cases does not deserve it any more, or as much, as yourself. And when she is blamed unjustly her spirit rises against it, and she has no courage to do anything.

Brother King, as a father it is your duty to be lord in your own house. You take good care of the cattle and horses. You watch them closely that they are not fed at improper times lest they be injured. You watch carefully lest they be spoiled by overworking and thereby ruined. But you have not felt the necessity of having the same care for your children, to select for them at all times the most healthful food and clothing, and then watched with great interest lest in their growing years they overdo and bring disease upon themselves. When you see a lack on the part of Sister King in this respect, it must lead you to have a double care, a double watch, and your word should be law in the house. You have not meant to be unmindful of the wants and interests of your children, but you have not considered and looked on every side, and studied their interests as you should. You alone should be the judge in regard to the wants of your children, and in regard to what they can bear. Follow your own judgment in regard to them.

Brother and Sister King, take hold with a united interest for the welfare of your children. Labor earnestly for their salvation. Sister King, God will strengthen you if you take hold of His strength, but you must take hold of the work and make

a business of it, until you have perfect self-control, or you will fail of everlasting life.

In love.

Letter 21, 1862, to Friends.

Written late November, probably from Orleans, Michigan. This letter has never been published.

Dear Friends:

It becomes my duty to write you. I have been sick in body and depressed in mind for about two weeks, up to last Wednesday evening. Then the brethren and sisters who had faith met together and we had a praying season. In answer to the prayers of God's people victory came, and I was taken off in vision. Among other things which were shown me, I was shown the state of things at Marshall. I saw that things were in a dark, perplexed condition. Satan has controlled matters there and wrought in a manner to make the truth and its advocates disgusting to unbelievers.

First I was shown the case of Brother Booth and wife. He was converted to the truth and meant to be a wholehearted Christian. He saw himself, his weakness and failings, and earnestly desired and longed for a reformation in himself, but the influence of his wife was detrimental to him. Her strong, fractious spirit controlled matters to a great extent. Her tongue has often kindled a fire and has been set on fire of hell. Her talk has stirred up the mind of Brother Booth, confused and irritated him, and wholly unfitted him to occupy any responsible place in the church. With such an influence at home, his judgment has been swayed from the right, has been perverted, and he has taken a wrong, inconsistent course. He has been overbearing, exacting, and has been very provoking to Sister Smith.

I was shown that Brother Booth has been exalted and deceived in himself, and has not known what spirit he has been of. I was shown that many have been much deceived in his wife. She has felt the powerful influence of the truth, and has felt deep conviction of her wrongs and has at times felt humbled in view of these things, but there has not been wrought a thorough reformation. Pride has swayed almost her every action. She has never separated from the world in spirit or practice. Brother Booth is a poor man and it is his duty to live within his means, notwithstanding the wants and extravagant desires of his wife. It is sin for Brother Booth to gratify her propensity to dress and appear as she is not able.

God is displeased with you both, and can never prosper and bless you until you pursue an honest, honorable course to all the world with whom you deal. Neither of you have a right to put things upon your back or in your house that you

can possibly do without until you are free from debt and can say you owe no man anything. Your wife's desire to keep up appearances has led you both wrong, and to be virtually dishonest. God's truth, the precious cause, has been made disgusting by your course. It is your duty before God to live very plain, and even to suffer some for clothing and food rather than to withhold from others what is justly due them. You are accountable to God for the influence you have exerted and the reproach you have brought upon the cause of God. If you should in humility occupy that humble place or move in that sphere where you could consistently, without depriving others of their just rights, it would be more pleasing to God and more in keeping with your faith, and would have a far better influence. Had you stood right there would not have been the difficulty in Marshall there is now existing.

Brother Booth's wife's desire to visit and talk and unite with the world has injured you both. She has the sad habit of exaggerating and talks so much she hardly knows what she says half the time, and to screen herself she readily denies or contradicts at one time what she says at another. Her word cannot be relied upon. She has not scrupled to lay conscientious souls in a falsehood who would sooner cut off their hand than deprive others of their just dues or do a dishonest act. It is her misrepresentations and talking from one to the other which has caused the mischief there. Pride of dress, self-esteem, and a strong, set will, have ruled her and unless she can see herself and there is an entire reform, there is no remedy for her; she must perish.

I was shown in regard to her son. She has excused his wrongs and equivocated in regard to his faults and acted deception for him until he is aware of it and has grown hard and bold in sin. He is a reproach to Sabbathkeepers. The exceeding sinfulness of sin has not been impressed upon his mind as it should have been. Brother Booth's wife has felt earnest to reach out, to go in company, and has talked, laughed, and acted like the careless world. I was referred to Titus 3:2, 3.

In regard to matters of the church, I was shown that Brother Booth and wife have cruelly wronged Sister Smith and their behavior toward her has been aggravating. Also Sister Crouch and her husband have not been treated right. Brother Crouch was shown me as an ignorant, passionate man. Yet he has seen the force and harmony of the truth and loved it, and was seeking to overcome, but he has had but little encouragement. There is hope for him. His life has been rough, but truthful, and he has dealt honorably with his fellow men, has not been deceitful, and has not pretended to be what he was not. His brethren should have

remembered the great sacrifice made for man's redemption and should feel the worth of souls for whom Christ died.

Brother Crouch is not a sinner above all others. No, no. God pities him. Said the angel, "Whosoever will, let him come and partake of the waters of life freely." He has been pushed back, discouraged, because he was uncouth and rough. Yet God can polish and refine him and fit him for the heavenly casket. He must strive hard to be an overcomer and lay aside every idol [so] that he may be accepted of God. His words have not been choice. He has lacked wisdom and has done wrong. But I saw that those who had experience and knowledge have the greater sin in the sight of Heaven. They have come far short of the mark. Their course of conduct has not been circumspect and faultless. They are worthy of blame. They gave Brother Crouch occasion. They have laid stumblingblocks in his way. They have not tried to help him who most needed help, as did our blessed Pattern, but they crowded and despised him whom God has pitied, loved, and wished to save.

Sister Crouch has loved the truth and she has been determined to live and practice it, and be a consistent Christian. Yet amid the perplexing homemade trials manufactured by those who should be ensamples to the flock, she has lost her whereabouts, and has lost her courage and fortitude. Yet, amid all, she has loved the truth. She has felt impatient and manifested it; she has felt disgusted and grieved and has not in patience possessed her soul. She has spoken unguardedly but has loved and honored truthfulness and honesty and has not departed from it.

I was shown the case of Sister Smith. She has difficulties and discouragements at home and has not always manifested that independence in her family that it was her privilege and duty to do. Yet she has sought to maintain her faith and live in peace and union with her family. This was right, but she should not suffer herself to be bound. She has not been free from errors and failings. Yet her course has been far more pleasing to God than those who have pressed her and falsified her, and sought to crush her. She has had trials that some others have not had, yet she has had but little sympathy and help from those who have not had so many causes for trial as she has had. Those who have sought to crush her have a work to do to take it all back.

I was shown the case of Brother and Sister Wright. They have moved very blindly, very much in the dark. They could have seen and understood the spirit of Sister Booth, from observation, and if they had stood free in God could have

discerned the spirit, acts, and words, and the character developed. But they failed to see. I could not understand this at first. Then I was shown that there was a cause. Neither Brother Wright nor his wife deny themselves as they should. They are poor and will ever remain so if they pursue the course they have. They must practice self-denial and economy. Sister Wright has a strong love for visiting and this leads to much expense and is detrimental to her spiritual enjoyment. This undue or extravagant love for visiting often leads to expense and is a snare. I was referred to Titus, where Paul gives him instruction to instruct the aged women that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.

It is your duty, both of you, to find the very sweetest, happiest, and best enjoyment at home amid your own family. A true and loving Christian is seldom lonesome. He will derive elevated joy and sweet consolation from Jesus, and common visiting, common conversation upon commonplace, worldly things will be disgusting and offensive to a true and living Christian. It is not always duty to be to the expense of hiring a team to attend distant meetings and spend time and money, but it is wrong and an evil to leave home and visit so much. Sister Wright must plan to save and economize in expense and the time of her husband. Here is an opportunity for self-denial on her part. She should not seek her own pleasure but study the united interest of both. It is not their duty to deprive themselves altogether of the privileges of assembling with the people of God, but they must not carry the matter too far, but study whether it is duty.

I was shown the case of a sister in Marshall—I cannot name her—who has been no honor to the truth or the cause of God. Yet Sister Wright's love of visiting has led to an intercourse which has not been beneficial to either party. There must be a change of the course of action and also a change of views with the sister shown me or she will only prove an injury to the cause of truth. She has given occasion for the unbelievers to blaspheme. She has not abstained from the very appearance of evil, but has laid stumblingblocks in the way of others. She must see this and make an entire change, shape her course so that it will be in keeping with the truth, or she had better leave the ranks of Sabbathkeepers and go where she can get along without discipline or reproof. God's people must take an elevated course and leave the world, its folly, its vice, and those who love it, to themselves. Brother and Sister Wright have a work to do. Brother Wright has been exalted and he must see himself and then he can reform.

I was shown that Brother Waggoner did not stand in the light when he went to Marshall and he saw matters through Brother Wright's eyes, viewed everything as Brother Wright viewed it, and decided just as Brother Wright would have decided it. Yet he knew nothing of the true state of things in Marshall, and was exceedingly oppressive without investigating matters. He jumped at conclusions without knowledge and left souls bound who should have been encouraged and made free; and he released and caused to triumph those who should have been left heavily burdened. I saw that Brother Waggoner's judgment is so often perverted through the influences he is brought under at home that he should be excused from engaging in important decisions in church trials.

(Signed) E. G. White

Sister Smith, please read this yourself; also read it to Brother and Sister Crouch, Brother and Sister Wright, and then send it to Brother and Sister Booth for them to read and return again to me.

Letter 17, 1862, to Sister Russell.

Written December 7, from Battle Creek, Michigan. Portions of this letter appear in *In Heavenly Places*, p. 119.

Dear Sister Russell,

I have been meaning to write to you for some time, but will delay no longer.

While in Dartmouth I was shown some things in regard to the desponding, despairing ones. I saw that you felt miserable and forsaken. Satan had led you to cast away your confidence. I saw that God had not forsaken you. You were suffering under disease, but God's loving kindness changeth not. He pitied you and wished to save you, but Satan was holding up before you your unworthiness and whispering in your ears to torment you, "You are lost, lost. It is no use for you to hope. You must perish." And it has seemed to you that you could read the wrath of God written upon everything around you.

I saw that a soul whom God had forsaken would never feel as you have felt, and would never love the truth and salvation as you have loved it. Oh, if God's Spirit ceases to strive with a soul it is left in an indifferent state, and all the time thinks that it is well enough off. I saw that God loved you and that He wished to save you and your family.

Last November 5th I was taken off in vision and shown how powerfully Satan was working to lead trembling souls to cast away their confidence in God. I saw that we should meet with souls who thought that God had left them, when they were precious in His sight. Among these feeble, desponding ones I saw you— sad and dejected, mourning over yourself. I saw that God's love was still toward you and that He would receive you in His loving, sheltering arms if you would only come to Him believing. I saw that God pitied your dear family. They need your care. Your husband needs your help to bring up his children. I saw you must not gratify the enemy in the least by doubting and casting away your confidence. Said the angel, "God leaves not His people, even if they err. He turns not from them in wrath for any light thing. If they sin they have an advocate with the Father, Jesus Christ the righteous."

Yes, I saw that this Advocate pleads for sinners and the Father accepts His prayer. He turns not away the request of His beloved Son. I saw that He who so loved you as to give His own life for you will not turn you off and forsake you

unless you willfully, determinedly forsake Him to serve the world and Satan. Jesus loves to have you come to Him just as you are, hopeless and helpless, and cast yourself upon His all-abundant mercy, and believe that He will receive you just as you are. You dwell upon the dark side. You must turn your mind away, and instead of thinking all the time upon the wrath of God think of His abundant mercy, His willingness to save poor sinners, and then believe He saves you. You must in the name of God break this spell that is upon you. You must cry out, "I will, I do believe!" I saw that Jesus retained your name upon His breastplate and pleaded for you before His Father, and that if your eyes could be opened you would see heavenly angels ministering unto you, hovering about and driving back the evil angels that they should not utterly destroy.

Brother Russell, trust in God. Believe on Him by living faith. Present your afflicted wife to the Great Physician. Jesus will pity and send a soothing balm from glory to heal her torn and wounded spirit. Sister Russell, God calls upon you to believe. Heed His voice. Cease talking of the wrath of God and talk of His compassion and His abundant mercy. Jesus sits as a refiner and purifier of silver. The furnace in which you may be placed may be very hot, yet you will come forth as gold seven times purified, reflecting the image of Jesus. Have courage. Look up, believe, and you shall see of the salvation of God.

1863

Letter 8, 1863, to Brother Sawyer.

Written early January, from Battle Creek, Michigan.

Portions of this letter appear in Manuscript Releases, Volume 3, pp. 261-262.

Dear Brother Sawyer:

I have been meaning to write you for some time, but have been so busily engaged writing for Testimony No. 9 that I have not had opportunity to write to you.

I was shown some things in regard to you. I saw that you have something to do. You believe the truth, but you get fanciful views of Scripture and talk out these ideas which your mind has run upon, which have injured your efforts in the Sabbath school. You must restrain your mind upon this point. The plain chain of truth has been dug out and presented in publications and from the desk. In reading and studying the Scriptures you are in danger of getting a fanciful understanding of them—original views of your own which do not harmonize with the faith of the body. In reading and explaining the Scriptures you should be very careful not to depart from the expressed and established views which have been given by those in the faith who have sought for truth as for hid treasure, who have endured any labor and spared no expense, who have in the fear of God presented a harmonious chain of truth.

I saw, Brother Sawyer, that your inclinations to be rather fanatical injured your usefulness and placed you where it was unsafe for you to bear any great responsibility in the church.

I saw that you are in danger and must guard yourself on every side or the enemy will take great advantage of you. You feel a zeal for the truth, and there would not be any special danger in this zeal if you did not let it carry you too far. You get some fanciful views and interpretations of Scripture and get very animated upon them and lead minds in a wrong direction. There is enough plain Scripture truth for young and old to safely dwell upon with profit, and you should more closely confine yourself to the explanation of those scriptures which have been dug out, and the body settled upon their meaning, and then you will not raise a controversy or cause a jangle in the feelings of your brethren.

You must restrain the disposition within you of being original. You must lean upon the faith of the body or you will mar the work of God and injure the truth. No new views should be advocated by preachers or people upon their own

responsibility. All new ideas should be thoroughly investigated and decided upon. If there is any weight in them they should be adopted by the body; if not, rejected. Unless there is order in these things there would soon be great confusion in our ranks. It is not in the order of God for one to feel at liberty to express his views independent of the body, another express his, and so on. If such a course should be taken we should not all speak the same things and with one mind glorify God. All of us have a part to act, but it is in union with the body. You could be of use in the church if you would get rid of the tendency there is in you to be a little fanatical, to let your mind run too much to the fanciful.

Your wife hurts your influence and hurts your testimony. She is vain and girlish instead of putting on the woman and putting away childish talking and laughing. She fails to take upon her the responsibilities belonging to a wife. These things destroy your usefulness in a great measure. You too often partake of her spirit and you are in danger of losing the force of the truth out of your heart.

Your wife has so long given her mind to frivolous things that if she has serious thoughts they pass away like the morning dew, leaving scarcely a trace upon her mind or conduct. She does not choose for her society those of experience and elevated, substantial minds, but it is natural for her to associate with young and frivolous minds. It is time for her to think seriously, soberly, of her soul's salvation. Unless she possesses a determination of purpose and a perseverance exceeding anything she has yet manifested, she will pass heedlessly along the path of vanity and folly until it is too late for her to reform, too late to obtain salvation, too late to hear the sweet voice of mercy, and her eternal destiny will be forever fixed.

God calls upon her now to renounce the world with its desires, vanities and follies and seek substantial joys. She will have to make a greater and more determined effort than she ever yet has made. Angels of God are watching the development of character and weighing moral worth. What shall they record concerning your wife at present? Her record is of but little worth anywhere—unfit to bear alone the responsibilities of her little family, relying upon others for that help that she is capable of rendering herself. As regards doing others good and exerting a saving influence, she tells nothing there. The weight in the scale on every side is very light except in the direction of vanity and folly.

“Turn ye, turn ye ...; for why will ye die?” Ezekiel 33:11. We are in this world to be of some use to others around us, to exert a saving influence, to be Gods workmen to save ourselves and shed a holy, saving influence around us.

God help you both to be united to serve and glorify God, to take an exalted, elevated position, and both be fitting for immortality.

In love.

Letter 2, 1863, to Brother Cornell.

Written January 20, from Battle Creek, Michigan.

Portions of this letter appear in Manuscript Releases, Volume 5, p. 436, and Manuscript Releases, Volume 11, pp. 352-353.

Dear Brother Cornell:

I have not yet seen the letter you have written to Angeline, but we have sent for it and it will soon be here. I have heard all the substance of the letter from Brother Loughborough and Uriah. Angeline has just come in and read the letter from Brother Cornell. I am astonished and alarmed. If I should be at Waukon, I should be compelled to rebuke the manifestations in the name of Jesus Christ of Nazareth. Is it possible that Paris people have not learned enough of fanaticism yet? I do think the persons you mention, and all who receive their light, have not yet learned the voice of the true Shepherd.

In [Testimony] No. 9 you will see a note in regard to the East. I was shown that, as God revived His work, those who had formerly been in fanaticism would be in danger of crediting their impressions and feelings, and the devil would use them to push poor souls into the fire. Satan used some as long as he could push souls into the waters (into cold formality), and then when he has accomplished all he wishes in that direction, he will give them a blind zeal and lead them to be moved by feelings and impressions, and through them will push souls into the fire to be consumed by fanaticism. The Paris people have been first pushed into the fire, next into the water, now again into the fire.

My soul is sick and discouraged in regard to those who have been so long rebellious in Waukon. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Samuel 15:23. Souls in Waukon have rebelled and stood fast in their rebellion, and very recently they have professed to see themselves, and their stubbornness is changed to a spirit of witchcraft or divination. I call upon all who have the cause of God one particle at heart to rise in the name of the Lord and put down the manifestations among them.

In the last vision I was shown that some in Waukon were just beginning to see themselves, but they had been in the snare of the devil so long, and been influenced by evil angels so many years to resist the testimonies God had sent them, that they could not recover themselves from Satan's snare at once; and that such ones would have to walk in deep humility, and live a life of continual

repentance, before they could redeem the past. I saw that their former experience has been so dark and evil that they had not discernment enough to know the work and spirit of Satan. They would as soon call darkness and error light, and reject the true light and think themselves very near to God, when Satan was controlling them. Therefore it was not safe for them to follow their own judgment or to attempt to lead or dictate in the least. But they must submit to do what their stubbornness has made exceedingly difficult for them to do—be led by the judgment of others who have been true to the cause of God.

I saw in my last vision that Waukon was not the place for John; that the churches should not take hold to help him until he cut entirely loose from the farm in Waukon, for their means might as well be buried as to be given to him in his present condition. I saw that he had been in perfect bondage to his uncles and had tried in every way to please them. A continual fear of his uncles has been upon him. He has scinged and crippled and has been hypocritical in some things to meet the wishes and wants of these ungodly, worldly uncles.

I saw again that it was not safe for John to be in Waukon for other reasons.

Satan has used a few women to keep him bound there and through their influence he has made efforts to present the truth which had much better not have been made, for John was in complete bondage at the time he made the efforts there. He did hurt, more hurt than good, and I saw that Satan would work in various ways through those who had been as agents or mediums for Satan to keep John in Waukon. And as John was led to Waukon through a spirit of rebellion, he never could be free till he left that place and cut loose from that farm entirely and had no connection with Waukon or any temporal interest there. Then the church at large could take hold with interest to do for John. Until then they had no duty to do more than just meet his present wants and requite him for his present labor.

I have not the least confidence in the manifestations in Waukon. I saw [that] John should not go to Waukon to remain there. These manifestations say he must come to Waukon. I saw in the last vision that Mother Andrews was pushing through the darkness to get into light, and that rays of light were penetrating the thick darkness even to Father Andrews. I saw how long God had borne with his rebellion and his crooked refusal of the light given through visions; yet I saw that Jesus our Advocate yet invites him to come.

The manifestations place Father and Mother Andrews in a hopeless condition, or nearly so. Here is the same old rejecting, casting-off spirit manifested

in Paris years ago—the Jesse Stevens spirit which led him at last to put an end to his own existence.

This work which you think may be of God is directly from evil angels. Beware of it. Resist it. Be afraid of it as you would of a rattlesnake. We will not give it the least quarter.

Only in the last vision I was shown Calvin Washburn in total darkness. He had no interest or energy in holy things. He did not know the first principles of the truth. He had not manifested any faculty to obtain or secure earthly goods, neither had he any interest to secure the heavenly treasure. I saw that unless there was an entire reformation in him God will not entrust him with the true riches.

I have written in great haste, in great earnestness, for I feel that the case demands a speedy and severe remedy. Be assured that God will not use individuals who have traveled much in darkness to direct and teach His children. These are perilous times. God works through those who have walked carefully and in humility before Him; those who have been true; those who have moved understandingly and in His fear.

Again I exhort those in Waukon who have been rebellious to save their own souls, and it will be all that they can do, and all that God requires of them.

In haste.

Please read and send John Andrews and me a copy immediately.

Letter 15, 1863, to Brother and Sister Noise. Written January 24, from Battle Creek, Michigan. This letter has never been published.

Brother and Sister Noise:

I was shown some things concerning you both, which I must write. I saw that you both have a work to do, a great work, before you can be approbated of God. You have taken hold of the truth, but the truth has not taken hold of you and wrought for you as God designed it should. You have not let the truth and Spirit of God do its office work upon your hearts, and affect your lives, as it surely must if you are saved.

Brother Noise is coarse and rough, slack in his habits, boisterous in conversation with unbelievers, overbearing and easily raised. He has not had a saving influence among believers. He could not win souls to the truth, but his course has a tendency to drive unbelievers farther off and prejudice them against our faith, and disgust them.

God does not lay upon Brother Noise any burden for others, for He sees that he has all that he can do to save his own soul. He feels capable of marking out a course for his brethren to pursue. He can see what he thinks they ought to do, but fails to see the work he has to do in order to be a consistent Christian, conforming his life and acts to the truth. Until he does this, he only injures the truth by seeking opportunities to talk with others in regard to it. God excuses him from all such burdens.

The great inquiry with him should be, "What shall I do to be saved?" Your words are rough, not choice and select, and you are a poor representative of the truth. You are not a humble Christian. Your words and acts testify against you. You must entirely reform, or the people of God will advance and leave you far behind. You do not adorn your profession, but by your life and acts cause the enemies of our faith to reproach the truth.

I was shown that your influence at home, in your family, is not good. It is not elevated, but altogether too low, passionate, and harsh. You are teaching your children sad lessons, and impressing their young minds in a wrong way. You do not control yourself and speak mildly, patiently, but you let anger dwell in your heart, and act it out in your family. Again I saw that you were jealous of your brethren. You want to dictate too much and have them come to your ideas, when your

judgment is not good and should not be followed. A man who leaves things at such loose ends about his farm and home, who manifests so little order and good taste in his worldly, or business, transactions, should not be very zealous to dictate in regard to church affairs, for [if] his voice should rule in the church, the church would go all to pieces.

I saw that you did not see and realize your lack, your deficiency. You think yourself competent to dictate when you are not. You should put away your jealousy and take a position to listen to your brethren. Unless you do, certain ruin is before you. Your jealousy will only injure and destroy yourself, for your brethren will not notice it. Sacred duties are before them, which they will form. Therefore you will hurt yourself much more than you can them.

You lack judgment, order, refinement, and good taste, and must be willing that your lack should be supplied by their sufficiency. You must be helped by them, advised and counseled by them, and then you should listen to them and be teachable, not think you know it all and can guide them.

By a holy life and godly conversation you can testify to the saving power of the truth. An orderly and correct deportment maintained by you will lead unbelievers to see that the truth has accomplished much for you. It is not enough to merely profess the truth, but all must be doers of the word. All must be workmen. Work out your own salvation with fear and trembling.

(Signed) Ellen G. White.

[P.S.] Brother Maynard, I have no copy of this. Please preserve this. Keep it in your hands and read it to Brother and Sister Noise.

Letter 12, 1863, to Friends at Hanover.

Written February 18, from Battle Creek, Michigan.

Portions of this letter appear in *Mind, Character and Personality*, Volume 2, pp. 632-633, *Manuscript Releases*, Volume 15, pp. 125-126.

Read this to the church and to whom it may concern:

Dear Friends at Hanover:

I will write you what was shown me in regard to some things. I was pointed back and saw a time when meetings were held in your place preparatory to organization. I saw that some were in the background, were not in the place in which God required them to be. The Brothers Carpenter and their wives felt the necessity of arising and making thorough work. Some did not come up as they thought they should. They did not move fast enough, and did not view things as they viewed them, and they tried to arouse them but they were hard to be aroused.

Then I saw that a proper course was not taken with those who did not seem to come up to the work and were holding back. I saw that a hurried spirit had come in. Some did not consider their own weakness, their own failings, and how much patience had had to be exercised toward them; but forgetting this they were too exacting and watched for failings in those who were backward. There was a zeal manifested not according to knowledge. All were measured with an iron rule, and the visions were made an iron rule to bring others up to and measure them by. All the zeal manifested was not from God; it was a fanatical zeal. Feelings took the lead. Strong feelings governed and souls were pushed off, when a judicious, reasonable, patient, forbearing course would have brought them along. If God had dealt with Brother Daniel and Lorinda as rigidly as they have sometimes dealt with their brethren, if He had marked their words and acts as they have marked the words and acts of their brethren, they would have been cut off long ago. But a kind and compassionate Saviour has borne with them, and although Lorinda has often felt bitterly and been wrong, yet she has again felt that if we sin we have an Advocate with the Father, Jesus Christ the righteous.

We must bear with one another, remembering our failings. With some have compassion, making a difference; others save with fear, pulling them out of the fire. All cannot bear the same rigid discipline. All cannot be brought up to just another's ideas of duty. Allowance must be made for different temperaments and

different minds. God knows how to deal with us. But my heart has been sick as I have seen brother deal with brother and the disposition to catch another in his words, and to make a man an offender for a word.

I saw that nearly all of you who were trying to get right carried the matter a little too far, especially Lorinda. Brother Daniel and Lorinda had a strong spirit which controlled matters very much.

I was shown the case of Brother Brezee. A prudent, forbearing, patient course would have brought him right along into the church, and Brother Young would have come along also, and others who have been holding back. These persons had not had that experience in the visions Lorinda had had. They had not much acquaintance with me, and it was all wrong to make the visions an iron rule to measure them by. Such a course was injudicious and the influence has been bad. Others who have not united with the church have been looking on. They could not feel that all that was said and done was just right. They were suspicious.

Brother Young was suspicious and dared not trust himself to venture out, to wholly cast his interest with the church, for he feared all was not right. And Brother Young's undecided position has caused him to grow weak and to falter. He has possessed a sweet Christian spirit. Satan has wrought to place obstacles in his way at home to hinder his advancement, and he has also wrought to cast his mind into doubt and perplexity in regard to the church. It has been his study to know whether the church was right. If he could have had perfect confidence there, the church would have proved as an anchor to have held him on the right foundation. God's love is toward Brother Young yet. He wants him to be a soldier of the cross of Christ.

Brother Brezee has felt prejudiced and wrong, but a right course was not taken by the church to remove that prejudice and help him to see that he might act in unison with the church. A harsh, overbearing, exacting spirit was manifested all out of place and uncalled for. These mismoves must be righted lest souls perish. They have stumbled, but God is merciful and has borne with them while they have felt prejudiced and bitter and hard against us—my husband and myself—and against the visions. Pressing the visions upon them set them farther from the visions and led them to despise them. They received ideas that we were exalted and just as hard and severe as those were who pressed the visions upon them. These things cut off our influence from such, and the enemy presents matters to their minds in the worst possible light. But God is ready to break the snare and let

these souls see clearly. They must not feel tried with those who tried to do them good, if in their zeal they went too far and were exacting, and now such should manifest just as much willingness to acknowledge these wrong moves as they were anxious others should come up to the mark. Right is right and wrong is wrong.

I saw that all should feel an interest in the cause of God and should move in union. These who have been watching and doubting should come forward and unite their interest with their brethren. Where there is union there is strength. One or two must not think that they can be prospered by keeping aloof from their brethren and think that they can go to heaven alone.

God is leading out a people. He is cleansing and fitting up a people for translation. These people must be one; their faith and interest must be one. I saw that all who profess the truth should unite together to walk in church capacity, to be a mutual strength and help to each other. None should seek or dare to lord it over God's heritage, or dare to hold off and reject any one of their brethren without sufficient cause, but should labor with them and bear with them as long as Jesus has borne with them. This has not been done. God's Spirit has been grieved and His work hindered.

I saw that the lack of union and love in the church and among those also who could not unite with the church has been known and marked in believers, and they have reproached the truth on account of these things. If all who profess the truth, who keep God's commandments, would heed the prayer of Christ and carry it out, be one as He was one with the Father, the world would know that they had the truth and would be compelled to acknowledge it.

A work will be accomplished in your vicinity when you all take hold of the work unitedly and are one, and carry out the principles of truth and holiness. It is time for all to take hold of the work, not stop to measure off just the share of wrong belonging to another, but each search his own heart, confess his own wrongs, and leave his brethren with the Lord. One has only to answer for his or her wrongs; and while so narrowly watching to pull the weeds from the garden of his brethren, the poisonous weeds are growing strong and rank in his own. Let each labor to keep his own soul and to possess a happy, cheerful, forbearing spirit at home, and all will be well.

I exhort Brother Young to take hold. God loves him and wishes to save him, but he must come under the watchcare of his brethren. He has grievous trials at

home, but God can preserve him pure amid all his troubles if he will comply with His requirements.

Letter 3, 1863, to Brother and Sister King.

Written March 2, from Battle Creek, Michigan.

Portions of this letter appear in Ellen G. White Biography, Volume 2: The Progressive Years, p, 95.

Dear Brother and Sister King:

While conversing with Sister King I felt grieved to see not that change in her feelings I might expect after the testimony which I wrote and sent her. She thinks that her course has been about right when it has been very faulty. That which had been shown me in vision came so plainly to my mind [that] I cannot forbear writing out more explicitly that she may more fully understand her case.

I was carried back in the past to your marriage. I saw that Brother King could have obtained a younger and more capable woman, but his study was to obtain a person who would fill the place of mother to his children. He thought he chose for the good of his children one who would be affectionate and tender and kind to his infant flock. But his expectations have not been realized and his disappointment has been most bitter.

Sister King, from the first your interest has been separate from your husband's. You have felt thus: that which belongs to my husband is mine, and that which belongs to me is my own. Your interest has ever been more with your relatives than with your husband and those poor motherless children. You have been extremely selfish and penurious. This is a trait of character with your relatives. Your mother, but more especially your brother and sister, are wrapt up in their own interest. This is a miserable spirit. You have cherished it, and it has been one cause of shutting love and harmony from your family.

Your husband possesses a noble, generous heart. He has suffered much and been much annoyed with the extreme selfishness which you have exhibited, and yet he has not realized it half as bad as it is. God's frown is upon it. Angels of God flee from the presence of those who possess it.

This selfish spirit you brought into the family with you, and have kept up a separate interest. You were indulged in your childhood. You were allowed to fret and scold, and if a little ailing, to complain. At such times you have been waited on and petted. And now it is natural to complain and fret and to draw all the sympathy to yourself; it has become second nature.

You knew that you were totally unfit to take charge of motherless children, for you had no love for children and were very easily annoyed by their childhood merriment. You permitted your husband to be deceived in you, and through a misplaced confidence he gave you his heart. Then if you had tried to act a mother's part and cherished a love for those dear children, and been patient with their childhood waywardness, you would have filled an important place and been esteemed by all, and in the end obtained a rich reward. You have taken a course which God hates. You have never taken those children into your heart. You commenced to care for them as though it were a drudgery, a task which nobody understood or could ever understand.

You have been at times situated inconveniently where it was highly necessary for you to exercise patience. You professed to be a Christian, your husband a perfect unbeliever. But you could not bear the least trial of your patience. Unless everything moved just so smoothly you were agitated and angry and brought a cloud, dark and heavy, over the household, and any place was preferable to your presence.

You have mourned over your lot and over the trials of married life, and have sometimes advised those who were unmarried to remain so while free to keep so. Oh, if you had only done as you have advised others it would have been a mercy to more than one! The happiness of five were depending on the course you might pursue. But instead of making your husband and children happy, the most you thought of was yourself. You have made them very unhappy and miserable. The children could not love you; you gave them no chance to do so.

Your husband has tried to make the best of everything, but your course has told upon his even temper, and upon his strong affections, and he has been in a measure alienated from his children through your influence. Yet he did not realize it. You have pursued a course toward his children which he never should have suffered. He has borne with your fretfulness and complaining until forbearance ceases to be a virtue. Now he should be decided that no fretfulness, censuring, or complaining should be indulged in to his children. Unless this is overcome now it never will be, and Sister King will have no part with God's people, no home in His heavenly kingdom. God cannot take you to heaven as you are. You would mar that peaceful, happy place.

What can be done for you? Do you design to wait until Jesus comes in the clouds of heaven? Will He make you all over new when He comes? Oh, no. This will

not be done then. The fitting up must be done here; all the hewing and squaring must take place here upon earth, in the hours of probation. You must be fitted up here, the last blow must be given here. When Jesus takes His place on the great white cloud, He that is holy will be holy still and he which is filthy will be filthy still. His reward is with Him to give to every one according as his works shall be. Now is your time to get ready, to make haste and repent, and seek meekness and righteousness, that you may be hid in the day of the Lord's anger. Now is the time to search your heart and to rid yourself of your supreme selfishness and covetousness. It is time for you to possess nobleness of soul.

Your supreme love of self has led you to spare yourself and suffer the heavy burdens to come on Lucia when she was a mere child, and at the very time when she needed the greatest care to establish a good constitution. The seeds of disease were in her system, therefore she needed the most careful attention to help her overcome that which has threatened to carry her to an untimely grave. Lucia has been suffered to go beyond her strength for years. When she has complained of sickness or of suffering you have sometimes charged her, sensitive child that she was, of complaining to get rid of work, that you thought she complained more than she needed to, that she was not as bad off as she represented.

I heard in vision the very words spoken: "You are as well as I am. You are as able to work as I am. You do not feel any worse than I do." You were ever referring to yourself as a criterion, as though no one could feel any worse than yourself. You have never realized how hard Lucia has worked, and she never has received credit for the amount of labor she performed.

Your health was not good; yet it might have been better if you had possessed fortitude and self-denial to have broken yourself of habits indulged in from childhood. Had you risen early in the morning and superintended your household matters as every mother should, your health would have been better. You have indulged yourself in the injurious habit of spending the very best hours in bed. If you had risen earlier you would not have felt so languid and weak. Often, mornings, Lucia has arisen after passing a restless, painful night, to do that which you ought to have done.

Self has been your highest consideration. Lucia's strength has been taxed to the utmost. You have sometimes pitied her, but have pitied yourself three times where you did her once. She was far less able to endure hard labor than yourself,

but she was left to do it. God has noticed these things. You have a faculty that Lucia has not, of calling attention to yourself and enlisting sympathy. Hours of suffering she has endured without a murmur, when if you had suffered half as much you would have had much to say about it and would have done nothing at all.

Lucia's lot has been hard. Her father has been like one asleep. His eyes have seen some things which have caused him sorrow, but his eyes have not been half opened. He should, above all things, have looked out for the interest of his only daughter. He did not reflect and realize how lonely he should be without her. She is a sunbeam in his path. He should have known that the burdens came too heavy upon her frail constitution, else she would not have suffered so much.

You, Brother King, have let the statements of your wife sway your judgment. She has enlarged upon and swelled her own labor, while that of your daughter has been often represented to you as small, light, that which she could do without injuring her. You have felt alarmed at times, but as often efforts were made to make you see that your fears were groundless. These efforts of your wife have proved too successful. It should not have been so. You have not known half of the sadness and suffering Lucia has borne. It was your duty to have had a sharp lookout for these things and not be pacified so readily. It was for you to say what course your daughter should pursue. Your only daughter, left you by a tender wife and mother, whose whole interest was for you and her children, one whose heart was wholly yours, one who never caused you a moment of sadness, one who never gave you a harsh or fretful word. Lucia is a type of her mother.

Your children have not been properly cared for. Your present wife has been close and has stinted them. She has begrudged them good and abundant clothing. Especially has Lucia been neglected in this respect. Her wardrobe has been kept scanty and poor. Everything desirable to your wife has looked too good for Lucia. I saw her looking at things brought into the house which might have made Lucia comfortable and which she actually needed. She knew Lucia needed those very things. She held up these things, examining them, and finally decided to keep them for herself.

Lucia is a sensible girl. She felt the injustice of these things and has wept over them in secret, but made no complaint to her father or anyone. Lucia richly earned treble what she had, and even if she had not worked so hard, even if she had not been as patient and submissive as she has, as a daughter she was entitled

to a liberal supply. But I saw that she had borne burdens which persons who are much older would shrink from. Had Lucia gone out to work in any family among strangers and labored as she has at home, she could more than have supported herself and supplied herself with a liberal wardrobe.

But she has done what she never should have done and has been overtaxed. She has not been an equal sharer in privileges with her present mother. Instead of her mother denying herself of privileges of visiting and attending meetings at a distance from home, and for Lucia's encouragement had her go occasionally with her own father, if one must stay at home, it has generally been Lucia. The mother claimed all the privileges and Lucia has had but very few privileges or bright spots in her experience. There has been an astonishing selfishness manifested in this. She has been left to take the care at home when her mother was enjoying privileges that Lucia was a stranger to.

Sister King, your constant complaining has shut out all room for Lucia to tell when she did suffer, and has shut away from her the sympathy she ought to have had. Such exhibitions of selfishness are alarming. I was compelled to enter into your family and was shown things in vision which had transpired. I have heard you and Brother King in conversation. I have heard the very words which have been spoken between you. I have seen the passion and rage which you exhibited because your course was censured. Then I have seen Brother King in the deepest perplexity. He hardly knew what course to pursue. He has wished himself alone again with his infant flock.

While you have talked and acted as though it were a great task to have the care of those children, and as though it was a great condescension in you to come into the family, you looked only on one side of the matter. You have not seen your course of injustice and selfishness. You have not seen that the family have been greater sufferers than you. You have never known how much misery you have caused. You have never thought that the family would have been far better off if you had never entered it. Your course has driven one son from his home to the army. And yet you justify yourself and think you are about right. May God give you true repentance before it shall be too late.

Brother King, you have been greatly perplexed at times to know just what to do, and to save a storm have let your wife have her own way in many things. This would be excusable, somewhat, in you if you alone were concerned in the matter, but when your children are brought into the account, when you know they

must be affected by the course you pursue, then let the consequences be what they may, you should act for the good and for the interest of your children. You should take a firm, decided course when you know that you are right, and act the double part of father and mother to your children.

There has been but little union and harmony in your family. There never can be a true state of feeling of love and union until there is a decided reform in Sister King. She has not been willing to see herself and there can be no reform until she does. She is constantly striving to save herself from censure and to make her case good when she ought to feel that she has been all wrong and should feel true repentance for the evil she has caused. As Brother King's eyes are opened he will do his part to correct the evil which has existed in his family, which has nearly ruined his children.

If Sister King remains as she has done, justifying her course in almost everything, criminating others, there will be a greater variance than there has ever been yet between them. She must see her course as it is and confess her wrong course, her selfishness, her covetousness, and overcome these things, redeem the past, and cherish a noble, generous spirit. Be benevolent and kind to the children.

I would that she could see how heaven has regarded her course. All such things God hates. Would that she could see how angels of God have regarded these motherless children. Angels have been commissioned to have special charge of them and to efface the impressions her influence was making upon them. How tenderly have these angels watched to preserve the affections of the children that they might not wither, and to preserve their noble qualities that the fine feelings of the soul need not die. If anything could move Sister King, such a sight would move her, and her course would be arrayed before her just as despicable as it is. She would see how she had repulsed those dear children whom she should have taken close to her heart. She would see how harshly she has dealt with their young and sensitive natures.

She has been willing and even anxious that others should think that she had a hard lot, that she had taken upon herself a great burden. The most of her unhappiness she has made herself by her own fretful, peevish disposition. She talks too much, gets easily excited, talks just what comes into her mind, follows her feelings instead of governing them, controlling them by obtaining the Spirit of God to help her in the work. She creates confusion by so much talk.

She has supposed she had trials but she is unacquainted with real trials. She has manufactured trials for herself. She has a noble, kind husband, a good house, and everything she needs. Yet she is often unhappy because she makes herself so by ugly traits of character. She would not be corrected in these things. God calls upon her now to reform. Will you take hold of this work in earnest, and act as though you had something to do? If you see yourself as God sees you, you will make haste to separate these evils from you. When you have a sense of your true condition, hours which you spend in bed in the morning will be spent in humble, fervent prayer before God for grace to help you to reform.

Before I saw you last I had strong hope that you had reformed. I am disappointed. I thought Lucia's sickness would have a tendency to open your eyes to see how frail the poor child was, and I expected you would feel deeply when you came to see her, that you would feel reproached for your course toward her and the lack of care you have had for her. But from remarks you made in regard to Lucia, I judge you are either entirely blind or utterly incapable of feeling. You remarked that your conscience was clear in regard to Lucia, that you had not made her work hard. I have thought you could not be honest or that your conscience was seared and you were past feeling, for if your conscience did not condemn you, you must be past hope. You cannot mend a wrong till you see it and feel it. When you spoke depreciatively of Lucia's labor in the house, and that Lucia had done nothing to hurt her, that the washings were not much, etc., I knew better, and so does any reasonable person. I never felt so discouraged in regard to you. I do not think there has been the least change in your feelings or views.

Sometimes I think that you have been selfish and covetous so long, have been self-caring all your life, that you cannot see that selfishness is a part of your very existence. You have grown up with it and it cannot be separated from you. I know that it will require a great effort on your part; it will be equal to the death struggle to separate this darling sin from you. But from what I have seen, it is life or death with you. Reform and become a true Christian, overcome and have everlasting life, or continue as you are and perish with the sinner. It is certain you can never be saved as you are. You may plead your own cause, but the Judge of all the earth you cannot deceive. He will judge righteously and from His decision there will be no appeal. There is no excuse for your course. God help you to repent with all your heart, and to labor just as zealously to undo what you have done as you did to do wrong. Remedy the evil while there is hope.

Lucia, I saw, had not been extravagant in her wants. She has put up with anything which has been presented to her without a murmur. She has been a child whom God has loved. She has not been appreciated and loved as she deserved. Her sensitive heart has been so often crushed with censure and reproof, which she did not deserve, that she has submitted to suffer and toil in silence when she was not able, and when she should be at rest.

If her ways of doing work did not agree with her present mother's idea of the matter, she would talk to her in an ordering, censoring manner, to irritate her and deeply wound her feelings. There was nothing to inspire love or reverence in the children for her. There has been no love in her heart for Lucia. Her selfish nature forbids her exercising love for the children. The main idea with Sister King is that the children are to wait on her and make the work easy for her.

I saw that it was Brother King's duty to study to make his children happy. But little happiness have they had in their life. God requires you, Brother King, to redeem the past. You have been too severe at times, and too impatient with your children. They have had but little to inspire them with courage and there has been much to irritate and provoke them to wrath. Oh, what miserable work there has been made in your household! God grant, Brother King, that you may realize this to its full extent, and now seek to counteract the evil. Never correct your children upon the testimony of any one who gets easily excited and angry. That which you see with your eyes and hear with your ears, credit; but you have punished your children when the whole wrong lay upon your wife. She was unreasonable and created disturbance. It is time for you to see as you never have seen before.

A stepmother often makes a stepfather. You have meant to be right and true to your children, but you have not known just what course to take. Angels of God will help you, for they are interested for you. But there must be an entire change, a thorough reform in your family. There has been too much mischief done already to permit or allow things to go any farther as they have gone. One has been driven from his home to the army. Lucia's health is gone. She is a mere wreck in point of health. Is not this enough evil fruit? Is it not time for a reform? My spirit is stirred within me. I will not let this matter rest until there is a thorough change.

Letter 14, 1863, to Ministers in Minnesota.

Written sometime in May, from Battle Creek, Michigan.

This letter was formerly designated as Letter 28, 1870. Portions of this letter appear in Manuscript Releases, Volume 5, p. 294.

To Ministers in Minnesota:

In my last vision I was shown some things in regard to Minnesota. I saw that the people were not in as good a condition to be helped as they were two or three years ago. There has been a lack of efficient labor there, and while the prejudice against the truth is growing stronger, and prevails, the influence of the truth is growing weaker. The truth has been poorly represented and all the time it is growing harder for efficient laborers. It would require a great amount of labor now to remove the prejudice before any real good could be accomplished and souls brought out into the truth.

Elder [W. M.] Allen is not a suitable man to enter new fields, for his influence is not what it ought to be. Those who dealt with Elder Allen did not move with the greatest wisdom and there was too much selfish interest manifested. Brother Morse has tried to do what he could in Minnesota and has had a little success. Influences have come in which have led Brother Morse to labor to correct the wrong, which was too much for him in his own strength. A selfish feeling came in, and Brother Morse put on too much the airs and authority of an experienced minister.

Here is the great evil in Minnesota: it is in men who are not qualified, thinking that God has called them to preach this message. They are not fitted up by experience in the message and they run the truth of God into the ground. And the men whom God shall send to labor in Minnesota will have a heavy burden on their shoulders, and it will be a laborious task to counteract the influence which others have exerted in placing the cause where it is.

I saw that Brother Ingraham hurt the cause of truth in Minnesota by tolerating an unruly son, and many in Minnesota judged his labor in the cause just according to the management he exhibited in regard to his boy. Had Brother Ingraham possessed the talent of the ablest man, his influence would be of but little account there, for the exhibition of such miserable management of his son and the mischievous, annoying, sly, abusive tricks, and the general willful disobedient conduct of the boy would destroy the influence of ten such as Brother

Ingraham. They considered that if that was the way he ruled his house he was incompetent to rule the church.

Brother [John] Bostwick is not at all calculated to build up the cause in Minnesota. He lacks the perseverance to carry out and finish the efforts he commences; he does not concentrate his labor; his mind is all over—a touch here and there, doing nothing thoroughly—he expends no persevering effort and can show but little fruit. Such labor is worse than nothing. Some think he is just the man for Minnesota, but such greatly err in regard to the wants of the cause. He does not understand the wants of the cause. He is not willing to be led.

If, before he attempted to teach the truth, he had availed himself of the privilege of being under the influence of some experienced preacher who was systematic in his labor, and learned of him as a pupil at school would learn of his teacher, by this time he might do something which would tell. But he has so long labored on his own hook, going hither and thither without having a definite object and matured plans to carry out in laboring for souls, that it is about useless to expect that he can now take hold of the labor as every minister should who gives himself to the work of the ministry. Everything depends upon young ministers starting right. They must have system, a purpose, and a will to do. Where they lack this, their labor is worse than nothing.

Brother Bostwick visits many places, introduces some points of the truth, stirs up prejudice, and leaves them to do the same in another place. A minister should not introduce the truth in a place unless he can accomplish the labor he has begun, for if he just introduces the truth and does not remove prejudice and objections from minds, it is ten times worse than if he had never struck a blow. God will acknowledge only through workmen as laborers in His cause.

Brother Bostwick is not a thorough laborer. He has not learned from others what he might have learned had he been teachable. He has not been willing to receive instruction and has the idea that he is competent to do a great work. He has not understood himself. Minnesota is a good field, but it has been hurt with inexperienced workmen. Brother Bostwick thinks he knows it all. Unless he can lead and control he is unwilling to do anything. He can not lead, he lacks ability, perseverance. He is too much given to change.

The influence of his wife is not calculated to elevate the cause of God. Her habits are untidy and in this respect she is unfitted to benefit the church at all. She

must reform and possess habits of neatness and order, or the blessing of God cannot rest upon her. Neatness and order are the essentials characteristics of every true follower of Jesus. God was very particular in regard to His ancient Israel. He gave them special directions in regard to cleanliness lest the Lord should pass by and see their uncleanness and would not go out with their armies to battle against their enemies. I saw that God was no less particular now than He was anciently. If those who embrace the truth receive it in the heart, it will commence its purifying process. The purity of truth and cleanliness are twin sisters. The truth will not long dwell with uncleanness, and will cleanse from all filthiness of the flesh and spirit causing the receiver to perfect holiness in the fear of God. If it does not do this work it is not because the truth is insufficient, but the receiver has not drunk deep enough at the fountain of truth. He needs a deeper draught.

The appearance of Brother Bostwick's wife is disorderly and slack; the hair is in disorder, the garments are not cleanly, and are carelessly arranged on her person.

Letter 1, 1863, to Friends at Home.

Written June 12, from Battle Creek, Michigan.

Most of this letter appears in full in Manuscript Releases, Volume 20, pp. 145.

Dear Friends at Home:

We arrived here safe the same evening we left home. A part of the road was very rough, and where it was sandy it was as good as it ever was. But the journey nearly used me up. James stood it well and attended meeting the same evening. Preached twice yesterday. We meant to stop at Otsego but we feared a storm. The next day we expected to stop at the Doctor_____but they had all left for the meeting so we did not stop anywhere until we arrived at Monterey. At noon we stopped in the old spot to feed the horses and to eat our lunch. Sabbath morning I was lame and sick with cold. Sister Jones packed me and I felt better and went to meeting. There is quite an interest here, but Brother Lay is waiting for this letter and I must draw to a close.

Lucinda, I forgot to tell you when at home not to sew. You can't do the house work and run the machine without overdoing, and just let the things go. They will none of them suffer till I get home. Don't try to do too much, I beg of you. Take good care of the children. Help them all you can to watch. Encourage them and lead them along. I think more of this than all the work you can do. Just let Sister Hewett have the boys' pants, if they really need them, to take home and make. Don't tax your strength too much, but care above all things for the eternal interest of my boys.

I left some lozenges in a napkin upstairs on the table. I want them much. Please send them. And if the boys have eaten any of them, please look in that black trunk and get a few more and put up for me. They are in a black tin trunk of mine. Please send my boots and my cape, and Willie's little sack that you colored, for Frankie Jones.

I will write the boys and all of you when I have time. Love to them, Lucia, and William and yourself.

Letter 13, 1863, to Charles Jones.

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

Dear Brother [Charles] Jones:

In the last vision given me at Otsego I was shown some things relating to the church at Monterey. I saw that you had many things, Brother Charles, to discourage you and destroy your usefulness. Your wife is not that help to you she should be. She lacks ambition, lacks energy. From her youth her attention has been called to herself. Her mother has petted her, humored every ache, every poor feeling, every imaginary complaint, until Sister Sarah was ailing most of the time, and she fell into a whining, complaining habit, always sick, always ailing. Selfishly she has lived, almost wholly for herself. Herself was her first thought.

I saw that she had made efforts to arouse and overcome this whining and complaining, but falls back soon in the same old track, is sick and almost helpless, when, if she would put on a little ambition and energy, she would forget her poor feelings. She nurses her miserable feelings too much, talks and thinks about them too much. Her sickness might often be resisted if she had energy and will. She needs something to call her out to forget herself and be interested in, for others' good.

I saw that it was wrong for Brother Charles, with his poor health, to have so many in his family. I saw that it was all a mistake. Sister Sarah can do (if she will only feel as God would have her) all the little work for her husband and herself. An increase of family makes an increase of work and an increase of burden for Brother Charles. I saw that Brother Charles should live by himself. It is not his duty to live with his wife's parents. They should be alone, and Brother Charles be free to do his duty as an elder of the church. He has too many now to provide for. He and his wife should live by themselves, and they will be far happier. Sister Howard and her daughter should not live together; they hurt one another. Their living together hurts Charles, for he is affected with the influence around him, and his usefulness is injured. Sister Howard and Sarah are too much alike to live together.

Sometimes Sister Sarah is sick, but often she can, with exercising and by doing her own work, save herself from sickness. The power of the will has much to do to resist sickness. Had she taken less medicine, and [shown] more ambition and

energy, she would have been far better off than now. Medicine has done her more injury than disease.

Nearly all females are not well, are not really healthy, but if all should yield to their poor feeling and give up their ambition, lose their power of endurance, what a helpless, useless class of mortals there would be on the earth. Sister Sarah, smooth that clouded brow, look cheerful, talk cheerful, let the tones of your voice be cheerful. When in company don't make yourself the theme of conversation, your poor feelings and bad feelings. Rise above them. It is wrong for you to feel the most of the time that you need Charles' sympathy. He needs your sympathy tenfold more than you need his. You are not sound and healthy but you have no wearing cares and heavy labor to perform, and you sin against your husband and tax him heavily by increasing your family. He has several to provide for when he should have only two.

You are forming a connecting link with the world. You have one in your family who is of the world. She listens, gets what she can to carry to the world in regard to the church. Brother Charles is an elder in the church. He should be free, but Satan is determined to destroy him by fastening to him helpless clogs. I saw that where the elders devote their time to the good of the church and have to spend hours in wearing labor visiting different families to counsel, reprove [the remainder is missing.]

Letter 5, 1863, to Brother and Sister Scott.

Written July 6, from Battle Creek, Michigan.

Portions of this letter appear in Manuscript Releases, Volume 5, pp. 296-297, and Manuscript Releases, Volume 15, p. 125.

Dear Brother and Sister Scott:

I was shown some things in reference to you.

I was shown that you have not been right. You have not felt right for some time. I saw that Brother Thomas Lane had not taken that prudent course in some respects that he should. It left a door open for Satan to enter and disturb Sister Scott. She is nervous and her health is not good, and although she has a kind husband, yet he is not one with her in faith, and therefore she has trials that others cannot fully understand who have sympathizing companions.

Sister Scott has been imposed upon. Mrs. Hinman has had a wonderful influence over Sister Scott. She is not a reliable woman. She is not an exemplary woman, one that is true, and her fruits testify that the tree is corrupt; and yet this woman has obtained a great influence over Sister Scott, and she has credited reports and laid things upon Sister Dewett that she was not guilty of.

Sister Scott's error was in not listening to the voice of those of influence in the church. She suffered those who have not the love for the truth to have greater influence over her than God's chosen servants. Organization is to bring into agreement and union individuals who will pledge themselves to have a care for each other, to advise with and counsel each other. Elders, local and traveling, are appointed by the church and by the Lord to oversee the church, to reprove, exhort, and rebuke the unruly and to comfort the feeble-minded. There is no higher tribunal upon earth than the church of God. And if the members of the church will not submit to the decision of the church, and will not be counseled and advised by them, they cannot be helped. If one and then another think they know best, and choose their own judgment instead of the judgment of the church, what kind of a church should we have? What would be the use of a church if each one is permitted to choose his own course of action? Everything would be in the greatest confusion; there would be no harmony, no union.

I was referred to Hebrews 13:17. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." 1 Thessalonians 5:12, 13. "And we beseech you, brethren, to know them

which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." Matthew 18:15-18. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

God has bestowed power on the church and the ministers of the church, and it is not a light matter to resist the authority and despise the judgment of God's ministers. **Sister Scott, you have greatly erred.** It was your duty to lay your case in the hands of the church. Let them bear the responsibility. If they err, you are clear. They are accountable and not you. **If you had seen things with your own eyes and had witnessed the guilt of Sister Dewett, then could you pursue the course you have with some excuse.** As it is, you took your case in your own hands, deeply interested yourself in an uncertain, questionable matter, and charged upon one professing to be a sister in the church, the crime of stealing. This charge you could not sustain. Mrs. Hinman could not sustain it. She had greater influence upon you than God's chosen servants. You have moved very blindly. You have talked upon this matter and dwelt upon it until it has destroyed your spirituality, injured your health and happiness, and injured a poor, erring, ignorant woman who has been trying to save her soul by repentance for her past sinful course. This Sister Dewett was not standing in the light. All was not right. Yet I saw that things had been charged upon her of which she was not guilty.

You have injured your own soul more than any of the church. You have felt tried with the course the church pursued toward you. You have no complaint to make, for you took yourself out of the hands of the church. Every move made by every member of the church has not been at all times with due consideration and compassion, yet you have caused grief in the church and were not prepared to look upon any move they might make in the true light. Your feelings have been easily agitated, and always will be until you have come where you should. Cut loose from Mrs. Hinman, for you cannot benefit her nor she you. Seek the society of those who can help you and strengthen you.

You should have submitted to the judgment of the church. If they decided wrong, God could take hold of this matter in His own time and vindicate the right. He does not lay upon you the responsibility of keeping the church in order. Sister Scott, you have been loved and respected by the church. But you intermeddled with a matter which has greatly hurt your spirituality and lessened you in the estimation of the church. Yet, they love you still, and by now humbling yourself and living wholly for God, you can redeem the past and again live in the heart of God's people. God help you to take an elevated position, exalt the truth, adorn your profession, and let your influence not be against your brethren but in union with them.

Letter 11, 1863, to Children.

Written October 23, from Newport, New Hampshire. This letter has never been published.

Dear Children:

I have just spoken in meeting and have left while the discourse is being preached by your father or Brother Loughborough. I have to improve every moment in writing or in meeting.

After we left you we journeyed on to Boston. Sarah Lunt met us in the depot at Portland. She had not anything particular to say, yet wished just to see us. Your father stayed in Boston and I took the horse cars for Paul Folsome's. About ten o'clock we ate up all clean the lunch put up for us. The good biscuit went well.

The horse cars took me safely to Winter Hill, but far above Paul's. There was a large trench dug—for laying the pipes for the water works—between the horse cars and Paul's, where we usually get off. This is the reason for my being carried beyond. I was dropped at last with your father's black valise, Brother Folsome's valise, my large carpet bag, and my box or basket. I took all these and plodded on to Paul's. My hand trembled for hours after I got there.

That night Henry came out to Paul's and the next morning he drove one of Paul's horses into Boston to take us in. First your father was taken to Mr. Bufford's and I went to Sister Temple's. She was not in. I waited one hour, then we went to meet your father and hurried to the depot. Your father worked hard and hurried around to get his charts packed until the sweat ran off from his face. We stepped on board the cars and then ate our dinner—a loaf of bakers bread and apples. We left the cars at Radford and took the stage, which was literally packed inside and on the outside. There were as many on the outside as inside. We were three hours coming fourteen miles. After the stage left us we met—at the hotel—Brother Wakefield, who took us to his house, three miles.

We found Brother and Sister Cornell and Brother and Sister Loughborough at Brother Wakefield's. All were in good spirits Sabbath morn. We were both poorly. The bed was damp at Paul's and we took cold, which settled in our neck, lungs, and limbs. We did not attend the forenoon meeting but remained at Brother Wakefield's to use water treatments. Your father and mother both took packs which were a great benefit to us.

We attended meetings afternoon and evening. Last night we were very chilly. I could not get warm. I have been to the meeting today and took part, but feel miserable. It is so strange that with all we have had to say, we must suffer from the lack of care in regard to beds not fully aired. We must now all go to visit a sister whose husband is in the war. She has recently embraced the Sabbath. She wishes us all—the three ministers and their wives—to come and take dinner with her today.

Monday morning. We went according to appointment to Sister Chase's. At one o'clock there was to be a funeral. A young man died with diphtheria and we were to suspend the meeting in the afternoon, but as there was quite a number of the brethren from some distance who had come to the meeting, and it was thought that not nearly all the people could get into the chapel where the funeral was to be held, notice was given if there were more than could get into the chapel, the large schoolhouse would be open and if they would come they might expect a meeting. The schoolhouse was well filled and we had an excellent meeting. Your father preached forenoon and afternoon. I followed in exhortation. Had a good degree of liberty.

We all took supper at Sister Chase's. That is an excellent woman. Her mother lives with her, a venerable, intelligent woman of sixty. She was convinced of the truth of the Sabbath when we [the remainder is missing.]

Letter 7, 1863, to Henry, Edson and William White. Written November 5, from Adams Centre, New York. This letter has never been published.

Dear Children, Henry, Edson, and Willie:

We received Adelia's and Edson's letters today. Were glad to hear from you all.

I am as well as could be expected with all our traveling and broken rest. We left Newport Thursday morning. Rode three miles in a lumber wagon to Newport village. Then took the stage for Claremont—fourteen miles. Took dinner at the hotel, then stage again for the depot, four miles farther, then the cars, and rode until eight o'clock at night, when we stepped out at St. Albans, Vermont. Stopped at the hotel over night.

Took breakfast and then took our seats in the stage for Enosburg—twenty miles, I think it was. The horses were quite slow in ascending the hills. The stage carried us to Enosburg Falls, four miles from Brethren Bourdeau. We could not obtain a conveyance to take us to the place of meeting. We waited some hours.

While waiting we met an Advent brother and his wife in the tavern. Had a long talk with them. Their names were Roberts. They were Himes' class of Adventists. James showed them the charts. He hung them up in the hotel. They seemed much pleased with them. They were more than half persuaded to be Sabbathkeepers.

After a long time we found a man with one horse and an old sheep rack, who took us to the place of meeting. The horse was poor and could not go much faster than a walk. Your father had to walk up most of the hills, and the steepest pitches we both walked. We arrived at our destination as last, near the commencement of the Sabbath, all worn out, having eaten nothing but one cracker since morning. We were heartily welcomed by the Brethren Bourdeau and the brethren and sisters whom we found present from different places.

Sabbath morning we looked out the window and saw a long procession of teams slowly ascending the hills. They kept coming and coming. The schoolhouse could not begin to hold them. They had fitted up with seats the woodshed, stable, and barn—all quite close. At one end of the woodshed there was a stove which gave a little heat. The barns were literally packed. Four hundred people were

present all through the meeting; nearly three hundred of these were believers. Our meetings were good. When I saw the place for meeting, I feared we could not labor at all, it looked so odd. But we had unusual freedom.

Your father labored hard. He preached twice Sabbath, and talked in business meeting about one hour, and three times Sunday. And then after all meetings had closed he had another meeting in the house and sat up till past eleven o'clock. Monday he did business nearly all day for the paper, and neighbors who had attended through the meeting—and who were convicted of the truth—came in. Your father hung up the charts and went to work preaching to them. He talked until nearly ten o'clock. They had no arguments against the truth. They tried to raise some objections but made poor work of it.

Tuesday he wrote for the paper until noon, then hastily packed, ate a little bread and milk, and then we started for St. Albans, with Brethren Bourdeau driving. Most all the way it was up hill—pull, pull, pull, going very rough. We did not get into St. Albans in time for the cars and had to stop over night. Brethren Bourdeau and ourselves went into our sleeping room and we ate our lunch of bread and apples together. Then we parted with them and we retired to rest.

We were aroused at four o'clock by a rap upon our door. We dressed hastily, and as soon as possible got into the hack to be conveyed to the depot. We there learned that the express train was four hours behind and that would detain us a day because we could not make connection at Rouse Point. Finally some of them got up a special car and made an extra trip to Rouse Point to accommodate five passengers. We were pleased when we found ourselves on the way to our next appointment at Buck's Bridge. We ate a couple of crackers and an apple for our breakfast and at about twelve arrived at Madrid depot.

Found Brother Henry Hilliard waiting for us. He took us to his house where we were heartily welcomed. We always find rest in that pilgrim's home. Dinner was ready and we had a good appetite. Next morning I was up at daylight, feeling rather the worse for my journey the day before. At noon we rode three miles in a rainstorm to Buck's Bridge to meet our appointment there. It was only an afternoon meeting, yet the house was filled with believers and unbelievers. After the meeting closed we took a hasty supper, for your father was doing business selling charts and books every moment of the time.

As soon as supper was over we stepped into the double wagons and rode eight miles, accompanied by Brethren Taylor, Buck, Whitney, Hilliard, and Lawrence. We tarried at Brother Thompson's that night. The teams went step and step. The weather was raw and chilly. We had been in a free perspiration in the meeting. We both labored hard in the meeting. Both of us had unusual freedom and the meeting seemed to strengthen and encourage all present.

Your father was so tired and nervous Thursday night he could sleep but a portion of the night. At three we were called up to go to the depot. We took a tasteless breakfast on account of the early hour, and then rode four miles to the depot and were soon on our way to this place. When we stepped off the cars there was a large number of the brethren to meet us and welcome us to this place. We found quite a number of letters here—two from Edson, two or three from Adelia— but I was sorry to see none from my oldest son. Has he forgotten his parents?

There is an excellent company of brethren and sisters here. They seem to be living Christians, hearty and sincere, hospitable and true. Your father preached twice Sabbath and attended a business meeting late in the evening. He did not get to rest until 11 o'clock.

Five brethren sat up all night needlessly, wholly needlessly. Brother Arnold was president of the conference and he was so long and tedious he kept five of our brethren up all night. Your father was so completely exhausted with his constant labor in meeting and out he could not preach Sunday.

I had good liberty in this place. Your father and myself had been thoroughly published in this community. My name had been sneered at from the pulpit by the ministers, and all thought they must come out to see what kind of a being I was. The house was crowded full Sabbath and Sunday. I talked twice Sabbath and once Sunday. I had something for the conference and had to stay at home from meeting and write out what I had, which would be needed immediately after the afternoon meeting.

In the afternoon I had so much to write that we were late when we came into the entry of the meetinghouse. They told us we could not get in, for the house was crammed full. They sent us around to the back doors of the meetinghouse—a door each side of the pulpit designed to air the house, or rather relieve the speaker easily when the air was oppressive. By considerable crowding, gaining and pushing, we found our way into the house. People were sitting on the platform

around the desk, on the steps, and everywhere they could find a place, as thick as they could crowd together. The large gallery was full.

While Brother Andrews was preaching, I took my paper and laid it on my Bible and finished the matter to be read to that large conference of delegates. I wrote five pages. Brother Andrews closed. While they sang a hymn I put up pencil and paper, and when they had ceased singing I was upon my feet to talk.

I had perfect liberty. There was not a sneer or a smile upon a countenance in that congregation. They listened with the greatest respect and attention. Many stood up in the aisles and entry and all were still, almost, as death. I have had perfect liberty in this place.

Sunday night there was a business meeting about seven o'clock. Two brethren came for me. It was very dark. Brother Salsbury carried the lantern while another brother drove his horse, following the light. Our stopping place was about half a mile from the meetinghouse. (I read my testimony for the conference in regard to the qualifications of ministers who wanted to preach the truth. Some, I saw, had no duty to preach. It was embarrassing for me to read it before them all, the supposed ministers being present.) The meeting went off the best of any meeting of the kind I ever attended. The Spirit of the Lord rested upon that meeting.

My reading the matter for the ministers before the people left a solemn, deep impression upon those present. There was sobbing all over the house. No one had the least disposition to oppose or question the matter. It was heartily received.

We have been parting with brethren all day. I am rather dull today. It was past 12 o'clock when we returned from the meeting and it was one o'clock before we retired to rest. I could not close my eyes for hours, I had felt so much wrought upon through the day. I slept about three hours. But the Lord sustains us. I have written eleven pages before this today.

Letter 10, 1863, to Sister Cornell.

Written November 28-December 22, from Topsham, Maine.

Portions of this letter appear in Manuscript Releases, Volume 5, pp. 386.

Sister Cornell:

The Sabbath has passed and I will write you a few lines. We received the letters from your husband; none from yourself. It may look hard to you, our speaking to you as plainly as we have, but we feel that there is necessity of plain work.

Battle Creek, Michigan

December 22, 1863

I commenced the above before we were all attacked with severe colds, which proved fatal to Henry. I will now finish what I intended to write.

First I will state that we left Topsham the 16th [15th], complying with the urgent request of the church in this place. We traveled day and night, near one thousand miles; left Topsham Tuesday, arriving at Battle Creek Thursday about four o'clock p.m. We lived on our simple fare of crackers and apples until we sat down at our own table in our own home. I did not feel justified to pay fifty cents apiece for eating at the places of refreshments when we could just as well take our simple fare and lunch it on the road. We tasted nothing warm from the commencement of the journey to the close. I had a constant diarrhea from the commencement of Henry's severe suffering until the present time. Therefore was quite weak on the journey, but felt better when our journey was ended than before we commenced the journey.

Yesterday we attended the funeral of Henry in this place. All the school was present. Uriah improved. He did well. No one could do better. We laid the remains of our dear son by the side of John Herbert in Oak Hill Cemetery. Our hearts are sad but we are comforted by the Christian's hope.

I will say, Angeline, we wish you well but have many fears in regard to you, because we do not think you have fears enough for yourself. We do not think you know yourself, and but very little of the power of the grace of God.

I trembled when I wrote the testimony for you and Mary. I thought if there was not a decided change, a thorough work performed for you after reading that

solemn, important message, I should become perfectly discouraged in regard to you both. From the interview with you at Newport, I could not perceive the slightest change, which caused my hopes and expectations to die in regard to you.

I have thought matters over much since that time and shall in this letter try to speak to you so plainly that you may fully understand me. I do this from a sense of duty. From the many views which I have had in regard to Brother Cornell and yourself, I have had, I know, correct views of your Christian character and your defects, failings which I do not think you realize.

You were speaking in regard to receiving help to prepare for your last journey—that Sisters Julia and Maria Kellogg excused themselves from assisting you when you thought they could have helped you if they were so disposed. I have had no conversation with Julia or Maria in regard to these things of which I write, but these things have been in my mind since they were spoken of between us.

Angeline, I fail to see where you could have the slightest claims upon anyone in Battle Creek for help. In the first place, you have never been any special benefit to the church in this place. You have not borne burdens here or taken any responsibility upon yourself in the meetings, but have had to be helped in spiritual things instead of helping. Again, the burdens of life have rested upon you very lightly. Your family burdens have been very light compared with those of the church in Battle Creek generally. You have had only yourself and husband to care for, and yet in bearing this light burden you have considered you had all that you could do, and occasionally have had some assistance from others. From what has been shown me from time to time, you do not have that ambition and love for labor which you should have. You are too indolent and choose your own ease rather than to become weary, as all have to who are obliged to labor. You spend too many thoughts upon yourself, dwelling upon your little ailments and infirmities, when considerable more labor and exercise performed by you would have given you less time to dwell upon your infirmities and would have improved your health. When traveling as you have done, not bearing the special burden of the work of God, no special burden of writing upon you, no care of children, I inquire, What can she do with her time?

It is very wrong for you or any minister's wife to go from place to place to be waited on, to eat and to drink and sleep, when no special burden of the work rests upon her. While traveling through the summer your labor was very light, and your cares could not be otherwise but light, even if you went much from house to

house, yet every hour should count. And if your time had been diligently spent, you need not have been one iota behind in your serving.

It is true it is not as convenient to carry a satchel from house to house with a dress in it to make, or pants to make for your husband, but I believe you seldom make his pants, vests, or coats. Perhaps you make his shirts. I have had to do all these things besides having the burden of labor in meeting, writing for publication, and the care of three children, and I presume I suffered as much pain from day to day as you have, Angeline. Within a few years I have let others do my sewing, for my writing matter was large. I could not do all that which I had before me of writing. Yet there has seldom been time, even of late years, that my every hour has not counted. If I were to visit and must converse, my sewing has generally been ready in the daytime to employ my fingers, and talk. In the evening I have had my knitting, ready to knit.

As you have no one but yourself and husband to do for, all your time cannot be employed. Then you can be useful to others as you travel by at least doing as much work as you make. But as few burdens as you have to bear, I should certainly blush to ask for help from a church so burdened down with care and labor as the church at Battle Creek. What if your dresses and sewing were not all done before your leaving for the East? You would find plenty of time while visiting from place to place, were you economical of your time, to do three times over all you had to do.

The great secret of the matter is, you do not love to have any care in temporal or spiritual matters. You shun burdens and seek for ease while somebody has to bear burdens. And unless you change your course very much, you will not have the reward of well-doing awarded to you. Just as you have denied yourself, and sacrificed for others' happiness, just so will you receive. Your principle study had been to care for dear self and look out for dear self. Every tree is known by its own fruits, every one will be rewarded as his works shall be.

I do not think you ever had any real sense of what it was to sacrifice for God or His cause. I was told Sister Cornell said in the meeting at Brother Folsome's that she felt that she was making a great sacrifice in leaving her pleasant home to go from place to place with her husband. The one that told me had taken it for granted that it must be so. I felt disgusted. Said I, Don't tell me any more like that. If Sister Cornell calls it sacrificing to be welcomed from place to place, fed, and waited on, and she bear so few burdens as she is bearing, may God pity His people

and His cause, for they will never prosper with the example of such among them. These, then, are the sentiments of the wives of our missionaries.

If you are ever saved, Angeline, you will be tested and proved as sure as God lives, for you have not yet tasted the cup of self-denial and sacrifice. You are a stranger to that disinterested benevolence manifested by your divine Lord.

In my last testimony you were referred to the Judsons. At times they lived in constant expectation that before another setting sun they might suffer torture and death. [They lived] in face of suffering and persecution and privation, and in constant fear of being deprived of life. Should you leave your pleasant home, then might you talk of sacrifice. As yet you have not tasted it. You are not yet able to drink of the cup and to be baptized with the baptism. You have suffered so little for Christ that you look upon yourself as a martyr when you are constantly privileged above most of God's children.

For years I have not dared to consult my feelings, wishes, or pleasure. I have made it a point to follow duty, stern duty, wherever it may lead. I am not my own, I am bought with a price. I must have no will, no pleasure, of my own.

The testimony given you reproved you for the course you pursued in New York. You hurt yourself, crippled your husband's labor, and were a living curse to him all the time you were there. What possessed you to go to New York? Why were you not contented to remain at home? I have no doubt that Satan sent you to New York. You made yourself very unhappy and injured yourself in the estimation of the best of our brethren and sisters there by your complaints and homesick, childish feelings. Far better would it have been for you had you remained at home, and much more highly would you have been esteemed. You made no effort to be happy yourself or make those around you happy. And this was the wife of one of our successful ministers! God save His cause and His people from being discouraged and disheartened by such influences!

I wish I could tear off the curtain from your past life and acts and present them before you as I have been made to look upon them. I want you to see things as you have never seen them before. I want you to feel as you never have felt before. I want to arouse you. You should pray earnestly to God, Lord, make me to know myself. This lesson you have never yet fully learned—to know yourself.

I think you are capable of doing good, but you prefer ease to mental anxiety and care connected with the work of God. But enough has been said without my prolonging this letter.

I will further say, all were disappointed in you at Newport and wishes were expressed that you had never come there, for they had thought from what Brother Cornell had told in regard to you, that you were a laborer, a help to the cause of God. They said the young in the faith would have your example constantly to refer to and their labor would be increased very much. Said they, "What shall we say when others inquire in regard to Sister Cornell? They have such an exalted estimate of her Christian experience and influence, from what Brother Cornell has said in her praise, that all will inquire in regard to her. She has been in the faith so long, we thought we could look to her for counsel, and her experience would aid us."

I could not justify your course in the least. They thought, as well they might, if ministers took their wives with them it was to labor together as Brother and Sister Hutchins labored. And from what has been shown me, they are right in expecting as much as this. You, Angeline, were you a devoted Christian, could do more than Sister Hutchins, but your will has never been long at a time in subjection to the will of God. Self has had to be consulted instead of the will of God. You are entirely ignorant of what it is to be devoted to the cause of God, considering it your highest pleasure to do good and exert a saving influence upon those around you.

Oh, for your soul's sake, begin to work earnestly for God! Lose sight of self and your own ease and your own pleasure and now, even now, in this late period of time, redeem the time as much as possible that the angels of God may make a record of duties unselfishly performed.

I think it was all a mistake, your going East. But now you are there, labor, labor with all your might; labor earnestly, untiringly. If you get weary, remember you are not alone. I get weary, expect to get weary. Better to wear out than rust out. You never have hurt yourself with work in temporal or spiritual matters. I would do something or die in the effort.

(Signed) Ellen G. White.

Sister Cornell: I saw many things while at Newport that led me to conclude that you felt no burden of the work of God upon you. If Mary and you had felt any

burden, or that you really were on a mission to do good to souls, you would not have manifested the indifference, and I call it contrariness, that you showed out at Brother Wakefield's. If you have no remembrance of these things, or if you consider them too small to be noticed, I think you should be reminded of them for I think they are things which tell everywhere they are manifested.

After I left the meeting Sunday and came home to write, I found you and Mary had kept no account of the time and, as it was a little late, felt no disposition to attend meeting. You were ready to excuse yourselves so readily and stay at home, notwithstanding the expense you had been to to get to Newport. A young sister came in from the other room. She was pale and sickly looking, and would have enlisted the sympathy of anyone who might see her. Mary and you took not the slightest notice of her. She was there upon the settle when I came in. I knew you had been there two or three days and I did not introduce her. Supposing you had been conversing together, I went into the front room to write.

You both left the room you had been sitting in and followed me, leaving the sister of Brother Wakefield alone. This looked strange to me. I spoke to you in regard to her. You made as an excuse that you did not know her, having had no introduction to her. This did not relieve my mind one particle. I consider it no excuse at all. Had it been a young gentleman instead of a young lady, then you would have had an excuse.

If you went East to labor for the good of souls, if you felt any burden for souls, was it not your duty to become acquainted with that young girl by introducing conversation to her? She felt very lonely and came in to see you to relieve her loneliness. Surely sisters who left their homes to be to the expense of traveling hundreds of miles with their husbands should not be so bashful and reserved as to require an introduction before being able to converse with one of their own sex.

Then again, when Sister Chase wished us all to take dinner at her house, I spoke to your husbands about it and it was decided to comply with her request. I thought that Sister Wakefield ought to be relieved and that it would help the feelings of others and be an encouragement to them to visit them. I remember the short way you spoke of the matter. You did not see how you could go, etc., when I failed to see anything to hinder your going, if you had a disposition to do so. But then Mary and you acted out your own natures so completely. You, neither of you, treated your husbands with respect or seemed to care how disagreeable you made

it for them. You acted just as though you wished to make them feel [as] unpleasant and as unhappy as you could about the affair. Old Sister Wakefield said that while you were ironing, Mary and you were sporting over the appeals we had made to you all four in regard to the subject of health.

You did go at last, but what a blessing you must have carried with you! How much good do you suppose such visiting does? You certainly could not have carried the approbation of the Lord with you.

And these were missionary women who had left home to accompany their husbands and labor in connection with them in the work of God. Had you the least ideas of your duty, or what God requires of you, your actions would have had altogether a different tone and influence from what they had at Newport.

Never will I be silent and leave people to think that we think you about right and that we approbate your traveling with your husbands. I am fully settled now in my own mind that the place for you both is at home. I believe that you should remain there for the good of the cause of God and let your husbands go out free, if they can go without you. If not, remain at home with you. The good of the cause, I believe, demands this.

And from many things which have been shown me, if you, Angeline, talk less upon your poor feelings, if you think and talk less upon your aches and pains, and bear burdens in life as others have to, your health will improve. I think, from what I have been shown, you never can have health unless you exercise more and feel that you are of some worth in the world. Bear your own weight. You can liberally support yourself if you once get rid of these feelings that you must nurse your old ailments and complain and worry over every poor feeling.

It is time we understood ourselves and what our duty is before God. Angeline, Mary and yourself have made child's work of serving God. It is time now you at least bear your own burdens, if you do not help others to bear their burdens.

My heart aches, for the cause of God is burdened for His poor people. In love.

