

# Letters Part 1 — 1845 to 1863

Note 1: Gray text has been published elsewhere, sometimes noted.

Note 2: Black text not usually found anywhere else.

**1845**

Letter 1, 1845, to Enoch Jacobs. Written December 20, from Portland, Maine. This letter appears in full in the Day Star, January 24, 1846.

Bro. Jacobs:--

As God has shown me in holy vision the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have got many trials to pass through. But our light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal.

I have tried to bring back a good report, & a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report, (Numbers 14:10.) But I declare to you, my brother in the Lord, it is a goodly land, and we are well able to go up and possess it.

While praying at the family altar the Holy Ghost fell on me and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, Look again, and look a little higher. At this, I raised my eyes and see a strait and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and said the City was a great way off, and they expected to have entered it before.

Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted, Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out which left their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again & go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000, in number, know and understand the voice, while the wicked thought it was thunder & an earthquake.

When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai, (Exodus 34:30-34.) By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet.

Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of

Man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke, Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth.

Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints then raised his eyes and hands to heaven & cried out, Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were 7 days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared [heavy] with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet.

Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. We all marched in and felt we had a perfect right in the City.

Here we see the tree of life, & the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold. At first I thought I [saw] two trees. I looked again and [saw] they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood. And the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when Bro. Fitch, and Stockman, who had preached the gospel of the kingdom, whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out Hallelujah, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring.

And as we were gazing at the glories of the place, our eyes were attracted upwards to something that had the appearance of silver. I asked Jesus to let me see what was within there. In a moment we were winging our way upward and entering in. Here we saw good old father Abraham, Isaac, and Jacob, Noah, Daniel, and many like them. And I saw a veil with a heavy fringe of silver, and gold as a border on the bottom. It was very beautiful. I asked Jesus what was within the veil. He raised it with his own right arm, and bade me take heed. I saw there a glorious ark, overlaid with pure gold, and it had a glorious border resembling Jesus' crowns. On it were two bright angels; their wings were spread over the ark as they sat on each end, with their faces turned towards each other and looking downward.

In the ark, beneath where the angels wings were spread, was a golden pot of Manna of a yellowish cast, and I saw a rod, which Jesus said was Aaron's, I saw it bud, blossom, and bear fruit.--And I saw two long golden rods on which hung silver wires, and on the wires most glorious grapes. One cluster was more than a man here can carry. And I saw Jesus step up and take of the manna, almonds, grapes, and pomegranates, and bear them down to the city, and place them on the supper table. I stepped up to see how much was taken away, and there was just as much left, and we shouted Hallelujah. Amen.

We all descended from this place down into the city, and with Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city with twelve foundations, twelve gates, three on each side,

and an angel at each gate, and all cried out the city, the great city, it's coming, it's coming down from God, out of heaven, and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city.

There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls most glorious to behold, which were to be inhabited by the saints. In them was a golden shelf, I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth, not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God. And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, well they will never fade. Next I saw a field of tall grass, most glorious to behold. It was living green, and had a reflection of silver and gold as it waved proudly to the glory of King Jesus.

Then we entered a field full of all kinds of beasts; the lion, the lamb, the leopard and the wolf, altogether in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious. The branches of the trees waved to and fro, and we all cried out, we will dwell safely in the wilderness and sleep in this woods.

We passed through the wood, for we were on our way to Mount Zion, as we were traveling along we met a company who were also gazing at the glories of the place: I noticed red as a border on their garments. Their crowns were brilliant their robes were pure white. As we greeted them, I asked Jesus who they were? He said they were martyrs that had been slain for him. With them was an innumerable company of little ones, they had a hem of red on their garments also. Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lilies, and I saw the little ones climb, or if they chose use their little wings and fly to the top of the mountains, and pluck the never fading flowers.

There were all kinds of trees around the temple to beautify the place. The box, the pine, the fir, the oil, the myrtle, the pomegranate and the fig tree, bowed down with the weight of its timely figs that made the place look all over glorious. And as we were about to enter the holy temple, Jesus raised his lovely voice and said, only the 144,000 enter this place, and we shouted Hallelujah. Well bless the Lord, Bro. Jacobs, it is an extra meeting for those who have the seal of the living God.

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there, I cannot begin to describe. O, that I could talk in the language of Canaan, then could I tell a little of the glory of the upper world; but if faithful you soon will know all about it. I saw there the tables of stone in which the names of the 144,000, were engraved in letters of gold.

After we had beheld the glory of the temple, we went out. Then Jesus left us and went to the city. Soon we heard his lovely voice again, saying: Come my people; you have come out of great tribulation, and done my will, suffered for me; come in to supper, for I will gird myself, and serve you. We shouted Hallelujah, glory, and entered into the city, and I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. And I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit.

We all reclined at the table. I asked Jesus to let me eat of the fruit. He said, not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain, and he said, you must go back to the earth again, and relate to others, what I have revealed to you.

Then an angel bore me gently down to this dark world. Sometimes I think I cannot stay here any longer, all things of earth look so dreary. I feel very lonely here, for I have seen a better land. O, that I had wings like a dove, then would I fly away, and be at rest. Ellen G. Harmon

Letter 1, 1846, to Enoch Jacobs. Written February 15, from Falmouth, Massachusetts. This letter appears in full in the Day Star, February 15, 1846.

**Bro. Jacobs:--**

My vision which you published in the Day-Star was written under a deep sense of duty, to you, not expecting you would publish it. Had I for once thought it was to be spread before the many readers of your paper, I should have been more particular and stated some things which I left out. As the readers of the Day-Star have seen a part of what God has revealed to me, and as the part which I have not written is of vast importance to the Saints; I humbly request you to publish this also in your paper.

God showed me the following, one year ago this month: I saw a throne, and on it sat the Father and his Son Jesus Christ. I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself; He said he had, but I could not behold it; for, said he, if you should for once see the glory of his person, you would cease to exist.

Before the throne was the Advent people, the Church, and the world. I saw a company bowed down before the throne, deeply interested while most of them stood up disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus, then he would look to his Father and appeared to be pleading with him. Then a light came from the Father to his Son and from him to the praying company.

Then I saw an exceeding bright light come from the Father to the Son and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it. Others were careless and did not cherish the light and it moved off from them. Some cherished it and went and bowed down before the throne with the little praying company. This company all received the light, and rejoiced in it as their countenances shone with its glory.

Then I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies within the vail, and did sit. There I saw thrones which I had not seen before. Then Jesus rose up from the throne, and most of those who were bowed down rose up with him. And I did not see one ray of light pass from Jesus to the careless multitude after he rose up, and they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on him as he left the throne, and led them out a little way, then he raised his right arm and we heard his lovely voice saying, wait ye, I am going to my Father to receive the Kingdom. Keep your garments spotless and in a little while I will return from the wedding, and receive you to myself.

And I saw a cloudy chariot with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; he stepped into it and was borne to the Holiest where the Father sat. Then I beheld Jesus as he was before the Father a great High Priest. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. Then Jesus shewed me the difference between faith and feeling. And I saw those who rose up with Jesus send up their faith to Jesus in the Holiest, and praying, Father give us thy spirit. Then Jesus would breathe on them the Holy Ghost. In the breath was light, power and much love, joy and peace.

Then I turned to look at the company who were still bowed before the throne. They did not know that Jesus had left it. Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne and pray, My Father give us thy spirit. Then Satan would breathe on them an unholy influence. In it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. I saw one after another leave the company who were praying to Jesus in the Holiest, go and join those before the throne and they at once received the unholy influence of Satan.

About four months since, I had a vision of events, all in the future. And I saw the time of trouble, such as never was, Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. Just before we entered it, we all received the seal of the living God.

Then I saw the four Angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against

nation, and the whole world was in confusion. Then we cried to God for deliverance day and night till we began to hear the bells on Jesus' garment. And I saw Jesus rise up in the Holiest, and as he came out we heard the tinkling of bells, and knew our High Priest was coming out.

Then we heard the voice of God which shook the heavens and earth, and gave the 144,000 the day and hour of Jesus' coming. Then the saints were free, united and full of the glory of God, for he had turned their captivity. And I saw a flaming cloud come where Jesus stood and he laid off his priestly garment and put on his kingly robe, took his place on the cloud which carried him to the east where it first appeared to the saints on earth, a small black cloud, which was the sign of the Son of Man. While the cloud was passing from the Holiest to the east which took a number of days, the Synagogue of Satan worshiped at the saints feet. Ellen G. Harmon

**1847**

Letter 1, 1847, to Joseph Bates. Written April 7, from Topsham, Maine. This letter appears in full in A Word to the Little Flock, with Scripture and Apocryphal references added by James White.

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

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

In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely Cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censor. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censor would smoke, and He offered up the prayers of the saints with the smoke of the incense to His Father.

In the ark, was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth (the Sabbath commandment,) shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious--a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth.

I saw that God had not changed the Sabbath, for He never changes. But the Pope had changed it from the seventh to the first day of the week; for he was to change times and laws. And I saw that if God had changed the Sabbath, from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark, in the Most Holy Place of the Temple in heaven; and it would read thus: the first day is the Sabbath of the Lord thy God.

But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses in Sinai, "But the seventh day is the Sabbath of the Lord thy God." I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against

themselves, as sure as there was a God that rules in heaven above.

I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God's chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us.

And I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed. I saw all that "would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands," could not buy or sell. I saw that the number (666) of the Image Beast was made up; and that it was the Beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his image.

In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell, as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other.

But there was one clear place of settled glory, from whence came the voice of God like many waters, which shook the heavens, and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spoke the day and hour of Jesus' coming, and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth!

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

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

Almighty. And the saints in the cloud cried Glory, Hallelujah. And the cloudy chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in. Here we were made welcome, for we had kept the "Commandments of God," and had a "right to the tree of life." From your sister in the blessed hope, E. G. WHITE.

Letter 2, 1847, to Eli Curtis. Written April 21, from Topsham, Maine. This letter appears in full in A Word to the Little Flock.

To Bro. Eli Curtis, New York City.

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

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

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

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

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

You think, that those who worship before the saint's feet, (Revelation 3:9), will at last be saved. Here I must differ with you; for God shew me that this class were professed Adventists, who had fallen away, and "crucified to themselves the Son of God afresh, and put him to an open shame." And in the "hour of temptation," which is yet to come, to show out every one's true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint's feet.

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

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

Then Jesus will have the sharp sickle in his hand, (Revelation 14:14) and then the saints will cry day and night to Jesus on the cloud, to thrust in his sharp sickle and reap. This, will be the time of Jacob's trouble, (Jeremiah 30:5-8) out of which, the saints will be delivered by the voice of God.

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

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

Letter 3, 1847, to Joseph Bates. Written July 13, from Gorham, Maine. This letter appears in full in Manuscript Releases, Volume 5, pp. 95-98.

Dear Brother Bates

As James is at work and sisters are from home thought I would employ myself in writing a line to you. My health is

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

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

Brother Bates, you write in a letter to James something about the Bridegroom's coming, as stated in the first published visions. By the letter you would like to know whether I had light on the Bridegroom's coming before I saw it in vision. I can readily answer, No. The Lord showed me the travail of the Advent band and midnight cry in December, but He did not show me the Bridegroom's coming until February following.

Perhaps you would like to have me give a statement in relation to both visions. At the time I had the vision of the midnight cry I had given it up in the past and thought it future, as also most of the band had. I know not what time J. Turner got out his paper. I knew he had one out and one was in the house, but I knew not what was in it, for I did not read a word in it. I had been, and still was very sick. I took no interest in reading, for it injured my head and made me nervous.

After I had the vision and God gave me light, He bade me deliver it to the band, but I shrank from it. I was young, and I thought they would not receive it from me. I disobeyed the Lord, and instead of remaining at home, where the meeting was to be that night, I got in a sleigh in the morning and rode three or four miles and there I found J. T. He merely inquired how I was and if I was in the way of my duty. I said nothing, for I knew I was not. I passed up chamber and did not see him again for two hours, when he came up, asked if I was to be at meeting that night. I told him, no. He said he wanted to hear my vision and thought it duty for me to go home. I told him I should not. He said no more, but went away. I thought, and told those around me, if I went I should have to come out against his views, thinking he believed with the rest. I had not told any of them what God had shown me, and I did not tell them in what I should cut across his track.

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

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

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

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

got up to talk. I felt very, very sad. At length my soul seemed to be in an agony, and while she was talking I fell from my chair to the floor.

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

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

Letter 4, 1847, to Elvira Hastings. Written August 25, from Gorham, Maine. This was copied from a letter of James White to Sr. Hastings, begun August 22 and has never been published.

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

**1848**

Letter 2, 1848, to the Scattered Remnant. Written December 18, from Rocky Hill, Connecticut. Portions of this letter are similar to Early Writings, p. 41, however this letter has never been published.

To the Scattered Remnant—Dear Brethren:

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

I saw that the powers of heaven are the sun, moon and stars. They rule in the heavens. I saw that the powers of earth are those who bear rule on earth. I saw that the powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not fall or pass away, but be shaken by the voice of God. Dark, heavy clouds came up and clashed against each other; the atmosphere parted and rolled back, then we could see the open space in Orion from whence came the voice of God.

I saw that the Holy City will come down through that open space. I saw that the powers of earth are now being shaken. The Lord showed me that things came in order—war, and rumors of war—sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the heavens and earth,—the sun, moon, and stars and this planet also. I saw that the shaking of nations in Europe is not the shaking of the powers of heaven as some teach, but it is the shaking of the powers of earth. In hope.

1849

Letter 2, 1849, to Elvira Hastings. Written March 5, while travelling among the believers, probably in Dartmouth, Massachusetts . This letter has never been published.

Dear Sister Hastings:

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

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

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

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

Written March 22, from Topsham, Maine . Portions of this letter appear in the Ellen G. White Biography, Volume 1: The Early Years, p. 159.

Dear Brother and Sister Hastings:

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

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

[Note added in James White's handwriting:]

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

Written April 21, from Milton, Massachusetts. Portions of this letter appear in Manuscript Releases, Volume 1, p. 390 and Manuscript Releases, Volume 5, pp 93-94, 200.

Dear Brother and Sister Hastings:

I now sit down to write you a few lines and give you a little history of our journey and of the dealings of God with us since we left you. It was rather a tedious journey for me from Dorchester to Brunswick. I stood my journey all quite well until we came to the last sixteen miles. We were obliged to take the stage from North Yarmouth to Brunswick. The roads were very bad. I felt that I could not perform the journey and that I must stop at a private house. The stage shook us round very much. James and I agreed to unite our prayers together, and in faith believing, ask God for

strength, and praise His holy name, He heard us pray. I felt a visible change for the better and was enabled in the strength of God to finish the journey without accident or harm.

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

After we returned from Paris, we felt that it was time to make up our minds where to go and spend the summer. We were in much perplexity and trial to know how to decide. We had been expecting God to teach in such a way that we could not mistake duty, but we were disappointed and as we had no light to go elsewhere, concluded to go to New York. James wrote them when to come for us at Utica and I signed my name to the letter after he had signed his. Soon I began to feel distressed and burdened. It seemed that I should be driven to distraction. I found relief by weeping. When in my distress James was afraid I would die, and he threw the letter in the stove, as he told me afterward, then knelt down by my bedside and prayed God to roll off the burden, and I was relieved. The next morning I awoke perfectly free and clear, all my distress was gone, and I felt assured God would open the way before us.

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

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

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

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

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

I saw that Jesus had shut the door in the Holy Place and no man can open it, and that He had opened the door in the Most Holy Place and no man can shut it; and that since Jesus had opened the door in the Most Holy Place the commandments have been shining out and God has been testing His people on the holy Sabbath.

I saw that the test on the Sabbath could not come until the mediation of Jesus was finished in the Holy and He had passed within the second veil; therefore Christians who died before the seventh month, 1844, and had not kept the true Sabbath, rest in hope, for there was no condemnation until the true light on the Sabbath came.

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

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

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

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

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

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

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

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

made like Him. Lift up your heads and rejoice, your redemption is nigh.

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

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

Letter 8, 1849, to Brother and Sister Hastings. Written May 29 and June 1, from Rocky Hill, Connecticut. This letter was formerly designated Letter 1, 1848. It has portions published in Manuscript Releases, Volume 4, pp. 323-326, and Manuscript Releases, Volume 5, pp., 248-249.

May 29

Dear Brother and Sister Hastings:

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

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

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

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

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

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

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

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

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

E. G. White

June 1, Friday

Dear Brother and Sister:

**It has been stormy here for some days.** Last Wednesday about six o'clock

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

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

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

I saw the willingness of God to heal the afflicted and distressed. I also saw that God was displeased when we trusted in or called on earthly physicians. I saw the beauty, the glory and majesty of Jesus. The sun could not shine in His presence any more than a star at noonday when the sun shone in its splendor. O how rich the inheritance of the saints looked to me. How glorious! Tongue cannot describe it. On every side and all around was glory, glory, glory, that cannot be expressed. My soul was enchanted with the sight. I longed to see more and more. It seemed that I could plunge in the glory, that I could swim in it. Praise the name of the Lord. O shall we not go on with perseverance? Shall we sink down now? No, no, we shall soon see Jesus and reign with Him in glory. Hold fast, hold fast, hold fast.

The work of healing was done up well. She grew stronger in body and mind, and while I was in vision the doctor came, he heard the shouting in vision and would not come in. Brother Penfield wanted he should come in, said he would not come in any case, seemed to be afraid and rode off and carried the news that we were making a great noise over that sick woman and he thought if she was kept still she would get well, when he had not seen her since he said

she would die. The neighbors, when we left yesterday, were all stirred up and mad at us because we had prayed for Sister Penfield and she had been healed. Sister P. is strong. Praise the Lord. Love to all, in haste.

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

Dear Brethren and Sisters

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

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

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

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

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

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

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

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

rejected the present truth, while preaching praying or in conversation used Mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some that used it, were so far in the darkness and deception of the Devil, that they thought it was the power of God, given them to exercise. They had made God altogether such an one as themselves; and had valued his power as a thing of naught.

Some of these agents of Satan were affecting the bodies of some of the saints; those that they could not deceive and draw away from the truth by a satanic influence. Oh! that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan, and be on their guard. I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet were sliding; because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

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

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

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

At the commencement of the Holy Sabbath, (Jan. 5,) we engaged in prayer with Bro. Belden's family at Rocky Hill, Ct., and the Holy Ghost fell upon us. I was taken off in vision to the Most Holy Place, where I saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction: and that the wrath of God could not come until Jesus had finished his work in the Most Holy Place--laid off his priestly attire and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silent no longer; but pour out his wrath on those who have rejected his truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other.

I saw that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the Sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous, and they thought that we had brought them down upon them, and if they could rid the earth of us, then the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble.

Then all the saints cried out with anguish of spirit, and were delivered by the Voice of God. Then the 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, "thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "these are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice--"we have believed in thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw they had drunk of the deep waters, and fouled the residue with their feet--trodden the Sabbath underfoot, and that is why they were weighed in the balance and found wanting.

Then my attending angel directed me to the City again, where I saw four angels winging their way to the gate of the

City, and were just presenting the golden card to the angel at the gate. Then I saw another angel swiftly flying from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in vision. I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with Priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried "My Blood, Father, My Blood, My Blood, My Blood".

Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice "Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads." I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He shewed me that it was God that restrained the powers, and that he gave his angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then he raised his hands to the Father and plead with him that he had spilled his blood for them.--Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.

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

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

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

I asked one of them why they were so much more lovely than those on the earth. The reply was--"we have lived in strict obedience to the commandments of God and have not fallen by disobedience, like those on the earth. There I saw two trees, one looked much like the tree of life in the City. The fruit of both looked beautiful; but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me "none in this place have tasted of the forbidden tree; but if they should eat they would fall." Then I was taken to a world which had seven moons.

Then I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written Victory. Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written Purity; and around the leaf were stones of various colors, that shone brighter than the stars, and cast

a reflection upon the letters, and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written Holiness. Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said "it is not; but the City is my home, and I have come to visit this place." He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said--"you must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handy work of God."

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

Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back, then we could look up through the open space in Orion, from whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken, and that events come in order. War, and rumors of war,--sword, famine and pestilence, are first to shake the powers of earth, then the voice of God will shake the Sun, Moon and Stars, and this earth also. I saw that the shaking of the powers in Europe is not (as some teach) the shaking of the powers of heaven, but it is the shaking of the angry nations. E. G. White.

Letter 7, 1849, to Gilbert and Deborah Collins. Written sometime in September, from Rocky Hill, Connecticut. This letter was formerly designated Lt 2, 1850. It appears in entirety in Manuscript Releases, Volume 3, pp. 174-175.

Dear Children, Gilbert and Deborah,

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

God loves the young if their hearts are turned unto Him, and He loves to bless them. I am now on my way to visit Henry, and present to him his little brother. I hope you will be good children. Love God. Speak the truth at all times. Be obedient to your parents, and then God will be pleased with you, smile upon and bless you. Be good, be good. In haste and love.

Second undesignated Letter, 1849, to Brethren and Sisters. Written sometime in July, 1849 from Rocky Hill, Connecticut. Like the previous letter from Present Truth, this does not have an official number, possibly due to being considered an article. It is included in this volume since it was published as a letter. It was printed in entirety in the Present Truth, August 1, 1849.

Dear Brethren and Sisters

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

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

If we overcome our trials, and get victory over the temptations of Satan, then we endure the time of our faith, which is much more precious than gold, and are stronger, and better prepared to meet the next. But if we sink down, and give way to the temptations of Satan, we shall grow weaker, and get no reward for the trial, and shall not be so well prepared to meet the next. In this way we shall grow weaker, and weaker, until we are led captive by Satan at his

will. We must have on the whole armour of God, and be ready at any moment, for a conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God, and agonize with him in prayer. He will not turn us away empty; but will give us grace and strength to overcome, and to break the power of the enemy. O, that all could see these things in their true light, and endure hardness as good soldiers of Jesus. Then would Israel move forward, strong in God, and in the power of his might.

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

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

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

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

The Lord has shown me that precious souls are starving, and dying for want of the present, sealing truth, the meat in due season; and that the swift messengers should speed on their way, and feed the flock with the present truth. I heard an Angel say, "speed the swift messengers, speed the swift messengers; for the case of every soul will soon be decided, either for Life, or for Death."

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

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

1850

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

Dear Brother and Sister Hastings,

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

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

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

Letter 4, 1850, to Brother and Sister Collins. Written February 18, from Oswego, New York. Portions of this letter appear in Manuscript Releases, Volume 1, p. 31, Manuscript Releases, Volume 5, p. 91, and Manuscript Releases, Volume 6, p. 339.

Dear Bro. and Sister Collins:

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

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

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

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

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

First undesignated Letter, 1850, to Brethren and Sisters. Written sometime in February, 1850 from Oswego, New York. Like previous letters from Present Truth, this does not have an official number, possibly due to being considered an article. It is included in this volume since it was

published as a letter. It was printed in entirety in the Present Truth, March 1, 1850.

My Dear Brethren and Sisters,

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

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

Letter 10, 1850, to Brother Hastings. Written March 18, from Oswego, New York. This letter is appears in full in Manuscript Releases, Volume 14, p. 31.

Dear Brother Hastings,—

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

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

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

I saw they did wrong in afflicting the afflicted by reproving you for having the funeral on the Sabbath. I saw they had better been looking at themselves and seeing where they had erred from the path of duty that God had marked out for them to go in. I saw that she was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000. I saw we need not mourn for her; she would rest in the time of trouble, and all that we could mourn for was our loss in being deprived of her company. I saw her death would result in good.

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

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

Dear Brother Hastings,

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

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

Second undesignated Letter, 1850, to the "Little Flock". Written sometime in March, 1850 from Oswego, New York. Like previous letters from Present Truth, this does not have an official number, possibly due to being considered an article. It is included in this volume since it was published as a letter. It was printed in entirety in the Present Truth, April 1, 1850.

Dear Brethren.

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

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

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

Then again was held up before me those who were not willing to dispose of this world's goods to save perishing souls, by sending them the truth, while Jesus stands before the Father, pleading his blood, his sufferings and his death for them; and while God's messengers were waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God's own money, that he had lent them to be stewards over.

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

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

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

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

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

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

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

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

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

Letter 8, 1850, to Arabella Hastings. Written August 4, from Oswego, New York. Most of this letter appears in full in Manuscript Releases, Volume 19, pp. 129-132.

Dear Sister Arabella,

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

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

taken off in vision, a little of which I will write you.

I saw the powers of darkness were rising. Satan has come down in great power, knowing that his time is short. Said the angel, as he pointed to Israel, Art thou rising? Thou art upon the enchanted ground. Dost thou not see it? Awake and arise and put on the strength of the Lord. I was pointed back to the children of Israel in Egypt.

I saw when God worked through Moses before Pharaoh the magicians came up and said they could do the same. I saw the same work was now going on in the world and among the professed churches similar to the work of the magicians anciently. I saw the power of the magicians has increased tenfold, within a few months, and it will still be on the increase and spread, and unless Israel is rising and increasing in power and strength and is growing in grace and in the knowledge of the truth, the powers of darkness will get the victory over them.

I saw we must be constantly rising and keep the ascendancy above the powers of darkness. I saw singing to the glory of God often drove the enemy, and shouting would beat him back and give us the victory. I saw there was too little glorifying God in Israel and too little child-like simplicity.

I asked the angel why there was not more power in Israel. Said he, Ye let go of the promises of God too quick. Press your petitions to the throne, and hold on by faith. Believe ye receive the things ye ask for, and ye shall have them. I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord and at last the cloud was seen.

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

Dear sister, I have not forgotten you, although I have not written you. I have often thought of you and prayed for you and the rest of the children that you and their faith fail not. Do not mingle with the world; keep separate from them. If you mingle with them you will surely lose strength. Seek to live near to God and to hold sweet communion with Him. Be diligent to make your calling and election sure. I believe God loves you and will save you if you hold fast whereunto you have attained. Everything and everyone is coming to naught but those who have this truth in them, the commandments of God and the faith of Jesus.

Remember, sister, if you would come off victorious you must overcome by the blood of the Lamb and the word of your testimony. We are in a glorious cause that will triumph and that will never come to naught. Eternal life we are striving for. It is not for any riches or honor in this world, but it is for a home in glory, an enduring substance the beauty of which will never wear away and its glory will never vanish. Remember the Master of the house became poor, that we through His poverty might be made rich. We must be willing to be despised and trodden under foot here. We are soon to be exalted to a home in glory, a treasure in the heavens. Praise the Lord, we will go through and behold Him whom our souls admire. Press, press, dear sister, to the mark of the prize. Have faith in God. Endure trials; be patient in tribulations. Pray, pray much; keep the victory above the powers of darkness.

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

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

Letter 12, 1850, to Brother and Sister Howland. Written August 15, from Centerport, New York. Most of this letter appears in full in Manuscript Releases, Volume 15, pp. 207-209. The vision that is referenced in the first line is most likely that found in Manuscript 5, 1850, titled 'A Vision the Lord Gave Me in Oswego, July 29, 1850'.

Dear Bro. and Sister Howland:

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

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

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

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

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

The next he got hold of was Clarissa. She was sunken and discouraged. At the same time James was taken with the cholera morbus. He failed very fast until yesterday, P.M. Then he made a request for us to pray for him. Bro. Harris was gone to his work so that it only left Sister Harris, Clarissa, and Sarah and myself. We all felt unworthy to engage in the work, but we felt that the work of the Lord was hindered by his lying on a sick bed and we knew unless God should deliver him, he could not get well. He had a high fever. He had the cramp take him in his hips and extend down to his feet. His stomach was much strained by vomiting. We knew something must be done. I anointed his head and stomach and bowels in the name of the Lord, then we took hold of faith for him. Our united prayers went up to God and the answer came.

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

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

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

Letter 14, 1850, to Sister Bates. Written September 1, from Port Byron, New York. Portions of this letter appear in Manuscript Releases, Volume 7, pp. 351-352, and Manuscript Releases, Volume 8, pp. 221-222.

Dear Sister Bates:

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

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

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

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

O what battles we have had to fight with the enemy since we commenced to get out the paper. We have had to pray, pray, pray, and have faith, faith, faith and that is all the way we have been enabled to live. I know you will rejoice with me when I tell you we have the perfect entire victory over the powers of darkness. We triumphed in God today for we have just had a rich full draught from the well of Bethlehem.

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

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

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

I looked around and saw some sleeping. O how I felt as I saw some who now profess to be with us asleep as I saw

them. I said, "Poor souls. They have heard of Jesus' coming and that the day of His wrath was very soon to come, but as time went on a little longer than they expected it would, they have lost their interest. Stupidity has crept over them and now they slumber never to awake again. They ought to have watched and then they would have seen the angels." This dream has made a great impression on my mind. I hope it will cause me to double my diligence and to make my calling and election sure.

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

Third undesignated Letter, 1850, to Brethren and Sisters. Written sometime in October, 1850 on the way to Paris, Maine. Like previous letters from Present Truth, this does not have an official number, possibly due to being considered an article. It is included in this volume since it was published as a letter. It was printed in entirety in the Present Truth, November 1, 1850.

Dear Brethren and Sisters

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

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

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

Then I was shown that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel--It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute the judgment written. The execution of the judgment will be at the close of the 1000 years.

After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the execution of the judgment.

This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City,

and while he is descending to the earth with them, the wicked dead are raised, and then the very men that "pierced him," being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

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

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

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

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

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

Then I saw in relation to the "Daily," that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "Daily;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

The Lord showed me that Time had not been a test since 1844, and that time will never again be a test. Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from

other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past. E. G. White.

Letter 26, 1850, to Brother and Sister Loveland, Written November 1, from Paris, Maine. Most of this letter appears in full in Manuscript Releases, Volume 15, pp. 210-212. A short note from James White is appended after Ellen White's Signature.

**Dear Brother and Sister Loveland:**

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

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

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

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

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

You write of trials. We should be glad to know what they are that we may understand your cases and may know how to sympathize with you. We love you and your little band and should love to see you much, but do not expect to at present. We shall stay here at Paris some little time. James is now getting out a paper here. It is an excellent place to get out the paper. Now do write and tell me if there is anything in your place that prevents your rising. God wants His people to rise and get the victory over the powers of darkness. Be free and free indeed, the fountain is full and free. Let us drink and do not let the enemy prevent us from drawing sap and nourishment from Jesus, the living vine. Let us not rest unless we know that our lives are hid with Christ in God. We must have daily the full assurance that we are accepted of Him. If we have, all is well. We then can come to a throne of grace with holy boldness and draw strength and glory from the sanctuary and be triumphant in God. I do long for the mind that was in Christ. Day after day I discover my unlikeness to the meek and lovely Jesus. I want His fashioning hand to be laid upon me, for I would reflect the lovely image of Jesus.

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

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

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

great strength to her soul and will not be a clog in the meetings. Tell her to be strong and faint not by the way.

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

James would write some but he is now writing at the same table for the paper. He sends love to Brother and Sister Loveland and your children and all of the band. I have written this in great haste. In hope of the speedy redemption at the voice of [God]. Write Often!!! E. G. White

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

My dear Brother and Sister Loveland: I hope to send you some papers soon. The chart is being executed in Boston. God is in it. Bro. Nichols has the charge of it.

I do want to see you, but I do not see how we can leave here at present. Let me say to you all, follow the light given at Sutton. Amen. Be strong. Much love to every whole-hearted soul in your little band. James White.

Letter 28, 1850, to the Church in Brother Hastings' House. Written November 27, from Paris, Maine. Most of this letter appears in full in Manuscript Releases, Volume 16, pp. 206-209.

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

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

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

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

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

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

I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them, containing present truth to put in the hands of those that hear and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw which will appear in the paper. How do you all get along? Are you all striving for eternal life? I want to see you very, very much and think I shall before long. Now is the preparation time and I hope we shall all make sure work for eternity. Time looks very short and what we do we must do quickly.

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

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

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

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

I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Every one felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot write. It had a great effect on Bro. Hewit. He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him.

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

Letter 30, 1850, to Brother and Sister Loveland Written December 13, from Paris, Maine. Portions of this letter appear in Manuscript Releases, Volume 1, pp. 31-32, Manuscript Releases, Volume 5, p. 270, Manuscript Releases, Volume 5, p. 226, Manuscript Releases, Volume 6, p. 339, Manuscript Releases, Volume 8, p. 223, and Manuscript Releases, Volume 9, pp. 98-99.

Dear Brother and Sister Loveland:

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

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

Are you free in Johnson? Does God manifest Himself to you? Are the dead weights shaken off? You, of course, have

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

O what a time this is! O, how carefully do we need to walk before God! Time is almost finished. O, do, do be free. Make one mighty struggle for victory and you will have it. I warn all of you to ply the oar and every one row his own boat up stream. The wind and tide is against us. Multitudes are going down stream, and we if we enter the port of glory must press our way through the multitudes and row for our life (eternal life) up stream. Will we row? One cannot row another's boat. We must strive for heaven with all our might. Every one has a part to act and something to do in the cause of God. None of you should keep silent in your meetings. Surely every one who has tasted of the powers of the world to come can say something in honor of the lovely Jesus.

Eternal life we are striving for. Shall we get discouraged? No, no. The riches of Eden are before us and we must pass through the strait if we would enter the wide. Let us double our diligence to make our calling and election sure. Victory, victory, will be ours if we endure a little longer. I do beg and pray to be more like Jesus that I may reflect His lovely image. More and more I long to be filled with all the fullness of God. It is our privilege to rejoice in a whole Saviour, One that saves us from all sin. We will not rest unless we know the length and breadth, height and depth of perfect love. I expect you are buffeted by the enemy. Do not yield one inch to him. Let faith be in lively exercise. Let it enter within the second veil and take hold upon the most excellent glory.

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

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

I wish I could see you. I have much I should love to say to you I cannot write much. Love to your eldest daughter. Tell her to be of good courage and hope in God and His arm will hold her up and protect her from the tempter's power. O tell her to have faith and rejoice in God. Much love to the one at home. Tell her to look to Jesus and take up her cross for unless she bears the cross she cannot wear the crown. Love to all the dear saints. Tell them to walk carefully before God, tread in the footsteps of Jesus.

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

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

I have got a glimpse of what God is preparing for His children and it has spoiled this world for me. Everything here

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

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

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

Letter 31, 1850, to Mary Nichols. Written sometime early December, 1850, from Paris, Maine. Extract contained in a letter of Mary Nichols to Sister Collins, December 12, 1850.

This has never before been published.

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

**1851**

Letter 6, 1851, to Brother and Sister Loveland. Written April 1, 1851, from Paris, Maine. Portions of this letter appear in Selected Messages, Volume 3, p. 63, and Manuscript Releases, Volume 6, p. 252.

Dear Bro. and Sister Loveland:

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

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

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

he is entirely deceived by the devil.

Our spirits were completely crushed after the conference. James was about to return home in that state of things. I was taken very sick. The burden seemed as though it would crush me. God in answer to prayer, healed me and showed me Brother Hollis was wrong and also showed me just what he had been about and that James must stop a while longer in Vermont. What you or any one else has said is nothing at all. God has taken the matter in hand and Brother Hollis knows not what manner of spirit he is of. God has shown Brother Hollis' case in vision and unless he soon becomes as a little child and breaks in pieces before God, he will be left to himself.

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

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

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

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

Letter 10, 1851, to Brother Rhodes. Written May 18-19, from Paris, Maine. This letter was formerly designated Lt 6, 1850. It has never been published. The vision referred to in the first paragraph is found in Manuscript 5, 1851, titled "Opposition to the Sabbath", also written May 18, 1851.

Dear Brother Rhodes,

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

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

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

I must close, for I have many letters to write today. Much love to all who love God. In much love, in haste. E. G. White

Monday morning.

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

Letter 4, 1851, to Brother and Sister Dodge. Written July 21, 1851, from Ballston Spa, New York. This letter appears in full in Manuscript Releases, Volume 5, pp. 99-101.

Dear Brother and Sister Dodge:

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

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

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

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

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

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

Letter 7, 1851, to Leonard Hastings and his daughter Harriet. Written July 27, 1851, from Ballston Spa, New York. Portions of this letter appear in Manuscript Releases, Volume 6, p. 253, and Manuscript Releases, Volume 8, pp. 339-340.

Dear Brother Hastings and Sister Harriet:

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

We should love to see you all but do not expect to have the privilege. Here we are in the state of New York. We make our home at Brother Thompson's (at whose table we are now writing). He and his wife are whole-hearted in the truth. They have four daughters with them in the faith. Their ages are 24, 22, 20, and 12. They are good-hearted

girls and are trying to serve God. Their voices were never heard in prayer until after the Milton conference. We had a powerful season of prayer and the burden of their cases was rolled upon me. I plead the promises of God for them, and could not give it up, and finally their voices were raised in prayer to God. It was a sweet season. God has commenced to work for this family and our prayer is that it may be carried on to His own glory.

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

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

There is quite a company in this vicinity who are out in all the truth; and then there are others who are not fully established. T. M. Preble has been around here and has injured some but our prayer to God is that He would palsy the influence that he has had, and that He would let the clear light upon His truth shine out, so as to establish the wavering.

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

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

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

In love and great haste.

Letter 3, 1851, to Harriet Hastings. Written August 11, 1851, from Saratoga Springs, New York. Portions of this letter appear in Selected Messages, Volume 3, pp. 260-261, and Last Day Events, pp. 286-287.

Dear Sister Harriet:

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

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

How can I, dear Sister, describe to you the glories of heaven, and the lovely angels singing and playing upon their

harps of ten strings? Dear Sister, is not heaven cheap enough?

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

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

Monday morn.

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

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

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

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

Brother Cushman has four daughters. Two have been married and have children, but are now at home, their husbands being so opposed that they could not live with them, and they brought both of their wives to Brother Cushman's, and their children. They are very interesting women. The two youngest are 20 and 17. Margaret is 20, Anna is 17, I believe. Then he has another daughter married in the faith, and one son married and one unmarried. They are good children.

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

Letter 1, 1851, to Brother and Sister Preston. Written October 19, 1851, from Saratoga Springs, New York. Portions of this letter appear in Manuscript Releases, Volume 5, pp. 226-227, and

Manuscript Releases, Volume 8, pp. 286-287.

Dear Brother and Sister Preston:

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

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

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

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

We do not think that we shall be able to attend the conference at Camden, or I might say, it is impossible for us to attend it unless we give up the paper entirely. We shall start next Thursday for the east to be gone three weeks and the paper must be delayed. The flock of God need the paper and must have it.

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

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

We have some good times, we love to have Aunt Rachel with us. She is of our company and we could not part with her anyway. Much love to Lucinda [Abbey] and all the children.

Letter 8, 1851, to Brother and Sister Howland. Written November 12, 1851, from Waterbury, Vermont. Portions of this letter appear in Manuscript Releases, Volume 3, pp. 242-245, 401-403, Manuscript Releases, Volume 4, p. 404, Manuscript Releases, Volume 5, pp. 239-240, Manuscript Releases, Volume 6, pp. 118, 253, Manuscript Releases, Volume 8, pp. 225-227, and Ellen G. White Biography, Volume 1: The Early Years, pp. 219-222.

Dear Brother and Sister Howland:

Here we are at Brother [E. P.] Butler's. O how changed everything is here. God has wrought for us mightily; praise His holy name. At Washington the Lord took the rule of the meeting Himself. Stephen Smith and Brother Butler were present. There were about 75 present, all in the faith. Brother Stephen Smith was filled with a wrong spirit. He and J. Hart had filled the minds of many with prejudice against us. False reports had been circulated, and the band

had been sinking and had lost the power of the third angel's message. They were sickly, but knew not the cause. The reason was that there was an accursed thing in the camp, and by the assistance of God we were trying to get it out of the camp.

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

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

We all felt it duty to act, and by a unanimous vote of the brethren, S. Smith was disfellowshipped by the church until he should forever lay down his erroneous views. His wife then broke down and said she knew that her husband was not right. The work of God went right on in the meeting. Sunday eve, after we had disfellowshipped Brother Smith (in the afternoon), we had a glorious season. Many confessed that they had been prejudiced against us by different individuals such as S. Smith and J. Hart, but they praised God that they had seen us and were convinced that the visions were of God. The brethren and sisters generally arose and expressed their opinions and feelings; it was a good time.

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

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

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

In the morn we all seemed to have an agonizing cry for God to work like Himself, a wonder-working God. Our prayers were answered. The power of God came down; it was a good season; angels were hovering over us. I was taken off in vision and saw just the state of things there, and just the state that Brother Baker was in, and Brethren Hart and Butler. I got up and told the vision. It had quite a powerful effect. **Brother Hart began to give way a little and break down, but still he did not confess much. Brother Butler came almost out there at Bethel.**

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

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

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

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

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

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

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

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

After I got through talking it was time for the lecture to commence so none made any remarks. In the afternoon after

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

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

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

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

Brother Baker had not slept any for two or three nights, troubled with disease of the heart. He said he must go home and be sick some days but we got a spirit of prayer for him and the Lord heard us pray. Brother Baker was healed and he glorified God with a loud voice; he had a baptism of the Holy Ghost. We parted with him and Brother Hart rejoicing, triumphant in God.

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

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

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

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

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

The next day we went to Henry Allen's and God gave me a cutting message for him and I dared not daub with untempered mortar. Never did I have such a cutting message for any one before. He did not break down. We

withdrew all fellowship from him until he should give up his spiritual union views and get right. We left the brethren and sisters there in a much better state than we found them. **I must close.**

Edson is well and smart. Clarissa is well. I have not seen Sarah yet. She is seven miles from here visiting the brethren and sisters. Stephen has just gone to see her. James is well and Aunt Rachel; I also. Anna Smith is with us. She is just the help we need. She takes right hold with James and helps him much. We can leave her now to get off the papers and can go out more among the flock. Henry, Edson says thank you for his Bible and box of candy. He is much pleased with them. James, Clarissa, Annie, Aunt Rachel and self send love to you all, especially my little Henry. Hope he will be good. In love, E. G. White

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

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

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

Letter 5, 1851, to Brother Barnes. Written December 14, 1851, from Saratoga Springs, New York. Portions of this letter appear in Manuscript Releases, Volume 4, p. 271, Manuscript Releases, Volume 5, p. 377, Manuscript Releases, Volume 8, p. 225, Ellen G. White Biography, Volume 1: The Early Years, p. 224.

Dear Brother Barnes:

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

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

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

Those who have been in the habit of using tobacco will have a struggle to leave it off, but they must not be discouraged. If they cannot overcome by praying to God themselves, let them be as humble as Brother Rhodes was. When he was leaving off using tobacco he called for the brethren to pray for him and we did. He was cured and has desired none since. Go to God dear brother, wrestle with Him and you can overcome, pray in faith, nothing doubting. Jesus will be touched with the brother's infirmities.

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

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

Letter 9, 1851, to Brother and Sister Dodge. Written December 21, 1851, from Saratoga Springs, New York. Portions of this letter appear in Reflecting Christ, p. 350, Manuscript Releases, Volume 2, p. 248, Manuscript Releases, Volume 6, p. 253, and Manuscript Releases, Volume 8, p. 228.

Dear Brother and Sister Dodge:

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

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

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

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

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

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

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

weighed in the balance and found wanting.

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

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

Dear Brother and Sister, I have not forgotten the seasons we had together at Milton Conference. May the Lord strengthen and bring you through every trial that you may come off victorious. We are to overcome by the blood of the Lamb and the word of our testimony. Let us walk carefully before the Lord and press to the mark of the prize.

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

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

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

**1852**

Letter 2, 1852, to Brethren and Sisters in Jackson. Written June 2, 1852, from Rochester, New York. Most of this letter appears in full in Manuscript Releases, Volume 17, pp. 341-343.

To the Brethren and Sisters in Jackson:

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

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

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

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

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

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

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

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

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

Dear Friends:

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

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

I saw that Brother Chamberlain was not in the way of his duty when he went to Fairhaven, Portland, Topsham, Paris, etc. I saw that he encouraged others to attend the meeting at Fairhaven whose duty it was to remain at home, and if

these individuals had not gone, God would have sent sufficient laborers that were humble, and that He would have worked through them, the cause would have progressed, and souls would have embraced the truth. But the cause was wounded by the reason of some moving out of their place, and taking a work on them that God had never laid on them.

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

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

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

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

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

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

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

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

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

**1853**

Letter 10, 1853, to Mary Chase.

Written sometime mid-May, 1853, from Rochester, New York. Portions of this letter are similar to the account in Spiritual Gifts, Volume 2, pp. 173-179.

Nathaniel's Last Days

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

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

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

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

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

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

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

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

Then he spoke of the time when he was at Boston, how feeble he was, how hard he tried to bear up, and sometimes he suffered so in mind he was afraid he would be crazy. And often when his labor was finished and he went to his boarding place and to his room, which was up three flights of stairs, his limbs would become so weak and his head so dizzy he would be obliged to hold on to the railing of the stairs to keep from falling backward. And his heart would beat so violently he would have to sit down and rest before he could go any farther. After he rested a little, he would go on again. Often he was obliged to lie upon the bed with his clothes on until he was rested. He said his feelings at such times were almost desperate. He would almost speak aloud, "I will not give up to it, I will shake this off. I will be a man. I will be well. I will be somebody and let my friends know I am somebody."

He said he murmured against God and thought it was cruel that he could not have strength. Then he spoke of his coming to Rochester. How trying it was to have us wait upon him, and how galling was the idea that he was dependent. He said, "It seemed to me that the kindness, the brotherly kindness of you all was more than I could bear. It seemed as though it would kill me, and I have thought I wanted to get well to pay you for all this."

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

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

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

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

We felt afraid to have him go, and tried to persuade him not to, but he was set about it. He felt that he must go. Said he, "I will lie down and rest me while Stephen is getting ready." We told him we were fearful the wind was too strong, and the day before he had raised much blood. But he insisted upon going. Said he, "Stephen can lift me from the bed, and hold me up in his arms while you put on my coat and cap, and then he can put me in the carriage, and it need not tire me at all."

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

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

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

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

At our usual supper time we prepared poor Nathaniel's supper, and Anna carried it in to him and wanted to sit with him. But he wished her to go out and eat with the rest of the family. I said, "I will sit with Nathaniel." Brother Stephen Belden was in the room, and he said he would like to have Stephen sit with him. Stephen lifted him from the bed and sat him in the rocking chair. Said Stephen, "Will you eat now?" "Well," said Nathaniel, "It is hardly my supper time." But he cast his eyes upon the watch that hung up before him, and said, "Yes, it is, but I am not hungry. I ate a hearty dinner." In a few minutes he said he felt faint and did not know but he was going to die. Stephen said, "Oh, I guess not." He sent for us, and we all went into his room. I had not had time to taste anything before I was called. As soon as I entered the room, I knew that he was dying. For a moment he seemed to be troubled. I said, "Nathaniel, dear, trust in God; He loves you, and you love Him. Trust right in Him as a child trusts in its parents. Don't be troubled. The Lord will not leave you." Said he, "Yes, yes."

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

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

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

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

After you read this please send it to your parents for them and Sister Elizabeth to read, and then if you wish it I will see that you have it again. We shall come to Palmyra when we go East, and I then hope to have the privilege of seeing you. And we can tell you more about dear Nathaniel than I can write. My husband's health is improving some. Please write to me. I should be much pleased to hear from you. James sends his love. Receive the same from your unworthy sister. E. G. White

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

Letter 2, 1853, to Anna White. Written May 26, 1853, from Plymouth, Michigan. Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 274.

Dear Sister Anna

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

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

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

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

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

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

They had plenty on the table that we could eat and not hurt us, which was quite fortunate for us; we thanked the Lord in our heart for the food although we did not do it vocally. There were a great number of crying children on the boat; they were cross and ill-tempered. I thought of my little Edson and felt thankful he was not like them. We tried to keep our hearts uplifted to God for strength, especially that James might be strengthened.

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

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

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

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

short of this. The storehouse is full and free, don't let us go hungry here, when there is enough and to spare.

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

Letter 3, 1853, to the church in Jackson. Written June 29, 1853, from Rochester, New York. Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 281.

To the church in Jackson: Dear Brethren and Sisters:

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

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

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

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

Some have been in an awful state in Jackson and would have remained in that dreadful state had not the Lord taken hold of the work and shown them it was not peace, that they did not understand themselves and must die, die to self, and be Christians (Christlike) in every sense of the word, in malice children but in understanding men.

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

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

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

of trouble as they see their children withering beneath the plagues of God unmixed with mercy?

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

Again, I would say to our brethren, make straight work, be decided, have no fellowship with the unfruitful works of darkness. I hope thorough confessions will be made, and the church must not receive anything but thorough, heartfelt confessions. Those who think so much of dear self that they cannot see their faults and confess them fully, God wants you to separate from them.

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

May God pity you in Jackson, for I fear for some they are so shut up in themselves and in darkness and the deception of the devil, that they will continue until Jesus leaves the sanctuary and they are weighed in the balance and found wanting. Brethren, if ever you moved decidedly in Jackson, move now, for the sake of the cause of God, for the sake of your precious children, move; have a thorough reformation in Jackson. All of you get as low as you possibly can, confess and confess until all the reproach is wiped away and you are a sweet, united band of brethren. I love you. I love you all, but I must clear my garments from the blood of souls. I shall meet in the judgment what I have told you that God has shown me, and then if I have daubed with untempered mortar, if I have clipped the truth, where will be my excuse?

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

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

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

Letter 5, 1853, to Brother and Sister Pearsall. Written June 30 and July 5, 1853, from Rochester, New York. This letter has never been published

Dear Brother and Sister Pearsall:

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

July 5, 1853

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

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

Letter 5, 1853, to Brother and Sister Dodge. Written July 5, 1853, from Rochester, New York. Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 282. The vision referred to appears in Manuscripts 3 and 4, 1853.

Dear Brother and Sister Dodge:

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

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

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

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

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

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

But I must be in haste. We have not forgotten your kindness to us. We remember the kindness of Bro. Smith's family

with gratitude; thank them for me. Brother Dodge, I remember your kind attentions and the interest you manifested for us. You all seem very near to me. Give my love to each member of the family and to the Brn. and sisters. Tell them to be faithful, and have no communion with the unfaithful works of darkness.

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

[Variant copy of vision:]

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

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

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

Dear Brother and Sister Dodge:

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

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

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

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

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

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

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

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

Letter 7, 1853, to Brother and Sister Smith. Written August 24, 1853, from Rochester, New York. Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 282.

Dear Brother and Sister Smith:

We received the box of things Monday; it came all safe. Thank you for your kindness and generosity. The carpet is very nice, almost too nice to lay down upon the floor of a chamber. Thank you for the labor you have bestowed upon the carpet, skirt, and gloves. Accept our united thanks for your remembrance of us. Tell little Sis, Eddy likes his walnuts very much. Thank Sister Palmer and Sister Dickinson for their remembrance of me. We felt very sorry to hear of Brother Palmer's illness. I hope is much better. May the Lord spare him to help on His cause and glorify His name.

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

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

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

Please to remember me to all that I am acquainted with. I love them in Jackson. Much love to your dear family. Thank Sister Caroline for writing and Sister Dickinson. James thanks you for what you have sent. May the Lord reward you is our prayer.

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

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

Letter 11, 1853, to Brother Pierce. Written December 3, 1853, from Rochester, New York. This letter was formerly designated Letter 4, 1857. Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, p. 404.

Dear Brother Pierce:

I have tried to write the vision that I had at Stowe, but have been very feeble and after I wrote the vision found my nerves were so weak I could not answer your questions. By writing too steadily and getting very weary, and then taking cold, I have been suffering for nearly a week with nervous toothache and ague in the face. My pain increased every day until I was unable to do anything. My sufferings were great. Last night at family prayer we took hold of the arm of

God and carried my case to the great Physician and pleaded and wrestled with Him until He applied the balm and my aching head was relieved and my tired nerves were quieted, and we had a rejoicing time. All were abundantly blessed and triumphed in God.

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

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

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

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

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

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

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

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

Letter 9, 1853, to Sister Kellogg. Written December 5, 1853, from Rochester, New York. Portions of this letter

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

Dear Sister Kellogg:

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

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

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

I saw that God had been displeased and angels grieved that heirs of God and joint heirs with Jesus, should suffer precious time to run to waste while the saints sit still, saying nothing in favor of God and the truth. I saw that if the brethren and sisters were in the place they had ought to be in, they would not be at a loss to find something to say in honor of Jesus who hung upon Calvary's cross for their sins. If they would cherish more of a realizing sense of the condescension of God in giving His only beloved Son to die a sacrifice for our sins and transgressions, and the sufferings and anguish of Jesus to make a way of escape for guilty man, that he might receive pardon and live, they would be more ready to magnify and extol Jesus. They could not hold their peace, but with thankfulness and gratitude would talk of His glory and tell of His power, and blessings from God would rest upon them for so doing. Even if the same story was repeated, God was glorified by it. The Angel of God showed me those who rest not day nor night crying Holy, holy Lord God Almighty. Continual repetition, said the angel, yet God is glorified by it. And although we tell the same story over and over it honors God, and shows that we are [not] unmindful of Him, or His goodness and mercies to us.

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

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

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

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

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

**1854**

Letter 6, 1854, to Sister Loughborough. Written early 1854, from Rochester, New York. Portions of this letter appear in Manuscript Releases, Volume 10, p. 20.

Dear Sister Loughborough:

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

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

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

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

I saw that you had often teased and fretted him until he would speak impatiently to you. This I saw on both sides was all wrong. God has given the man the preference; he is the head and the wife is to obey the husband, and the husband is not to be bitter against the wife, but love her as his own body.

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

your prayers. God will notice it and will reward you. In love.

Letter 1, 1854, to Harriet Stevens. Written March 10, 1854, from Rochester, New York. Portions of this letter appear in Manuscript Releases, Volume 5, p. 436.

Dear Sister Harriet:

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

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

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

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

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

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

Dear Brother and Sister Pierce:

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

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

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

The next day the pain in my heart continued, but I was free in the Lord; my peace was like a river. That night I again

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

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

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

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

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

Dear Brother and Sister Pearsall:

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

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

Letter 7, 1854, to John and Mary Loughborough. Written July 1854, from Rochester, New York. This letter was formerly designated Letter 8, 1853. Portions of this letter appear in Manuscript Releases, Volume 7, p. 259, 352.

Dear Brother John and Sister Mary:

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

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

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

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

This morning we anointed Anna and prayed for her, just before James left for Vt. Anna has neglected her own case, seemed to be rather stupid to her own condition, until we have feared much it was too late for her. Our trust now is in God, but Anna to all appearance is marked for the grave. We have had some faith that God will have compassion and save her to labor for Him. She has had no faith for herself, but now is aroused some to take hold of God.

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

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

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

I received a letter from Sister Kellogg. Thank her for writing. It does not tire me too much. Will write her soon. Much love to each member of Brother Smith's family, also to Bro. and Sister Dodge. Their great kindness will never be forgotten by me.

Letter 7, 1854, to Brethren and Sisters at Bedford. Written July 1854, from Rochester, New York. This letter was formerly designated Letter 14, 1861. Most of this letter appears in full in Manuscript Releases, Volume 21, pp. 364-366.

Dear Brethren and Sisters at Bedford

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

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

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

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

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

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

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

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

Those who are in the habit of indulging in passion and of being impatient will have to overcome it. They will, and

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

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

Letter 5, 1854, to Brethren and Sisters. Written December 16, 1854 and January 9, 1855, from Rochester, New York. Portions of this letter appear in Manuscript Releases, Volume 6, p. 297, Manuscript Releases, Volume 7, p. 259-260.

Dear Brethren and Sisters:

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

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

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

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

January 9, 1855.

You see the above has been written for some time before I finished it. I made a visit to Mill Grove, and have but just returned. We are as well as usual. Baby weighs 19 pounds, is a fat, healthy boy, perfectly good-natured, seldom cries. My health is quite good except a trouble of bloating which makes me feel unpleasant. I weigh 150 pounds. I am very grateful to the friends for their donations to me. I will try to use it just right, knowing it is the Lord's money. You thought of sending a box of dried fruit; it would come very acceptably. Can you get some spikenard? Need not preserve it in sugar; send it dry. James ate a part of that you sent to poor Anna and thought it did him good. Many of our friends recommend a constant use of it to James as very healing and useful for the lungs. John Thomas and James need to use it freely.

I want to see you very much. O shall I have the privilege? James says ask them if they can get some spikenard and send me. Much love to all the dear children of God. From your unworthy sister.

1855

Letter 2, 1855, to Harriet Stevens. Written early August, 1855, from Paris, Maine. This letter has never been published

Dear Sister Harriet:

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

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

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

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

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

Sunday, rose with sick headache, but go we must. Had an appointment to Pittsfield in the afternoon, about 12 miles distant. We rode in company with Abram and wife. They have three children, quite smart, nice children. We stopped on the way to Brother Burton's, a poor Brother with nine children. Was so sick, had to lie down and in about an hour arose, refreshed, took dinner with them. They had molasses to sweeten our drink with. They are real good people. After dinner we prepared to start again when our father's old "Dianna" acted bad, threw herself down, etc., but we got along without much difficulty. Was some frightened though.

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

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

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

for his soul?"—the soul, the soul for whom Christ died, who can realize the worth of the soul. O, what is the approbation of the world? What are its scoffs or frowns when our soul's interest is at stake?

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

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

Letter 1, 1855, to John N. Andrews. Written August 26, 1855, from Topsham, Maine. Portions of this letter appear in Manuscript Releases, Volume 6, p. 118, Manuscript Releases, Volume 7, pp. 313-314.

Dear Brother John:

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

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

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

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

I saw that now it would be better for you both to marry, but God had not designed it so. But the best course now, with the least evil results, is to go forward. You shall have the rest of the vision about different things. Will write you when I have time. E. G. White

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

**1856**

Letter 9, 1856, to E. P. Below. Written January 1, 1856, from Battle Creek, Michigan. Portions of this letter appear

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

Dear Sister Below,

We received your kind and welcome letter in due time, containing three dollars, one from Sister Boyers, and two from yourself. Thank you for your donation. We have been meaning to write you for some time, but have had many visions to write to individual cases, and have scarcely got through yet.

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

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

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

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

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

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

We should love to hear from you and Sister Cottrell and of the children as often as possible. I designed writing Sister Cottrell a letter with this but James has other writing I must do, so she must excuse me. Much love to Brother and

Sister Cottrell and their children, Willard and his wife. Tell them to go on. The crown is before us. Put all the armor on, like valiant soldiers stand. Much love to Mary and Frank. I hope Frank is attending to his eternal interest, and is preparing for the judgment. Tell him I want to meet him in heaven. Tell Mary to be faithful, to watch and pray. That is the life of the Christian. Love to Brother and Sister Boyers and their children. I want to see you all, Brother Harvey and family and all the saints—I cannot number all. Pray for us.

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

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

Letter 10, 1856, to David Lamson. Written sometime in January, 1856, from Battle Creek, Michigan. This letter was formerly designated Letter 7, 1857. This letter has never been published.

Dear Brother:

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

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

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

Dear brother, do not yield one particle of the truth. Stand stiffly for the truth and then the truth will make you free. There is a rich fullness in Jesus, a supply for each, for all. Oh come, David, come to salvation's Fountain and drink that your soul may revive and flourish.

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

Spirit of God! I want to earnestly covet the purifying trials that will make me richer in glory. Please write me just how you prosper. We all feel interested for you. In love.

Letter 8, 1856, to Harriet Stevens. Written January 21, 1856, from Battle Creek, Michigan. This letter has never been published.

Dear Sister Harriet

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

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

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

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

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

Unless there is a work done for Harriet, she cannot be saved. A form will be of no advantage to her. If Harriet would spend a portion of her time in praying to God that she spends in writing letters, it would be much more for her benefit and the benefit of others. I saw that multitudinous letters void of the Spirit of God, sent abroad, is a curse to God's cause and a curse the one that writes them.

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

Here is a vision written to Roxana.

Dear Sister Roxana.

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

The work of serving God is an individual work and if this was fully realized by you and others of the young, and you would watch strictly over pride and correct wrongs in each other—pride, self-exaltation and a selfish spirit—God

would be better pleased. But now the young have joined hands to take the thoughts and affection from Jesus and center them upon each other. They unite in frivolity and pride, and this misapplied affection is only a curse. It should first center in God, be tried, purified and refined by Him, then it will lead to a holy yearning of soul for others that are on the background, not to bundle together but to bring them near to the cross that the same love that animates and strengthens the heart of one may be felt by all.

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

I saw that you were not the same Roxana now that you were before Harriet came to Rochester. The hope that you possess is not a saving hope. It cannot save you unless you let it purify you and you act it out. I was pointed back to last summer. I saw that your heart was not in the work of God. It was not knit with God's cause, but only as far as you received full compensation for your labor, so far was your interest. A selfish feeling possessed you to take from the treasury of God, by receiving pay more than your labor deserved, more than you actually earned. You did not realize that you were laboring in the cause of God and you were not willing to make extra efforts unless it was for your own self-advantage. God notices this. Such a principle is not pleasing to Him.

Often in the office stories and other things have occupied your time; and your interest that should be fully in the work was not there. The gratitude that should fill your heart for the merciful dealings of God in bringing you from Vermont, and Warren and your mother, all of you, being together and the way being opened before you to obtain a living, and the good health He has blessed you all with, has not called forth from you humility and gratitude. I saw that if God removed these blessings from you now, trials will arise that you have not anticipated that will bring anguish of soul all. All of you, each one of you, have possessed selfishness and feelings of independence that did not become you.

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

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

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

Sister Harriet, do you remember the vision about Brother Hastings' family and the influence of your letters upon them, and your influence upon Arabella? It led her from God and she never, until her sickness, possessed the spirit she should, after her wanderings. It was easier for her to wander than to return from these wanderings. I have seen in vision she was afflicted and her life was the forfeit.

Letter 2a, 1856, to Brother and Sister Loveland. Written January 24, 1856, from Battle Creek, Michigan. This letter was formerly designated Letter 13, 1857. Portions of this letter appear in Reflecting Christ, p. 351, Manuscript Releases, Volume 6, p. 298, Manuscript Releases, Volume 10, p. 21, and Ellen G. White Biography, Volume 1: The Early Years, pp. 335-336.

Dear Brother and Sister Loveland:

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

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

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

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

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

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

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

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

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

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

this last message of mercy to be given to the world. We are to be purified and refined under this message.

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

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

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

Letter 1, 1856, to Brother and Sister Howland. Written July 15, 1856, from Battle Creek, Michigan. Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, pp. 341-342.

Dear Bro. and Sister Howland:

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

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

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

Sabbath noon four were led down into the water and baptized. One sister came to be baptized, a beautiful woman, intelligent, had been a school teacher for years. But for three years has been a cripple, has wheels to her chair and goes round the room on these wheels and does her work in this way. James and her husband carried her into the

water and there she was baptized. Not one went in so calm, and was so sweetly blest as that sister.

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

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

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

To Brethren Cornell, Palmer and Kellogg

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

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

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

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

I saw that Brother Kellogg had been observing for some time that the cause of God did not rise and progress. I saw that he had looked at Sister Angeline and considered that she was burdening her husband. I saw that when Brother Cornell felt like going to a place to labor and she did not feel reconciled to it, it was hard for her to cheerfully submit to her husband. She thought her feelings must be regarded. She had strong, wilful feelings about the matter. She had a way of her own about it, and at such times, if her wishes were not yielded to, she often had a nervous fit. All this was caused by unsubdued temper, and at such times Brother Cornell would be in doubt whether he had pursued the right course in being decided and moving according to the dictates of his own conscience, or whether he had not

better have yielded to her wishes more, on account of her poor health.

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

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

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

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

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

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

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

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

I saw the course of Brother Dickinson's family in regard to Smith was most cruel and unnatural. The advice for

children to disregard the special wishes of their parents—this cannot be too highly censured. I saw if God had not had a kind regard for Brother Kellogg in this time of severe trial, his mind would have strained; but God's hand has been beneath him.

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

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

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

Letter 4, 1856, to Friends at home. Written December 24 1856, from Volney, Iowa. Portions of this letter appear in Ellen G. White Biography, Volume 1: The Early Years, pp. 347-348.

Dear Friends at home:

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

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

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

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

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

dresses all the time.

Right about here there seems to be a better class of people and better houses than back, but last night we slept in an unfinished chamber, the pipe running through the top of the house, and it was entirely open, a large space, big enough for a couple of cats to jump out of.

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

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

Letter 5, 1856, to Children. Written December 24 1856, from Volney, Iowa. This letter appears in full in Appeal to Youth, pp. 40-41. It is similar to Letter 4, 1856.

My Dear Children:

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

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

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

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

**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 approve 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. These 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 necessaries 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 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. 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 reprov'd 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-bye. 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 reproveth 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 reproving. 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 approve 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 reprovved. 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.