

If there is anyone 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.--Letter 18, 1859, p. 3. (To Dr. N., April 14, 1859.) [Cf: 2MR248.04] p. 1, Para. 1, [1859MS].

Christ's Presence Felt at Feet-Washing Ceremony--January 1, 1859. The commencement of another year. My husband went down into the water and buried seven with Christ in baptism. Two of them were but children. One prayed earnestly in the water to be kept unspotted from the world. As Jesus was raised from the dead so the candidates were raised up out of the water. May they live a new life unto God. Will they be enabled to crucify self and imitate the self-denying life of Jesus? [Cf: 2MR346.02] p. 1, Para. 2, [1859MS].

In the evening the church followed the example of their divine Lord. Said Jesus on the night that He was betrayed, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them" (John 13:14-17). [Cf: 2MR346.03] p. 1, Para. 3, [1859MS].

I was greatly blessed while engaged in washing the feet of my dear mother. It seemed to me to be the last time I should have the privilege. I felt called out to cry earnestly unto God that those weary feet might run in the way of God's commandments, travel the whole length of the Christian road, and after her weary pilgrimage is ended lay off her armor at the feet of her Redeemer, and finally stand upon the Mount Zion and walk the streets of gold. We wept together and that season will be long remembered. A holy solemnity pervaded the congregation. The place seemed awful and solemn on account of the presence of the Lord. After we had followed the example of our Lord in washing feet, we partook of the communion. It was an impressive scene as we called to mind the sufferings of our dear Saviour for our sins. Our hearts were deeply melted, and overflowed with gratitude and love to Him who had paid such a dear price to ransom us from the power of Satan and hopeless misery.--Ms 2, 1859. [Cf: 2MR346.04] p. 1, Para. 4, [1859MS].

[Jackson, Mich.] Sabbath, April 2, 1859. Brother Meade's family came to the meeting. Also Brother Burwell and wife and a near neighbor who has recently commenced to keep the Sabbath. May the Lord enable them, Brother and Sister Gregory, to persevere. They seem good. The meeting was profitable. Nothing of particular interest occurs. In the evening attend to the ordinances. My mind was particularly depressed. A horror of great darkness settled upon me. James felt it, also Brother Palmer. We commenced to follow the example of our dear Saviour to wash one another's feet. While in this act the dark clouds parted and revealed to us again our Saviour. James and Brother Palmer were also set free. Our mourning is turned to rejoicing. We feel a peace of mind which is ever desirable to be felt by the Christian.--Ms 6, 1859. [Cf: 2MR347.01] p. 1, Para. 5, [1859MS].

*A Goat for a Horse.* Dear Little Willie: Have you received the letters I have written to you? [Cf: 3MR119.01] p. 1, Para. 6, [1859MS].

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. Think of a goat drawing a wagon with a man in it! [Cf: 3MR119.02] p. 1, Para. 7, [1859MS].

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. [Cf: 3MR119.03] p. 2, Para. 1, [1859MS].

We hope Willie is well and happy. 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. [Cf: 3MR119.04] p. 2, Para. 2, [1859MS].

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.--Letter 6, 1859. (To "Dear Little Willie," September 15, 1859.) [Cf: 3MR119.05] p. 2, Para. 3, [1859MS].

*Two Smart Cats.* 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. [Cf: 3MR120.01] p. 2, Para. 4, [1859MS].

Willie, I must tell you about Margaret's cats. She has two cats just alike. 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. [Cf: 3MR120.02] p. 2, Para. 5, [1859MS].

Willie, we had a ride in the horse car again. You remember them! [Cf: 3MR120.03] p. 2, Para. 6, [1859MS].

Do just as Jenny would have you, my own dear boy. Here is a peppermint, Willie.--Letter 9, 1859. (To "Dear Little Willie," September 26, 1859.) [Cf: 3MR120.04] p. 2, Para. 7, [1859MS].

*The Bird in the Little Box.* 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 thinks it is best. Eat a very little at a time. [Cf: 3MR120.05] p. 2, Para. 8, [1859MS].

I suppose you visit grandpa and grandma every day, and have a good time talking to them. [Cf: 3MR120.06] p. 2, Para. 9, [1859MS].

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, flap its little wings, move its tail and fly about and act just as pretty as though the noise came from its tiny little throat. [Cf: 3MR120.07] p. 2, Para. 10, [1859MS].

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 is the cost. He said \$200. A great price! [Cf: 3MR121.01] p. 3, Para. 1, [1859MS].

Willie, good-by. Be a good little boy, and I will write again soon.-- Letter 10, 1859. (To "Dear Little Willie," 1859.) [Cf: 3MR121.02] p. 3, Para. 2, [1859MS].

*What Sister White Wrote in Her Diary.* From the Diary of 1859. *Sabbath, Jan. 1, 1859.* The commencement of another year. My husband went down into the water and buried seven with Christ in baptism; two of them were but children. One prayed earnestly in the water to be kept unspotted from the world. May they live a new life unto God.--Ms 2, 1859. [Cf: 3MR135.02] p. 3, Para. 3, [1859MS].

*Monday, Jan. 3, 1859.* Went to the office. . . Then took dinner at my sister's. . . . Paid Widow Cranson \$1.00 for making a couple of shirts. Paid Sister Bognes \$1.00 for making a coat. She was unwilling to take it, but I felt it duty to hand it to her. She is poor and sickly. May the Lord pity and care for her. Said Jesus, "The poor always ye have with you." May the Lord rid us of selfishness. . . . [Cf: 3MR135.03] p. 3, Para. 4, [1859MS].

*Wednesday, Jan. 5, 1859.* Thought of remaining at home to prepare for my journey. At noon James said they needed help at the office. I went down to help them. . . While [I was] writing, Sister McClemule came in. I must leave to talk with her. Jenny, Mother, and Willie came next. Showed them the press. While [I was] folding, Sister Cornell came in and wished me to go down street to get some things. . . . Walked down, got the things, returned to Brother Smith's for supper, then home. . . . Found Father very cheerful at home. [Cf: 3MR135.04] p. 3, Para. 5, [1859MS].

*Thursday, Jan. 6, 1859.* Made a cap and a vest for Edson. At night am very weary. Gave Agnes a half-worn dress for her mother. They are poor. The husband and father is sick. Their crops have failed. They have breadstuff to buy and nothing to buy with. Agnes is their main support. She is only seventeen. There are four children now at home. They must suffer unless the church interest themselves in their behalf. May the Lord have mercy upon the needy. . . . [Cf: 3MR136.01] p. 3, Para. 6, [1859MS].

*Otsego, Mich., Sabbath, Jan. 8, 1859.* It is the holy Sabbath. May we honor and glorify God today. [Cf: 3MR136.02] p. 3, Para. 7, [1859MS].

We went to Otsego, four miles. It was very cold; could hardly keep comfortable. Found the meetinghouse not very warm. All were so cold. Must take time to get warm. [Cf: 3MR136.03] p. 3, Para. 8, [1859MS].

*Otsego, Sunday, Jan. 9, 1859.* It is very cold today. Word has been brought to us that the Baptist meetinghouse has been locked up to keep us out. They do not hold meetings there themselves, neither will they let us enter. [Cf: 3MR136.04] p. 4, Para. 1, [1859MS].

We held meetings in Brother Russell's house. The room was filled. A number of new ones were out to hear. [Cf: 3MR136.05] p. 4, Para. 2, [1859MS].

*Tuesday, Jan. 18, 1859.* Brother Lay harnessed his horses to a sleigh and took May [Lay], Edson, and myself over the log way and over the bad going ten miles to the plank road. The road is very bad and rough. John followed us with the horses and wagon. We feel very thankful for the easy conveyance over the bad road. Sister Lay went with her husband for the ride. After we struck the plank, we had a good road all the way to Grand Rapids. I am so weary and lame through riding I cannot move without suffering pain. [Cf: 3MR136.06] p. 4, Para. 3, [1859MS].

*Wednesday, Jan. 19, 1859.* In the afternoon we went to Wright. Brother Cramer the elder took a seat in our carriage to pilot us. He is acquainted with the road. It is a good road. Have no milk for Teresa. She cries. Oh, that we may be as earnest for the bread of life as she is for temporal food. She will not be satisfied. May our earnest cries go up to God for His salvation. About dark arrived at Brother Root's. They welcomed us heartily. It is a good home with plenty of house room. . . . There was a meeting in the evening. We were too weary to go. [Cf: 3MR137.01] p. 4, Para. 4, [1859MS].

*Wright, Mich., Friday, Jan. 21, 1859.* Sabbath drawing on. Had a lengthy meeting in the afternoon and none in the evening. Many testimonies were given. . . . I spoke a little; feel deeply my unworthiness. [Cf: 3MR137.02] p. 4, Para. 5, [1859MS].

I have felt so homesick on the journey. I fear that I have not been willing to sacrifice the company of my husband and children to do others good. . . . Have had a weeping time before the Lord. [Cf: 3MR137.03] p. 4, Para. 6, [1859MS].

*Wright, Mich., Sabbath, Jan. 22, 1859.* Went to the meeting with a heavy heart. . . . There were about three hundred present. . . . The people of God seem hungry for the bread of life. . . . Meeting closed at five o'clock. No meeting in the evening. . . . Oh, that I might come to the feet of Jesus and tell Him all my wants. [Cf: 3MR137.04] p. 4, Para. 7, [1859MS].

*Wright, Mich., Sunday, Jan. 23, 1859.* Meeting commenced at half past eight and the house was well filled. . . . No time was lost. Two or three arose at once to speak. One sister arose three times and could not speak. Others would arise and she sat down. At length she gave it up. . . . Our meetings closed this night. [Cf: 3MR137.05] p. 4, Para. 8, [1859MS].

*Tuesday, Jan. 25, 1859.* It looks like a storm. . . . We rode fourteen

miles to Brother Hardy's. Brother Cramer did not give us the right directions, and we went four miles out of our way. Did not arrive at Brother Hardy's until dinner time. It was snowing fast. We were heartily welcomed by the family. A good dinner was soon in readiness for us of which we thankfully partook. This is a colored family but although the house is poor and old, everything is arranged with neatness and exact order. The children are well behaved, intelligent, and interesting. May I yet have a better acquaintance with this dear family. [Cf: 3MR138.01] p. 4, Para. 9, [1859MS].

*Wednesday, Jan. 26, 1859.* Brother Gerald is poor, yet with a warm heart. He welcomed us to his humble house and provided for us as well as he could. [Cf: 3MR138.02] p. 5, Para. 1, [1859MS].

It is a beautiful day. We feared we should be obliged to ride in a storm, but we have a very good road and everything seems favorable. We are homeward bound today and expect before night to meet husband and children. At noon took a dry luncheon at an old hotel, while the horses were feeding. Joyfully, we again met our family. . . . There is no place to be so dearly prized as home. [Cf: 3MR138.03] p. 5, Para. 2, [1859MS].

*Battle Creek, Thursday, Jan. 27, 1859.* Was so thankful and happy to meet my family again and to be in the society of my husband and children I could not sleep. [Cf: 3MR138.04] p. 5, Para. 3, [1859MS].

*Battle Creek, Tuesday, Feb. 8, 1859.* Cut and made some caps for Mother. It may be the last time I shall have the privilege of making caps for her head, but my prayer is that she may wear a crown of glory in the kingdom of heaven. Brother D. has been thrown down and beaten by drunken men. Two men interfered. Brother D. complained of the men. They were shut up last night. They have their trial today. The same men struck my husband three times with a whip. Did not hurt him. The world is growing worse and worse. [Cf: 3MR138.05] p. 5, Para. 4, [1859MS].

*Battle Creek, Monday, Feb. 28, 1859.* Went to Sister Ratel's. . . . Her babe has on an old torn white dress--the best he has except one that she keeps to put on him when she goes out with him. . . . The family are all poor. The oldest girl prizes a Bible I gave her, much. She reads out of it to her parents. [Cf: 3MR139.01] p. 5, Para. 5, [1859MS].

*Battle Creek, Tuesday, March 1, 1859.* Walked to the office. Called to see Sister Sarah and mother. Sarah gave me a little dress and two aprons for Sister Ratel's babe. . . . [Cf: 3MR139.02] p. 5, Para. 6, [1859MS].

I rode down to the city and purchased a few things. Bought a little dress for Sister Ratel's babe. . . . Sent the little articles to Sister Ratel. Mary Loughborough sends her another dress, so she will do very well now. Oh, that all knew the sweetness of giving to the poor. . . . [Cf: 3MR139.03] p. 5, Para. 7, [1859MS].

*Battle Creek, Wednesday, March 2, 1859.* Sister Kelsey and her son called on us. Sister Kelsey seems sad. She brought wheat to sell, and it is musty. Cannot dispose of it. She needs means to use. We prepared her a warm meal and had her sit down and partake of it before starting

for the thirteen-mile ride home. It is chilly weather. I lent her a cloak; feared she would suffer. . . . She has been a kind friend to us and in time of need has assisted us liberally. [Cf: 3MR139.04] p. 5, Para. 8, [1859MS].

*Battle Creek, Friday, March 4, 1859.* Made two caps for my boys. . . . Brother John Andrews came to this city last night. We have met today, and he took dinner with us. [Cf: 3MR139.05] p. 6, Para. 1, [1859MS].

*Battle Creek, Monday, March 7, 1859.* It is rainy today. It looks very gloomy without, but if the Sun of righteousness shines in my heart all is well and no outward gloom can make me sad. [Cf: 3MR140.01] p. 6, Para. 2, [1859MS].

*Tuesday, March 8, 1859.* Brother John Andrews leaves today. He came up to visit us in the eve. . . . I got together a few things for him to take home. Send Angeline a new calico dress, [cost] nine shillings, and a stout pair of calfskin shoes. Father gives the making of the shoes and the making of a pair of boots for Brother John Andrews. I send the little boy a nice little flannel shirt and yarn to knit him a pair of stockings. I send Sister or Mother Andrews a nice large cape, well wadded, for her to wear. I made a bag to put them in of towel cloth. Write three small pages to Sister Mary Chase. In it write recipe obtained from John's. [Cf: 3MR140.02] p. 6, Para. 3, [1859MS].

*Thursday, March 10, 1859.* Walked to the city and back. Was very weary. . . . In the afternoon Sister Irving came in. She looked sad and appeared to be chilled. Agnes . . . cried out, "Ma, tell me how Pa is?" . . . Her mother. . . told her he was failing slowly. . . . For ten weeks the daughter has lived with us, and we paid her nine shillings a week. All but one dollar of this she has handed to her mother. Her clothes are poor, yet she does not appropriate any means to her own use. She forgets herself in her self-sacrifice and devotion to her parents. . . . We aided them some. Paid half toward a pair of boots for a little brother. One dollar. I paid one dollar fifty for a pair of shoes for the mother. Husband gave her one dollar in money. Henry gave her ten cents. Edson ten cents, and little Willie ten. Husband gave her five dollars more to buy a little luxury for the sick one. We . . . sent a little handful of dried apples for the sick one's table. [Cf: 3MR140.03] p. 6, Para. 4, [1859MS].

*Thursday, March 24, 1859.* It is a cold blustering day. . . . The weather is very changeable, but in the new earth there are no chilling winds, no disagreeable changes. The atmosphere is ever right and healthy. [Cf: 3MR141.01] p. 6, Para. 5, [1859MS].

*Wednesday, March 30, 1859.* Set out the raspberry bush. Went . . . for strawberry plants. Got some currant bushes.--Ms. 5, 1859. [Cf: 3MR141.02] p. 6, Para. 6, [1859MS].

*(Convis, Mich.) Sabbath, April 9, 1859.* Rose early and rode about twelve miles to Convis to meet with the saints there. The ride was refreshing. . . . A little company of Sabbathkeepers were collected in a large schoolhouse. . . . Meeting held until about two o'clock. . . . After the meeting closed, a woman came to meeting. Thought it was to be in the afternoon. She had walked a mile. She read the notice in the paper but did not read carefully enough to find out the time of

meeting; therefore lost it all. After supper as the hours of holy time were closing, we had a refreshing season of prayer. James talked with the children before bowing to pray. [Cf: 3MR141.03] p. 6, Para. 7, [1859MS].

*Battle Creek, Monday, April 11, 1859.* Spent most of the day making a garden for my children. Feel willing to make home as pleasant for them as I can, that home may be the pleasantest place of any to them. [Cf: 3MR141.04] p. 7, Para. 1, [1859MS].

*Tuesday, April 26, 1859.* Worked hard all day on a dress to wear through the mud. [Cf: 3MR141.05] p. 7, Para. 2, [1859MS].

*Friday, April 29, 1859.* Again we started on journey to Grand Rapids. Roads bad until we gained the plank. Bridge swept away at Berlin. We are obliged to ford the stream; water up to the wagon box. It was hard, dangerous, climbing the bank on the other side of the stream. No accident befell us, which ought to call from our hearts gratitude. [Cf: 3MR141.06] p. 7, Para. 3, [1859MS].

*Battle Creek, Friday, May 20, 1859.* Have cut out Johnny and Willie each a pair of pants from three yards of cloth. Have pieced Willie's considerably. [Cf: 3MR142.01] p. 7, Para. 4, [1859MS].

*Sunday, June 5, 1859.* Went to the tent for meeting. . . . The tent was well filled. . . . J. N. Andrews preached in the afternoon upon the Sabbath, or rather the two laws. [Cf: 3MR142.02] p. 7, Para. 5, [1859MS].

*Monday, June 6, 1859.* Attended meeting in the morning. . . . It was the best meeting of all. . . . At dinner we had thirty-five. [Cf: 3MR142.03] p. 7, Para. 6, [1859MS].

*Tuesday, June 7, 1859.* We were all much worn out.--Ms 6, 1895 [Cf: 3MR142.04] p. 7, Para. 7, [1859MS].

*Monday, July 4, 1859.* Wrote nearly all day--important matter. [Cf: 3MR142.05] p. 7, Para. 8, [1859MS].

*Friday, July 8, 1859.* We had much to do today. Dried half a bushel of cherries. [Cf: 3MR142.06] p. 7, Para. 9, [1859MS].

*Friday, July 22, 1859.* My brother that I have not seen for twenty years came from Illinois with his wife to visit us. [Cf: 3MR142.07] p. 7, Para. 10, [1859MS].

*Roosevelt, N.Y., Sabbath, Aug. 27, 1859.* They have a neat little meeting-house. It was filled and crowded and many could not get in at all. In the afternoon they were obliged to give it up to the women and infirm and aged men. They drew up the wagons to the windows and the men filled them full.--Ms. 7, 1859. [Cf: 3MR142.08] p. 7, Para. 11, [1859MS].

*Monday, Oct. 10, 1859.* Was obliged to shut myself up to write. . . . The house is full of company, but had no time to visit. [Cf: 3MR143.01] p. 7, Para. 12, [1859MS].

*Tuesday, Oct. 11, 1859.* Brother Howard waited for us to pack and then took us to his house. It was climb, climb the mountain. They have a very pleasant place on the top of the mountain. [Cf: 3MR143.02] p. 7, Para. 13, [1859MS].

*Bucksbridge, New York, Wednesday, Oct. 19, 1859.* It is cold and stormy. . . . All together we started for the little meetinghouse at Bucksbridge. . . . The house is well filled. . . . I had freedom talking of faith, showing the difference between faith and feeling. After the meeting closed, we returned home and sewed some. [Cf: 3MR143.03] p. 8, Para. 1, [1859MS].

*Friday, Oct. 21, 1859.* We rose at about four a.m. It was cold and snowy. We took a luncheon and started out in a storm for Madrid depot. Waited one hour for cars. . . . We journeyed about twenty-five miles and the engine pump broke down, and we were obliged to wait two hours before starting again. By this delay we failed to make connection at Watertown and were obliged to wait in the depot eight hours. This was a great disappointment to us, for we should be out over the Sabbath; but others were also disappointed. . . . [Cf: 3MR143.04] p. 8, Para. 2, [1859MS].

Sabbath commenced. We tried to call our thoughts from the things around us to sacred things. We took the cars at about eight and rode twenty-five miles, and within two miles of the depot Brother Belue met us on the cars. They have been worried about us, fearing we could not come. He stepped on the cars, rode out two miles, and then found us and went back again. There was Brother Miles waiting for us to take us to his house. [Cf: 3MR143.05] p. 8, Para. 3, [1859MS].

*Tuesday, Nov. 15, 1859.* We rose early and took our breakfast. Had a season of prayer and then started on our weary journey. . . . About noon tarried to rest the horses. Then took a little luncheon, and in one hour were on our way again to Monterey. The plank road is very rough, but for ten miles the road is very bad. Log ways, mud holes, and yet on we go, singing, "The way may be rough, but it cannot be long," etc. As we came up to Brother G. Lay's he stopped us and urged us to go in. We complied with his request and tarried with him overnight. [Cf: 3MR144.01] p. 8, Para. 4, [1859MS].

*Wednesday, Nov. 16, 1859.* We rose weary, lame, and sick. The journey was too much for us. Yet we wrote much of the day, and there we met my father, whom we have not seen for three months. [Cf: 3MR144.02] p. 8, Para. 5, [1859MS].

*Monterey, Mich., Sabbath, Nov. 19, 1859.* Brother Loughborough preached. A large congregation assembled at the Monterey meetinghouse. The house was full. . . . Brother White preached in the P.M. on the work and success of the three messages. He was clear and free in his discourse. The Lord gave me liberty in speaking. . . . [Cf: 3MR144.03] p. 8, Para. 6, [1859MS].

*Monterey, Sunday, Nov. 20, 1859.* It is pleasant today, and there was a large gathering at the meetinghouse. They could not all get into the house.--Ms 8, 1859. [Cf: 3MR144.04] p. 8, Para. 7, [1859MS].

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 thinks it is best. Eat a very little at a time. . . . [Cf: 3MR173.02] p. 8, Para. 8, [1859MS].

I suppose you visit Grandpa and Grandma every day, and have a good time talking to them.--Letter 10, 1859, p. 1. (To "Dear Little Willie," circa late September, 1859.) [Cf: 3MR173.03] p. 9, Para. 1, [1859MS].

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. [Cf: 3MR173.04] p. 9, Para. 2, [1859MS].

God loves the young if their hearts are turned unto Him, and He loves to bless them. [Cf: 3MR173.05] p. 9, Para. 3, [1859MS].

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.--Letter 2, 1859, p. 1. (To "Dear Children, Gilbert and Deborah" [Collins], circa 1849-50.) [Cf: 3MR173.06] p. 9, Para. 4, [1859MS].

We rode fourteen miles to Brother Hardy's. Brother Cramer did not give us the right directions, and we went four miles out of our way. Did not arrive at Brother Hardy's until dinner time. It was snowing fast. We were heartily welcomed by the family. A good dinner was soon in readiness for us of which we thankfully partook. This is a colored family, but although the house is poor and old, everything is arranged with neatness and exact order. The children are well behaved, intelligent, and interesting. May I yet have a better acquaintance with this dear family. The meeting is four miles beyond Brother Hardy's. They accompanied us to the meeting. It was held in a private house.--Ms 5, 1859, p. 10. (Diary, January 1 to March 31, 1859.) [Cf: 4MR99.01] p. 9, Para. 5, [1859MS].

Went to the stores with Brother Bates and Augusta Bogges. They purchased a coat for Brother Bates.--Ms. 5, 1859, p. 12. (Diary, January 1 to March 31, 1859, written February 4.) [Cf: 4MR436.03] p. 9, Para. 6, [1859MS].

We see something which teaches us a lesson in almost everything around us. As we journeyed along we met a smooth, clever-looking dog; as he trotted along, we noticed a large, fierce, savage-looking dog standing by the roadside looking very fierce, waiting the coming of the clever-looking animal, ready to pounce upon him. We thought we would watch the result. Soon the little dog that was trotting along noticed his fierce companion and slacked his pace. He seemed to understand his enemy and he dared not run by, but in a most humble manner crawled along upon the ground. Thus he continued to crouch and crawl until he had come up to the fierce-looking dog, who immediately pounced upon him. The dog would not battle but rolled upon the ground in a begging manner. The big dog could not fight alone. He left the clever, pleading animal, who was

still afraid of irritating him. So he walked along slowly, acting as though he wished to run but did not dare to. At length he increased his pace a little until he was sure he could outrun the other big dog; then he ran along as fast as he could go, looking back to see if the other followed. If human beings would only manifest such humility under injustice as this dumb creature, how many unhappy quarrels might be saved.--Ms 6, 1859, p. 1. (Diary, April 1 to June 30, 1859.) [Cf: 5MR217.01] p. 9, Para. 7, [1859MS].

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, fulfill their mission, and move on other hearts.--Letter 2, 1859, p. 1. (To Brother Byington, June 21, 1859.) [Cf: 5MR289.03] p. 10, Para. 1, [1859MS].

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. . . . 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.--Letter 13, 1859, pp. 1, 2. (To "Dear Friends," June 8, 1859.) [Cf: 5MR290.01] p. 10, Para. 2, [1859MS].

Spent Afternoon At Home-- [*Battle Creek*] Sabbath, March 19, 1859. Attended meeting in the forenoon. Brother Loughborough preached with great liberty upon the sleep of the dead and the inheritance of the saints. Tarried at home in the afternoon. Read to my children, wrote a letter to Brother Newton and wife, encouraging them in spiritual things. In the evening attended meeting for communion and washing feet. Was not as free as I wished to be on such occasions.--Ms 5, 1859, p. 20. (Diary, January 1 to March 31, 1859.) [Cf: 6MR289.01] p. 10, Para. 3, [1859MS].

Wednesday, January 19, 1859--About dark arrived at Brother Root's. They welcomed us heartily. It is a good home with plenty of house room. Sister Root is in feeble health. There was a meeting in the even. We were too weary to go. John and Brother Cramer went. Had a good meeting. . . . [Cf: 7MR216.01] p. 10, Para. 4, [1859MS].

Wright, Sunday, January 23, 1859.--The conference meeting ended. Brother Loughborough gave an interesting discourse which would tend to wean the hearts of the people of God from earth, turn their attention from their trials, and cause them to work for the things which are unseen, which are eternal. There was a short intermission. Brother Loughborough again gave an interesting, appropriate discourse. I then followed in exhortation. Had freedom and victory, speaking of the life and sufferings of Christ and of His coming the second time, the Life-Giver to raise the dead and change the living. [Cf: 7MR216.02] p. 10, Para. 5, [1859MS].

In the evening Brother Frisbie preached upon the Sabbath. He did not

have his usual liberty. Brother Loughborough said a few words and I followed, saying a few words, that none of us were compelled to receive salvation, but we could receive it if we would. We could choose life or death. Many desire life, but do not choose it. They love the world, its fashion, its pleasure, and they plainly show they have not chosen eternal life. Their treasure is here. This world is their home. The lives of those who choose life and salvation will be marked with their choice. Their conduct will say plainly that they are seeking a better country, even a heavenly, a city that hath foundations, whose builder and maker is God. Our meetings closed this night.--Ms 5, 1859, pp. 7-9. (Diary, January 1 to March 31, 1859.) [Cf: 7MR216.03] p. 10, Para. 6, [1859MS].

*Friday, April 29, 1859--Took dinner at old Brother Cramer's and continued our journey to Wright. Roads bad. Bridge swept away at Berlin. We are obliged to ford the stream; water up to the wagon box. It was hard, dangerous, climbing the bank on the other side of the stream. No accident befell us, which ought to call from our hearts gratitude. Arrived at Brother Root's about six o'clock. Sister Root has a babe one week old. She is very smart. Sits up the most of the time. [Cf: 7MR217.01] p. 11, Para. 1, [1859MS].*

*Wright, Michigan, Sabbath, April 30, 1859--Attended meeting today. About 200 present. It was a good meeting. Husband preached upon the law of God in connection with baptism. A Mr. Palmer arose to ask a question which appeared to be merely to bring himself into notoriety and throw confusion, but no notice was taken of him. The meeting progressed. I exhorted a little, then others followed with their sweet testimonies. [Cf: 7MR217.02] p. 11, Para. 2, [1859MS].*

*Wright, Sunday, May 1, 1859--A good congregation. The Lord met with us in the afternoon and eve. The fore part of the day we were not idle. We called on Brother Tubbs. Spent a few hours in profitable conversation; then left to call on Brother and Sister Ferguson. They live in a splendid house. Have no children. . . . Had a profitable season of conversation and prayer before parting with them. We next went to Brother Mcpherson's. We were heartily received and we enjoyed the interview with them much. They are open-hearted, sound people. This brother is also wealthy, but has it all in lands for he cannot use much. [Cf: 7MR217.03] p. 11, Para. 3, [1859MS].*

*Wright, Monday, May 2, 1859--We met together again to break bread and wash the saints' feet. It had never been practiced by them, but husband set the example to the men and I to the sisters, then all heartily engaged in it. It was an interesting occasion. The solemnity of the place made it still more profitable. There was weeping and rejoicing, humbling before God altogether. It was a season long to be remembered. Husband never talked more interestingly and appropriately than when breaking the bread, and sobs and groans were heard from the congregation.--Ms 6, 1859, pp. 7, 8. (Diary, April 1 to June 30, 1859.) [Cf: 7MR218.01] p. 11, Para. 4, [1859MS].*

*Wright, Michigan, Sabbath, November 12, 1859--It is stormy. We left Brother Mcpherson's for Brother Root's. Arranged ourselves for meeting. The meetinghouse was well filled. Brother John Loughborough preached in the forenoon. James in the afternoon. I followed in exhortation. Had freedom, speaking upon faith. [Cf: 7MR218.02] p. 11, Para. 5,*

[1859MS].

*Wright, Michigan, Sunday, November 31, 1859--The storm continues. We went to the meetinghouse. Brother Loughborough preached in the forenoon. Brother White in the afternoon. I followed in exhortation. Was free.--Ms 8, 1859, p. 5. (Diary, October 10 to November 20, 1859.) [Cf: 7MR218.03] p. 11, Para. 6, [1859MS].*

(Written September 24, 1859, from Topsham, Maine, and October 10, 1859, from Roxbury, Vermont.) I was shown the state of things in Vermont. Their condition is not pleasing to God. They should have order among them, and have everything done up exact, straight, and square. There is too much leaving things at loose ends, and I saw there has been too much leaving the important truths to dwell on little things. There has been a stiff, unbending spirit with some in Vermont, and a desire to bend others to their ideas or notions. [Cf: 21MR13.01] p. 12, Para. 1, [1859MS].

There has been a moving by feeling, and neglecting the living principles. Dwell on the great principles of our faith, and do not descend to the little particulars. There has been a faultfinding spirit, a watching others that there should not be. I saw that brethren in Vermont must change their course. They must not move from impulse, but from principle. [Cf: 21MR13.02] p. 12, Para. 2, [1859MS].

I was shown the case of the brethren who feel that God has a work for them in the field, Brethren Bean and Evans. If God has called them, the weight and burden of the message will rest in power upon them, and their gift will not be exercised among believers only, but the great burden of their work will be to go out in new fields and raise up a company to keep the truth. But I saw that these brethren had not understood their work fully. God has not called them to give themselves unreservedly to the work. Oh no. They can assist in the work and do errands for the Lord, but they should not feel to throw themselves on the church as messengers or as called and chosen servants of Jesus to travel from place to place, or State to State, to labor and preach. [Cf: 21MR13.03] p. 12, Para. 3, [1859MS].

Their time should not be occupied visiting the different churches. They do not [do] good this way in traveling from church to church. The churches generally are just as well off without them. They have a duty to do, in case ministers are absent, to baptize or administer the ordinances. It is pleasant to visit the brethren and churches of Sabbathkeepers, but still the church is just as well off without such laborers, unless they have a special message to deliver; and these should be careful of their time when they are not on a special errand for God, laboring with their hands the thing that is good. Both of these brethren can be of use in their place, but they have thought the Lord has laid more upon them than He has. [Cf: 21MR13.04] p. 12, Para. 4, [1859MS].

Brethren in Vermont should be careful and wait until the Lord lays the burden on men before they encourage them to labor; then even if the Lord designs to use individuals, the brethren are in danger of hurrying them along, hurting them by encouraging them too much. They should be left to work their way along, and let God fit them for the work. Let them come along with the deep weight of the work upon them. Some are

entirely spoiled by being hurried into the field before the Lord has prepared them for going. Let them endure some hardships and obtain an experience in the work. Those who do not devote their whole time to labor in new fields, and carry the truth, should labor with their hands, and do what they can to supply their own necessities. [Cf: 21MR14.01] p. 12, Para. 5, [1859MS].

I saw that those whom the Holy Spirit and the brethren have set apart to the work will have something to carry, and as they have the burden and weight of the message, they will give unmistakable evidence of their calling, and they will not be content merely to travel among the churches, but God will give them the burden to go out in other places where the truth has not been preached, and bring out individuals or a company into the truth. [Cf: 21MR14.02] p. 13, Para. 1, [1859MS].

They should not enter into other men's labors and build on other men's foundations. This evidence will the Lord give His church if He has called men into the field in visiting the different churches. The churches are generally just as well off without these laborers. They have a duty to do, and in case ministers are absent, to baptize or administer the ordinances. I saw that especially Brother Bean should be careful of his time when he has not a special errand to do for the Lord. He should labor with his hands the thing that is good. He can be of use in his place. He has thought the Lord has laid more upon him than He has. [Cf: 21MR14.03] p. 13, Para. 2, [1859MS].

Brethren should be careful and know that the Lord has laid [a] burden upon men before they encourage them in 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 them for the work. Let them come along with a deep weight of the work upon them, let them endure some hardships, some severe trials, and obtain an experience in the work. Those who are able and are not especially called of God to devote themselves entirely to the work of teaching the truth, should labor with their hands and supply their own necessities. [Cf: 21MR14.04] p. 13, Para. 3, [1859MS].

I saw that those who by the sanction of the brethren and the Holy Spirit are set apart to the work will have something to carry, and as they have the burden and weight of the message will give unmistakable evidence of their calling, and they cannot be content to travel among their brethren, but they will be burdened to go out into new places, and bring out individuals into the truth; and if those who have strength, work and preach, it will not require their influence at all, but give them better success. This evidence will God give those whom He has especially called: they will feel such burden for souls, such yearning for others out of the truth, they can but listen to His teachings, and with the Lord with them, they will convince souls. [Cf: 21MR14.05] p. 13, Para. 4, [1859MS].

But some are too easy who think they are called of God; they enter into other men's labors, and build upon other men's foundations. Brother Pierce--the Lord has blessed him and given him freedom of speech; he should not be handing out his means to help others, but should seek to save his wife care and labor. He should study her convenience and comfort, but should not hand out his means at present.

His time is money. His labor is needed in the field, and he must take a different course from what he has. [Cf: 21MR15.01] p. 13, Para. 5, [1859MS].

Brother Phillips has the gift of exhortation. He can do good, but he lets feeling govern him too much. He should lift when the work goes hard. He is not called to devote [all of] his time, but can fill in here and there, and when he is not especially engaged in the work of God should be economical of his time. [He] should not seek to be eased while others are burdened and have all they can do to get along. [Cf: 21MR15.02] p. 13, Para. 6, [1859MS].

Brother Evans can do errands for God, can interest a congregation, but cannot travel extensively or be a thorough laborer. I was shown the case of Brother Bingham. He has a good gift, and can do good, fill in here and there, but his labors cannot tell unless he has corresponding works. He is not careful studying how he can best approach individuals, but broaches the subject abruptly, and injures his influence and the cause he loves. I saw that he should labor at home to set a holy, godly example, [and] be patient, kind, and tender to his relatives and friends, especially his wife and children. His good influence should tell in the neighborhood. He must not have a driving spirit, but a winning one. He cannot drive souls into the truth but he can win them much more successfully than he can drive. [Cf: 21MR15.03] p. 14, Para. 1, [1859MS].

Dear Brother Phillips: [Cf: 21MR15.04] p. 14, Para. 2, [1859MS].

I was shown that you had the gift of exhortation; you can do good but you let your feelings govern you too much. You should lift when the work goes hard. I was shown that you were not called to devote your whole time [to the work], but can fill in here and there. When you are not specially engaged in the work of God, you should be economical of your time and seek to be eased when others are burdened and have all they can do to get along. Your time should be spent to glorify God. It has troubled the minds of many from what I saw that you are eased when others are burdened. [Cf: 21MR15.05] p. 14, Para. 3, [1859MS].

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 the strength lent them of God to obtain what they have. Responsibilities rest upon them to dispose of their means in a right manner to glorify [God], and those who have strength of body should use their time and strength to God's glory and provide for themselves. And some I saw could do more than this, could bless others by advancing the cause of God with the means earned by the sweat of the brow. They should not live on the bounty of others, but be diligent in business, fervent in spirit, serving the Lord.--Ms 1, 1859. [Cf: 21MR16.01] p. 14, Para. 4, [1859MS].

We often hear the life of the christian described as being filled with trials, sadness and sorrow, with but little to cheer and comfort; and the impression is too often given, that if he should give up his faith and his efforts for Eternal Life, the scene would be changed to pleasure and happiness. But I have been led to compare the life of the sinner with the life of the righteous. The sinner does not have a desire to please God; therefore can have no pleasing sense of his

approbation. He does not enjoy his state of sin and worldly pleasure without trouble. He feels deeply the ills of this mortal life. O yes, at times he is fearfully troubled. He fears God, but does not love him. [Cf: RH 04-28-59 para. 1] p. 14, Para. 5, [1859MS].

Is the sinner free from disappointment, perplexity, earthly losses, poverty and distress? O no! In this respect he is no more secure than the righteous. He often suffers lingering sicknesses, yet has no strong and mighty arm to lean upon, no strengthening grace from a higher power to support him. In his weakness he must lean upon his own strength. He cannot look forward with any pleasure to the resurrection morn, for he has no cheering hope that he will then have part with the blest. He obtains no consolation by looking forward to the future. A fearful uncertainty torments him, and thus he closes his eyes in death. This is the end of the poor sinner's life of vain pleasures. [Cf: RH 04-28-59 para. 2] p. 15, Para. 1, [1859MS].

The Christian is subject to sickness, disappointment, poverty, reproach and distress. Yet amid all this he loves God, and loves to do his will, and prizes nothing so highly as his approbation. In the conflicts, trials, and changing scenes of this life, he knows that there is One who understands it all; One who will bend his ear low to the cries of the sorrowful and distressed; One who can sympathize with every sorrow and soothe the keenest anguish of every heart. He has invited the sorrowing ones to come to him and find rest. Amid all his affliction the christian has strong consolation, and if he suffers a lingering, distressing sickness, before he closes his eyes in death, he can with cheerfulness bear it all, for he holds communion with his Redeemer. You often see his countenance radiant with joy, while he contemplates the future with heavenly satisfaction--only a short rest in the grave, and the Life-giver 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. Let this hope of the christian be our hope, and we will ask no more. [Cf: RH 04-28-59 para. 3] p. 15, Para. 2, [1859MS].

Many speak of the life of the christian taking away from us pleasure and worldly enjoyment. I say it takes away nothing worth having. 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 in him the pale cheek, the racking cough, indicating a fatal disease? Is he not subject to burning fevers, and contagious diseases? How often do you hear his complaints of meeting with heavy losses of worldly goods; and consider, this is his only treasure. He loses all. These troubles of the sinner are overlooked. [Cf: RH 04-28-59 para. 4] p. 15, Para. 3, [1859MS].

Christians are too apt to think they are the only ones who have a hard time, and some seem to think that it is a condescension in them to embrace unpopular truth, and profess to be Christ's followers. The road seems hard. They think they have many sacrifices to make, when in truth they make no real sacrifice. If they are adopted into the family of God, what sacrifices have they made? Their following Christ may have broken friendship with worldly 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. If the link which binds them to worldly relatives is weakened for Christ's sake, a stronger one is formed, a link which binds finite man to the Infinite God. Shall we call this a sacrifice on our part because we yield error for truth, light for darkness, weakness for strength, sin for righteousness, and a perishable name and inheritance, for honors that are lasting, and an immortal treasure? But even in this life the christian has One upon whom to lean for support who will help him bear all his trials. But 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. [Cf: RH 04-28-59 para. 5] p. 15, Para. 4, [1859MS].

It does seem to me if there is any one who should be continually grateful, it is the christian. If there is any one who enjoys happiness even in this life, it is the faithful follower of Jesus Christ. It is the duty of God's children to be cheerful. They should encourage a happy frame of mind. God cannot be glorified by his children living continually under a cloud and casting a shadow wherever they go. The christian should cast sunshine instead of a shadow. The unbeliever often receives the impression that religion is a gloomy thing, and that the life of the christian has nothing inviting in it. If the christian dwells too much upon the rough pathway, he makes it harder than it really is. If he dwells upon the bright spots in the way, and is grateful for every ray of light, and then dwells upon the rich reward that lies at the end of the race, instead of gloom, mourning and complaints, he will bear a cheerful countenance. He has carefully treasured every token for good, and God can safely bless him, and give him gladness of heart. [Cf: RH 04-28-59 para. 6] p. 16, Para. 1, [1859MS].

May the Lord ever give us a lively sense of the great sacrifice which has been made for us, and then present before us the inheritance purchased for us by that dear sacrifice, and may our vision be brightened and clear to dwell upon and appreciate the reward and excellent glory prepared for the faithful christian. E.G.W. [Cf: RH 04-28-59 para. 7] p. 16, Para. 2, [1859MS].

I will copy a few items noted in my Diary. [Cf: The Good Samaritan 12-01-59 para. 01] p. 16, Para. 3, [1859MS].

March 10th, Thursday afternoon. Sister I. came in from the country. She lives about ten miles from Battle Creek. She walked about three miles before she could get any opportunity to ride to Battle Creek. She looked sad, appeared chilled, and her sensitive heart was deeply affected as she thought of her errand--she had come for her daughter's wages. Stern necessity had compelled her to take that which she had previously earned, and now her only dependence was to get a few dollars from her daughter for bread. Her disagreeable errand sent the blood from the extremities. She appeared like a woman about to faint. Her teeth chattered, her whole frame shook. She had a husband at home dying with a lingering consumption, and she had four children to supply with bread. They were poor, suffering poor. Their daughter has worked with us ten weeks, and has deprived herself of suitable clothing to help her parents. I asked the mother in the daughter's absence how they were prospered. She said when she was at Battle Creek six weeks before, A. had given her her wages, and now she had come to ask her if she could let her have a little money to get some flour with. Said the mother,



(while her heart seemed ready to burst,) "I hate to be compelled to ask her wages; it is more than ought to be asked of any child, but I know not what else to do." As the mother told A. her wants, A. informed her mother that her wages were all taken up in getting her brother a pair of boots. The mother was disappointed; she saw that there was nothing for her. Said she, "We could have done in some way without the boots; but breadstuff we must have." I stepped out of the house, leaving the distressed mother and daughter weeping. I related to my husband what was going on in the house. He entered into the matter with me, and we relieved their present necessities. Our little boys, H., E. and W., were moved at once. They begged the privilege of adding their mite, ten cents each. The mother's burden was lightened, and we all wept together as she expressed her gratitude. I shall ever remember these circumstances. [Cf: The Good Samaritan 12-01-59 para. 02] p. 16, Para. 4, [1859MS].

March 17th. We rode out of the city to visit Bro. I.'s family, the daughter A. accompanying us. We found the mother had been absent. She had just returned from walking three miles and back, making six miles, to obtain help to put up a fence around a little spot of land they had cleared for the purpose of making a garden. She was disappointed, and her long walk amounted to nothing. We found her husband very low, and his difficulties aggravated by the inconvenience of the dwelling. It was a log house, unfinished. There was only one room, and a chamber which they used for a sleeping apartment by climbing a ladder. The steam of the cooking increased the sick man's cough, and the only relief he could obtain was to go out doors and cough in a painful, violent manner. They had one little son about ten years old, and small of [for] his age. The labor of one nearly double his age came upon him. He seemed willing to do all he could. We had a praying season before leaving, and it was a solemn place; it was indeed the house of mourning. The daughter A. prayed for her father in an earnest, touching manner, and then for her sisters. As our petitions went up unitedly to God, there was weeping aloud for some time in the dwelling, and after we had risen from our knees we heard A. outside of the house pleading with her sisters to serve God, and all were weeping aloud. All felt that a sacred tie was about to be broken. Our visit was a profitable one, and we believe God approbated the efforts we had made to comfort the afflicted, suffering one, and ease his passage to the grave. The knowledge that there were those who would have a kindly care for the mother and children was a great consolation to him, for he knew that he must soon part with them. [Cf: The Good Samaritan 12-01-59 para. 03] p. 17, Para. 1, [1859MS].

After we returned home we made the church acquainted with the situation of the afflicted family, and measures were immediately taken to relieve them. A little addition was put on to their log house for a cook-room, that the sick parent might be made more comfortable. A few weeks after this he fell asleep. He died, leaning upon the strong promises of God. Jesus was his friend, and all through his sickness he seemed to lean upon his bosom with assurance that he should come forth in the resurrection morn immortal. The family are now left without a husband and father. They must not want, they must be supplied with life's necessaries, if they are deprived of many of its comforts. And we believe it will be the highest pleasure for those who have abundance to help the poor who are needy. Especially should widows be taken care of. They should have our tenderest sympathy, prayers, and we should

look after the interest of the fatherless children. Husbands and fathers, make their case your own, and have a care for them just as you would wish others to have a care for your companion and children if you should be called away from your families. This is a cold and selfish world. It is natural to look out for self, and neglect those who are pining for sympathy and consolation, and are suffering privation. [Cf: The Good Samaritan 12-01-59 para. 04] p. 17, Para. 2, [1859MS].

It is no marvel to me that a tender husband and father's last hours are often embittered by thinking what will become of their companion and children. Must they be left to the mercies of a cold and selfish world? I have seen the dying father look tearfully around upon the family circle, and his eye rest upon the faces of every one of his dear children. I have seen the quivering lip, and could read the thoughts of that tender parent. He knew the peculiar temperament of every one of his loved ones, he knew they were illy prepared to endure hardship, privation and unfeeling coldness. No longer can a father shelter them in his dear arms, no longer can he soothe their troubled spirits, and quell the rising passion that is endangering the happiness of the child and parents. O, how would the bitterness of death be taken away if he knew there were unselfish hearts that would feel for their woes, and that would make the case of his desolate, sorrowful household their own, and that would exert a holy, salutary influence upon his children, and patiently aid the burdened mother to bear the double burden laid upon her--that of acting the part of a father and mother to the little fatherless flock. E. G. W. [Cf: The Good Samaritan 12-01-59 para. 05] p. 18, Para. 1, [1859MS].

At a business meeting of the B. C. Church, Aug. 7th, 1859, it was:-- [Cf: The Good Samaritan 12-01-59 para. 06] p. 18, Para. 2, [1859MS].

*Resolved*, That Srs. Uriah Smith, J. P. Kellogg, and Richard Godsmark, be a committee to receive donations of money or articles of apparel for the poor; and that Sr. Uriah Smith, as secretary of this committee, be designated as the person with whom those in different places interested in this benevolent object may correspond. [Cf: The Good Samaritan 12-01-59 para. 07] p. 18, Para. 3, [1859MS].

We take the liberty to name the following sisters to act as agents in this benevolent cause in their several localities, to receive money or clothing for the poor. It may be well for these to correspond with Sr. Uriah Smith, and with each other relative to the interests of the enterprise, and where to appropriate free-will offerings. Some churches are passed by, not knowing who to appoint. They will please appoint soon. E. G. W. [Cf: The Good Samaritan 12-01-59 para. 08] p. 18, Para. 4, [1859MS].

About seventy-five dollars has been advanced for the needy in this State since June, for the benefit of such as Sr. C. of Samaritan, No. 1, and Sr. I. of No. 2. It will be a pleasure for the sisters, and brethren too, in this State to send in their mites to meet this sum, and to supply the winter's wants.--Address Mrs. Uriah Smith, Battle Creek, Mich. E. G. W. [Cf: The Good Samaritan 12-01-59 para. 01] p. 18, Para. 5, [1859MS].

We were much gratified to meet with our aged brother and sister Coburn at Buck's Bridge, N.Y. They are among the first who embraced the

Sabbath in Vermont. They have taken a straightforward course, manifesting a true devotion to the cause of truth. They have been in humble circumstances, yet have always been ready to do their part to help the servants of God. We have sometimes thought they did more than was their duty; but they seemed to consider it so great a privilege that we could not hinder them, and deprive them of the blessing. The infirmities of age are upon them. They are poor, and obliged to use the strictest economy to procure the common necessities of life. Yet we have ever found them ready with their donation. [Cf: The Good Samaritan 12-01-59 para. 01] p. 19, Para. 1, [1859MS].

One year ago we met these aged pilgrims. Sister C. expressed fears that they could not do as much as they wished to. Their health was poor, and she feared she could not knit, and expressed great regret that they could not do more. [Cf: The Good Samaritan 12-01-59 para. 02] p. 19, Para. 2, [1859MS].

But this last Fall as we met them, she handed me five pairs of well knit socks to be given to those who were poor, and who should need them. They had managed in some way to donate thus liberally. It was a sacrifice on their part, yet they gave as though they considered it a great blessing. They will not lose their reward. There are many families that are as well, if not better, situated than these aged pilgrims, who, instead of helping, would sooner expect to be helped. E. G. W. [Cf: The Good Samaritan 12-01-59 para. 03] p. 19, Para. 3, [1859MS].

M. Everts, A. W. Gould, A. J. Kellogg, E. B. Saunders, E. Wilcox, H. Place, M. Churchill, E. S. Hurlbut, E. I. Wilcox, M. North, J. Y. Wilcox, each \$1.00. R. Sawyer, C. R. Austin, each \$2.00. M. M. Buckland, F. Howland, each \$0.50. C. Rice, E. Buckland, E. A. Preston, M. T. Landon, H. Belden, each \$0.25. S. C. Tuttle, E. A. Tuttle, M. A. Graham, each \$0.10. M. C. Cook \$0.40. E. Saxby \$0.30. C. Farnsworth \$0.15. [Cf: The Good Samaritan 12-01-59 para. 01] p. 19, Para. 4, [1859MS].

This amount was left for Bro. Czechowski in money, books, and clothes. [Cf: The Good Samaritan 12-01-59 para. 02] p. 19, Para. 5, [1859MS].

*Articles of Clothing.* Mary Cochran, a second-hand dress, 3 3/4 yards factory cloth. [Cf: The Good Samaritan 12-01-59 para. 03] p. 19, Para. 6, [1859MS].

A. W. Gould, one sheet, one pair pillow-cases, three towels, one pair cotton socks, one pair cotton stockings, one pair mittens, one delain handkerchief. [Cf: The Good Samaritan 12-01-59 para. 04] p. 19, Para. 7, [1859MS].

Sister S. Smith, two yards calico, one skein yarn. [Cf: The Good Samaritan 12-01-59 para. 05] p. 19, Para. 8, [1859MS].

A. S. Wakefield, one pair pillow-cases, one towel. [Cf: The Good Samaritan 12-01-59 para. 06] p. 19, Para. 9, [1859MS].

Anna Wakefield, one pair pillow-cases. [Cf: The Good Samaritan 12-01-59 para. 07] p. 19, Para. 10, [1859MS].

Church in Ashfield, Mass., one dress, one pair shoes, two aprons, one pair pants, five shirts, two and one-quarter yards calico. [Cf: The Good Samaritan 12-01-59 para. 08] p. 19, Para. 11, [1859MS].

Church in Bristol, Vt., &c., one shirt, stocking yarn, one towel, two yards factory cloth, outside of quilt and factory lining. [Cf: The Good Samaritan 12-01-59 para. 09] p. 20, Para. 1, [1859MS].

M. B. Pierce, one pair socks, one pair stockings. [Cf: The Good Samaritan 12-01-59 para. 10] p. 20, Para. 2, [1859MS].

D. Abbey, one factory garment, one pair cotton stockings. [Cf: The Good Samaritan 12-01-59 para. 11] p. 20, Para. 3, [1859MS].

R. Abbey, two skeins of yarn, five yards of factory. [Cf: The Good Samaritan 12-01-59 para. 12] p. 20, Para. 4, [1859MS].

J. Higley, one shirt, one pair of socks. [Cf: The Good Samaritan 12-01-59 para. 13] p. 20, Para. 5, [1859MS].

E. B. Griggs, two pairs of children's cotton stockings. [Cf: The Good Samaritan 12-01-59 para. 14] p. 20, Para. 6, [1859MS].

M. Higley, one pair of stockings. [Cf: The Good Samaritan 12-01-59 para. 15] p. 20, Para. 7, [1859MS].

E. Hough, a bundle of necessary articles for poor. [Cf: The Good Samaritan 12-01-59 para. 16] p. 20, Para. 8, [1859MS].

L. Hilliard, three cotton garments. [Cf: The Good Samaritan 12-01-59 para. 17] p. 20, Para. 9, [1859MS].

Sister Coburn, four pairs of socks. [Cf: The Good Samaritan 12-01-59 para. 18] p. 20, Para. 10, [1859MS].

L. Castle, one pair of stockings. [Cf: The Good Samaritan 12-01-59 para. 19] p. 20, Para. 11, [1859MS].

H. H. Buck, one pair of mittens. [Cf: The Good Samaritan 12-01-59 para. 20] p. 20, Para. 12, [1859MS].

Hannah Belden, two pairs of socks. [Cf: The Good Samaritan 12-01-59 para. 21] p. 20, Para. 13, [1859MS].

M. A. Graham, nine yards calico. [Cf: The Good Samaritan 12-01-59 para. 22] p. 20, Para. 14, [1859MS].

That portion of the above named articles which were collected East, were left in care of sister Whipple for the benefit of Bro. Czechowski. Those collected since are not yet appropriated. E. G. W. [Cf: The Good Samaritan 12-01-59 para. 23] p. 20, Para. 15, [1859MS].

Dear Young Friends: In this little paper you have the account of the death of my little namesake, Ellen Chamberlain. We felt sad and afflicted as the news of her sudden death reached us. We deeply sympathize with the afflicted mother, brothers and sisters, who must deeply feel the loss of the society of their little Ellen. She was a

good and dutiful little girl, and loved her Saviour. She loved to hear of his coming again to take his faithful children to himself. She expected to be alive and remain until the appearing of Jesus, but suddenly her trials here ended, and she was numbered with the sleeping dead, whom God has promised he would bring with him to those mansions he is preparing for those who love him. My little namesake loved the Commandments of God; she loved to do them. Her parents had taught her from her infancy that the first day was not the Sabbath of the Lord, and referred her to the fourth commandment of the Decalogue: "But the seventh day is the Sabbath of the Lord thy God." Ellen loved the Sabbath, loved to keep it holy, and with her parents whom she loved and honored was ready to make any sacrifice rather than desecrate the day which the Lord has blessed, and called holy and honorable. [Cf: The Youth's Instructor 04-01-59 para. 01] p. 20, Para. 16, [1859MS].

We loved Ellen, for she was ever gentle, kind and affectionate. We believe she was a subject of grace, and at an early age adopted into the family of God, and her name recorded in the Lamb's book of life. Those who have followed the precepts of men and are keeping the first day of the week, may shake their heads doubtfully. "Ah! if she had been keeping the Sabbath this would not have happened!" But Ellen kept the only Sabbath the Lord ever gave to man--the seventh day--and because her mortal career ended upon the first day of the week it was no token of her Heavenly Father's displeasure. Listen to the words of Jesus. "Blessed are they that do his (the Father's) Commandments, that they may have right to the tree of life, and enter in through the gates into the city" It is enough. Jesus' blessing rests upon those who do his Father's Commandments. The fourth precept in the Decalogue is one of God's Commandments. We rejoice that little Ellen will not have to meet her Saviour when the last trump shall sound, over his Father's broken Law. [Cf: The Youth's Instructor 04-01-59 para. 02] p. 21, Para. 1, [1859MS].

We feel afflicted with the bereaved mother who so recently has laid in the grave an affectionate and faithful husband. She cannot in her deep affliction have his consolation and hear his words of comfort. By his side they have laid little Ellen, the joy of the household. But the mother has not to bear this affliction in her own strength. There is One, high and lofty, who yet bends his ear to the cry of the afflicted. He has promised to be the widow's husband and God. [Cf: The Youth's Instructor 04-01-59 para. 03] p. 21, Para. 2, [1859MS].

With what joy the mother, brothers and sisters can look forward to the resurrection morning! Quite a number of their family circle are resting in the silent grave. The Lifegiver is coming to break the fetters of the tomb and give life and immortality to his loved ones. They will soon come forth with shouts of victory and everlasting triumph. E. G. White. [Cf: The Youth's Instructor 04-01-59 para. 04] p. 21, Para. 3, [1859MS].

Dear Children: I have been thinking how much good every one of you might do, if you would only try. Some children are willing to part with some of their little treasures to make others happy. They are quite free to give when it is in their power, but there is something more that they can do. It costs nothing, yet it is more difficult to give than all their treasures. It is kind words. I have been in families where unkind, fretful words cast a shadow upon the whole household, and

I have felt the same darkness falling upon me. I have heard older children speak unkindly and fretfully to the younger members of the family, and have watched its effects upon the little ones who possessed happy dispositions, but were soured and spoilt through unkind and fretting words. [Cf: The Youth's Instructor 05-01-59 para. 01] p. 21, Para. 4, [1859MS].

How careful an older sister should be of her young brother or sister lest her influence should prove an injury to him or her. Above all things should she exert a happy influence upon the young members of the family. If she tries, she can do much to make home happy, and shed a sunshine in the family. But it is too often the case that the older children do not realize that their influence tells, and that they are responsible for the influence they exert. I have felt grieved as I have seen them watch almost every move of the little brother or sister, not with a view to help them, to encourage them, to make them happy; but to fret at, complain of, and tease them, until there is stamped upon their countenance a disagreeable, cross expression. This can be removed now if the work is taken hold of cheerfully, patiently and energetically; and happy countenances may be seen, and sunshine be in the dwelling instead of a shadow. [Cf: The Youth's Instructor 05-01-59 para. 02] p. 21, Para. 5, [1859MS].

When the sister is tempted to break out into a fretful, faultfinding strain, I would say, Stop, ask yourself what good result will your words produce? Will they make the little brother or sister any better? or will they plant in their little breasts bitter, unhappy feelings? Then say to yourself, I will try to speak just as sweetly and pleasantly as I can. It will act like a charm. You may not see the good results in a moment, but every time you check this fretful, faultfinding spirit, it will give you grace to stand against the next temptation. Persevere. Don't be discouraged if you do fail at first. If the tongue goes in its wonted course a few times when you are not on your guard, do not give up the battle. Go to God, and often plead with him for strength. It will be given. Jesus has promised to hear the needy when they cry. Claim the promise; it will be verified. Try in the strength of the Lord to cast a sunshine in the family. There are no shadows in heaven. All is happiness. There will be no fretful ones there; no unhappy looks; no unkind words; but every countenance will be radiant with joy. In heaven there will be an eternal sunshine. Ellen G. White. [Cf: The Youth's Instructor 05-01-59 para. 03] p. 22, Para. 1, [1859MS].

We see something which teaches us a lesson in almost everything around us. *Ellen G. White Diary*, April 1, 1859. [Cf: Unpublished Manuscripts, Volume 1 p. 28 para. 01] p. 22, Para. 2, [1859MS].