

Battle Creek, Michigan  
March 31, 1887

Dear Sister White,

I was very glad to get your letter of March 16, a day or two since, with the enclosed letters to Dr. Waggoner, A.T. Jones and others. (EGW letter 37, 1887). It did me much good and greatly relieved my mind. I feel very humble this morning, and a great sense of gratitude I trust, for all the goodness of God to me, and anything but a sense of triumph or self-sufficiency. Oh, what a good God we have, and how great is His tender mercy to us poor, weak, sinful creatures. I feel that He shall have all my life-service without any reserve. This world looks exceeding small and unworthy to me, and the promises of God and the glorious inheritance, all over-glorious.

I am daily seeking Him with all the powers of my soul, as we are in great need of His help at this present juncture, being engaged in the special closing time of the College and as we are trying to help the religious influences in this great drowsy, formal church. It is enough to discourage the heart of most anyone to see how little spiritual life there is among the largest portion of the membership.

I have been working very hard for months past and feel somewhat the effects of it, so that I know full well the significance of what you say about your seeking God's special help to enable you to discharge the duties as they come. I feel often as if I could hardly get through the labors before me. My head gets very weary. But I am bound not to complain or even murmur in my feelings, even against some that cause unnecessary burdens. They do not realize it, perhaps, and know not what their course causes me of labor and anxiety. But I go to the Lord and lay the matter before Him and somehow He helps me from time to time. I praise and love Him for it, my dear Sister. Oh, what precious blessings He has bestowed upon me!

You know something of my life and character. What a proud, wicked, hard-hearted subject I was, to start with--stubborn, unbelieving, impure and sinful in many ways. How wonderfully the Lord has led me all these years, and what struggles I have passed through, and God has mercifully revealed Himself to me, and such views of His love and goodness come over me at times that I am just melted down in tenderness and tears. How precious is the love of Christ! I will serve such a Saviour as long as I live, and I greatly desire more strength with which to do it.

I see so much to do and if I had more strength it seems to me I could do much more than I do now. Aren't we going to get more strength to labor one of these days, Sister White? Of course I am pressed in many ways, with perplexity. You warn me not to work so hard, and tell me I must not. And then I see so much to do that demands attention. Then you tell me how hard you work and how you get strength from the Lord to do it--get up in the morning so early, and I am forced to reason--if the Lord will help Sister White in her need, why will He not help me? And so I go on, trusting in the Lord for His help. Well I doubtless make many and great mistakes.

The copy of the letter you wrote to Dr. W.(aggoner) and A.T. (Jones) afforded me great relief. I have been in great perplexity over this matter. Views were being taught by them which I CANNOT believe to be the truth. If those views were to be sustained, I confess I shall never know what to believe and I think it would close up my ever trying to write anything on doctrine as I should, and could have no confidence in my own judgment, of an argument. It would finish me on that score and even in regard to my knowing the leading

of the Spirit, and perfectly unfit me for acting any leading part. It is not a slight matter with me, as I have given it much thought for many years. I took my position after studying the matter carefully for myself. But I said little about it for six or eight years, desiring not to pain the hearts of brethren who thought differently. But as I hear some arguments being framed more or less for years, virtually sustaining that position in the SIGNS, and have known how some two or three years ago they were teaching these things in the Healdsburg College, making them very important, yet I said little about it. But when Dr. W.(aggoner) came out in our pioneer paper with nine long articles directly presenting the subject, I felt that this course could not go on. So I wrote to you several times, but got no reply. Then when Dr. W. came on to the Conference, fully armed for the fray, and was sustained so fully by Brother Haskell, B.L. Whiting (or Whitney), Wilcox and others, so that he and Bro. Whiting (or Whitney) got little companies of our brethren together to indoctrinate as much as possible in quiet, and so the Dr. went home feeling that he was sustained and that he had really carried his point.

Of course I felt very badly. I did not pursue this course myself, though all knew my views, and I did not favor the matter being brought into public discussion, fearing we should have a scene which would be very bad in its effect. But all these things made such a load of sadness on my heart as I never wish to carry again. I felt that some of my leading brethren did not walk uprightly in their course, though I was powerless to prevent it. It almost makes me sick at heart at the present time, to think of it.

Brethren Haskell and Whitney (?) were my guests and Dr. W.(aggoner) I invited several times to my house for meals, and treated him kindly. But I kept as cheerful and kind as I could, though my heart ached with anguish. But after the meeting, God greatly blessed my soul and I was enabled to rise above all this, and have never felt so blessed and encouraged in all my life as I have in the few months since.

I love all my brethren, though I never expect to think their course was right. I see now that God permitted it all to test me and try me, and this is always good for us and none need it more than poor, unworthy me. I love Dr. W. and Brother A.T. Jones. I formed a very pleasant acquaintance with them last year. I was especially pleased with the latter, as a man of a good spirit.

The Doctor inherits some of his father's qualities which he will need to guard greatly, or they will hurt him. Elder Waggoner's methods and ways have been taught them too much, I think, to their mutual injury. The Waggoner stamp appears in all their editorials, and hurts them a good deal, for me. That mixture of egotism, criticism and shrpness is not so sweet to me as to some, I suppose, even when mingled with much ability. I do not see much of Christ in it.

If Christ was the<sup>e</sup>mbodiment of the real sentiment of the Law of God as we all believe, I must think Elder Waggoner's views of the Law somewhat warped, or I fail to see the Christ spirit in them.

I greatly rejoice of course, after this long time, to see that you do not endorse the course the young men have pursued. They are promising young men and I hope they will be useful. They will be surprised at your letter, for one who has recently come from Healdsburg told me that Brother Jones tole him he had not a doubt but what all they had done in these matters would be fully sustained by yourself, or words to that effect.

I am sorry for them, for I always pity those who suffer keen disappointment. Of course your statement made in this letter that you had told Elder Waggoner "that his position on the Law was incorrect", referring to the "added law," is very satisfactory to me. I have no disposition to feel elated over it, and do not. It is the truth and I am glad to see the truth established. That is really the key to the whole position.

I have refused to publish my views on the Law in Galatians in the REVIEW, though others desired me to do so. I have not felt free to do it though I should have a far better right to do so, on the defensive (?) than the Dr. did, to write originally, and the pamphlet published for the leading brethren I have not felt at liberty to circulate, though many have wanted it.

In some cases, where persons have written for it expressly, I have consented for them to have a copy. But I fully believe before God that the principles of that pamphlet will stand the test of the most rigid examination. But I let this matter rest, and am perfectly willing to have it all in God's hands, though the matter has been a sore trial to me. But I cannot see how it ever can rest, as the subject is sure to come into every thorough examination of the Law, and we cannot help it.

The added Law is either the moral or the ceremonial Law systems. You say in substance that Elder Waggoner's position was not correct, his position was that the moral Law was the added Law, hence it must be the other. If our people knew that you had light that the Moral Law was not the added Law, the question would be settled in short order. That is precisely what our people are waiting with much anxiety to know. I am not urging you to say anything, but I feel certain that after all the stir over this question it will make constant trouble, till your opinion is known. You see if it don't.

I shall not make the trouble, but it will present itself. I care not for the minor points, to how that added Law question is settled. The minor points will settle themselves very quickly.

The General Conference Committee have been together several days this week, and have now gone home. We send Elder Underwood and Farnsworth to the Pacific Coast to attend the anniversary meetings, and then the Northern Pacific Camp Meetings. We hope this will be a great encouragement to the brethren in Calif. and Oregon. Brother Farnsworth is in excellent condition to labor. Brother U. has considerable of the managing quality. Our campmeetings will miss your coming as there was quite an expectation of your coming this spring. Of course I am much disappointed myself. But I do not want you to come till the Lord does, (?) we shall get along some way. God lives and can help even the weakest instrument.

I dread going to Kansas but suppose I will have to. I greatly wish you would give me advice, what to do in Smith Sharp case. The Kansas Committee placed him over a city mission. I wrote Cook a sharp letter about it. It seems ridiculous to me that a man who has acted as he has should be placed over a city mission. I think it would be some time before I would send a daughter of mine to him to manage. I can't see how a decent woman would consent to work with him. Then there is a real split in feeling in the Conference over Cook's management. Several of the best and most prominent brethren feel dissatisfied about it. Who shall be put in there? I do hope you have some light on the subject. Do you think Sharp should have credentials as a preacher? For one, I do not dare to trust him. He claims to be enjoying great light and knows he is greatly blessed, etc. But he is so politic and

deep, that I do not know whether to believe him or not.

Please do give me all the light you have about Kansas. And so I say about Pennsylvania. I am puzzled what to think about Oviatt, whether he is a true man or not. A report comes to me from a man there that he had heard from one of our brethren that a young woman became pregnant by him, and procured an abortion, and that he was with her and paid the bill. The one that told him was a Brother Green. I wrote to Brother G. and he wrote carefully, but did admit that his sister, the girl's aunt, told him so and he knew that the girl was away at the time and came home very sick and they supposed she had the consumption. The mother has been kept very quiet. I do not know what to think, and cannot hardly believe it. The young man don't (sic) like Oviatt. But this Bro. Green seems to be a good man, and he evidently fears it is true. Do you think it can be truth?

I dare not write to Oviatt about it, but mean to investigate the matter when I go there. Your testimony to him was very cutting, but I did not suppose it implied such things. Tell me all you can of such matters, for I do not want to make a mistake or imagine evil where it does not exist. I guess we are to be overwhelmed in this kind of business.

I should think Ballou ought to be silenced. Self-conceit is the rock on which he busted. Dr. Stillman, after running a terrible race, seems now to be leaving off his evil ways and becoming at least, respectable. He is not a member of the church, so we can let him prove himself.

I judge Elder Haskell will leave New England not far from the middle of May. He feels he must stay through the closing of the academy, special term. He wanted me to go there but I guess if I live through this special time here, I shall do well. Then I don't know as I could fit in just right at New England. Bro. Haskell's ideas and mine don't exactly agree in everything. I rather he would manage his own matters.

The Committee put in Haskell Editor of PRESENT TRUTH. You will probably laugh at this idea. Yet I think it is the best we can do. We did not want to hold Wilcox in that position, nor put in Waggoner. So Haskell can select his own help. Your husband, I believe, in all his editorial work, never spent much of his time in the editorial chair. Brother Haskell has now Brother Will Spicer as his scribe. He is really one of the brightest boys in the Cause, and is a great help to him. He can employ other help. Smith, self, Whitney and Wilcox are all corresponding editors.

Haskell, after much reflection, has concluded that he does not want the help of Elder Waggoner--thinks if he went over there it would lead many to slack their liabilities to the mission. I think so also. Underwood says many of the old friends of Elder W. in Ohio say they never want to read his articles in the SIGNS now. They wish they could never see them. Well, it is sad, SAD. But I don't know how to help it.

Elder W.'s health is now quite good. He called here when Elder H. was here, but did not stay but a few moments. We all spoke to him kindly and did not suppose he was going so quick.

There is another matter I wish to present to you. It is in regard to Brother Frank Storr, whom the Conference voted to send to Bale, to help in the German work. Somehow, Providence has seemed to interfere in this matter. His old mother, over 70, has been sick all winter so that he feared she would not live, and rally in some two or three months that is, in despair.

The poor woman suffered terribly and Brother Frank has been confined at home all the last winter. She is a little better now. At Brother Whitney's urgent request for laborers and in the largeness of my affection for the foreign fields, I consented to his going, but have somewhat changed my mind in regard to its being best. His mother is so aged and feeble that it seems to me she ought not to be left by her only son. She has one daughter but she is feeble-minded and a constant subject for care--can do nothing to help her mother.

When his father died, he made Frank promise to look after his mother's wants as long as she lived. Frank does not feel really that he ought to go, under the circumstances. He is one of those who desires to do his whole duty. I think he is a noble young man--humble, sensible, conscientious, and one who is useful everywhere he goes.

The College Board have been looking for someone to assist Elder Smith in his lectures at the College. Canright helped him till he got off the track. But he more fully met my mind as the proper person, though he made his lectures quite interesting, and pleased many. After Canright failed us, the whole burden fell on Brother Smith; with his other work it pretty near used him up. His head was in such a condition that he could not sleep nights, and he had the chills return upon him, so he had to give them up some days, and has been poorly ever since.

Brother Smith felt that he was not well used, and I felt so too. But what could we do? But we have felt that it is too much to make Brother Smith go through that constant pull of five months, every winter, with all his other cares. At his age he begins to feel the effects of wear, like some of the rest of us.

After some considerable looking over the field we can find none of our young men whom, on the whole, we would prefer to Brother Storr. He is not brilliant, but he is sensible, humble, devoted, true to every doctrine and truth we profess--a man who fears God and has a critical mind. His influence would be good. We would like to have him connected with the work here. What do you think of this whole matter? Please tell me. I am loathe to take him from the field appointed by the General Conference. But Providence has directly interfered with that, and he cannot leave his mother for the present, anyway. I fear his leaving her so much in the past has been one cause of her sickness.

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We shall want to announce his connection with the College after a little. He could help in the German work here, very much, and if the brethren over there desire to send important manuscripts over here to be examined, he could do it as well as to go over there. It would take a long time for him to get enough acquainted with the work in the German to be able to do it well over there. Please tell me your Mind about this.

I see you take us to task somewhat for voting to have Brother Lane return to this country. You think we should take Durland and John or others over here, rather than Brother Lane, because, you say, their families are more expensive and cost the Cause more. To the best of my memory, the first year Brother Lane had full as much pay as Elder Durland, Elder Lane had this year \$11.00 per week. But this was upon the representation by those who come from there that his labors were really more valuable. Brother Ings wrote me strongly to that effect, that his speaking was more acceptable. Indeed, he was so dissatisfied with Elder Lane's management that he was unwilling to remain in England or try to do anything there till Elder Haskell came. And to the best of my recollection, Brother Whitney felt that Elder Durland was a more successful laborer. Brother Lane was well off, and Durland very poor. This might have had some influence. We made diligent enquiries on this point.

I have felt the very kindest to Brother Lane. Our correspondence has been very pleasant and he has always written in a way that carried hope and courage with it. But from what most of the brethren have said, I supposed he was not making a fit exactly, in his preaching in England. Then again, he always said he intended to return in two or three years, anyway.

As the time was drawing nearer, and as we had a peculiar field in Ark., where the spirit of persecution raged and as he was a pleasant and agreeable man, one likely to assuage the wrath of opposition, we thought he could go in there and accomplish much good. His gift, the Southern people like very much. There are 200 Sabbathkeepers there now, and there will be a conference wanted there soon, and I am sure Brother Lane could do much good there. These were the reasons which led to the vote inviting him to return.

And yet the matter was left so he could remain in England as long as his sense of duty required. He was not forced away, and no one will complain if he chooses to stay. I have written him so. But he writes me that he intends to come back when Haskell gets there. Do you think our action very foolish under the circumstances?

Am glad you cautioned to take an interest in Sister Martha. I read what you said to her with interest. I felt so sorry that she wanted to marry A.C. (Bourdeau). But she did, and I hope she will be happy as possible with him. He is in many respects, a good man, but not often the Butler turn, exactly. I am not much of a matchmaker or matchbreaker, so I did not interfere with it, and wish all the parties much joy. Very likely it may be better for them to return to America. If so, I hope it will not be duty for him to go back again in a year or two. I pity her and we will all make it as pleasant for her here as possible.

I have been sorry she ever went over there, many times, and am becoming somewhat doubtful about quite so much travel across the ocean. Sister Whipple and her husband send a cordial invitation for her to come and stay with them. Their son is building a new house and will soon move in to it. Bro. Whipple will be away. They have a large house and are rather lonesome, and will be glad to have her stay there. I would give her an invitation to stay with us, but we have such a constant rush of visitors and callers, and wife's health is so precarious that I presume it will be better for her to go there.

Sometimes it seems as if we must get into a more quiet place or all of us go under. I cannot tell when we shall get through with our writings here or what will be the result. There seems to be some interest and we hope for some good. But things move hard here. We are trusting and pleading with God, and trying to give the best instruction possible. God is good and I never felt more courage and hope in His carrying the work through. But how He will do it, I can't tell.

With respect and affection,

(Signed) Geo. I. Butler

Typed Mar. 7, 1986  
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