

LOMA LINDA
MESSAGES
UNABRIDGED

Ellen G. White



SOME TWENTY OTHER
CONTRIBUTORS AND NUMEROUS
COMMITTEE REPORTS

PREFACE

[JULY 2013]

SOME 300 ARTICLES, LETTERS, and committee reports regarding the founding of Loma Linda as a training center for health workers is included in this unabridged edition of the original compilation by Elder John A. Burden. He originally named it “LOMA LINDA MESSAGES Divine Instruction the ‘Blue Print’ Thru [sic] the Inspired Pen of Ellen G. White.” The original, and this present edition, consists of about two-thirds (by word count), of articles, sermons, and letters by E. G. White. But, unlike the Ellen G. White CD-ROM, and some printed editions, the original and this present edition contain another one-third by word count of letters by some twenty different authors and various committee discussions and reports.

Thus, we can follow more fully the ebb and flow between the counsels of the Lord through Ellen White and the various church leaders and committees of God’s church; from the General Conference of Seventh-day Adventists to the local Southern California Conference and the North American Union Conferences.

The decade from 1903 through 1912 compassed especially busy years for the establishing of a strong health ministry in Southern California with a worldwide reach. The counsel of the Lord through Ellen White was that His people needed to establish sanitariums in the West, especially in southern California. The first to be developed was Paradise Valley Sanitarium which opened its doors in late 1904 in a suburb of San Diego. It was on property purchased for about one-fifth its original value. But the counsel from the Lord was that this was not enough. Another site was to be sought for near Los Angeles. Again appropriate property was located, this time in Glendale a suburb of LA and was also purchased for about one-fifth of its value. The Glendale Sanitarium was established in August 1905 with Elder John A. Burden as its first business manager.

Yet again the counsel from the Lord to His incredulous and faith-tested leaders in 1905 was that they were to look for a third site in the Redlands and Riverside area. In 1901, Sister White had seen in vision the Church operating a sanitarium on property distinctly differing from the Paradise Valley and the Glendale properties. Though financially strapped, led by Elder Burden, the brethren revisited a property near Redlands called Loma Linda with 76 acres and an empty sanitarium originally built at an investment of \$155,000.00. When visited in 1904 it had been available for \$110,000.00 which was

far out of the reach of our struggling church.

When revisited in 1905, the desperate investors had lowered the price to \$85,000 and later in the year to \$45,000. Finally, in May of 1905, with lack of support from the church organization, but with the urging of Ellen White, Brother Burden personally paid \$1,000 for an option to purchase the property for \$40,000. This action of Burden created great anxiety in the church leadership. In the contract, \$5,000 was due in about two months. On the day the note was due, the Southern California Conference had no money to meet it. Four hours before the time was up, a letter arrived by overland mail from an unknown individual on the East coast. It contained a money draft for the exact amount needed. The option was saved and the Lord continued to bless in the raising of funds to complete the purchase of Loma Linda in less than six months rather than the four years allowed in the contract. The Lord was clearly leading. Ellen White, on visiting Loma Linda, confirmed that it was the property she had seen in vision back in 1901.

Later in 1905 the Loma Linda College of Evangelists was founded. In 1909 it was chartered in the state of California as the College of Medical Evangelists. According to the Lord’s counsels, it was to train nurses as were the two other sanitariums. But Loma Linda was to also train “medical missionary evangelists” and “some” were to be trained in the medical field to the degree of being capable of passing the state examinations as fully qualified physicians in order to serve as heads of our institutions.

The many counsels from the Lord’s servant severely tested the faith of the church leadership. It was not only a test in the financial area but also there were multiple questions and opinions as to what these various types of graduates were to do for the church and as to what courses they actually were to be taught.

This compilation by Elder Burden is an interesting record of the counsels given and of the struggles that leaders had, on all levels of the organization, as to how to implement the instructions sent them by God. This is a thrilling saga of faith challenged and faith rewarded. It is a confirmation that success in doing the Lord’s work depends upon obedience to the directives given, and not upon human wisdom. Each reader will be encouraged in their trust of the counsels of the Lord through His servant messenger Ellen G. White.

The Publisher

Note: In this publication, the name of the author as

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identified in the original edition for a given work is listed at the beginning. In many cases, where the authorship was not identified, the present publisher has placed the name of the likely author in square brackets [].

The page numbering in curly brackets { } should be used when referencing quotes from this book. These page numbers precede their respective content.

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List of Contributors:

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Dr. George K. Abbott (1880-1959)— He and physician wife joined the work at Loma Linda in 1906. He held several major administrative positions over the next eight years.

Elder E. E. Andross (1868-1950)— Evangelist and administrator. President of the Southern California Conference, then the Pacific Union Conference.

Elder A. G. Daniells (1858-1935)— Minister and administrator. President of the General Conference 1901-1922.

Elder H. W. Cottrell (1852-1940)—Evangelist and administrator. President of the Pacific Union Conference 1905-1910.

Elder C. C. Crisler (1877-1936)— Secretary, mission administrator. Private secretary to several leaders at the General Conference and then for Ellen White from 1901-1915.

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Dr. J. R. Leadsworth (?)—Physician active in several sanitariums—Spokane, Washington; Glendale, California—who joined the staff at Loma Linda in 1908. Also a member of the General Conference Medical Department.

Elder R. S. Owen (1852-1927)— Teacher, administrator. Bible and history teacher at Healdsburg College and San Fernando Academy. Joined the faculty of College of Medical Evangelists in 1909.

Dr. H. F. Rand (?)— Medical Superintendent Boulder Sanitarium (1902-1906). Also a member of the General Conference Medical Department. In 1908 he became a board member at Loma Linda.

Elder G. W. Reaser (?)— President of the Southern California Conference who was initially at odds with John Burden and the establishing of Loma Linda.

Dr. Lillie Starr (?)— Woman physician on the staff at Loma Linda, then Paradise Valley, who was active in working with the Woman's Christian Temperance Union.

Elder G. A. Snyder (?)— Discussed the "joy of obedience" at the 1910 "Special Meeting in Behalf of the Loma Linda College of Medical Evangelists."

Elder W. B. White (1856-1948)— Minister, administrator. President of the Pacific Union Conference 1904-1905; North Pacific Union Conference 1906-1909; Atlantic Union Conference 1909-1913.

Elder W. C. White (1854-1937)— Editorial assistant and publishing manager for his mother, Ellen G. White.

Elder M. C. Wilcox (1853-1935)— Minister, editor. Editor in chief of the Signs of the Times. Member of the Pacific Union Conference Committee.



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A GREAT WORK

By John Burden

{1}

IN THE MESSAGES THAT HAVE been sent through the Spirit of Prophecy to the workers in Southern California, great emphasis has been placed upon the advisability, because of the great tourist traffic in that section, of establishing strong institutional work in various important centers. In a letter written November 1, 1905, Sister White said: "The matter was presented to me that many sanitariums would have to be established in Southern California, for there would be a great inflowing of people there. Many would seek that climate."

Bearing this in mind as a part of the Lord's purpose for the carrying forward of His work in Southern California, we can better understand the calls that have been made for extraordinary movements in this field. In 1904 the Paradise Valley Sanitarium was secured, and early in 1905 the conference purchased the sanitarium at Glendale. Yet notwithstanding the financial burdens necessarily connected with the purchase and equipment of these two institutions, a call was made to establish a memorial for God in another important center.

In a letter written in February, 1905, to a brother living in Redlands, Sister White said: "I hope that when you find a suitable place in Redlands, which could be used as a sanitarium, offered for sale at a reasonable price, you will let us know about it. We shall need a sanitarium in Redlands. Unless we start an enterprise of this kind, others will. . . ."

"I merely mention this matter so that you may keep it in view. We shall not take any steps to establish a sanitarium in Redlands until we can be assured that we are doing the right thing."

Two months later she wrote: "Redlands and Riverside have been presented to me as places that should be worked. These two places should not longer be neglected. I hope soon to see an earnest effort put forth in their behalf. Will you please consider the advisability of establishing a sanitarium {2} in the vicinity of these towns, with treatment rooms in each place, to act as feeders to the institution?"

In this same letter we find this statement: "Our people in Southern California need to awaken to the magnitude of the

work to be done within their borders." And further: "I have a message to bear to the church members in Southern California: Arouse, and avail yourselves of the opportunities open to you."

Instruction to Secure Loma Linda

Following the telegram sent to Elder J. A. Burden from Washington, D. C., asking him to secure the property at Loma Linda, "without delay," Sister White wrote:

"Your letter has just been read. I had no sooner finished reading it than I said, 'I will consult no one; for I have no question at all about the matter.' I advised Willie to send you a telegram without spending time to ask the advice of the brethren. Secure the property by all means, so that it can be held, and then obtain all the money you can and make sufficient payments to hold the place. This is the very property that we ought to have. Do not delay; for it is just what is needed. As soon as it is secured, a working force can begin operations in it. I think that sufficient help can be secured to carry this matter through. I want you to be sure to lose no time in securing the right to purchase the property. We will do our utmost to help you raise the money. I know that Redlands and Riverside are to be worked, and I pray that the Lord may be gracious, and not allow anyone else to get this property instead of us."

The letter from which the foregoing paragraph is quoted was written May 14, 1905. Between that time and the end of the month four other letters were written to Elder Burden, emphatically urging the purchase of Loma Linda, and giving strong assurances that it was in the purpose of God that this property be secured. "Be assured, my brother," Sister White wrote in a letter dated May 26, "that I never advise anything unless I have a decided impression that it should be carried out, and unless I am firmly resolved to assist. . . . By all means secure the property if you can; for I believe it to be the very place the Lord desires us to have."

Answered to Former Representations

Those who, in harmony with these directions, took steps to secure the property, were further assured by statements made by Sister White after she had visited Loma Linda on her return from the General Conference, that it answered fully to representations of places she had been shown should be secured. In a letter written from Glendale, June 23, 1905,

to a brother in the South, she wrote regarding the property: {3}

"Until this recent visit, I had never before seen such a place with my natural eyes, but four years ago such a place was presented before me as one of those that would come into our possession if we moved wisely. It is a wonderful place in which to begin our work for Redlands and Riverside. We must make decided efforts to secure helpers who will do most faithful missionary work. If God will bless the treatments given, and Christ will let His healing power be felt, a wonderful work will be accomplished."

On another occasion Sister White wrote: "The buildings are all ready, and work must be begun as soon as we can secure the necessary physicians and nurses. I am anxious to see the work started. For some time I have been looking for just such a place as this, with buildings all ready for occupancy, surrounded by shade trees and orchards. When I saw Loma Linda, I said, Thank the Lord. This is the very place we have been hoping to find."

"The character of the buildings, the terraced hill covered by graceful pepper trees, the profusion of flowers and shrubs, the tall shade trees, the orchard fields,—all combine to make this place meet fully the descriptions that I have given in the past of the place presented to me as the most perfect for sanitarium work. Everything at Loma Linda is fresh and wholesome and attractive."

To Become an Educational Center

Thus it is evident that the counsels of the Spirit of Prophecy were very clear and positive regarding the securing of the property. But the question will arise, has the growth of the work been guided and directed by the same counsels?

Clear intimation of an important educational work to be carried forward at Loma Linda is indicated even among the first communications that were sent by Sister White after the property was secured. In a letter written to Elder Haskell, inviting him to labor in Southern California, she said:

"We must soon start a nurses' training school at Loma Linda. This place will become an important center, and we need the efforts of yourself and your wife to give the right mold to the work in this new educational center."

The following written November 1,

Ellen G. White

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1905, is also to the point: "A school will be established as soon as possible, and the Lord will open the way. . . With all the buildings in connection with the main buildings, we have great advantages. If we will walk humbly with God, and do according to that which He hath prospered us, we will have Christ as our friend and our helper. "If any man will come after Me, let him deny himself and take up his cross, and follow Me." These are the terms of our discipleship. Will we comply with them?" {4}

Action of Pacific Union Medical Convention

October 28 to 31, 1907, there was held at Loma Linda a medical convention for the Pacific Union Conference, at which were present the president and the vice-president of the General Conference, and the secretary of the medical department of the General Conference. At this convention, Sister White, in a talk given October 31, spoke thus of the educational work at Loma Linda:

"Here we have ideal advantages for a school and for a sanitarium. Here are advantages for the students and great advantages for the patients. I have been instructed that here we should have a school conducted on the principles of the ancient schools of the prophets. It may not be carried on in every respect, as are the schools of the world, but it is to be especially adapted for those who desire to devote their lives, not to commercial pursuits, but to unselfish service for the Master.

"We want a school of the highest order,—a school where the word of God will be regarded as essential, and where obedience to its teachings will be taught. For the carrying forward of such a school, we must have carefully selected educators. Our young people are not to be wholly dependent on the schools where they are told, 'If you wish to complete our course of instruction, you must take this study, or some other study,'— studies that perhaps would be of no practical benefit to those whose only desire is to give to the world God's message of health and peace. In the education that many receive there are not only subjects that are non-essential, but much that is decidedly objectionable. We should endeavor to give instruction that will prepare students quickly for service to their fellow-men.

"We are to seek for students who will plow deep into the Word of God, and who will conform the life practice to the truths of the Word. Let the education given be such as will qualify consecrated young men and

young women to go forth in harmony with the great commission, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.'

For the Training of Physicians

In answer to a question, "Is this school that you have spoken of simply to qualify nurses? or is it to embrace also the qualification of physicians?" Sister White replied:

"Physicians are to receive their education here. Here they are to receive such a mold that when they go out to labor {5} they will not seek to grasp the very highest wages, or else do nothing."

As early as December 10, 1905, Sister White had written to Elder and Mrs. Burden, "In regard to the school, I would say, Make it all you possibly can in the education of nurses and physicians."

But it was difficult for us to grasp at once a clear comprehension of the magnitude of the work to be accomplished in the training of medical missionaries for the world-wide work. All could not see alike as to how much might be involved in the training of physicians. Some felt that we could not hope successfully to give a complete medical course; others thought that we might give a special course that would enable our students to be recognized as practitioners of some system of healing, as are osteopaths, chiropractors, etc.; while others thought that we might give two or three years of the medical course, sending the students to some other institution to complete their medical studies, where they might be granted degrees.

Feeling that careful study should be given by the General Conference Medical Department to the training of physicians and to the development of the educational work at Loma Linda, and believing also that the magnitude of the work called for the world-wide support of our people, the convention voted unanimously the following resolutions:

Resolutions

"Whereas, the Loma Linda School of Evangelists has been established for the education and training of those who shall go forth into home and foreign mission fields to teach the gospel and to heal the sick: and,

"Whereas, In these home and foreign mission fields there is need of thousands of medical missionary evangelists, thoroughly qualified to carry the gospel message and to minister to the sick, laboring as nurses who through diligent study and experience have acquired extraordinary ability; therefore,—

"1. Resolved, That we approve of the efforts of the founders and managers of the Loma Linda School of Evangelists, to equip and conduct a school in connection with the Loma Linda Sanitarium; and we encourage them to strengthen its faculty, and to continue to give its students a thorough education and training in those practical lines of work in which the medical evangelist is called to engage.

"2. Resolved, That the General Conference Medical Department be requested to give most careful study to the question of providing for our young people the most favorable opportunities for them to secure the qualifications that they must have in order to carry forward the medical missionary work of our cause. {6}

"Whereas, The financial burden of so conducting the Loma Linda School of Evangelists that the very best work shall be done in training workers for home and foreign mission fields is more than the Loma Linda Sanitarium and the Southern California Conference can carry unaided; therefore,—

"3. Resolved, That we ask the Pacific Union Conference and the General Conference to assist in bearing the expense of this school.

Cautions Against Premature Growth

It must be evident to all that, in order to undertake such an enterprise as the establishment and maintenance of a medical college, there must be, among our leading brethren, a united belief that God is calling for such an enterprise, and a faith that He will enable His people to make it a success. With this thought in mind, we may now understand counsel that came early in 1908 urging caution in the matter of making large moves in this direction prematurely.

In February of 1906 there met at Loma Linda a council consisting of the faculty of Fernando Academy, the faculty of the Loma Linda school, and the executive committee of the Southern California Conference. It should be especially noted that this council was wholly composed of persons living in Southern California, and connected with the work located in one local conference, the membership of which was only about two thousand.

In a letter to Mrs. E. G. White, written February 14, after mentioning the assembling of these brethren, Elder J. A. Burden wrote:

"There was perfect agreement among all present in the conclusions reached and the plans laid. It would have done you good,

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I have been kept under a constant strain to meet the emergencies as they arise. Through the day, and by lamplight in the early morning hours, I have worked, until, with congested brain and weakened eyes, I have been obliged to call a halt. But the Lord has graciously blessed me this morning, and I have some relief.

Elder Taylor has left Battle Creek and has returned to California. He says that he went to Battle Creek, hoping that he might help the brethren spiritually, but he now feels that the conditions there are such that it is impossible for him to benefit them, so he has left.

Yesterday I had a long visit as I rode out with Brother and Sister Howell. Brother Howell is very desirous of knowing how to plan for the educational work with which he is connected, so that no mistakes may be made. I tell him that the Lord will lead all who are willing to be led. The Bible is our safe guide book. Said Christ, "He that will come after me, let him take up his cross and follow Me." We cannot mark out a practice line to be followed unconditionally. Circumstances and emergencies will arise for which the Lord must give special instruction. But if we begin to work, depending upon the Lord, watching, praying, and walking in harmony with the light He sends us, we shall not be left to walk in darkness.

I am glad that you are carrying forward the work you have undertaken in San Bernardino. I believe that you are working in harmony with the light that has been given to me. In your work you come in contact with people who need to feel a hunger and thirst after righteousness. The Lord's blessing will be with all who work in harmony with His plans.

It has often been presented to me that there should be less sermonizing by ministers acting merely as local pastors of churches, and that greater personal efforts should be put forth. Our people should not be made to think that they need to listen to a sermon every Sabbath. Many who listen frequently to sermons, even though the truth be preached in clear lines, learn but little. Often it would be more profitable if the Sabbath meetings were of the nature of a Bible class study. Bible truth should be presented in such a simple, interesting manner that all can easily understand and grasp the principles of salvation.

We should seek to follow more closely the example of Christ the great Shepherd, as He worked with His little company of disciples, studying with them and with the people the Old Testament Scriptures. His active min-

istry consisted not merely in sermonizing, but in educating the people. As He passed through villages, He came in personal contact with the people in their homes, teaching and ministering to their necessities. As the crowds that followed Him increased, when He came to a favorable place, He would speak to them, simplifying His discourses by the use of parables and symbols.

"The Word was made flesh, and dwelt among us," that we may understand the character we may possess if we eat His flesh and drink His blood. "Whoso eateth My flesh, and drinketh My blood," He declares "Hath eternal life." And He further says, "The flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life."

The infinite sufficiency of Christ is demonstrated by His bearing the sins of the whole world. He occupies the double position of offerer and of offering, of priest and of victim. He was holy, harmless, undefiled, and separate from sinners. "The prince of this world cometh," He declares, "and findeth nothing in Me." He was a Lamb without blemish, and without spot. As we look to Him we see our work exemplified.

How can the sinner be redeemed? When the conscience has been awakened to a sense of an intolerable burden of guilt, what will give a hope that outweighs all discouragement and despair? "It is Christ that died." O, price above all price!! Rejoice, sinful one; sin is not infinite. However aggravated its character, however oppressive the guilt of conscience, there is blessed hope. "Though your sins be as scarlet," repentant one, despair not. "They shall be as white as wool; though they be red like crimson, they shall be as wool." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

What shall turn us from the love of God? Shall we not earnestly endeavor to point sinners to the matchless love of Christ?

Ellen G. White.

DEAR BROTHER AND SISTER HASKELL

June 8, 1906

Elmshaven, Sanitarium, California,
(H -192-, 1906)
{181}

By E. G. White

I AM GLAD that you are carrying forward the work you have undertaken in San Bernardino. I believe that you are working in harmony with the light that has been given to me. In your work you come

in contact with people who need to feel a hunger and thirst after righteousness. The Lord's blessing will be with all who work in harmony with His plans.

It has often been presented to me that there should be less sermonizing by ministers acting merely as local pastors of churches, and that greater personal efforts should be put forth. Our people should not be made to think that they need to listen to a sermon every Sabbath. Many who listen frequently to sermons, even though the truth be presented, in clear lines, learn but little. Often it would be more profitable if the Sabbath meetings were of the nature of Bible Class study. Bible truth should be presented in such a simple, interesting manner that all can easily understand and grasp the principles of salvation.

We should seek to follow more closely the example of Christ, the great Shepherd, as He worked with His little company of disciples, studying with them, and with the people the Old Testament Scriptures. His active ministry consisted not merely in sermonizing, but in educating the people. As He passed through villages, He came in personal contact with the people in their homes, teaching, and ministering to their necessities. As the crowds that followed Him increased, when He came to a favorable place, He would speak to them, simplifying His discourse by the use of parables and symbols. . .

(Signed) Ellen G. White.

TO ELDERS REASER, BURDEN, AND THE EXECUTIVE COMMITTEE OF THE SOUTHERN CALIFORNIA CONFERENCE

August 19, 1906

Oakland, California

(B. -274-, 1906)

By E. G. White

Dear Brethren:

I AM VERY anxious that Brethren Reaser and Burden, and their associates shall see all things clearly. God has given to every man a certain work to do, and He will give to each the wisdom necessary to perform his own appointed work.

To Brethren Reaser and Burden I would say, In all your counsels together, be careful to show kindness and courtesy toward each other. Guard against anything that has the semblance of domineering spirit. {182}

Be careful not to do anything that would restrict the work at Loma Linda. It is in the order of God that this property has been secured, and He has given instruction that a school should be connected with the san-

Loma Linda Messages Unabridged

itarium. A special work is to be done there in qualifying young men and young women to be efficient medical missionary workers. They are to be taught how to treat the sick without the use of drugs. Such an education requires an experience in practical work.

The work at Loma Linda demands immediate consideration. Preparations must be made for the school to be opened as soon as possible. Our young men and young women are to find in Loma Linda a school where they can receive a medical missionary training, and where they will not be brought under the influence of some who are seeking to undermine the truth. The students are to unite faithfully in the medical work, keeping their physical powers in the most perfect condition possible, and laboring under the instruction of the great Medical Missionary. The healing of the sick and the ministry of the Word are to go hand in hand. There is to be a thorough education in Bible truth. The Word of God is spirit and life. We need constantly to look to Jesus. The efficiency of every worker is largely determined by the education and training he receives. In our educational institutions there is to be a higher class of education than can be found elsewhere. The students are to be treated kindly, tenderly, and interestedly.

In order properly to fit the sanitarium and the school at Loma Linda to carry on the work that the Lord has plainly directed should be carried on, means must be raised. And let no one act a part in influencing our brethren and sisters in S. Calif. not to do that which needs to be done.

The Lord has blessed Elder Burden, and He will continue to bless him, as he continues to move in the fear of God, and plans wisely and economically with his associates for the fitting up and management of the institution. If any of his brethren act arbitrarily in an effort to restrain him in this, they would be hindering the very work that the Lord has signified should be done. He is not to be forced to turn aside from his convictions as to the way in which the work under his charge shall be carried on.

In the carrying forward of the educational work at Loma Linda, our brethren must constantly guard against the efforts of the enemy to bring in a spirit of criticism and of alienation between brethren.

There are times when certain sanitariums will have to pass through a close, severe struggle for means in order to do a special work which the Lord has particularly designated should be done. In such emergencies, they are to be free to receive gifts and dona-

tions from our churches. Some who receive the truth have means and they will aid in sustaining the good work which should be done in our sanitariums. {183}

My brethren, I am praying that the Lord will guide you in the very best methods of reaching hearts. Let no one, whatever his official position, decide matters fully on his own judgment, or he may make mistakes that will have to be corrected. One thing is certain, we have a short work before us. We are living very near the end of this earth's history.

For years we have wrestled to see the work of God advanced in S. Calif. At one time we found such narrow, prescribed plans that the work could not move forward. Then when an effort was made to advance, it resulted in large outlay, and in extravagant plans that were altogether out of order. Then followed a pressure for money, and the work was held back.

Still the light kept coming to me that the work should be conducted after a different order, that many plans and devisings of men needed to be changed. Of late some moves have been made. The Lord has wrought in the securing of properties at Fernando, at Paradise Valley, and at Glendale.

A sanitarium has been established at Loma Linda, and this is in the providence of God. Some know how difficult it has been to accomplish the work that has been done. But the work at Loma Linda is not yet perfected. More money must be raised in order to make this place a center for the training of medical missionary evangelists.

As the president and executive committee of the S. Calif. Conference unite with Brother Burden and his associates in planning for the thorough accomplishment of the sanitarium and school work at Loma Linda, they will find strength and blessing. Brother Burden is not to be bound about in his work.

Pray to the Lord, my brethren, counsel together, and then labor unitedly to help in establishing the work which we all so greatly desire shall not be hindered.

The work of higher education has been greatly hindered because men and women have not discerned spiritual things as they should. We should know the facts that are of weight in making decisions.

All our brethren are to be sober-minded and cautious. Those who hold office need the ability to view every matter wisely. We are all to be workers together with God.

(Signed) Ellen G. White.

ROY LOGAN

September 3, 1906
Sanitarium, California
(L.-286-, 1906)
By E. G. White

Dear Brother:—

SISTER KING has spoken to me of you as a young man desiring advice in regard to entering a school of Osteopathy, {184} conducted by unbelievers.

I would caution you to be on your guard. You cannot be too careful how you place yourself in a position where you will be surrounded by students who are unbelievers, and receive instruction from teachers who are not taught by the great Teacher, the Lord Jesus Christ.

It has frequently been seen that what seemed to be favorable opportunities for obtaining an education in worldly institutions, were snares of the enemy. The time of the student has been occupied, to the exclusion of the study of God's word. They have completed the course of study, but they were not fitted to take up the study of the work of the Lord.

It is not necessary for you to go to a worldly school to obtain an education; for there are excellent opportunities before you in schools conducted by those who understand the truth, and where you can receive an education in Bible knowledge. If you desire to fit yourself for medical missionary work, you can find at Loma Linda the very best opening. If you need preliminary work, this you can obtain at the college in Healdsburg. Would it not be wisdom for you to attend one of these schools, rather than to place yourself in the company of those who neither teach nor obey the commandments of God?

You will have severe enough battles to fight, even when you place yourself under the best influences possible. Would it not be presumption to place yourself unnecessarily in a school where the teachers do not have respect to the Lord's commandments, where the Sabbath is not recognized as His sign? ...

Our young men need, above all else, to be thoroughly instructed that they may teach the way of the Lord to perishing souls. "The words that I speak unto you," says Christ, "they are spirit, and they are life." Study the word. The strictest fidelity is to be cherished. The love of the truth, and a genuine desire for improvement in the understanding of the Word, will make you that ye shall neither be barren nor unfruitful in the service of God. As you learn, you should seek for opportunities to explain the truth to others.

The tempter is watching you, in your un-

Ellen G. White

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isters, teachers, and physicians in Southern California. I think I also sent you copy of a letter just written to Elder Reaser. I did not send the letter to him last night, but waited for Mother to see it this morning. As a result of this interview, I had the last page rewritten and send it with this. Please substitute it for the second page of the copy received last night and destroy the old one. Then it will correspond with the original.

A few days ago Mother received quite a lengthy letter from Elder Reaser, presenting his views regarding many matters in Southern California and asking her several questions. When the letter was first received, Mother felt that she could not answer it. Elder Reaser's views of the situation are so different from the view presented to Mother that she knew not how to answer so that he would understand. In a letter to me, dated Sept. 29, Elder Reaser presses the matter of having an answer from Mother. I will enclose the letter to you; also copy of his letter to Elder Burden, dated Sept. 30, which I received yesterday.

In his third paragraph you will notice that he gives the following quotation from Mother's testimony to Elder Burden, dated Nov. 1906:

"Through the light that has been given me, I know it is a mistake for him (Elder Reaser) to be connected with our Sanitariums."

He follows this with the statement that "the brethren on the Committee accepted this yesterday as direct revelation from the Lord. It would therefore be inconsistent for me to be in any way connected with our sanitarium work hereafter."

By reference to Mother's letter to Elder Burden, of November, 1906, p.2, lines 6, 7 and 8, you will observe that the statement which she makes is as follows: "From the light that has been given me I know that it is a mistake for him to be connected with our Sanitariums, he should not be a manager."

It seems to me that the closing words, "he should not be a manager," explain what goes before. But this, in Elder Reaser's letter, is adroitly omitted.

If it is a settled conviction with Elder Reaser and his associates from a general study of the situation, that he ought to withdraw from the Sanitarium Boards, I would not wish to interfere. But for him to make his withdrawal upon the ground that it is demanded by the testimony, unfairly quoted as above, I would object.

It seems to me that the brother has gotten into the dark and is blind to what he is doing. For two years he has labored {286}

industriously to get our people to believe that their only safety was in trusting in him, and now to lead the work into a crisis and then suddenly withdraw, basing his action upon a testimony misquoted, will naturally create a sentiment which has elements of danger in it. I pray the Lord to give you wisdom to give wise counsel.

This morning I received from Elder Daniells copy of his letter to you of Sept. 27; also a letter to myself of the same date, expressing his desire to attend our Union Conference and stating quite clearly that he could not attend both the Union Conference and the Medical Convention unless they were brought closer together.

There is much work that Elder Daniells and I ought to do together. He could spend two or three weeks here with us to great profit. Would it be possible for you to bring the Union Conference into the last of November or the first of December? Then we would plead with Elder Daniells to remain between the two meetings. We would furnish him a stenographer and a place to work and do everything we could to help him with his general responsibilities.

The Union Conference in Nashville comes the fourteenth of January. Last year Elder Daniells did not attend. He has promised the Southern brethren a visit to their field. If we could bring our Union Conference meeting early in December, he might be able to go from here to the South and attend their general meeting.

What can be done?

Yours very truly,
W. C. White.

ELDER A. G. DANIELLS

October 4, 1907
Sanitarium, California
By W. C. White

Tacoma Park Station,
Washington, D. C.

Dear Brother;

YESTERDAY MORNING I received your short letter of Sept 27, accompanied by one of the same date to Elder Cottrell. In these letters you tell us something of your perplexities regarding the various demands made upon your time and express the opinion that you ought not to be called upon to make two trips to the Pacific Coast this fall and winter, one to the Los Angeles Convention beginning Oct. 28, and another to the Union Conference to be held sometime in January.

Yesterday I presented these letters to

Brother Bowen, and I hoped to see Elder Behrens who is a member of the California Conference Committee. Elder Behrens was away. Brother Bowen said that he hoped it could be arranged to bring the Union Conference earlier. If not, he would consent to having the Medical Convention placed at a later date. I hurried off a letter to Elder Cottrell; a copy of which I enclose to you. With it I sent to Elder Cottrell copy of a letter written by Elder Reaser to Elder Burden, in which he stated his intention to lay down {287} all responsibility connected with Sanitarium enterprises immediately and called upon Elder Burden to take up the responsibilities of the Glendale Sanitarium at once. This morning I have received a letter from Elder Burden, from which I shall make an abstract, sending one copy to Elder Cottrell and one copy to You.

Mother feels very sad over the situation, but she says that she is not surprised because as the matter has been presented to her, she has expected that Elder Reaser would regard his own plans and views of so much importance that almost anything would be sacrificed in their behalf. The situation is very embarrassing for Brother Burden because during the last two years it has been diligently taught throughout the Conference that he is an extremist in the matter of expenditure and accumulation of debt and that Elder Reaser was the only man, the only man, the only man standing against it.

Mother has instructed me to write to Elder Cottrell, asking him to come up here for counsel. She now thinks of proposing to Elder Cottrell that he go at once to Southern California and help in this crisis. She may propose to go with him. It seems to me that much is at stake there now, and I wish with all my heart that you could break away from Washington and spend a week or two in Southern California before the meeting.

But if you cannot come before the Convention, I entreat of you attend, and to come prepared to spend some weeks with us here in St. Helena after the convention.

You need not bring a stenographer. We can supply you at the Convention and afterward as long as you will stay here in California.

It will be exceedingly embarrassing to the Southern Calif. Conference and the sanitarium enterprises there if the October Convention is put later in the season. It will be especially embarrassing to Paradise Valley Sanitarium; but I would much prefer to see the Convention delayed a month or six weeks than to lose your attendance.

I think it would be much better if we

could bring the two meetings together by holding the Union Conference earlier. Then you could return East in time to attend the Southern Union Conference at Nashville.

I suppose it will make lots of extra work for our accountants and auditors if we bring the Union Conference before the close of the year; but I shall do what I can to encourage this with the belief that it will help you to attend both meetings.

And what shall I say about our work here? For weeks and for months we have been waiting for a visit from you. We know there are things that ought to be printed, but we want your counsel.

We are occasionally informed that Dr. Stewart and his associates are preparing to print their broad-side. It is my belief that some quick work on our part now would take half the strength {288} out of it. We must have your counsel. I know you have matters of immense importance at Washington, but I do not believe there is anything more important than what I have just mentioned.

We are very glad to hear that Brother Irwin will attend Los Angeles meeting. That is good. But we need you also. The fact that two strong men like Elder Cottrell and Elder Evans could attend the camp-meeting and go away leaving things in the condition they are now should be sufficient evidence to you that strong reinforcement should come at the time of the October meeting.

Yours in haste,
W. C. White

INTERVIEW ON SOUTHERN CALIFORNIA CONFERENCE MATTERS.—PART I

**The Responsibilities of a Conference President,
October 10, 1907
(MS. -105-, 1907)
[By E. G. White]**

Report of an interview, Sabbath afternoon October 5, 1907, at the home of Mrs. E. G. White, Sanitarium, California. Present: Mrs. E. G. White, Elders G. W. Reaser, J. A. Burden, and W. C. White, and C. C. Crisler.

J. A. BURDEN: Brother Reaser and I came here to talk over some matters. The communications that have been sent us by you have been very stirring, very touching, and Brother Reaser, it seemed to me, was taking a somewhat wrong view of them, and I felt that others were influencing him in wrong ways concerning them. Of course, in his position, when leading men talk to him in the line that he is inclined to feel like fol-

lowing, it even urges him on' and so I advised him to come and talk with you. But he did not want to come, unless I should come along with him. I had all confidence to come to headquarters, and that you would meet him here, and tell him whether there was any further light for him.

Now this is the position that is taken by a great many, concerning the communications that you have recently sent to Southern California: That the communications were written with reference to a situation that had been set before you by Brother W. C. White — that you had written communications to meet the situation, as it was represented to you by him. Now this thing has gone all through Southern California. Many brethren have taken the same position. But I said, I do not believe that is the right position at all, and so I thought that Brother Reaser could come and see you, and have the matter cleared up in his mind, so that he might know of a surety that the Lord was speaking directly, and not on a false view of a situation.

Although he and I have differed, I have confidence in Brother Reaser, that when he sees a thing right, he will take a right stand; but I have felt that he was seeing things wrong, and taking a wrong stand.

Sister White: During the past few days, I have been looking over my old diaries, and in them I find written out principles very similar to those outlined in the Testimonies sent recently {289} to brethren in Southern California. The same dangers of centralizing the work, and of binding about and restricting the laborers of our fellow workers, are brought to view. Southern California is not the only field where there is a tendency to restrict and bind about. In several other fields the same evil has to be met.

J. A. Burden: You will pardon me, if I speak of definite points. All the brethren that have met this, agree on a certain line, namely, that a situation is laid before you by Brother White, and you, from your knowledge, write on that representation, and not because you have received light apart from that.

Sister White: He will tell you himself that it is I that presents the situation to him.

J. A. Burden: That is what I say.

Sister White: He does not seem to want to tell me anything about the Southern California meeting. Scarcely anything has he told me, —only some points that he knows would not trouble my mind. He does not feel like opening things to me, but I come to him with manuscripts, and I tell him, This must be copied, and sent out just as quickly as it can be. Now I have light, mostly in the night

season, just as if the whole thing was transacting, and I viewed it, and as I am listening to the conversation, I am moved to get up and meet it. This is the way it is, and then in the morning I tell him about it. Often he doesn't say a word, —not a word; but after a while, when I have written and written, then he acknowledges that it is so. He is quite sure that it is so, because he was there; but he did not tell me.

J. A. Burden: But what I feel so anxious about is that our brethren shall know these things; for they are in the dark about them.

Sister White: They shall know them, if God gives me strength to go to the next meeting; and I expect to have strength to go. You were not up to the camp-meeting in St. Helena, were you? Well, I had a message for them at St. Helena, but I did not give it. For a long time I labored under a depression, fearing I had neglected my duty, but recently I had light that I was not under condemnation, because the circumstances did not belong to me; they belonged to others.

W. C. White: Mother continued in a weak and discouraged condition until about ten days before the Los Angeles Camp-meeting and then when the Lord opened up to her the conditions there, and what she must write, she told me about the burden that had been given to her for the work there, and she told me that the Lord would give her strength.

G. W. Reaser: Now, Sister White, may I make a few statements to you concerning why I came up here especially? {290}

Sister White: Certainly.

G. W. Reaser: You know, of course, as well as I do, that the Testimonies that you sent down there were directed largely to me and concerning my work, and it brought in such an intense situation that I felt as if I could not go on and have anything further to do with the health work, without having some understanding; and I did not want to come up here alone, because Brother Burden represents one side of the situation there; and if I, who have represented another side, should have come up here alone, and carried back a report, it would not have been so well as for two to carry it. So we are here together.

The situation is this: There have been some extremely heavy burdens for some of us to bear in Southern California, and apparently but few to bear the burdens. It is all too true that we have not trusted the Lord enough to bear our burdens. I am not here to speak of these burdens, but I want to have an understanding as to just what to do, and what not to do. Now, of course, we have had, as you know, several heavy burdens to

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other as a part of God's great firm. He desires that they shall counsel together. There is to be no drawing apart, for the spirit of independence dishonors the truth we profess. One special evidence that the love of Christ is abiding in His church is the unity and harmony which exist among its members. This is the brightest witness to the possession of true religion; for it will convert and transform the natural man, and fashion Him after the divine similitude.

The converting power of Christ is to have a telling influence in all our institutions, and this power is the agency that will overcome our individual defects of character and make us laborers together with God. By the truth held in its purity, souls will be reached who could not otherwise be influenced to obey. The Holy Spirit is to be our counselor and guide in every branch of the work. The will of God made manifest in the life reveals the power of the word to overcome every natural trait of character, and to conduct the believer "from glory to glory, even as by the Spirit of the Lord."

I have a deep interest in you, my brother. I want you to receive the grace of our precious Saviour, that you may be sanctified soul, body, and spirit, through the belief of the truth. You are not required to set a standard of character for yourself, but to accept that standard, which if copied will lead you in the lowly steps of Jesus.

Ellen G. White.

PORTION OF A LETTER FROM J. A. BURDEN TO W. C. WHITE

November 18, 1908.

By J. A. Burden

IAM STUDYING most carefully the question of how our medical work should develop. I can see very plainly the wonderful help that has come to us by having the Bible work made strong. If we only had something better in the way of clinical work for advanced students it would be a great blessing. I have been taking up correspondence with the Medical Board of Examiners, also with the Board of Trustees of the American Medical Association of Colleges, to learn what I could in reference to the latter question. I can see clearly if we are to launch a fully accredited college to stand alongside of other medical colleges, duplicating their work, that it will be a big proposition. But if we were to do, say, three solid years' work such as would be recognized with that of other schools, and fit workers for {391} evangelistic work at home or in foreign fields, and at the same

time would be counted for about two years in a recognized medical school, it seems to me it would open the way to the accomplishment of all that we want. It would give the student that which would enable him to stand when he entered these other Medical Colleges. I am going to correspond further, to see if such a plan can be worked out. If we could obtain a charter and incorporate our college in such a way as to carry out our plans, I believe it would be a step in the right direction.

I should be glad to receive any criticisms, counsel, or help on any of these points that I have suggested.

ELDER J. A. BURDEN

November 25, 1908
Sanitarium, California
(B-332-, 1908)

By E. G. White

Loma, Linda, California

Dear Brother Burden:—

WILLIE HAS permitted me to read your recent letter to him, in which you speak of Elder Andross' need of help, and suggest that Elder Healey be called to Los Angeles to unite with him.

There are wise reasons why this would not be for the best interests of the work in Southern California Conference. Elder Healey has not the physical strength to fit him to carry large responsibilities. Moreover, in the past his voice has sometimes been raised to counterwork moves that God has clearly indicated should be made. The Lord has in the Southern California Conference, men who can be trained to fill responsible positions and these men should be sought for.

The work of the Lord must be carried forward intelligently. Clear, well-defined plans must be laid for the spread of our message. Men are needed who will manifest the spirit and the mind of Christ. He calls for men who are consecrated to Him, body, soul, and spirit, who will carry out His will in meekness and humility, respecting the counsels given by His spirit. Let every man stand in his lot and place, looking to Christ as his Guide and Counselor, and yoking up with his brethren in service for the Master.

Christ will instruct those who manifest a teachable spirit. Among those who heed His instruction He will raise up men and women to act as His agents. But those who follow their own wisdom, fearing to walk in harmony with the revealed plans of the Lord, can be but a hindrance to the work He desires to be performed. You, Brother Burden, have seen how the Lord has wrought when men have

not placed themselves directly in the way of the working of His plans. {392}

We are engaged in an important and an essential work. We must carry on an aggressive warfare. We are to stand for the true Protestant principles; for the policies of the papacy will edge their way into every place possible, to proscribe liberty of conscience. Every eye must now be single to the glory of God. Those who have been seeking to undermine the confidence of our people in the testimonies that God has given for their benefit and in the leadings of Providence in our work, will someday be revealed as having acted a part similar to that acted by Judas.

Judas was tempted and tried, but not rising above his temptations and trials, he lost ground, and finally went so far as to betray his Lord. Christ permitted him to go with the other disciples on their evangelistic tours, but he often manifested a spirit of superiority. He sought to exercise authority over his brethren. This spirit, unchecked and unrestrained, opened the way for the enemy to work upon his mind and heart, until at length he went so far as to betray his Lord and Saviour with a treacherous kiss. There are today, among the professed people of God, some who are walking in the same path as did Judas. Unless they are converted, they will someday be numbered among the open enemies of God's work for this time.

I will endeavor to write again when I have time, and feel stronger.

Ellen G. White.

DR. W. A. RUBLE

December 1908
Sanitarium P.O., California
By C. C. Crisler

Secretary,
Medical Department,
General Conference of U.S.A.,
Washington, D. C.

Dear Brother:—

A FEW DAYS AGO, Elder W. C. White handed me your letter of the 29th. ult., addressed to him, and outlining your views regarding the Paradise Valley Sanitarium and the attitude that should be sustained toward this enterprise by the Medical Department of the General Conference.

Just before your letter came, a compilation had been made of some of the MSS. and letters and official documents that tell the story of the establishment of the Paradise Valley Sanitarium and that reveal the motives of the founders of this enterprise. In this compilation, an effort had been made to

use the material that would give the reader a good understanding of the whole matter, without bringing to his attention the dark chapters that we, ourselves should be pleased to forget. It was hoped that the simple story, without any personalities, would in itself be evidence sufficient to convince one and all of the desire of the founders to make this a denominational institution, and also of {393} the peculiar circumstances that have thus far made it impossible for the institution to be placed directly under Conference control.

Those who examined this compilation, felt that it would meet the queries and objections that have been coming in ever since the sanitarium property was purchased. It was known while you, and some others, were already familiar with most of the facts, (some were not)* and consequently were honestly perplexed to know what attitude to sustain toward the enterprise, and it was for the benefit of this class of readers, that the compilation was prepared. *Parenthetical words added 1960; they may or may not be the ones needed. erp.

But your letter reveals that the knowledge you have of the facts contained in this compilation, does not lead you to understand the status of the Paradise Valley Sanitarium as we understand the matter. It is quite natural, you will grant, for us to wonder why you cannot see this matter in the same light in which we see it.

The reading of your letter created in my mind a desire to place on paper some statements of facts that, I believe, have never been written out fully heretofore; and so, when returning the letter to Elder White, I told him of my fear that the real status of the Paradise Valley Sanitarium would never be clearly understood by some of our brethren in responsibility, until, first, there is placed in their hands what we might term, "The Secret History of the Paradise Valley Sanitarium."

To this, Elder White replied that he had hoped the statement already prepared, the compilation referred to above, might answer. He disliked to go over, in detail, the dark chapters of experience in connection with the institution; and he still hoped that the general statement, in which an effort has been made to shield Conference officials from censure, might meet the satisfaction. However, he told me further that if I still felt inclined to write out, for the information of a select few, a general statement, giving some of the inside history of the conditions surrounding the founding of the institution, and pointing out the reasons for certain movements, hard to understand, he would not wish to discourage

the preparation of such a document.

In the accompanying MS. I have tried to embody some facts that a select few ought to know. In as much as you have not hitherto been in possession of all these facts, it is my conviction that we are at least partially responsible for the serious mistake you are making in your contention that the Paradise Valley Sanitarium should be regarded by Conference officials and by our people generally as a private institution, and that it the duty of the General Conference Medical Department to hold before workers in that institution, the fact that they are in a private institution, and that it would be in harmony with the {394} General Conference Medical Department for them to secure employment in a Conference institution, rather than remain in a private institution. were you in a position to know all the facts you could not possibly write as you have written to Elder White.

As pointed out in the accompanying statement, there are certain providences connected with our medical missionary work in Southern California that God is seeking to vindicate; and so long as wrong attitudes are taken by our leaders toward the Paradise Valley Sanitarium enterprise, God cannot vindicate His word as given through the Spirit of Prophecy. The reliability of the Spirit of Prophecy is directly involved; and it is the hope of enabling those in responsibility to understand Sister White's own position in this matter, that has led to this preparation of "A Plain Statement of Facts Regarding the Establishment of the Paradise Valley Sanitarium."

For any statement you may question in this letter or in "Statement of Facts," you may hold me personally responsible, as the writing of this letter and the accompanying document has not been suggested by others. I am sending one copy to Elder Daniells, and one to Elder Irwin, as leading officers in the General Conference; also to the following members of the General Conference Medical Department: Doctors D. H. Kress, H. F. Rand, and J. R. Leadsworth. A copy is being placed in the hands of Elder White, inasmuch as it is your letter to him that has called forth this letter and statement.

There is one paragraph in your letter to Elder White that lends courage to this effort to inform you more fully; namely, your assurance that you are willing to be convinced that your attitude toward the question as to the status of the Paradise Valley Sanitarium is not what it should be. This assurance on your part gives us confidence to believe that you will give the accompanying "Statement

of Facts," a careful study, and that you will be led to make right decisions. We regret exceedingly that some of these facts were not placed on paper long ago, as we believe that if we had done our duty in this respect, you and your associates might have been spared much anxiety and heaviness of heart over some problems connected with the actual status of the sanitarium at Paradise Valley.

With kindest regards, I remain, as ever,

Yours very truly,
Clarence C. Crisler.

A PLAIN STATEMENT OF FACTS REGARDING THE ESTABLISHMENT OF THE PARADISE VALLEY SANITARIUM

December 1908

By Clarence C. Crisler

DURING THE thirty-third session of the General Conference of Seventh-day Adventists, held in South Lancaster, Mass., early in {395} 1899, several communications were received from Mrs. E. G. White, then living in Australia. Among these was an appeal for means to be used in strengthening institutional work in the Australasian Union Conference. Particular reference was made to their need of a thoroughly equipped medical institution, suitably located. It was urged that such an institution might be made a center of training and of influence in that field.

It will be remembered by many that one of the principles brought out in the course of Sister White's plea for means, was that her continued presence in a field, is an indication that a special work is to be done there.

Here is a portion of the testimony read at the South Lancaster Conference, and published on pages 130 and 131 of the 1899 "Daily Bulletin:"

The Lord says to His people in America: "When I send my servants to establish My work in a new field, and build up the interests essential to give it character, I call upon My people to sustain that work with their prayers and with their means. . . .

"When My servant whom I have called to make known My will was sent to Australia, you in America should have understood that you had a work to do in cooperation with her. Who was it that carried out My directions in laying the foundation of the institutions in America, which have grown to such large proportions? And when My servant was sent to establish the work in a new field, could you not see that He who owns all the gold and silver was calling for your cooperation? You had obtained a standing fully abundant