

THE  
PAULSON  
AND  
KRESS  
COLLECTIONS  
OF  
*Ellen G. White*  
LETTERS



TAKEN FROM THE PRIVATE COLLECTIONS  
OF  
DAVID PAULSON M. D.  
AND  
DANIEL HARTMAN KRESS M. D.

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# THE PAULSON COLLECTION OF ELLEN G. WHITE LETTERS

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## **DEAR BRETHREN AND SISTERS**

July 16, 1901  
(B-83-'01)

St. Helena, California, July 15, 1901

**YOU ASK IN REGARD** to meat-eating. I will say that it is quite true that nearly all animal flesh is diseased. Many people are eating meat filled with consumption and cancerous germs. At the present day animals are suffering from all kinds of deadly diseases.

The Lord has been teaching His people that it is for their spiritual and physical good to abstain from flesh-eating. There is no need to eat the flesh of dead animals.

After the curse was pronounced upon the human family, God permitted man to eat flesh-meat. This He did that life might be shortened. The punishment of death has been pronounced upon the race, and the permission to eat flesh-meat was one of the means used by God to inflict this punishment.

When the Lord took His people from Egypt, He did not give them flesh-meat to eat till they mourned and wept in His ears, saying, "Who shall give us flesh to eat? We remember the flesh, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all beside this manna, before our eyes." Then the Lord gave them flesh to eat. He sent them quails from heaven, but we read, "While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague."

The light God has given His people is that by eating the flesh and blood of dead animals, man becomes animalized. His lower passions are greatly strengthened by such a diet.

Worldly physicians cannot account for the rapid increase of disease among the human family. But we know that much of this suffering is caused by the eating of dead flesh.

Over thirty years ago I was often in great weakness. Many prayers were offered in my behalf. It was thought that

flesh-meat would give me vitality, and this was therefore my principal article of diet. But instead of gaining strength I grew weaker and weaker. I often fainted from exhaustion. Light came to me, showing me the injury men and women were doing to the mental, moral, and physical faculties by the use of flesh-meat. I was shown that the whole human structure is affected by this diet, that by it man strengthens the animal propensities and the appetite for liquor.

I at once cut meat out of my bill of fare. After that I was at times at or in places where I was compelled to eat a little meat. But for many years not a morsel of the flesh of dead animals has passed my lips. Neither has meat been placed upon my table. My visitors have been given wholesome, nourishing food, but no meat.

Wise counsel and righteous practices are needed now, if the people of God succeed in preserving clear minds and healthy bodies. We must give {2} close attention to eating, drinking, and dressing. The entire body of believers needs to make a decided reform. A high profession, followed by a disregard of the laws of life, shows a faithless life. Lack of fidelity, want of stability, slavery to wrong habits,—this is the sure result of such a course. Those who follow this course are not consistent Christians. Salvation means deliverance from every habit which tends to drag humanity down. Transgression of the laws of our being is transgression of the laws of God.

## **COUNSELS REPEATED**

June 19, 1908  
(MS. 73, '08)

**AGAIN REPRESENTATIONS HAVE** been made to me that all who have the care of the sick, in our sanitariums, should bear in mind that these institutions are established for a special work, and are to be conducted in a way that will bring honor to God.

Our sanitariums should be established in retired places, that are free from all noise and confusion, such as the rumbling of carriages and street cars.

The Lord has taught us that great efficacy for healing lies in a proper use of

water. These treatments should be given skillfully. We have been instructed that in our treatment of the sick we should discard the use of drugs. There are simple herbs that can be used for the recovery of the sick, whose effect upon the system is very different from that of those drugs that poison the blood and endanger life.

The number of our lady physicians should be increased. Care should be taken that lady nurses have the care of lady patients, and gentleman nurses of gentleman patients.

I would say to our physicians, Never allow your patients to think that in the human being is power to heal the sick. You are to depend much more than you have done on the co-operation of the Great Physician in the work of healing disease. Your faith is to lay hold upon the efficacy of Christ to make effectual the effort put forth for the recovery of the sick.

There are some in our institutions who claim to believe the principles of health reform, and yet who indulge in the use of flesh-meats and other foods which they know to be injurious to health. I say to such in the name of the Lord, Do not accept positions in our institutions while you refuse to live the principles for which our institutions stand; for by doing this you make doubly hard the work of teachers and leaders who are striving to carry the work on right lines. Clear the King's highway. Cease to block the way of the message He sends.

I have been shown that the principles that were given us in the early days of the message are to be regarded as just as important by our people today as they were then. There are some who have never followed the light given us on the question of diet. It is time now to take the light from under the bushel, and let it shine forth in clear, bright rays. {3}

Some who are not willing to receive the light, but who prefer to walk in ways of their own choosing, will search the Testimonies to find something in them to encourage the spirit of unbelief and disobedience. Thus a spirit of disunion will be brought in; for the spirit which leads them to criticize the Testimonies will also lead them to watch their brethren to find in

them something to condemn.

Satan's rebellion shut him out from the courts of heaven, and all who engaged with him in warfare against Christ were cast out with him. The exercise of Satan's seductive arts against the government of heaven did not cease with his expulsion from the presence of God. Year by year they have grown more deceptive, more subtle, more determined. Every additional evidence rejected increases his power to resist the government of God and of Christ. And every ray of hope resisted, helps to create for him and his followers a hopeless future.

Satan has turned men from the worship of the true Sabbath, which at the creation of the world God sanctified and blessed, and which on Mt. Sinai He repeated amid terrible majesty to His people. All who reject the sacred message regarding the requirements of the law of God, reject truth. God's obedient people are to hold fast to truth in every line. This is the only hope of the soul when Satan seeks to take control of heart and mind.

The resistance of truth leaves men captive to the will of Satan. Those who today hold fast to erroneous ideas, and feel satisfied with popular errors, rejecting a plain "Thus saith the Lord," reveal that had they lived in the days of Christ, they would have helped to swell the cry of the murderous mob, "Crucify Him! Crucify Him!"

God requires continual advancement from His people. They need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Intemperance begins at our tables, when we use an unwise combination of foods. Let the individual who is seeking to possess purity of spirit, bear in mind that in Christ there is power to control the appetite.

**DEAR BROTHER AND SISTER  
SIMPSON**

December 28, 1904  
S-343-'04

"Elmshaven," Sanitarium, California  
December 27, 1904

**I CAN NOW FEEL AT REST** in regard to the positions that you have been chosen to fill in the Glendale Sanitarium. Those bearing the chief responsibilities in that in-

stitution can be a great help to one another if they will seek to understand the Lord's instruction. I have great hope that as you and Brother and Sister Burden fill your important places, you will realize the presence of a spiritual helper, One who is ever ready to be the head of your councils. I pray that you will feel His divine presence. Under His guidance none of you need become discouraged.

I am sure that you will find Brother Ballenger a great help to your Board. {4} He visits many places, and his influence will work for the upbuilding of the two Southern California sanitariums.

The strength of the combination of workers in the Glendale Sanitarium depends on their souls being imbued with heavenly love. Christ clothed His divinity with humanity that human beings might lay hold upon His merits, and that they might recognize obedience to God's law as the virtue of the covenant of grace.

Worldly policy plans are not to be woven into the pattern that the Lord's people have been given. To those who receive Him, Christ gives power to become the sons of God, even to as many as believe on His name. God declares, "I will put My laws in their minds." David's prayer expresses this same precious assurance: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity, they walk in His way. Thou hast commanded me to keep Thy precepts diligently. Then shall I not be ashamed, when I have respect unto all Thy commandments. I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments. Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word. With my whole heart have I sought Thee; O, let me not wander from Thy commandments."

Here is our strength. The Lord will just as surely lead the workers in the Glendale Sanitarium, as He led David, if they will unite to do His will.

There is a great work to be done in bringing the principles of health reform to the notice of the people. Public meetings should be held to introduce the subject, and schools should be held in which those who are interested can be told more particularly about our health foods and how a wholesome, nourishing, appetizing diet can be provided without the use of meat,

tea, or coffee.

Thus we did in the early history of our work. We taught the people by demonstration that we can safely depend for the sustenance of life upon the productions which God gave our first parents in Eden.

Let men engage in this work who can speak on the principles of health reform. You need not feel that you must depend upon Dr. Kellogg or upon any other man from afar. No, no. At the dedication of the Glendale Sanitarium, let your most intelligent speakers on the subject of health reform come to the front. And remember that God would have the workers in the two Southern California Sanitariums lean wholly upon His wisdom.

Make as much as possible of the dedicatory services to arouse an interest in health reform. Press home the temperance question with all the force of the Holy Spirit's unction. Show the need of total abstinence from all intoxicating liquor. Show the terrible harm that is wrought in the human system by the use of tobacco and alcohol. Explain your methods of giving treatment. Let the talks given be such as will enlighten your hearers. God has mercy on the unrighteous. This service will be an opportunity to tell what health reform really is.

Such services will give the Sanitarium a publicity that will be a great {5} help to it in its work. We must study Christ's methods. He accepted invitations to feasts given by wealthy men. He went to these feasts because He knew that there He would have opportunity to present the truth. We must study how to reach the masses with the truth for this time. As we strive to do this, God will bring to the minds of those not of our faith convictions that cannot be turned aside with a joke. They will be convinced that we have the truth.

Tell them of the principles that we hold, and of why we have established the Sanitarium,—that, under the guidance of God, it may be a help in relieving suffering humanity. Tell them that medical missionary work is to prepare people for the mansions that Christ has gone to prepare for those who are true and loyal to His commandments. Let it be understood that the love of God alone can keep His people true in the self-denial and self-sacrifice that they are called to endure for Christ's sake. Repeat often the first three verses of the fourteenth chapter of John. This scripture is a panacea for trouble, disappointment, and affliction. A conviction that the hope of eternal life

**FROM A LETTER TO MRS.  
S.M.I. HENRY**

December 1, 1898  
(File, H., 118)

**I**N THE NIGHT I AM AROUSED from my sleep, and I write in my diary many things that appear as new to me when read as to any who hear them. If I did not see the matter in my own handwriting, I should not think my pen had traced it...

In the providence of God you have been led to the light, to obtain a knowledge of the truth, and the education you have received in the grand temperance work, in connection with your sister workers, is the education you need to bring into the work with men whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasure. For twenty years I have seen that the light would come to the women workers in the temperance lines. But with sadness I have discerned that many of them are becoming politicians, and that against God. They enter into questions and debates and theories of many things that they have no need to touch. {19}

**FROM A LETTER TO  
J. E. WHITE**

January 5, 1903  
(File W -11, 1903)

**I**CANNOT, AT MY OWN IMPULSE, take up a work and launch out into it. I have to be impressed by the Spirit of God. I cannot write unless the Holy Spirit helps me. Sometimes I cannot write at all. Then again I am aroused at eleven, twelve, and one o'clock; and I can write as fast as my hand can move over the paper...

Our missions and commissions are all different. No two persons are given precisely the same work. Each has his own manner of performing his work, and that manner must be Christ-like.

God must show us every step of the way. Every hour we must have the new impulses of His Spirit. Love for Him should be the mainspring of our actions. Every hour has its duties, and every moment its cares. Let a controlling power from above check the hasty speech. Let your heart be filled with the kindest, most tender compassion. Never allow yourself to be ruled by impulse. Never get out of patience. New scenes are opening before us, and we need to hear a voice from heaven, directing us to the right or to the left, saying, "This

is the way; walk ye in it." God's will, not ours, is to control. "A man's heart deviseth his way; but the Lord directeth his steps."

**"MY DEAR  
GRANDDAUGHTER MABEL"**

November 16, 1905  
(W -329 A, 1905)

From a letter

written November 16, 1905

**I**HAVE THE MOST PRECIOUS matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things, to revive past truth, without one heretical sentence, in that which I have written. This, I am instructed, is to be a living letter to all in regard to my faith....

We have every encouragement that if we daily surrender our wills to God, the promise will be fulfilled, "And of His fullness have we all received, and grace for grace." Every revealing of the grace of Christ in our behalf is for us. We are to reveal His grace in our lives, in thought, word, and deed. Let us not lose our opportunity to speak and act Christ Jesus. We are to represent the mercy, the love, and the power of Christ,—the power that He has given us. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Were it not for the power received through Christ, we would have no strength. But Christ has all power. "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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; and lo, I am with you always, even unto the end of the world." Here is our power, our comfort. Of ourselves we have no strength. But He says, "I am with you always," helping you to perform your duty, guiding, comforting, sanctifying, and sustaining you, giving you success in speaking words that will draw the attention of others to Christ, and awaken in their minds the desire to understand the hope and meaning of {20} the truth, turning them from darkness to light and from the power of sin to God.

It is a wonderful thought that human beings can speak the word of God, in simple words of comfort and encouragement.

The humblest instruments will be used of God to sow the seeds of truth, which may spring up and bear fruit, because the one in whose heart they were sown needed help,—a kind thought, a kind word, made effective by the One who has said, "Lo, I am with you always, even unto the end of the world."

**SANITARIUM**

September 1887  
(File No. MS.-22)

Battle Creek, Michigan

**I**HAVE RECEIVED LETTERS from different states asking me to answer their inquiries in regard to the wisdom of investing means in building sanitariums, where the sick may be treated, and where there could be a right influence exerted, to point sick souls to Jesus, who is the great Physician of the soul as well as of the body. This is a question that cannot be answered in quick, Italian fashion with "Yes" or "No." There are many sides to the question.

Letters have come to me from Ohio. They have erected a health institution there. Some of our ministers and leading men in Ohio have acted a prominent part in the building of this institution, and now they find that they have no one that is able to run such an institution. There was moneyed men, I have been told, who would put thousands into this institution, but could not be induced to invest means in our home or foreign missions. I came fresh from Europe, where I had seen fields open before us on every side. Hearts were being softened, and were longing for the truth. Calls were constantly coming from all countries for books and for preachers. All was done that could be done, but there was an empty treasury, and a want of qualified men who had experience to do a good work in wisdom, presenting the truth as it is in Jesus. I attended camp-meetings. I tried to set the condition of things before the people, and besides that, wrote to several for means, either to loan or to donate. One of these returned answer that his means were invested in the Sanitarium in Ohio, and he could do nothing. Of some ten letters that we sent, only one was responded to. Brother Smouse, of Mount Pleasant, Iowa, sent one hundred dollars.

The building of health institutions is in itself well enough, if the matter has been duly considered, if there has been prayerful, thoughtful investigation of the subject,

and if those who enter upon the enterprise are discerning, careful, prayerful managers, and they begin to build, fully counting the cost, so they know whether they are able to finish that which they enter upon, or not.

Have these brethren in Ohio unselfishly looked to God for light and wisdom how to invest as wise stewards the Lord's money for the upbuilding of His cause and the advancement of His kingdom? Have they decided that the Lord's means was in their hands? Or have they followed their own inclination, and in the place of selling and giving alms, or, in short, investing in the very work that is most essential to open the Word of God to all nations, tongues, and peoples, have they invested their means where they will be sure to get either honor or returns? The judgment will reveal the matter as it is. Every man's work will be tested and proved by the Lord. {21}

If small institutions can be built in some localities, and there are discreet men and women to conduct these institutions, then we will say, Let them be built, if in so doing the cause is not in any way crippled for means to send missionaries to foreign countries, according to the commission Christ gave His disciples. They were to go to all nations, tongues, and peoples, beginning at Jerusalem, and He gave them promise: "Lo, I am with you alway, even to the end of the world."

I have found it no easy matter to secure means to invest in health institutions. But it has proved a still more difficult matter to secure persons who were qualified to conduct such institutions. It requires thoroughly balanced characters to do this work, not men who have some strong traits of character, but who are weak as children in other points. Plenty of physicians can be obtained who ceased to be students when they received their diplomas, who are self-inflated, who feel that they know all that is worth knowing, and what they do not know is not worth knowing. But this class are not the ones we want. When a physician enters upon his work as a practitioner, the more genuine, practical experience he has, the more fully will he feel his want of knowledge. If self-sufficient, he will read articles written in regard to disease and how to treat them without nature's aid; he will grasp statements and weave them into his practice, and without deep research, without earnest study, without sifting every statement, he will merely become a mechanical worker. Because he

knows so little, he will be ready to experiment upon human lives, and sacrifice not a few. This is murder, actual murder. He did not do this work with evil design, he had no malicious purposes; but life was sacrificed on account of his ignorance, because he was a superficial student, because he had not had that practice that would make him a safe man to be entrusted with human lives. It requires care-taking, deep, earnest taxation of the mind to carry the burden a physician should carry in learning his trade thoroughly. Every physician who has received a thorough education will be modest in his claims. It will not do for him to run any risk upon experimenting on human life, lest he be guilty of murder, and this be written against him in the books of heaven. There should be a careful, competent physician who will deal scarcely ever in drugs, and who will not boast that powerful poisons are far more effective than a smaller quantity carefully taken, It is true, it kills, if it does not cure; but drugs never cure. They change the order of difficulties, but never heal them, never remove the cause.

We have deeply regretted that there were not a large number of institutions working from the hygienic principles that are now in existence. All these cannot be prepared upon a large scale, involving large expense; but the question is, will they preserve the principles of hygiene, or will they use the easier method of using drugs, to take the place of treating diseases without resorting to drug medications? There could be many hygienic institutions in all parts of our world, if there were plenty of means and plenty of persons who had the qualifications to manage such institutions. The physicians who shall be employed should not only have a book knowledge, but a practical experience to understand disease and its causes, and will feel the necessity, as soon as they are brought into positions of trust, to commence the work of carrying the burden necessary for them to bear, in order to do the most careful, thorough work. They will, if they are not closely connected with God, become careless and venturesome. The first labors of a physician should be to educate the sick and suffering the very course they should {22} pursue to prevent disease. The greatest good can be done by our trying to enlighten the minds of all we can obtain access to, as to the best course for them to pursue to prevent sickness and suffering, and broken constitutions, and premature death; but those who do not care to undertake work

that taxes their physical and mental powers will be ready to prescribe drug medication, which lays a foundation in the human organism for a two-fold greater evil than that which they claim to have relieved.

A physician who has the moral courage to peril (imperial) his reputation in enlightening the understanding by plain facts, in showing the nature of disease and how to prevent it, and the dangerous practice of resorting to drugs, will have an up-hill business, but he will live and let live. He will not use his powerful drug medication, because of the knowledge he has acquired by studying books. He will, if a reformer, talk plainly in regard to the false appetites and ruinous self-indulgence, in dressing, in eating and drinking, in overtaxing to do a large amount of work in a given time, which has a ruinous influence upon the temper, the physical and mental powers. Knowledge is what is needed. Drugs are too often promised to restore health, and the poor sick are so thoroughly drugged with quinine, morphine, or some strong health-and life-destroying (word illegible), that nature may never make sufficient protest, but give up the struggle; and they may continue their wrong habits with hopeful impunity. Right and correct habits, intelligently and perseveringly practiced will be removing the cause of disease, and the strong drugs need not be resorted to. Many go on from step to step with their natural indulgences, which is bringing in just as unnatural condition of things as possible.

Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium and tobacco. These hurtful indulgences must be given up, not only one, but all; for all are hurtful, and ruinous to the physical, mental, and moral powers, and should be discontinued from a health standpoint. The common use of the flesh of dead animals has had a deteriorating influence upon the morals, as well as the physical constitution. Ill-health in a variety of forms, if effect could be traced to the cause, would reveal the sure result of flesh eating. The disuse of meats, with healthful dishes nicely prepared to take the place of flesh meats, would place a large number of the sick and suffering ones in a fair way of recovering their health, without the use of drugs. But if the physicians encourage a meat-eating diet to his invalid patients, then he will make a necessity for the use of drugs. Nature will want some assistance to bring things to their proper condition,

**TO THE WORKERS IN  
THE PARADISE VALLEY  
SANITARIUM**

February 12, 1907

Sanitarium Post Office, Napa County,  
California

*Dear Brethren and Sisters:*

**T**HE PAST NIGHT HAS BEEN one of wakefulness and prayer. I am anxious to understand the ways of the Lord, and to know what words I should speak to those who are in charge of the Paradise Valley Sanitarium.

I heard One of authority speaking to a company of workers, including everyone who has a part to act in the sanitarium. These were the words he said:

"Let not your hearts be troubled; ye believe in God believe also in Me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also."

When Jesus spoke these words to His disciples, he was about to leave them. He had just given them a portion of His parting address, and in that he had foretold the work of Judas in betraying his Lord for thirty pieces of silver. When Judas left the presence of Christ to perform this terrible work, Jesus said to His disciples, "Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightaway glorify Him. Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." {227}

"Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go thou canst not follow Me now; but thou shalt follow Me afterwards. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily I say unto thee, The cock shall not crow, till thou hast denied Me thrice."

The workers in our sanitariums should understand that each has an individual work. Each should realize his duty to keep

confessions tended to clear away any ill feeling that existed, and brought in a very different atmosphere.

At these camp meetings no one man carried the burden of deciding who should speak, but those were chosen who were experienced in the message and in conducting camp meetings. We used then the very arguments that are now given why the young men should not be brought to the front while the aged workers were passed by.

God speaks through the men who understand the guiding of the Holy Spirit. When thousands come out to attend our meetings, they desire to get the greatest possible benefit, and it is poor policy to place as speakers men who are not fully adapted to meet the needs of the situation. The word should be spoken by men who have felt the deep moving of the Spirit upon their hearts, and who feel the burden of the message that God has given them for the people. The old soldiers of the cross are not to be passed by.

Men who have been placed in office for the first time, and who are just gaining their experience, need to move carefully and in humility of mind; for often they are not able to judge wisely. When Elder Reaser was placed in a position of responsibility, he did not see his need to learn all that he could from the experience of others who had a knowledge of the history of the work in Southern California, and who had burdens laid upon them for that work by the Lord. At the first assuming of his new responsibilities, Elder Reaser should have considered that these persons understood {226} the situation better than he did. By his officious attitude, he has made the work much more perplexing than it otherwise would have been. If he will be taught, the Lord will teach Elder Reaser that he has men on the ground who are fully as capable of planning and devising for the interests of the work as himself.

The Lord has given you your work, Brother Burden. He has not appointed Elder Reaser to tell you what your duty is. As superintendent of the sanitarium, your work is an important one. Elder Reaser is not to intrude himself upon that which God has given you to do. That there shall be no more money in the sanitarium until the institution shall have earned that amount required, is not for Elder Reaser to decide. Hire money, if this is necessary in order to perfect the work.

his soul and body under discipline to the great Physician, who gave His life to rescue us from the control of a powerful foe. After He had burst the fetters of the tomb, He said to His disciples, "I am the resurrection and the life." And before he ascended to heaven, He declared, "All power is given unto Me in heaven and in earth. 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; and, lo, I am with you always, even unto the end of the world."

Here is your work. Teach the sick. Proclaim the gospel to them, persuading them to become Christ's disciples. The Father, the Son, and the Holy Spirit are pledged to be with you in every emergency. Act as Christians, having divine orders. God is to be trusted, believed, obeyed. His character is to be represented in every household.

A wonderful responsibility rests upon those connected with the sanitariums established in His name for the treatment of the sick. This is to be done without the use of poisonous drugs. Those who become workers in the sanitarium are to believe the words of Christ, "Lo I am with you always, even unto the end of the world." Those who have the fear of God in the heart will cultivate a sweet disposition. Forbearance and courtesy will be manifested in the life. Duties will be faithfully discharged and in a way that will not leave a disagreeable impression on the minds of the sick of the well.

In order to maintain a right influence, the workers must reveal that they are one in sentiment. Do not let it be seen that there is disunion among the helpers.

If you have any care of the sick, act tenderly, kindly, faithfully, that you may have a converting influence upon them. You have need of the grace of Christ in order to properly represent the service of Christ. And as you present the grace of truth in true, disinterested service, angels will be present to sustain you. The Comforter will be with you to fulfill the promise of the Saviour, "Lo, I am with you always, even unto the end of the world."

I have a charge to give, a message to bear to our sanitarium workers. Keep your souls in purity. Do a work that will have a winning influence on those placed in your charge. You can speak often to the sick of the great Physician, who can heal the diseases of the body as verily as He heals {228} the sickness of the soul.

## THE PAULSON COLLECTION

Pray with the sick, and try to lead them to see in Christ, their Healer. Tell them that if they will look to Him in faith, He will say to them, "Thy sins be forgiven thee." It means very much to the sick to learn this lesson.

### **ELDER J. E. WHITE**

May 7, 1907

National City, California

*Dear Son Edson:*

**I**N MANY PLACES I SEE great need for the investment of means in the cause of God. Next week I expect to return to Loma Linda, and while there I will do what I can to help forward the work in the surrounding cities. I desire to invest some means in the work in these places. I hope to find opportunity to speak to our people in that locality, and to arouse them to a sense of their responsibility to hold up the light of truth. If, before I leave Loma Linda, I can see the right work begun, I shall not feel pressed as a cart beneath sheaves, after I return home.

Mrs. Dr. Starr has been doing a good work in San Bernardino. She has been giving education in health principles, and has found access to many fine homes. I hope to strengthen her hands, and give her encouragement to continue the work in Redlands and Riverside.

### **AN OPEN LETTER**

May 19, 1907

Loma Linda, California

*Dear Brethren and Sisters:*

**T**HE LORD HAS GREATLY BLESSED our people in Southern California, in enabling them to secure at very low cost valuable sanitarium properties. Through the institutions that are established here, the Lord desires to reach a class that can be reached in no other way. Therefore I would urge upon our people to whom the Lord has entrusted the talent of means, that they make loans and gifts to place these institutions in a position where they can do without embarrassment the work that will be to the honor and glory of God.

For forty thousand dollars our brethren secured at Loma Linda buildings and land that cost originally one hundred and fifty thousand dollars. These buildings were furnished completely, far more elegantly than we would have furnished them. {229}

The Lord has worked wonderfully in bringing us into possession of this place. Here is a center from which light is to

shine into the surrounding cities of Redlands, Riverside, San Bernardino, Colton, and other places nearby.

It has been found necessary to provide additional bathroom facilities at Loma Linda, and to make some changes to adapt the building to sanitarium work. An elevator is greatly needed, and a small bakery should be added. We are in need of means to accomplish that which must be done, and we pray the Lord to put it into the heart of our brethren and sisters to help in this time of necessity.

For years the Lord has instructed us that we should have a sanitarium in the vicinity of San Diego, where many thousands of tourists come every year. A valuable property was secured at National City at a very small part of its original cost. There is an important work to be done in caring for the sick, and in reaching many with the light of truth. At the Paradise Valley Sanitarium also it was found necessary to add to the original building, and obligation have been made that must soon be met. The Lord has blessed this institution, and some have been converted to the truth as the result of the work already done.

At Glendale, a few miles from Los Angeles, we purchased a sanitarium at about one fourth its real value. This institution is at the present time full of patients. It is well-equipped for work, and is in a position of influence. Its need is not so pressing as that of the sanitariums at Loma Linda and National City.

The establishment of these three institutions has brought a heavy financial burden to our people in Southern California. Yet they have cheerfully responded to the calls for means that have been made. Brother Burden, Dr. White, and others connected with these sanitariums have invested all they could spare, that the work might not be hindered.

We have none too many sanitariums. There is need for every one that has been established. In these institutions we are endeavoring to carry the work earnestly and solidly, in harmony with the instruction the Lord has given in regard to sanitarium work. They are to stand as a means of teaching the truth in these great centers of tourist resort.

At our request, Brother Burden is going East to attend some of our camp meetings, where he may come in contact with many of our brethren and sisters, and lay before them the opportunities for assisting these important branches of the

Lord's work. We unite in asking those who have means to spare, to consider the matter of investing some of their money in these institutions, thus helping to provide necessary facilities, that a thorough work may be done in caring for the sick who are coming to Southern California in search of health. {230}

May the Lord give ability to help, and a willing mind.

### **DEAR BROTHER AND SISTER HASKELL**

May 20, 1907

Sanitarium, Glendale, California

**W**E LEFT HOME ON OUR VISIT to Southern California April 18. On our way to San Diego, we stopped off at Fernando, and we spent a few days at Loma Linda. At the Paradise Valley Sanitarium we found a very small patronage. Twice I spoke to the helpers and guests. On Sabbath and Sunday, May 4 and 5, I spoke to the church in San Diego. I bore a very plain testimony. Sunday afternoon, I followed an earnest appeal with a prayer. This was followed by a social meeting at which some confessions were made. . . .

I remained at Loma Linda nearly a week, during which time I spoke to the students twice. Sabbath afternoon I spoke to a large number who had assembled from the surrounding churches. The meeting was held on the lawn. Among those present were some who have recently begun the observance of the Sabbath in Redlands, where Elder Hare and Elder Whitehead have been conducting a series of meetings.

Seats were arranged under the pepper trees at the back of the sanitarium. It was an interesting occasion. The Lord blessed me in speaking from the fifty-eighth chapter of Isaiah. Before I closed, I made a strong appeal to those who had means to help in the Lord's work, and I presented the needs of the Loma Linda Sanitarium. I urged them not to spend all their efforts merely in commercial lines, but to lay up treasure beside the throne of God.

In the evening, Brother Nichols came to my room, his face aglow with happiness, and said, "I want to tell you what your words today have accomplished. A sister came to Brother Burden, and gave him ten dollars, and a gentleman has offered to lend him a thousand dollars for a year without interest." I thank the Lord for this response.

From Brother Burden I learned that the

the Spirit came to glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us, our work will testify to the fact. We will lift up Jesus. Not one can afford to be silent now. The Burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph.”

**FROM E. G. WHITE**

May 9, 1892

Preston, Melbourne, Victoria

**T**HERE HAS BEEN AN abundance of slipshod work done. The only conclusion that the world can come to is that those who profess to believe that the end of all things is at hand, do not really believe the tremendous truth that Christ is at the door. Do they believe the mission of Christ was to save the lost and perishing; that Christ is the only remedy for sin; that the world's Redeemer came to the world all seared and marred with the curse to lift up fallen man, to reveal to the perishing the love of the Father, and bring them to look and live, and thereby bring many sons and daughters to glory. . . .

The most grievous sin of idolatry exists in the church. Anything that interposes between the Christian and the whole hearted service to God, takes the form of an idol, and the most grievous sin of idolatry is idolatry itself. The testimonies of God's word are plain and clear in regard to the snares of the devil. But these are not only church members on the devil's ground, but those who are opening the Scriptures to others, practice evil, and defile soul and body. They are guilty before God because they are unholy. Were the church living by faith and had they the oil of grace in their vessels with their lamps, the guilty repose would end. Those who believe the sacred, elevating truths for this time, they cannot sleep over them. . . .

Is this exclusively addressed to the few individuals who have been ordained to the ministry? No; but to every Christian young or old, rich or poor. If Christ has forgiven them of their sins, if the truth has made them free, have they not a work to do for the Master? If they are Christians, they will present the truth to others. They will not consider that all they have

to do is to serve themselves, live to please and glorify themselves.

Sins of a grave character are in our borders, and unless there is an awakening such as we have not seen for some time which will convict and convert professed Sabbath keepers, they will die in their sins; and the punishment of Sodom and Gomorrah will be light in comparison with those who have had great light and {344} precious opportunities, but have been worldly minded, corrupt in thoughts and practices, and have not purified their souls by obeying the truth.

Now we see need of workers in the opening fields before us, but where are the men who can be trusted, men who have been year by year growing into a better knowledge of God and his ways, and the movings of his providence? I want to sound in the ears of these sleepy, half paralyzed souls the words spoken to Nicodemus, "Except a man be born again he cannot see the kingdom of God." There is need to ask God with all the heart, to elevate the standard. The commonness, the cheapness of conversation reveal the measure of spirituality of the members of the church. Now, those who have lived years in this same experience know not God nor Jesus Christ whom he hath sent; and should such go forth as representatives of Jesus Christ? These men will never give the right mold to other minds. They have not grown up to the full stature of men and women in Jesus Christ. They simply live the name of Christian, but are not fitted for the work of God, and never will be until they are born again, and learn their A.B.C.'s in the religion of Jesus Christ. There is hope in one direction. Take the young men and women and place them where they will come as little as possible in contact with our churches, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian. The worshippers of God are in need of transforming grace to subordinate the world to religion. In the place of making the temporal interest first, exhausting soul, body, and spirit to secure temporal advantages, Jesus points us to the heavenly treasure, and tells us not to lay up our treasure in earth which will perish, but to lay up for ourselves treasure in heaven which will not perish, for where our treasure is there will our heart be also. Jesus would have all that profess to believe in him deal in the currency of heaven, handling those things upon which God has

stamped his image and superscription. These he presents before us of infinite value. We see the need of a deep and thorough work in our churches; but the Lord alone can by his Holy Spirit make the hearts that are as steel, soft and sympathetic, and true to the service of Christ. We are far behind because the churches have folded their hands in a peace and safety attitude, and are at ease in Zion, doing almost nothing when the living zeal should be in their hearts as never before. Satan is stirring the powers from beneath to make one last desperate effort to convert the world to his own principles. He has his plans laid with Satanic subtlety, and destruction cometh suddenly while these that have the light, the warnings that such a crisis is before us are almost unmoved. . . .

Those who quibble over the authenticity of the Scriptures, and question the authenticity of Revelation will not be influenced. Their hearts are not sound. {345} They are not at enmity with Satan. The heart is the treasure house of sin. Not being expelled, it is hidden until an hour of opportunity, and then is revealed and springs into action. The first work is with the heart. Truth, the love of Jesus must supply the vacuum, Saith Christ, Make the tree good and the fruit will be good. . . .

We must as a people rise up from our formality. We must enter the straight gate. Satan has placed his active agents all along the passage to dispute the way of every soul. Christ has encouraged his followers not to be intimidated, but to press, urge your way through. Strive to enter in at the straight gate, "For many I say unto you, shall seek to enter in, but shall not be able." Darling cherished idols will have to be given up, the sins that have been indulged in, even if it comes as close as the plucking out of the right eye, or cutting off the right arm. Arouse! Force your way through the very armies of hell that oppose your passage.

Oh, we must be terribly in earnest to impress every soul that there is a hell to shun and a heaven to be won. Every energy of the soul must be aroused to force their passage, and seize the kingdom of heaven by force. Satan is active, and we must be active. Satan is untiring and persevering, and we must be. This is no time now to make excuses and blame others for our backslidings; no time now to flatter the soul: if circumstances had only been more favorable, how much easier for us to work the work of God. We must tell even those

who profess the truth that they must cease to offend God by their sinful excuses. Jesus has provided for every emergency. If they will walk where he leads the way, he will make rough places plain. He, with his presence, will create an atmosphere for the soul. He closes the door and brings the soul into seclusion with God, and the needy soul is to forget everyone and everything but God. Satan will walk with him; but speak aloud to God, and he will drive back the hellish shadow of Satan. With humble, subdued, thankful hearts, they will come forth saying, Thy gentleness hath made me great. The sincere seeker comes forth from the audience with God, rich in the assurance of his love to go forth to distill a heavenly fragrance wherever he goes. He can talk of the righteousness of Christ; he can talk the love of God with sincerity. He has tested, and he knows the Lord is good. This work is to be done in all our churches. Christ his love, his forgiveness, his purity is to be the theme upon which we dwell. The charms of Jesus are to be kept ever before our minds, charged with the elevated character of the true model that every soul should copy. Let us turn our hearts from everything that would dishearten and discourage. Satan will seek to distort everything to {346} our vision, and make a mountain of a mole hill. Our eyes must be steadily fixed on Jesus. The Lord Jesus is our leader. We must follow where he leads the way. We are not to commence to plan for the second step. We are not to say, Lord, after I have taken this step, what shall I do, for I shall meet with difficulties? But by faith we must take that one step, come what will, and trust in Jesus.

The reason why our ministers are so inefficient is, that they go to their labors and come from their labors, if they have any success, full of themselves. The disciples of Christ did this when they came and said, "Even the devils are subject unto us." Jesus could discern their danger, and he said, "Come ye yourselves apart into a desert place, and rest awhile—come out of the din of the battle, away from the conflict, and hold communion with God." Thus it is with many workers, they are too strong, too full of self. The Lord cannot lead them or teach them, or use them to his glory, for they are wise in their own conceit, and vainly imagine that the Lord cannot do without them. Self must be buried. We must educate the people to seek the Lord. We must speak plain words to the ministers who are walking in the sparks of their

own kindling. The praise and flattery of men make ministers hungry for more, until they think as did Elder Daniels, the praise and flattery of men of more value than the approval of God.

We must, if saved, imbibe the spirit and power of Christ, self must be hidden in Christ, and Christ alone appear. Our work is to elevate, not by praising anyone, but by upholding Jesus, bringing the mind to Jesus. Lift him up, the Man of Calvary, before the people, and he can do all things for the humble, trusting, believing soul.

**SELECTIONS FROM SEVERAL SOURCES**

Prior to July, 1915

**B**UT OF HOW MANY WILL CHRIST say in the judgment, "Good and faithful servant." I think of how the angels must feel seeing the end approaching and those who claim to have a knowledge of God and Jesus Christ whom he hath sent, huddle together, colonize, and attend the meetings, and feel dissatisfied if there is not much preaching to benefit their souls, and strengthen the church while they are doing literally nothing. If they are branches really and truly of the true vine, nourished by the sap which flows from the vine to the branches, they are indeed partakers of the divine nature. They have moral power from Christ to overcome Satan, to hate sin; and these cannot be silent. Souls are perishing for the light and knowledge of the truth which they have. It is their duty to put that knowledge to use to save souls. {347}

What self-denial have our churches as a whole manifested? They may have given donations as a whole in money, but have withheld themselves. The heavenly agencies are waiting to cooperate with human agencies in a grand work of reflecting light to the world. Wherever there is even one soul converted on earth, there is a response of joy circulated through-heaven. Whenever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ, there is joy in the presence of God, Jesus Christ and Holy angels, because the lost is found. I send my appeal to the churches to "Arise, shine, for the light is come, and the glory of the Lord is risen upon thee." "Ye have not," said Christ, "chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whosoever ye shall ask the Father in my name, he may give it to you."

Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if ministerial hands have not been laid upon you in the world, Christ has laid his hands upon you, and said, "Ye are my witnesses" go trade on the talents I have given you. . . .

Let us ask why there are so few martyrs now? What is the reason that Christians and the world confederate together in confidence. Has the world become converted, or has the church lost her holy and peculiar character and assimilated to the world? They do not come out and separate from the world, and do not maintain her high and holy character. Many of the professed followers of Christ feel no more burden for souls than does the world. The lusts of the eye, and the pride of life, the love of display, the love of ease has separated the professed Christians from God, and the missionary spirit in reality exists in but few. What can be done to open the eyes of these sinners in Zion, and make hypocrites tremble?

I have been alarmed for some years because I have seen the line of demarcation between the church and the world almost obliterated. The design of God in the formation of the church, was that the very action of the separation from the world, is itself sufficient to attract attention.

It is a solemn statement that I make to the church that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are very earnestly serving mammon. This half and half work is a constant denying of Christ rather than a confessing of Christ. So many have brought their own unsubdued spirit, unrefined, their spiritual taste is perverted by their own immoral, debasing {348} corruptions, symbolizing the world in spirit, in heart, in purpose, confirming themselves in lustful practices, and are full of deception through and through in their professed Christian life; living as sinners claiming to be Christians. Those who claim to be Christians and will confess Christ, should come out from among them and touch not the unclean thing and be separate. There is a Satanic policy that is practiced by those who are spirit-blind, that they can mingle safely with the worldly element, confederate with them, be in co-operation with them, but it

# THE KRESS COLLECTION OF ELLEN G. WHITE LETTERS

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## LESSONS FROM THE PAST

August 27, 1903-7

**A**S NOAH'S DESCENDANTS increased in number, apostasy soon led to division. Those who desired to forget their Creator, and to cast off the restraint of His law, decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower reaching unto heaven—so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to make themselves independent of God.

But among the men of Babel there were living some God-fearing men who had been deceived by the pretensions of the ungodly, and drawn into their wicked schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these faithful ones, the Lord delayed His judgments, and gave the people time to reveal their true character. They heeded not the counsel of the Lord, but carried out their own purposes. The great majority were fully united in their heaven-daring undertaking. Had they been permitted to go on unchecked, they would have demoralized the world by their wonderful plans.

This confederacy was born of rebellion against God. The dwellers on the plains of Shinar established their kingdom for self-exaltation, and not for the glory of God. Had they succeeded, a mighty power would have borne away, banishing righteousness, and inaugurating a new religion. The mixture of certain religious ideas with a mass of erroneous theories would have resulted in closing the door of peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have banished a knowledge of the law of Jehovah from the minds of men, who would not think it necessary to obey the divine statutes. These statutes, which are holy, just, and good, would have been ignored. Determined men, inspired by the first great rebel, would have urged on by him, and would have permitted nothing to

interfere with their plans, or to stop them in their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes.

But God never leaves the world without witnesses for Him. Those who loved and feared Him at the time of the first great apostasy after the flood, humbled themselves, and cried unto him. "Oh God," they pleaded, "interpose thyself between thy cause and the plans and methods of men "and the Lord came down to see the city and the tower (the great idol-building), which the children of men builded." He defeated the purpose of the tower builders, and over-threw the memorial of their rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. As an evidence of His displeasure over the building of the tower, he confounded the language of the builders, so that none could understand the words of his fellow-worker.

The Lord has not ordered some of the arrangements that have been made in Battle Creek. He has declared that other places have been robbed of the light {2} and advantages that have been centered and multiplied in Battle Creek. Through a circular letter sent out to the leading men and the church elders of our conferences, a call has been made for the names of young men and young women of capability, in order that they may be corresponded with and invited to come to Battle Creek to receive a training for missionary work.

Through the light given in the Testimonies, the Lord has indicated that He does not desire students to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done in sharing with other places the advantage still centered in Battle Creek. The Lord signified His displeasure over this matter by destroying two of the principal institutions remaining there.

Notwithstanding the plain evidences of the Lord's providence in these destruc-

tive fires, men in council meetings have not hesitated to stand before their brethren and make light of the statement that these buildings were burned because men had been swaying things in directions the Lord could not approve.

Principles have been perverted. Men have been departing from right principles, for the promulgation of which these institutions were established. They have failed in doing the very work that God ordained should be done to prepare a people to "build the old waste places" and to stand in the breach, as is represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and He desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs the most wide awake missionaries to do the work portrayed in the fifty-seventh chapter of Isaiah.

"Thou art wearied in the greatness of thy way; yet saidst thou not. There is no hope; thou hast found the life of thine hand; therefore thou wast not grieved. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? Have not I held my peace even of old, and thou fearest me not? I will declare thy righteousness, and thy works; for they shall not profit thee."

"When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them, and shall inherit my holy mountain: and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people for thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him, I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will

lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace to him that is far off and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” {3}

For their spirit should fail before me, saith the Lord, if I were to deal with my people in accordance with their perversity they could not endure my displeasure and my wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness I will convert and heal, and restore unto him my favor.

I am instructed to say that in his judgments the Lord will remember mercy. For His own name’s sake He will not permit the froward and independent to carry out their unsanctified plans. He will visit them for their perversity of action. “There is no peace, saith my God to the wicked.”

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: “Their course of action has not been in accordance with my will; yet for the righteousness of my own cause, for the truth’s sake, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips, will put my message in the lips of those who will not be perverted. Although some may be deceived and blinded in their ideas of men and the purposes of men, I will heal everyone who honors my name. All the penitent of Israel shall see my salvation. I, the Lord do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and afar off even all the penitent of Israel who have kept my way.”

When iniquity abounds among the nations; when presentations are as marked as they have been during the past few years in America; when the Lord’s money is freely circulated by those who do not take the Word of God as their guide, when multitudes are honored, and great festivities are held, when all are interested in making everything possible of men, and are seeking their own pleasure (and we see all these things taking place now), then we may know that the condition of things is similar to the condition that existed in the days of Noah, when the Lord caused the inhabitants of the earth to drink the waters of the flood.

**Lot’s Experience**

The state of the world now is similar to that which existed in the days of Lot, when Sodom’s corruption called for the angels

visit to that wicked city, to see whether the cries coming up before heaven were of such a character that the inhabitants of beautiful Sodom—a city that had been so highly favored of God—had so corrupted their ways before the Lord that there was no hope of redemption. God’s wrath was revealed so signally because the corruption of the Sodomites was extended so deep. The heavenly visitants could see for themselves that the Sodomites had passed the limits of divine forbearance.

The angels took Lot and his wife and daughters by the hand, to hasten their flight from the city, lest the storm of divine judgment should break upon the place they hesitated so much to leave. They were solemnly commanded to hasten; for the fiery storm would be delayed but little longer. But one of the fugitives presumptuously ventured to cast a regretful look backward to the doomed city, and she became a monument of God’s judgment,—showing how He regards unbelief and presumptuous rebellion.

This visitation of God’s wrath upon Lot’s wife hurried the remaining three on their way from the city. But Lot, not desiring to flee to the mountains, had pleaded with the Lord to spare a smaller city a few miles from Sodom where he could flee. What unbelief he manifested. His faith was very weak. But God in His mercy spared [Zoar], in answer to Lot’s petitions. {4}

The result of their going into [Zoar] is plainly recorded in the Scriptures. All the cities surrounding Sodom were corrupted with the sins of the Sodomites.

When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice of Lot was heard in Sodom. Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place some distance from the city. Enoch walked with God, and yet he did not live in the midst of any city, polluted with every kind of violence and wickedness, as did Lot in Sodom.

I have not time now to present all that I hope the Lord will strengthen me to present to his people in regard to this matter.

**Seductive Influence**

At this time, Jude’s testimony is of great force to all who desire to be under the influence of the Holy Spirit:

“Jude, the servant of Jesus Christ, the

brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and called; mercy unto you and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it is needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance though ye once knew this, how that the Lord, having saved the people out of the land of Egypt afterwards destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”

“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.”

“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeling themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.”

“And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment {5} upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have

ing what Christ would do under similar circumstances. Those whose lips are sanctified will utter no witticisms or sarcasms to hurt the Lord's purchased possession. Men and women are the Lord's heritage, and no man on the face of the earth has the shadow of a right to oppress those whom God has redeemed. Christ shed His blood to make it possible for them to be partakers of the divine nature. Human beings are very dear to God's heart of love, and when He makes up His jewels He will gather to Himself those who love and believe in Him. In that great day when every case is settled forever, He will spare them as a man spareth his own son that serveth him. His chosen ones, who appreciate the value of redemption, will live through all eternity with Him whom they have served faithfully on this earth.

**DIARY,**

[Prior to July 1915]  
Summer Hill, Sydney

**T**HIS HAS BEEN A TRYING day for me. Things have been presented to me since coming to Sydney, and I cannot feel at rest until I shall give expression to the representations.

Propositions may be made by Dr. Kellogg and some in Africa regarding money matters, that are not to be accepted. These propositions will arrange for bonds and a party negotiation, the profits to be under the control of certain individuals who are not and have not been for some time under the control of the great Head. The word was spoken, Beware. Consider well before you use your pen to subscribe to any conditions which will place matters under the control of minds which are not guided by the Lord. Beware. You will have trials that you do not foresee. Arrangements may be proposed by the brethren in America and Africa that the Lord declares to be a snare. Leave yourselves wholly under the jurisdiction of the great Head. The Lord's cause is too sacred to be trifled with. In no case are His people to subscribe to conditions which will lead to endless perplexity, jealousy, evil-surmisings, suspicions and temptations. God declares, "The gold and the silver is mine, from the first penny, to the last, and for the abuse or misappropriation of my money I will call men to account."

God's ministers, God's missionaries, are to unite with Him. If they put their trust in Him, and commit the keeping of their

souls to Him as unto a faithful Creator, He will keep that which is committed to Him against that day. He will honor those who honor Him.

The Lord has a great work to be done. Changes are continually taking place. In our association with those of different nationality, education, and experience we shall find that it is, a life and death struggle to bear forward the gospel in all its purity. We are not to enter into confederacy with human agencies which will prove a snare.

Race is nothing in the sight of God. Christian experience and sanctification through the truth is everything in His estimation.

Venture nothing in business transactions unless the God of heaven signifies that such a venture will not prove a thorn in the religious life. {81}

I tell you that there is a life and death struggle before us, a contest with human agencies who are not abiding in Christ, who have not proved in any sense God's stewards. Men of strong temperament and almost unsubduable character will make propositions which God has shown me it will not be best to accept. Enter not into a confederacy with them, unless the propositions are conscientiously clear according to God's word.

The only safety for the strong temperaments in Africa is to begin an entirely new chapter in their experience. Hearts must be softened. They must accept Christ's yoke, else they will never enter the kingdom of heaven. A strong spirit bears sway in Africa, which needs to be surrendered to the Spirit of God. There are those there with strong passions, which are easily excited. They lose control of themselves, and become unreasonable. God's people must wait on Him. The welfare of the cause of God needs careful consideration. It must not, with its possibilities and probabilities, be bought or sold. We have one Master, even Christ.

The presentation before me is not encouraging. Divine foresight is needed to see the result of business transactions between parties that it is next to impossible to unify. The missionary work is a great and grand work, and those whom God has made stewards in trust must not feel at liberty to unite in any confederacy which God, who sees the end from the beginning, cannot justify and endorse as glorifying His holy name. God must be consulted as to how His work shall be advanced without having woven into it one thread of

selfishness. God will work. He will furnish means for the carrying forward of His work without entanglement. His work is not to be bound about because men choose to act out perverse human nature instead of submitting to be molded and fashioned after the divine similitude.

In Africa as well as in America and Australia men have been quarried out of the world, not to be left as rough stones, but to be taken into the workshop of God, and placed under the axe and hammer and made ready for the heavenly polishing. The roughness has not yet been put away. Many are not yet subdued by the Spirit of God. Because of this, the work in America and Africa and other parts of the Lord's vineyard has not advanced as it should. We are doing what we can, according to the light given, for Australia. A direct necessity, is being met by the work of women who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken world, who want the truth, but do not know that they want it. Personal evangelistic work is to be done. People are reached by house-to-house labor. The women who have taken up this work do everything but preach the gospel from the pulpit. They carry the gospel to the homes of the people in the highways and byways. They read and explain the word to families and individuals, praying with them, caring for the sick, relieving their temporal necessities, presenting before them the purifying, transforming influence of the truth. They show them that the way to find peace and happiness and joy is to follow Jesus.

The Lord has permitted Brother John Wessels to go to Africa and Elder Daniells to accompany him. But I have been shown that there is in the hearts of the people of Africa something that will not be easily overcome, something that shows that some are not converted. They are not under the discipline of God. They do not accept God's way of doing them good, but choose rather their own way. They have yet to learn in the school of Christ His meekness and lowliness. They have yet to learn with Paul that to suffer for the sake of Christ {82} is for their present and eternal good. Paul looked upon present suffering as not worthy to be compared with the glory which was to follow. He desired heavenly treasure rather than earthly advantages. He did not see anything in the world worth living for but the joy of doing the will of God from the heart, trusting all the consequences to God.

## THE KRESS COLLECTION

### DEAR CHILDREN, EDSON AND EMMA WHITE

July 17, 1900

Sunnyside, Cooranbong

God desires to see the souls of His people in Africa mastered by heaven-born purposes. But what a work needs to be done there! The people have not learned of the great Teacher. Human nature, when unsubdued, unsanctified and depraved, is a very curious and wonderful thing. It assumes a great many forms because it is not worked by the Holy Spirit. But when the Lord Jesus is an abiding presence in the soul, none need to question the value of the human being, man or woman.

Paul wrote to Timothy, his son in the gospel, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began".

Peter declares, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

This entire chapter should be studied. It contains instruction which will sweep back the mist and fog of skepticism, the evil thing which Satan throws across the pathway to eclipse the light which comes from the Father of light.

**I**HAVE BEEN SO FULLY occupied that I have not been able to write as I otherwise would have done. We have many things to settle in reference to the future of the work in this country before we can leave it with assurance. We have acted according to the wisdom which God has given His agencies here. {83}

Last Friday Brother Sharp and Brother Merrit Kellogg walked into W.C. White's house. I had just come in to speak to May. They brought with them a plan of the Sanitarium for examination. W.C. was not present, but we expected him every moment. The plan was laid upon the table and we examined it. Two plans had been prepared, one more expensive than the other. One was a three story building capable of accommodating one hundred patients. It was a nice design.

Then I inquired in regard to the material to be used in the building. The design was to use brick, which would be very expensive. I told them that from the light I had received for the last thirty years brick and stone buildings were not the most healthful, as they were generally cold and damp. They reasoned that the appearance which a brick building would present would be much more attractive, and that we wanted the building attractive. I said, "So do I; but we have not the money to build with brick. We need a roomy building, and if brick is too costly, we must build of wood. In all our buildings in this country economy must be our study. This is a necessity, because of the greatness of the work which must be done in many lines in this part of God's moral vineyard. Every calculation in erecting these buildings should be with reference to other plants which must be made in other localities."

Some thought that patients would not feel safe from fire in a wooden structure. At this point W.C.W. joined us. He reminded us that we were not in a city, where buildings were crowded together, and that if fire broke out it would originate from within not from without; therefore brick would not be a safeguard. This matter will need to be presented to patients in the correct light that for health a wooden building is much more preferable than one of brick, because in it we avoid all dampness.

We who lead out in our buildings must

do as we design others should follow, Even if he had the money in sight we would not selfishly use more than is needed in building, because in all our designs we must conduct our work with reference to other portions of the Lord's vineyard. We are all members of the one family, children of one Father, and the use which we make of the Lord's revenue to carry forward and advance His work must be with reference to the general interests of the cause of God in other localities. There must be a cultivation of the Lord's vineyard as a whole.

If we build expensively and incur a burden of debt, that would be an example which we do not wish to encourage in other localities, because it would be wrong for them to do this. Then we must build in such a way that we shall not violate the great principle laid down in the word of God that we should love our neighbor as ourselves. We are not to be guilty of absorbing all the means in the treasury in our special portion of the field and thus make it impossible for the work to be built up in other places, and for new territory to be added to the Lord's kingdom. The Lord would have other parts of His vineyard furnished with facilities so that they shall be able to give character to the work. The Lord forbid us to use any selfish schemes in His service, schemes that shall rob our neighbor of facilities which would enable them to act their part in representing the advanced light and clear, decided truth that is to be presented in many places.

After we had freely exchanged ideas, I said, "We must ever consider that our works must ever represent our faith. We believe that the Lord is soon to {84} come, and should not our faith be represented by our works? Shall we put a great outlay of money into a building which will soon be consumed in the great conflagration? Our money means souls. We must use the Lord's money in various ways to bring a knowledge of the truth to souls, who, because of sin, are under the condemnation of God. Then let us bind about the edges and not in any way be improvident, lest the Lord's treasury become empty and the builders shall not have means to do their appointed work. The strength and joy of our benefiting humanity is not in an expensive building after the world's calculation. No; we must remember how many are starving for necessary food and clothing. If we will walk in the wisdom of this world, we shall divorce our souls from God. We will do our duty and leave the result with