

History of Our Medical Work

Study Given by E. A. Sutherland

It's a great pleasure to be permitted to be here with you again, and Dr. Hardinge has told you enough so that you can understand that he has thrown me off from the track that I probably wouldn't be on if I had had my own way. But doctor is not only a psychologist but he's a psychiatrist, and he understands the human mind. And he's to understand mine, and I can judge he has a pretty good lineup on you.

[laughter from the audience]

So, he has told me that he would like to have me show my senility by reminiscing, you understand.

[loud laughter from the audience]

Elder McElhaney told me the other day, he said, "I'm determined I'm not going to continue as president of the general conference."

And he looked me square in the face, and he rather suggested it might be a good thing for *me* to retire.

[laughter from the audience]

And he knew that I was 15 years older than he, so he gave me a broad hint and, of course, you understand that one of the biggest signs of old age and senility is inability to stop talking about things in the past.

So, doctor's going to pull my coat tail when the proper time comes so I'll stop because I couldn't stop by my own volition, you understand, so I'm going to have his help.

Then, another thing that makes me willing to change, Dr. Hardinge's father was a very dear friend of mine and we both launched out in a new way about the same time when his father started to work at Worthington. It's now the Worthington Sanitarium. And we were thrown together a great many times and had many problems that were in our nature.

And my great love for him, my respect and my confidence in the judgment of doctor's father makes me feel as though I'd better trust *him*, Dr. George number three or four. I don't remember which it is.

[laughter from the audience]

So, that's another reason that I'm willing to do what he asked me to do.

I'm taking as the basis of my talk, two Scriptures. One is found in the 8th chapter of Romans the 28th verse:

“...All things work together for good to them that love God...”
Romans 8:28.

And the other one is that:

“...Tribulation worketh patience; And patience, experience;
and experience, hope: And hope maketh not ashamed;
because the love of God is shed abroad in our hearts...”
Romans 5:3-5.

Now, it took two steps in what we'd call conversion, to bring me to the place where I can in any sense appreciate the great wisdom in those two texts. It took me a long, long time to learn to really believe that all things work together for good to those who love the Lord.

I still will have to learn many more things, but I *have* been led over a path that has taught me to stabilize my faith, that that great truth can be depended upon if one will only stay by the Lord.

And the other one, that tribulation will bring about good and mellow one, make one more efficient and more capable of working for the Lord, is a hard experience to learn. If I'd have had my way when I started out, I never would have traveled, or would never have chosen to travel over a road that had any tribulations. I would have always looked for a road that was free from those; because as a young man I dodged every time I could anything that was hard or difficult.

And when I was in medical school I found that even young people that were old enough and had developed enough to take a medical course could become quite famous in dodging a good many things if they only could get away with it, you understand.

Now, I'm glad that the race has improved somewhat, and I trust that this class or these two classes, freshmen and sophomores, have reached the place where your wisdom is sufficient that you will not dodge any hard thing and take an easy road; because if you get in the habit of doing that you're going to have a hard time.

Well, I had to learn it by two steps in my conversion. First step was that I wanted to be saved. And as I look back, I can see a lot of selfishness in that. You know, there are a lot of people would like to get into a better place than even California, and they would be glad to go somewhere where they would be sure to have something for nothing. The whole country is full of that idea. And of course, heaven is a place where most people don't expect to do very much to pay their way up there. You understand that.

I remember one time when I was first starting out in my work Dr. David Paulsen asked me to speak to his congregation in Chicago at Madison Square. And

they had quite a crowd of men, and I talked to them about heaven and the new earth and tried to make a picture of what a wonderful place it was and how we would plant in the new earth and how we would live there.

And when I got through, the meeting was opened so that anybody could respond.

And I'll never forget one man got up and he said, "I don't want to hear anymore *of* that kind of religion."

He said, "Do you know, this idea of having to plant and having to reap and having to work, why," he says, "that doesn't appeal to me at all as heaven."

He says, "I want to go to a place where I can lie on my back and gaze up into the tree of life, and just eat all I want without any work and just praise the Lord constantly by saying, 'Hallelujah!'"

So, he got away with my big speech, you understand, in a short time, and I found the crowd was with him. They all wanted to go to a place where they could lay on their backs and sing, you understand, hallelujah, and do no work. And that is the thing that most of us have to get away from, that heaven is a place where we'll be busy and where we will learn to enjoy our work so that work can become recreation and a pleasure.

And when a medical student can reach that place where he can enjoy his studies and all the things that his teachers can pack on him, and they'll pack on a lot on you. I don't understand how they know so much to give you, but they *will* find it and they'll give it to you. And you'd just as well make up your mind to take it and enjoy it and you'll forget it fast enough after you get through school, you understand, so you won't have any trouble.

Now then, I want to go back to the time when I started my medical course. I was 20 years old. A call was made by the general conference. Elder O.A. Olsen, the father of the doctor that is here, made a call at the camp meeting at Mankato, Minnesota, for young men to go to Battle Creek and take one year of pre-medical work and learn about the principles that we as a people believe in. And then, go to Ann Arbor and finish up.

I was one of those that responded. I reached Battle Creek at the proper time in the fall, and I found just one other person had responded. That was George Hare, who afterwards became a doctor. Dr. Kellogg was very much disappointed because there were so few that seemed to be interested, but he hung on and kept us there for three months, hoping that a class might materialize. There was none, and that was my first great disappointment, that I couldn't start my medical course when I was about 21 years of age.

As I look back now, I think it's one of the greatest blessings that ever came to me, because if I had taken my medical course with the kind of brain that I had and the kind of use I'd been putting it to and the way, probably, I would have used it, I

never would have traveled over the road that I did travel over finally when I took my medical course. So, I had to learn right there to put up with that disappointment.

The only thing I could do was to go to old Pastor Bell, who was the founder of our education system, and take a course in grammar and rhetoric and English literature. I'll not tell you about that but I had a remarkable experience with that old gentleman. I regret it very much because I didn't stay with him longer. I had him as a private tutor, and the remark that he made, "I wish I could keep you with me long enough to tow you off." And that meant that he felt as though I was still rather fresh in the English, and I found out that he was right. But he had a great influence on my life and was a great teacher.

Then, I went back to Iowa and I taught three years in the public schools. Then again, I was stirred up to take the medical course, and I made another attempt. But for some reason or another, as old Professor Prescott used to say, "The clock hadn't struck the time yet." And so, I couldn't get into it at that time. That was about five years later.

Finally, things opened up so I could go to the Battle Creek College and take the regular course, and did. And then, I had been chosen with others to fill departments in the Union College which was starting. My department was history, and I specialized on that, took some post-graduate work, did all that I could to prepare myself for it. And just two weeks before the opening of the Union College at Lincoln, I was called in by the secretary of education, and he said that the teacher in Bible had failed up at Battle Creek College and that they had decided that I should take the Bible department.

I said, "Professor, I am not prepared for that. I haven't done any special work along that line."

"Well," he said, "we feel as though that you're the best one we can find at the present time, and we want you to take it."

He didn't give me much choice. He said, "You'd better take it."

Because I wasn't old enough to have much say about what I should do in education, I was obliged to take that particular position.

But I did say to him, "What are you going to do with me if I should get off of the theological track?"

"Well," he said, "we'll take our chances on it."

I said, "I've taken all the Bible that we've taught in the Battle Creek College, but I'm not sure of myself."

But he said, "That's where we want you to go."

So, I started in with the Old Testament Bible. I had 80 students, and it was a new experience. But one thing that I did promise the Lord, that whenever I found

anything in the Bible I would try to teach it by living it myself so that I would have something to back up my teaching.

And the first thing that we struck that really upset us was in the first chapter of Genesis, where man was put on a diet. And there I was, a new green teacher trying to teach the Bible and we all had taken a sort of a vow that whatever we read in the Bible we'd practice.

Well, we talked about it. We didn't practice it because the school was serving meat three times a day and we didn't feel as though that we were far enough along in our Bible to start any kind of a reform. But we struck it again in the ninth chapter of Genesis, that man's life was shortened. He was permitted to have meat but he wouldn't live as long. And that started the same thing again.

And a few of us got quite stirred up, and when we landed in Exodus where the Lord was taking the children of Israel out of Egypt over into the promised land and put them on a non-flesh diet, things broke loose in the Battle Creek College. Out of those 80 students, there were 50 that wanted beans and lentils in the place of meat, and they asked for something with some protein in it. And it happened that the matron was the sister of the president of the school.

And we struck a snag, I want to tell you...

[laughter from the audience]

...not only with the matron but with the president. And the president of the board was a man who never had reached the point where he could get along without his meat, although he was a famous Seventh-day Adventist. And they called the board.

Pastor Prescott to talk to me. Said I ought not to teach those things.

But I said, "You know the understanding was that you would let me have my way to teach what the Bible taught."

And I says, "It's there, and it's in the Spirit of Prophecy."

"Well," he said, "you ought not to get out of the beaten track."

But I said, "Now, you're a little too late. I'm off from the track and I can't get back on again on the track that *you* want me to get on, and I'll have to go this way."

Well, it resulted in a board meeting, and I was told not to teach that anymore. And the thing began to work like yeast, and it wasn't but a little while (even though I didn't teach it because it didn't strike any new place in the Bible, you understand. That was all I was teaching was the Bible), there were 150 students that signed a petition that they wanted something besides meat. And we got it, and we had quite a reform there. But it led to serious consideration about my position in the school.

[laughter from the audience]

But you know, the Bible says that when they cast you off I'll pick you up. And I found that the president of the general conference, Elder Olsen, and Dr. Kellogg were deeply interested in what was going on at the Battle Creek College. And Dr. Kellogg called me over and wanted to know how in the world I ever got anything started over there in that college on the line of vegetarianism. And I told him.

"Well," he said, "I've tried it a number of times and I've never even got a look in. Now," he said, "young man, I'd like to know just how you succeeded."

Well, I told him the story, but it resulted in my being chosen to go to Walla Walla to act as president of that institution, with the understanding that I would carry out my convictions in regard to vegetarianism.

And Mrs. Sutherland was with me, and so was Dr. Magan. Dr. Magan, Mrs. Sutherland and I had to stand before the faculty at least five different times and before the board and take a real dressing down for being so smart as young people, you understand, telling older people what to eat and what not to eat. So, I wanted you to know that Dr. Magan, who was with you so many years, was in this mess with me, you understand.

[laughter from the audience]

Well, at Walla Walla I was way off in the corner of the world at that time, and we began to study practical education. Walla Walla was made up, you might say, by selling off 320 acres of land to the brethren and the money was used to build up the college, build the buildings.

Hard times came, a depression, and as we studied we found that we ought to work some land, that practical education was a part of God's pattern, plan. And so, we began to practice it. And we didn't have but just a small campus and hardly any room for a garden.

But as people failed to meet their obligations we bought up until we had 60 acres of that fine, dark soil that can be irrigated about the Walla Walla College. And we got a garden and fruit and things of that kind, got a dairy started, and things were going very well. With the way we had to carry it on, we had to do patchy farming because we couldn't get our land all in one place.

The general conference came that year in February. I as president of the college went to Union College where the general conference was held, and they always put the presidents of the colleges on a show, you understand, made them get up before the delegates and tell about their colleges. And most of the presidents told about how large they were and what they were doing and rather magnified the idea that they were running a liberal arts college.

And when my turn came, I told them about our farming experience and about what we were doing in practical education. I didn't know of anything more interesting to tell them than that. And some way or another, it caught fire and they swept me up (I was just a young man) and hurled me over into the Battle Creek College in the middle of the year, and took the president of the Battle Creek College down to

Mexico to translate Bible, you understand, in Spanish. You remember professor Cavaness, don't you? And they relieved him and put me in his place.

Well, it was a drastic thing, and from one standpoint it was dastardly to take a man out in the middle of the year, but he was tired and was willing to go down there, and he was a literary man. So, I was put in his place.

Now, Dr. Magan and I had been together as students in school and we were very chummy together, and so it threw me with him again in the Battle Creek College. And we were tied up together, he as the dean and I as the president, and we got into more mischief than the brethren could take care of.

[laughter from the audience]

One of the things was we became very much interested in church school work. We developed normal tracts, normal schools. And we got a number of church schools started. And the general conference—now you wouldn't believe this but it is true; if I had a Bible here I'd put my hand on it and swear it so. The general conference committee called Magan and myself one time before them and lectured us for ever taking the money out of the denomination to start these church schools.

They said, "That money is all needed in the foreign mission work."

And after giving us a good talk, one brother would get up and say, "Look at me, see me. I never went to any school except a public school and see what I am. I'm a preacher of very high standing."

Another one got up and backed him up and said, "I'm the same."

And they finally decided that it was all falderal, you understand, this idea of taking our children and putting them in school by themselves, and they didn't want any more of it. Well, that would be quite interesting to you younger people because today we're very proud of our church schools and we have over 130,000 of our young people in our schools today. In those days, we didn't think it was necessary to have any schools except our advance schools and finishing schools.

Well, the Lord helped us to do exactly the same He did about the vegetarianism. We kept still. We didn't say anything. But you know, the thing caught fire, and all over the country there were demands for church schools. And even the general conference committee couldn't stop the brethren out in the field from asking. And we, of course, could train them there at Madison.

And Magan and Miss DeGraw and myself practically at the end of every week would pick up a teacher and go out and establish three schools before Monday morning, you understand. And we kept that up until we had over 600 church schools established. And it went that fast. It took about four years to bring that about.

Then, the next thing that we got into trouble about was that we felt that we ought to have some land. And we got 80 acres of land a mile away from school and tried to farm that. Very interesting the way we got that land, but we got it.

[laughter from the audience]

And then, that led us to wanting more land. And Magan and I used to get on our bicycles and ride around the country, see if we could find someplace where we could move that college.

Then, the general conference committee got busy again and they said that, "We hear that you're thinking of moving the college."

Well, we were taught not to lie and we tried to dodge it in every way we could because 'twas a big thing to move Battle Creek College. So, we just kept still.

And now, they said, "Don't you talk that anymore."

And we knew enough to keep still when the general conference told us to keep still. But we kept thinking all the time. And to our surprise, and it was a surprise, right at that time when they told us that we shouldn't think about moving the Battle Creek College we had general conference in Battle Creek. Sister White was there, got up in the morning to speak. And nobody thought that anything unusual was going to come. And before she got through, she said that this college ought to be moved out of Battle Creek. Time had come for it.

And Elder A.T. Jones was sitting on the rostrum. When she was through, he moved that we move the Battle Creek College, and it was seconded and it was put before that large delegation and there wasn't a single vote against it. But they didn't all vote *for* it.

[laughter from the audience]

But we got practically what would be called the unanimous vote, and that disappointment—that was a great disappointment to us when the general conference told us that we shouldn't think about it anymore—to see how that turned so suddenly so that we could go out with all the general conference behind us.

But in three months, we had loaded 16 cars of the personal property of the college, even the old college bell, took them down to Berrien Springs. If we hadn't moved out quickly, we never would have gotten out because there was a tremendous reaction later on.

And I want to say this to you, young people. When the Spirit of God tells you to do a thing, do it when? When? All together. Do it *then*. If you don't, you know who's going to get on your track and make it hard for you later on? He's right after everybody that's a procrastinator.

Well, we got out of Battle Creek College down to Berrien Springs, and I'll not tell you anything about it down there, but Magan and I worked down there for several years. And we got into trouble again. And this time, we were shoved out of Berrien Springs out into the Deep South.

And you know the South was a hard place to go. Many a person (Adventist) would rather go across the ocean, you understand, and smell the salt air than to go South. That was the last place where a person would be sent that wasn't in very good favor.

[laughter from the audience]

They sent them down South and that was supposed to be a sort of a punishment to them, you understand. Make them behave themselves.

[laughter from the audience]

So, we were sent down South not by the general conference but by the Lord. And Sister White was there at Berrien Springs when this thing took place. She went down with us. And three nights we were on a boat looking for a place for the colored people with Edson White. And three different nights Sister White was impressed by the Lord, by the Spirit, that we should locate there.

And three different mornings she called Magan and myself to her room on that boat and told us that the Lord had revealed to her that we should buy a certain place that she got off from the boat and looked at when the boat broke down after we'd been running for about three hours from Nashville. W.O. Palmer took her out and she saw a farm and she said the Lord told her that was the farm that we should get.

Well, Magan and I had no more idea of starting a school down there near Nashville, the Athens of the South, than you have of being the president of the American Medical Association, you understand. You may *be* some time, but I hope you're not thinking about it right now. And we were not.

And we said, "We can't do it, Sister White. It's impossible."

Well, she finally brought us to the place where we had to decide.

[Doctor Hardinge] That's because you understand, don't you?

[Dr. Sutherland] You won't embarrass me at all, you understand. The only thing I'm embarrassed about is the way doctor's talking now about keeping me here a little longer.

[Doctor Hardinge] How many of you are glad that I've arranged that this way?

[audience cheers]

[Dr. Sutherland] Well, that only shows that he's a psychiatrist again, and a psychologist, and he understands how to train you. Of course, you'd *have* to vote that way with me right here.

Well then, she told us that that was the place to start a training school. We didn't feel as though we were capable of doing anything of that kind. But finally, she ordered the boat to turn around and go back again to Nashville, and she got off from

the boat and got a carriage and went over and looked at this farm and came back and said it was a wonderful and a beautiful farm.

Magan and I were sulking. We wouldn't even go and look at the farm. I'd just like to confess that we were that kind of men but we hadn't reached that second conversion, you understand.

So, she came back and told us it was a beautiful place and she knew that was where the Lord wanted us to start this training school.

Well, after while before night Magan and I got a rig and we went over and looked at it. And if we ever saw a tough, hard-looking farm, the farm that she said was a beautiful farm looked to us that way. As we approached the farm, we were impressed with the number of rats that ran around on the road. The barn was in front of the house and it was an old plantation house. And it was the most forbidding-looking place that I believe that I had ever seen that I ever thought that I would have anything to do with.

Again, we were faced with this thing three different times. We were called in the morning by Sarah McEnterfer to hear Sister White say that that was the place. And we went over and looked at it and we felt as though it was too much for us and we sat down on some stones.

And then, we talked to each other and we said, "Now, we're brought to the place where we've got to decide what our real belief is in the Spirit of Prophecy, what our attitude is going to be toward the Spirit of Prophecy."

We can see that men who have felt that Sister White many times was under the influence of individuals and would only give what somebody had put in her mind and that it was only human information, or people who felt that when Sister White said that the Lord told her that these things were so, believed that the Spirit of God impressed her mind and told her to give that truth.

Now we said, "We see Elder Jones, we see Elder Waggoner, we see Dr. Kellogg and many others that have taken the road that do not accept the Spirit of Prophecy unless it agrees with their own mind."

Now we said, "We've always felt that we could trust the Spirit of Prophecy. Now, what are we going to do about it?"

Magan cried like a child. I was with Magan when he first started out. He was three years younger than I, and we had a lot of experience together, and he was very, very much upset. And I cried a little. It was harder for me to cry than it was for Magan, but I cried just the same.

And after we cried, we prayed, and we shook hands and we said, "There's no other way for us to go than the way that Sister White has told us that the Lord wanted us to go. And we're going to take our stand and go that way whatever may come," and we did.

We got up from those stones and walked up to the house and found out what the place would cost and took an option on it \$100.00 And Magan and I had just about \$100.00 and we put it down and wrote out an option. And Magan was to stay and take an inventory, and I took the train that night to go up and raise \$5,000.00. We had to pay \$5,000.00 payment in about 30 days, and that was the way we met it.

And we went back and told Sister White what we had done. She was very, very happy and so grateful that we would get that place. And she told us that, "If you'll do all that you can, the Lord will put it into the hearts of people to help you."

And I want to say after all these years I never have seen one-single evidence that that prophecy was not fulfilled, because we started out without anything and as fast as we could use money it came to us in one way or another. We had to work hard. It took all of the wisdom and all of the ability and all of the activity that we were able to put forth to bring it about. But the Lord never failed and Sister White's statement was absolutely true.

And Madison was the only board that Sister White ever went on. She stayed on to that board until she died in 1914. And she was intensely interested in that thing.

Now, we were obliged to start out without anything a training school. We were in bad order in the denomination. We were looked upon as—well, they didn't know whether we were Kelloggites, or Jonesites, or what kind of "ite" we were, but they knew we were not orthodox. And we had to prove that we were.

And so, we started to build, and one of the things that came to us was that we should have a sanitarium because at Berrien Springs we arranged for our medical work (sanitarium) to be carried on with their regular college work, and so we planned to do the same down there.

Now, we put up the sanitarium building, 12 rooms for patients with the things that go with it. We had to use stoves. We had to use kerosene for lights. We had a very primitive place, but the workers were very much interested. And the first medical director that we had at that little sanitarium, that little baby place, was Dr. Newton Evans, the man that you all love so much.

Dr. Magan and I took ahold to build that place. I went out and raised the money while Magan did the building, and we got the building up.

And then, Dr. Evans said to us one day, "I've got to go to Loma Linda. The Lord's calling me over there. I must teach."

And he said to me—I'd tried to go to medical school, he knew that—he said, "If you'll go down and take the medical course, I'll stay here with you until you get through with it."

And I said, "Well, Magan is the one that ought to do that. He's married to a doctor."

And so, we tried to get Magan to do it.

Magan's wife said, "No, I don't want Percy to take the medical course. It's too hard and he's a minister, and I don't want him to step down from the ministry and the educational work down to the level of a doctor."

[laughter from the audience]

Well, you see, she was tired and worn out. She'd been a very faithful, very wonderful doctor in the Battle Creek College, and when she married Percy, Percy knew how to make the nest very soft and pleasant for her, and she couldn't imagine how she could be happy with Percy out doing all the things that she had to do when she was in medical work.

So then, it fell back on me again, and I finally told Dr. Evans that I would go and matriculate if he would stay by me. I did.

But when Dr. Magan found that I'd matriculated, he got stirred up and he said, "Ed, you can't go ahead of me on this. I'll drag along with you."

And I said, "Two will be a great deal better than one."

So, we both got into it together. And we went through the thing. I'll not tell you anything more about it except this. I said many a time if heaven was a medical school run on the same plan that the medical school was run that I attended, and hell was a place where you'd be burned up and it would be over with in a short time, I wouldn't hesitate to say, "Let me go to hell as quick as possible."

[very loud and long laughter from the audience]

Now, the reason for this attitude was this: Magan and I were middle-aged men and we had had some experience in life, and they put us through so many things that it just seemed it was too hard and so much about it that was very difficult, and that was our estimation of the medical course. Not of the medical profession now, you must understand. We felt very much different about that. But we got through and then our plan was to work together. We'd been together for 28 years as partners.

Now then, we had another disappointment. Dr. Evans came out here and he called for Magan. The brethren asked him to go. Magan refused. He wouldn't come out. Said he was going to stay right at Madison.

And when we got through with the medical course in 1914, I said to Magan, "I'm going out and have a talk with Sister White. I'm going to tell Sister White some things that undoubtedly she doesn't know anything about in running a medical school," because during the four years that we were in medical school the American Medical Association was trimming down the number of colleges, and they'd already cut down or cut out more than a hundred medical colleges, threw them out, and others they put in such a hard place that they dropped out later on.

And they intended to see that only one medical college should exist in a state unless there was a university and a private medical school. Then, they would let two. But they would not allow, as a rule, two medical schools in the same state. And they intended to bring the standard up, and I want to say that they did, because there was a great deal of the spirit of cheap mercenary business in medical schools. They'd even sell diplomas, and things were in horrible shape. And so, they did a fine piece of cleansing.

So, I went out and told Sister White. She invited me to come out and I stayed one month in her home as a guest. Slept there, ate my meals there.

And I said, "Sister White, it can't be done."

And I told her why. They didn't have the money to put up the buildings and get the equipment. They didn't have the faculty, and they couldn't get the faculty. And it would be impossible for them to do it.

And every time when I would tell her all of that wisdom that I had gained during my medical course and all of the things that I thought I knew about what it meant to stay in the association, she would just come back and say, "The Lord has shown me that the College of Medical Evangelists is going to be one of the first colleges in the land, and that the product of this institution would stand the highest and that the result of this work would go all over the world.

Well, then I would get my breath and I'd meet her again the next day and I'd start in to tell her something new and try to go over the same thing that I did with a more impressive way, but I never got anywhere.

I stayed there one whole month, and she ended up just the way she started—that this institution was going. That the Lord had planted it, and that the Lord would see that it was one of the strong institutions in the world.

So, I went back to Magan and I said, "Magan, Sister White talks exactly the same about Loma Linda going through as she did about the Madison school starting. You and I didn't think it was possible. Now, it's 10 years since then and we see it is. And she says that the College of Medical Evangelists is going to go."

"Well," he said, "I'm not going."

But we'd had a sort of a survey made by the general conference in March and they sealed up the verdict and they were going to open it at the fall council, and the fall council was held here at Loma Linda. Magan's children by his first wife were over here in California, and the time had come where he had to bring them to Madison. He was married again.

And so, it was agreed by the institution that Magan should come over here and his wife and get the verdict of our [inaudible] and bring the children back.

So, he came over. Dr. Evans made them their guests, and Magan attended the meetings. And one of the great problems that was up at that fall council was this: can we continue the College of Medical Evangelists?

There were three parties. One thought it shouldn't be continued. They ought to close it. It was impossible. I belonged to that party, you know, at one time. And so, I'm not surprised that many of them felt the same.

Then, there was another party that were in favor of two years' college and finishing at some institution that it could be affiliated with.

Then, the third was in favor of a four-year, full-fledged college with all the trimmings and everything that would go with it. Now, there were very few that belonged to that third class. Dr. Evans and Elder Burden and some others were very much in favor and had great faith that it could be done.

Now, they discussed it back and forth and it came to the time when they had to close the discussion, and the chairman said, "Now, we're going to vote tonight."

And at a certain time they had to take the vote. Now Magan, as they reached the point where they were going to vote, was moved by the Lord to get up on his feet. And I understand that he made the most wonderful, eloquent plea for the college to be continued as a four-year college.

How many of you have ever heard Dr. Magan speak? Raise your hands. How many of you have ever met him? Raise your hands. How many have ever heard of him? Raise your hands. That's fine. Well, he was a wonderful man. And if anybody in Ireland had ever kissed the Blarney Stone, Magan had kissed it twice, you understand.

[laughter from the audience]

He could talk two ways, and he was one of the best Christian politicians and diplomats that I ever met.

[laughter from the audience]

Isn't that right, Brother Price?

He was an expert, and when he saw how close this institution was to being closed up, the Spirit of the Lord moved upon him and he got up and he left everything out that he could put out to show that it would be practically impossible, at least impracticable, to try to educate trained doctors by the method that they would have to pursue if they didn't have their own college.

And he won. And when the vote was taken, there was no opposing vote and it was voted that they should have a four-year college.

Now, when he went home that night to Dr. Evans' (Dr. Evans—you know him very well), he just sat right down in front of Percy.

And Newton said, “Now, Percy,” he’d been trying to get Percy to come over. He said, “Now, Percy, you saved the college tonight and you’ve got to come over here and help run it.”

Well, he had Dr. Magan where he couldn't do anything but to surrender. And that night, the two of them—Dr. Magan surrendered, and they threw in their lot with this institution. And Dr. Evans was one of the happiest men that I think was around at that time, because when he got Dr. Percy over here he got somebody that could, you might say, balance him and could help him to carry out his fine scientific ideas of medicine.

And Magan could cooperate with him and put up buildings and get the money. And Evans, you know, wouldn't know enough to get a dollar if somebody put it right before him, he wouldn't see it.

[laughter from the audience]

He'd be looking for some bug, some new bug.

[laughter from the audience]

He wasn't interested in those things, or he'd want to see if that tissue was just right. But with Magan working by his side, they made a wonderful team, and what we have here is largely due to those two men.

Well, Magan hadn't anymore than gotten over here than he came to me and he said, “Ed, I'm in trouble.”

Well, I said, “What was the nature of it?”

Well, he says, “I've got to have some money.”

Well, Magan had been around at Madison. He knew something about how to get money.

And he said, “I've got to get a block of land to put the buildings on.”

And that was where the White Memorial is. Now, Dr. Magan had practiced begging until he could just kick the coppers off from the eyelids of his best friends, you understand.

[loud laughter from the audience]

And he started in on me, and he lifted the \$10,000 right out of Madison that he had to have to get the blocks of land. It depended on my telling Sister Gotzian to do it. And we were very thankful that we could help this institution.

Then, after we got the land, do you know that rascal came right back again in a few months and said, "I've got to have some money to put up the buildings. You helped to get the land."

[laughter from the audience]

Magan never knew when to stop if he thought he could get anything. And he said, "Now, you've got to help me to get \$30,000."

Well, we had with us a woman that had been sick and came to the sanitarium and got better by the name of Mrs. Lida Scott. She was the daughter of old Dr. Funk, who was the editor and founder of the literary digest and of the, what do you call it? ...The International Dictionary is it, and some other things, and the head of the great prohibition movement that was started years ago. She's a wonderful woman. And Dr. Magan knew her very well.

[Dr. Funk was the founder of Wagnalls Publishing Company]

And so, there was nothing to do but Magan and myself to go and needle her for \$30,000.

[laughter from the audience]

Well, I could say goodbye to it because I knew Magan never intended to pay it back, and the only way we could ever get it back was by sending Madison students over here and them getting paid back by getting wonderful students back that are well trained.

And in that way, we put \$50,000 all together in this institution in those early days when it was almost impossible to get started. And that started it. And the result was that the thing has been growing in the most wonderful way ever since.

Well, there are many things that I could tell you about what happened during the first war, how Magan and Dr. Sanders and myself had to go to Washington. And we were probably more instrumental than anybody else in getting the draft law fixed so that our students, our people, would have certain rights. We had that experience and many others.

But now, I think I have reminisced enough, but I'm just going to say in closing that my disappointments have been my greatest blessings, because so many times I thought certain things could be done and I couldn't do them. And if I had had my own way, my course, my life would have been entirely different. I wouldn't have been prepared to have done what I *have* done in the years that I have been in the service.

And I want to say to you young people, God loves the person who has an objective, even though it may not be a proper one, but He loves somebody that will have one and aim at it. And now, you can always rest on this, that if God sees that the objective that you have isn't the one that you should aim at, then God will

arrange so that He will put another objective that you can have, and He will arrange so that you can reach that, because the Lord's ways are always best.

And there is a certain amount of discipline and a certain amount of, you might say, of getting seasoned in going over the experiences that the Lord leads one that will help the person to become seasoned and tried and tested. So that when he does finally reach the spot that God has for him (and He has a place for every one of us), if that's the medical work, then you will make an entirely different kind of a doctor than you would have made if you didn't have the Lord's seasoning and His wonderful discipline applied to you.

Now, after all these years, strange to say, the general conference has asked me to undertake a work that our people have been facing for 50 long years, and that is to get our people out of the cities into country places and prepare them for the great loud cry when we will be able to carry on our work on a self-contained plan.

And there's one chapter in the Bible that tells us, the 23rd chapter of Jeremiah, the 5th to the 7th verses, that says that when God will do this last work in taking His people out of the cities and putting them in the country places on little farms, that experience will be so wonderful and it will require so much of the power of God to do it that the people will no longer talk about the deliverance of the children of Israel from Egypt. Because this deliverance, this change of our people changing them from being city minded to rural mindedness, getting them out and putting them in places where they can be to an advantage in carrying on the Lord's work, is going to take more of the power of God than it took to get the children of Israel over to the land of Canaan.

Now, just in closing I want to say this. To my mind, the ideal plan for getting our people out is not to just scatter them out and let them go hither and thither, to try to escape bombs and the troubles in the cities and so on, but to group them so that they can form outposts and work the cities from outside. Work the cities now from a missionary standpoint, from outside rather than to attempt to work the cities by living in them.

Now, in order to carry that plan out, we have tried for over 40 years to test the plan, and that is to make the medical work the hub, the foundation of a group of lay people and integrate all of these different talents into the medical work so that they can cooperate and carry on together. But the medical work is the kind of work that contacts us with the outside people and it's the thing that makes the Seventh-day Adventist group shine.

Now, the 60th chapter of Isaiah says, "Arise and shine." You can't shine without the medical work. Now, we've been trying to do it for years, but if we can bring the medical work into the proper relationship to the evangelistic, to the Christian educational work, into all kinds of work that God wants His people to do, various kinds of enterprises, there will be a light go up from those communities, those groups, that will be seen by the honest-hearted people of the world who are looking for the right way, the truth.

And God says in the 60th chapter of Isaiah the Gentiles will come to us like doves to the window and they'll become our plowmen, our vinedressers. They will cooperate with us. They'll help us to finish the work and give the loud cry.

Now, my special burden in my present work is to try to establish our groups on a medical basis, and we need you. How many of you can promise that as far as you know you would like to help to, you might say, operate a group of people that are real missionaries. And make the medical work the right hand to open the doors, make it the thin edge of the wedge so you can split a log, you understand, instead of putting the thick edge of the wedge against the log and picking against the sharp edge and spoiling your mallet, you understand (and many an Adventist preacher spoiled his mallet by hitting the wrong edge of the wedge, didn't split anything), but if we can get this thing going right, that we can put it across?

How many of you would be glad if you were through medicine, had done all of your work and feel as you do right now, how many of you would be glad to make the sacrifice of dedicating everything that you possibly can to finishing God's work in a glorious way? Stand up.

[rustling of chairs in the audience]

Well, that's good enough.

[Perhaps Doctor Hardigne] I just want to thank all of you for staying, but I want to thank Dr. Sutherland most of all for bringing us this most inspiring history of our medical work.

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