

George McClure on Madison

[Congregational singing]

Work, for the night is coming,
Work through the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun;

Work, for the night is coming,
When man's work is done.
Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon.
Give every flying minute,
Something to keep in store;

Work, for the night is coming,
When man works no more.
Work, for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work, for daylight flies.
Work till the last beam fadeth,
Fadeth to shine no more;
Work, while the night is darkening,
When man's work is o'er.

We can be thankful that we all have the privilege of having a part in the work for Jesus, can't we? Help to hasten His coming.

I want us to think about a couple of texts of Scripture here as I begin this afternoon. First one is in 1 Thessalonians 2:9:

“For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God” 1 Thessalonians 2:9.

Who was that? Paul, wasn't it?

Now, again in 2 Thessalonians 3:8:

“Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you” 2 Thessalonians 3:8.

You notice that Paul and his co-workers labored night and day in order to carry on the self-supporting work that they had. That's very much like our self-supporting units, isn't it? It takes somebody with it day and night to keep it going and keep it running.

Well, I had the privilege in the providence of God of coming to Madison in some of its early days. Madison was the mother institution of the southern self-supporting institutions. Madison was established in 1904. Well, it had been running for 12 years when I came because I came in 1916 to Madison. But it was still very simple.

I wanted to tell you some of the stories in connection with the founding of Madison, and it'll help us to understand how faithful God is to help those who will strike out to do a work for Him.

Professor Sutherland and Professor Magan had been in the work as teachers and leaders for a number of years. Professor Sutherland was professor at Walla Walla College. He was the President of Walla Walla College in its early days out in Washington, the state of Washington.

And some of the messages began to come to our people regarding the reforms in education—health reform and work and study and the various things that enter into true education. And Professor Sutherland and some of the teachers up at Walla Walla began to try to put these things into practice.

You can understand that it was all very new to them. They had nothing as an example before them at that time. So, they started in and they made some success in that work, and so much it attracted quite a bit of attention. So, they called Professor Sutherland back to Battle Creek to take charge at Battle Creek College.

Well, you'd be very much interested to hear him describe what Battle Creek College was like at that time. You know, we had to begin with just about seven acres of land, I believe that he said, that they had sold off much of the land around for Adventist homes (people who wanted to live there) until the campus was composed of just about two acres. And of course, was covered with the buildings and tennis courts and a baseball diamond and a few things of that nature.

Well, when Professor Sutherland came to take charge of Battle Creek, become president of Battle Creek, of course he called some of the workers that had been working with him at Walla Walla to join in. Well, they started in at Battle Creek College to bring in these different reforms.

And because the institution did not have dormitories for the students to live in at that time, they had to get rooms in homes around among the Adventists in Battle Creek. So, it made it rather difficult for them to carry on a program such as we know it in our schools today. But they were seeking to bring in these reforms.

And they began with the health reform. You know, Elder Haskell who was one of our pioneers, used to say that when the Lord gets ready for a great spiritual advance movement, He brings in two reforms: one is health reform, to get our bodies ready to make them a temple for His Spirit; and the other is educational reform, to get the mind ready and in shape to become a channel for His Spirit and His truth. And so, they began with health reform.

Before that, they had served meat on the tables and so it was very interesting to see how gradually they educated the student body and the faculty to the point where finally they voted all meat off from the tables and had simply a vegetarian diet. Dr. Sutherland said that part of the time they had the dining room divided, with the meat-eaters on one side and the vegetarians on the other. You can imagine the interesting experiences they had there during those times.

Well then, they wanted to bring in agriculture, and so the Spirit of the Lord was sending messages to them about the value of agricultural work and industrial work. So, all they could do was to pile up the baseball diamond and the tennis courts and turn them into gardens.

Well, they met very much opposition. Many of the Adventists in Battle Creek thought they had surely gone crazy and didn't hesitate to express a great deal of their thoughts regarding the work. But that was not enough to give them opportunity to give the students training. So, they rented a farm about two miles out of Battle Creek, and they would go back and forth out there to work on that farm with some of the students, which of course was very inconvenient.

Well, they began to study the program and counsel of the Lord's messenger, and so they began to look for another place. They had in the general conference meetings of the time, they would study some of these things. And finally, Professors Sutherland and Magan went out after they voted to get out onto a farm if they could find a proper place. They found the place at Berrien Springs.

There was pretty strong opposition, of course, about moving the college out of Battle Creek, but Professor Magan was quite a politician and he went around to all the members of the board and studied with them and talked with them about the principles the Lord was giving until he knew that he had more than 51 percent of the board in favor of moving Battle Creek. And then, they called a board meeting and they voted to move Battle Creek out to Berrien Springs.

Well, they were all ready and had freight cars on the siding and everything ready

to transport all the equipment out to Berrien Springs before they had the final decision. And before there was time for a reaction among the people, they loaded all the equipment into these cars. And by the time a reaction came, all the equipment and everything was on the way out to Berrien Springs.

So, they borrowed the camp meeting equipment from the conference and set up the summer school out at Berrien Springs. And then, of course, began a building program and an agricultural program out there.

Well now, after Berrien Springs was well established and was running quite well, the servant of the Lord was continually keeping before the people the needs of the southern field. And messages were coming about the need of workers in the southern field and the calling for help.

And you remember you'll read in *Volume 7* some of the things regarding the southern field. The statement is made in there at that time that Christ and the angels had wept over the woe in the southern field. That gives us just a little insight into the interest of Jesus and the angels in the things that are going on here upon the earth when they would weep over the conditions they see in the southern field.

So, some things arose that made it difficult for Professor Sutherland and Professor Magan to carry on the work there at Berrien Springs as they would like, so in counselling with Sister White she said, "Well, why don't you brethren quietly resign your positions and come south with me." She was coming down to Nashville, Tennessee, at that time.

You remember her son, Edson White. He was a pioneer here in the work in the south working among the Negro people and he had purchased a river boat to go up and down the rivers. And he would go up and down the rivers and park near a place and hold meetings for the colored people.

You remember that boat was called the Morning Star. I don't how many of you have this 50th Anniversary Golden Anniversary album of the Madison School but here is a picture of the Morning Star, that steamboat that used to go up and down the rivers of the south here. And they also had a little printing plant on that. He used to print their own literature—set the type and had a little job press to run the leaflets and tracts and other things while they were on that little boat.

Well, as Sister White was coming down, was going to meet Edson White in Nashville, and so Sutherland and Magan came down and met her there. And they were going to go up the Cumberland River, up to near Carthage, Tennessee, where there is nice level land and good agricultural land, and look for a place to locate a school.

Now, it's very interesting how things happen, you know. Dr. Sutherland's aunt, who was a Mrs. Druillard, she was sort of a business woman, a very good financier. She had filled positions for the conference as treasurer in different places and she had a

very keen mind when it came to finances.

And she had said to Professor Sutherland and Professor Magan when they left Berrien Springs (she always called them “her boys”), she said, “Now, you boys, when you go down there,” she says, “you get a small place.”

She said, “Get a place out where we can work for the mountain people.”

She and Professor Sutherland and Professor Magan somewhat had in mind a place like some of the smaller units that we’ve had out in the mountains working for the southern white people among the mountain people who were neglected.

And so, when Professor Sutherland was talking with Sister White regarding the kind of school they wanted, she told them that she thought that the Lord would not be pleased with them to do that kind of work, that they were men of experience in our training schools and that they should establish a training school to train others to do that work.

You remember the statement we have in *Ministry of Healing*, page 473, that:

“Often our plans fail that God's plans for us may succeed”
Ministry of Healing, page 473.

Well, that was the case with them. And so, as they were traveling up the Cumberland River on the little steamboat *Morning Star*, as the steamboat got opposite Larkin Springs, which was the adjoining place to what is now the Madison Farm, something happened to the engine and they had to pull over to the shore and repair the engine.

While they were repairing the engine, Sister White got off and was talking with the people there at Larkin Springs, and she heard of this adjoining piece of property that was for sale called the Nelson Farm. There were some people living on it by the name of Ferguson but it was called and had been called for years the Nelson Farm. And she made note of it. They told her about the place and the number of acres and so on. She made a note of it and inquired some about it.

Well, as she was talking with Professor Sutherland and Professor Magan the next morning as the boat was going up the river, she had called them up to her cabin early because she had evidently been up early writing. And she talked with them about the establishing of a training school near Nashville and the advantages it would have and how important it was to have both a white and a colored training school near Nashville. And so, she wanted to encourage them.

She said, “I believe the Lord would be pleased to have you have that Nelson place.”

Well, I was interested in—I don't know how many of you have this. How many of

you have this set of books on *Origin and History of Seventh-Day Adventists* by Spalding? Any of you have it, or have access to it? Some of you have it.

Well, on page 170, you'll find a chapter beginning "Founding Rural Institutions," and it'll give you the account in there of this experience with Sister White that they had there. And I was surprised at how plainly Professors Sutherland and Magan told her that they were not interested in that large a place and that they did not have the money to invest in anyplace like that.

They had figured that—see, the place was for sale at about \$12,000, including some stock and buildings, and they didn't have the money for it. And they just told her that they didn't have anything like 12,000, or 20,000, or \$40,000 that it would take to build up a training school on that place.

But she talked to them about going out into the country and burying their talent, as she said, because they had had experience for years in operating training schools.

Well, the next morning they got up to Carthage and they looked around up there. They stayed up there two days, but they found the property was so high, the cost of property up in that area was very high because it's very good agricultural land, it was at that time, and so they found nothing there that would be what they considered reasonable.

But the next morning when they were up there, she called Magan and Sutherland again and she talked to them about this Nelson place near Nashville. And then, the third morning before they left up there, she again called them and talked with them the same way.

And so, then she ordered the boat to go back down to Nashville and to Larkin Springs, and she urged Sutherland and Magan to go over and look at the place. But they wouldn't do it. They said they were not interested. They stubbornly rejected the idea and wouldn't go. And so, she herself hired a buggy and got Elder Palmer to drive her over to the place, and she inquired about it and looked it over. And so, then she came back and talked to Magan and Sutherland again about the place, urged them to go and see it.

And so, when they still refused, she says, "Well then, you go and find you a place."

And she says, "I'll do all I can to cooperate with you and help you but," she says, "I believe that the Lord wants you men to get that Nelson place."

And so, you might be interested to know that the Elder Palmer that drove her over there was telling about how she was in the buggy and was tired and kind of weary by the time they had driven around looking around some.

And when they'd visit some places on the way over there, she would look at them and then she'd say, "No," she said, "this is not the place."

But when they started to drive up onto this old Nelson place, suddenly she saw something that made her sit up and take notice. And she began to look at everything with a great deal of interest, then.

And after they had been looking around the place, she came back and said, "Now, this corresponds to a place that the Lord has shown me."

And so, she urged Sutherland and Magan to get it.

Well, Sutherland and Magan went off and talked with each other and they said, "Well now, what are we doing? We're going through the same experience that some of the other brethren have done. We have either got to decide that the Lord is in this, or else reject the message and go on in another way."

And they had seen unfavorable results from such a thing. And so, they kneeled down and prayed about the thing. And then, they went over to visit it.

Well, as Professor Spalding puts it in his book, it says that the place looked like an accursed place to them. As I've heard Magan describe it—Magan is a very good man at description and I've heard him describe it. It really must have appeared very forbidding to them after coming down from that rich deep soil up in Michigan and those beautiful farms up in there, and then coming down and looking over at that place with the limestone rock cropping out of the ground in places and the ledges on the hills. And as Magan said, it was covered with thorn bushes in many places. Many of the fields had been neglected. So, you can imagine how it looked to them.

And I've heard both of them tell the story, and Magan said that they sat down on a pile of rock near there, and *he* said that Sutherland wept, and Sutherland said when he told the story that Magan wept. So, I guess both of them wept over the condition of the place. But they had to make the decision as to whether they would follow the Lord's leading in the matter and whether they believed that the Lord was really leading Sister White.

And so, they went up and talked with the man and his wife who owned the place and they took an option on the place for \$100. They managed to scrape up \$100 between them and they took an option on the place. And Sister White was very happy when she heard it.

And she says, "Now, I'll do all I can to help you." She says, "I'll write an article for the *Review and Herald* and appeal to our people." And she says, "If you wish me to, I will serve on your board."

This was the only institutional board that Sister White ever offered to serve on the

board. And as long as she was alive, she was a member of their board of directors.

Well, Sutherland went back up to Michigan and Magan stayed down there to arrange some business, and so Sutherland went over to see Mrs. Druillard, his aunt.

And when he told her about buying a place, or taking an option on a place of 412 acres and costing \$12,000-some dollars, she said, "Well," she said, "I'll have nothing to do with it. I told you boys to get a small place." She says, "What are you ever going to do with 412 acres?" And she says, "You'll just have to finance it yourself."

Well, unfortunately for them, they didn't have any finances but Mrs. Druillard was the one that had the money. And so, they didn't know what to do. And so, Sutherland said to her, "Well, come down and look at it anyway and look it over and give us your counsel."

So, they made a trip down to Nashville again. And Sister White and Elder Haskell and Elder Butler and few of the other men who were in the conference work down in this section at that time met them at the train, and Magan was with them.

And as soon as Magan saw Sutherland, he said, "Well, Ed," he says, "the jig is up." He says, "They won't sell the place. They want a thousand dollars more for it."

And so, Mrs. Druillard said, "Oh well, that's fine, isn't it? We'll be released from that."

But Sister White's eyes just kind of snapped and she says, "Would you let the Devil get the advantage of you for just a thousand dollars? Why," she says, "let's get the place and let's do the work God wants to do."

And so, she talked with Nellie Druillard. She always called her Nellie. She had lived in her home for 18 months at one time. They were very well acquainted.

And she says, "Now, Nellie, you think that you're about the age for retiring. But," she says, "if you'll throw your strength and put your money into this and encourage these men and help them and guide them and be a help to them, the Lord will prolong your life and you'll accomplish more in these later years of your life than you have in the past."

Well now, that was quite a promise, wasn't it? And so, she consented to put her money into it and she advanced the money to buy the place. And they, with some of the older students at Berrien Springs, they moved down to Madison.

Elder E.E. Brink, who was a dairyman and an agricultural man, came down first. And they had quite a little bit of stock on the place and with that stock, of course, were some hogs that they inherited along with the other stock. And so, when they came down there, the men were so busy with other things that Mrs. Druillard decided she was going to take the hogs to town and sell them.

And so, she got a buggy and took a couple of boys and they started driving the hogs down the road. And I remember her telling the difficulties they had when they came to the bridge over the Cumberland River and they were driving them into the stock market there on what used to be the square there in Nashville. So, she had quite a time driving those hogs in and selling them, disposing of them. But quite a few of the cattle they kept and used.

Well now, they started in to build an institution there, started a school, and with a work and study program. And of course, they had the problem of support, of developing an income.

So, Sutherland and Brother Brink and some of the others used to use the dairy products and the eggs and things too. Professor Sutherland used to turn some of the cream into butter and they would sell butter and eggs and dairy products and some of their farm products in Nashville as a means of getting some cash income. And they were also doing gardening to grow as much as possible of their own food right on the place.

Well, shortly after they had gotten going for a while, Miss Bessie DeGraw came down from Berrien Springs. She was going to work with them. Now, those of you who know her know that she was a very refined woman. Of course, Mrs. Druillard was, too, and she had never seen Dr. Sutherland in anything, of course, but a white collar and because he'd been president of colleges and on the general conference committee and other things always in his good clothes.

Well, it just happened that when she arrived there (she had sent them word that she was to arrive on the train in Madison at a certain time), that Professor Sutherland had been out gardening. And he had on just old work clothes, you know, and no socks on and just working around off in the garden.

And so, they sent word to him that Miss DeGraw was to arrive on this certain train at Madison and he'd have to meet her. Well, there were no automobiles in those days as we know them today. So, he had to hitch up the horse to the buggy and go down to meet her.

Well, it was a great shock to her to see Dr. Sutherland in old work clothes and no socks and things like that. She'd always been accustomed to what she thought was more refinement than that.

Well now, the interesting thing was, after she got down there, they had to have someone to take the butter and eggs and milk and other products into Nashville and deliver them and sell them to the restaurants and hotels that wanted them.

Well, Miss DeGraw had to be the one to do that. She was the only one free that could do that. And they had an old milk cart that had a cover over the top, and Professor Magan used to describe the mule they had. They had an old mule they called

Old Tom, and Old Tom always had the habit of letting his tongue hang out one side of his mouth, and to hear Magan describe him he was evidently quite a peculiar animal.

Well, Miss DeGraw had to take Old Tom mule in the cart with all the produce and go into Nashville and sell it. And she said in telling about it, she said she used to always have a cry and prayer before she'd go. She had to pray and conquer her selfishness and get down to business and do it.

So, she would put on one of these linen dusters they used to call them, you know, a long, light-weight coat over her dress and drive in. And then, she would go around through the back alleys to the back doors of these restaurants and hotels and deliver the eggs and butter. And then, take the mule and the cart down to the livery stable and leave it and go around and collect for them.

And when I was with her (we were going to Peabody College together at that time) and I was driving her car for her in the mornings, and she loved to drive at times so sometimes I'd just be riding with her.

Well, I noticed she had a very accurate knowledge of all these back alleys. If we got into a traffic congestion, she'd cut through a back alley.

And I said to her one time, I said, "Well, Miss DeGraw, where did you ever get acquainted with all these back alleys?" I said, "I wouldn't know where to go."

"Oh," she says, "I got acquainted with all of these when I was selling butter and eggs for the institution in its early days."

Well, those were early experiences that they had, which were very interesting to them. Now, just a word about their—oh, before I get away from it, let me show you a picture. Some of you may not have seen it. This is a picture of the old plantation house that was on the place at that time. That used to be where later on Gotsan Home was built. This building was torn down and Gotsan Home was built up at the top of the hill.

And after we get through, I have some pictures of the campus at Madison. It was very simple. It was built on a cottage plan. Students were housed in cottages spaced quite a distance apart, and buildings were not crowded together. It looked more like a small village than it did like a school, and if any of you want to look at them when we get through, you'd be welcome to see them.

But now, just a little bit about what they had planned to do. In this little book *Series B*, Number 11 of the testimonies at page 9, it says:

"The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the

South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, and the history of our message; and special instruction in agriculture will be given. It is hoped that many of these students will eventually connect with schools in various places in the South” *Special Testimonies Series B*, Number 11, page 9.

You see, it was a very simple program that they were giving, and they gained a knowledge of agriculture and the Bible and some simple health work, and then went out into the work.

Well now, our time is going very rapidly so I’m going to have to just touch some high points. Some of the early units were established shortly after—within a year or so after Madison was established. Some mature people were interested in Madison and came down and after a few months’ training, they’d get the burden to go out somewhere.

And some of the first ones that went out were a man by the name of Charles Alden and Moford and West. I’ve forgotten Brother Moford’s first name but anyway he was the one that later established Fountain Head.

But Charles Alden and Brother Moford went out about 15 miles away from Madison and that was quite a distance in those horse and buggy days. And they found a place out there and began a little school work.

Well then, later, Alden married, and then Moford left and went up and found the place at Fountain Head. And he married, and his brother-in-law, Brother West, and others joined them and they built up a school and later a little sanitarium at Fountain Head.

Well now, it’s interesting to know how—I want to tell you more about Madison. When I came to Madison, Madison was just finishing adding a little bit to their original sanitarium building, which had been just a kitchen and dining room and probably room for about six or eight patients with a little parlor for lectures. And they had added on an addition that made it so they could take in about 12 patients, and they had put in a small operating room.

Well now, you might be interested to know that when they first thought of establishing a sanitarium, the Lord had instructed them that they ought to teach the students how to care for the sick, that that was a part of the training. And so, she had even indicated a place that would be a lovely location for a sanitarium. And that was the place that they eventually located these buildings.

Well now, it was just a frame building they had, but before they established this frame building, a man came out from Nashville who was their first patient. He wanted some help.

And so they told him, “Well, we haven’t any place to put you.”

And so, he came up to that old plantation house and he said, “Well now, why not just curtain off a part of this porch here”—it had a porch all across the front—“and let me stay in that porch, and you folks can feed me and give me treatment, and I’ll be a patient.”

And so, that’s what they did, and that was their first patient.

Well then, after they got this building, they had begun taking in some patients. And they had a struggle to have a physician as they developed the sanitarium work. And Dr. Lillian Magan, Professor Magan’s wife, was a physician and she was with them for a while. She was their first medical superintendent.

And then, something happened that she had to give it up. And Dr. Newton Evans, who later became president of our medical college out in Loma Linda, was their second medical superintendent. He was with them for a while.

And then, things called him away. And Magan and Sutherland decided that the only way they could stabilize their medical work and be sure of having physicians was for Magan and Sutherland to take the medical course.

Well, the University of Tennessee had its medical school in Nashville at that time—had its medical department—and they could go in to school there. And so, they got an old motorcycle and they rode back and forth between Madison and Nashville on the motorcycle, the two of them. And Miss DeGraw and Mrs. Druillard took over the management of the school and largely its operation while they were doing that.

Now, I was telling my class the other day a story they won’t mind if I repeat about the providence of God when they were going there to medical school. It shows how faithfulness in little things—how God will use it to accomplish great things.

They were, of course, attending the classes. They had classes on Sabbath in the medical school. But Magan and Sutherland would not attend classes on Sabbath. Well, there was one doctor, a Dr. E.M. Sanders, who later became one of the most widely-known surgeons here in the south. He was teaching physiology and anatomy in the medical school. And when Magan and Sutherland were taking a class under him, he didn’t like the idea of them not attending class on Sabbath.

Well, you know how jealous medical students are about grades. Well, when it came to the close, Magan made 100 percent in this anatomy examination. And the day to announce grades—Sutherland had made a high grade, too—and the day to announce grades came on Sabbath. And so, Sutherland and Magan were not there.

But all the young fellows in the medical school (Magan and Sutherland were both

around in their forties, I guess, when they started the medical school), the boys on the campus used to call them Dad Sutherland and Dad Magan. And when they went back on Monday morning, all of these boys surrounded them, you know, and told them what Sanders had done. That he'd announced up there in the class that Magan had gotten 100 percent and Sutherland had a good grade, but that he was going to dock them some from their grade because they didn't attend classes on Sabbath.

And the boys were urging them, says, "Why, I'd take it up with the faculty and carry it to the board before I'd let them do that."

And they were all indignant over it. And I guess they'd had quite a scene in the class when Sanders had announced that the boys had expressed themselves very frankly.

So Sutherland and Magan said, "Well, boys, we're sorry that you did that. If our religion isn't worth a few points on a grade, it isn't worth very much. We're sorry that you made any trouble about it. And that's all right with us. The Lord will take care of that."

And so, they went up to see Sanders. Well, of course, Sanders was surprised. He expected a fight over it, I expect, but they just told him they were sorry that there was any trouble over it.

Well, unbeknown to them, that aroused Sanders interest in them, and he watched those two men all the way through their medical course.

And when they graduated and he heard of the work they were doing in establishing a little sanitarium out there, he said, "Now," he says, "when you men need any help," he says, "get in touch with me." He says, "I'll be glad to help you some if I can."

So, after they'd gotten going out there one time—in those days, you see, the roads were just gravel roads, just turnpikes that were graveled, and it was very difficult to get an ambulance or anything to come clear out 10 miles out there to Madison.

And so, they had an emergency appendectomy. One of their patients had an attack of appendicitis, and I think that it was even in a rupture perhaps, and so they didn't know what to do. They couldn't get the ambulance out there. So, they phoned Dr. Sanders. At that time, he was medical superintendent of a Protestant hospital in Nashville.

And so, he said, "Well, what have you got out there? Have you got an operating room?"

"No."

"Well, have you an empty patient's room?"

“Yes, we’ve got an empty patient’s room.”

“Well,” he says, “can you get lights there that are satisfactory?”

Well, they had an acetylene lighting system, acetylene gas.

They said, “Well, we can get that and we’ll get everything we can.”

Well then, he told them what to do and they had—some of their workers had been graduate nurses and so they got everything sterilized. Dr. Sanders brought his tools and came out and performed the operation on a treatment table fixed up as an operating table. And with the careful nursing and care, the man got along very well. And so, it was quite a blessing to them.

Well now, the interesting thing was that when World War I came up, our denomination was having very great difficulty getting recognition for our boys as noncombatants. They had tried to get in touch with General Crowder, who was in charge of all the military affairs here in the United States, but General Crowder was a very busy man and they couldn’t get an appointment with him. And he was under heavy pressure at the time.

And Magan at that time was out at Loma Linda. They had called him in the meantime to come and help in the work at Loma Linda and Madison had released him to do that. And so, he of course being acquainted with Dr. Sanders knew that Dr. Sanders was acquainted with General Crowder, and Dr. Sanders’ mother had befriended General Crowder when he was a young man. She’d taken him right into her own home and treated him just like she did her own boys and had been a great friend to him. And so, he mentioned it to the general conference, and so they asked him if he wouldn’t see if he could help them.

And so, he came down to Nashville and he and Dr. Sutherland went to Dr. Sanders, and he says, “Why, yes,” he says, “you men just name the day and,” he says, “I’ll go with you up to Washington. We’ll see.”

So, they went up to Washington, and when they went into General Crowder’s office, of course, the secretary there said, “Well, have you an appointment with General Crowder?”

“No.”

“Well, people that try and get an appointment many times have to wait for two weeks.”

So Dr. Sanders just pulled out his card, and he says, “Well,” he says, “will you do me the favor of just giving General Crowder my card?”

And so, the secretary says, "Yes, I can do that."

So, she took the card in to General Crowder. Well, the moment General Crowder saw Dr. Sanders' name, he just shoved the secretary aside and came out and welcomed Dr. Sanders and dismissed all of his business for a time and invited the man in and spent about two hours with him over the problem. And as a result of that conversation, General Crowder issued a general order that our Seventh-Day Adventist boys would be recognized as noncombatants in all the camps in the United States.

So that just shows how just a little faithfulness over Sabbath-keeping was the means of making a friend that brought great blessing to our young men many years later.

Now, one of the things that the Lord said to the Madison School and published in this little leaflet, you'll find it on page 34, and this was in a talk that Sister White gave at Madison in 1908. And talking about the simple all-around program of developing our physical powers and learning to do practical things as well as study, she made this statement:

"The class of education given at the Madison school is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields. If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels, and to men. The message would be quickly carried to every country, and souls now in darkness would be brought to the light" *An Appeal for the Madison School* (1908), page 34.

Do you notice that that kind of education would make us a spectacle to the world, to angels and to men? And now, I just wanted to tell you in closing some of the things that happened which showed that I believe if we had continued along the line that God wanted us to follow, I believe that God would have poured out His Spirit and the work would have been finished long before this.

But I think the turning to worldly recognition caused us to lose the vision that God had for us, that is just going all out for accreditation. God made a place for a certain amount of accreditation, but I think it was never His plan that as a denomination we should turn entirely toward accreditation.

But Madison was just following a simple program, not seeking any worldly recognition, or accreditation of any kind, and yet the president and some of the leading men at the University of Tennessee just gave Madison the assurance that they would accept any young person that would come over there to the University of Tennessee from Madison because they had been there visiting and Dr. Harry Clark, who at one time was president of the University of Tennessee, was there at one of our self-

supporting worker conventions when all of the units were represented there, and he gave a talk to us. And I had the privilege of meeting him at that time and he had a great regard for this type of education.

He says, "It's what we need and especially for our whole southern field."

And he was very encouraging.

And another time, Dr. Sutherland called me in the printing office—I used to have charge of the college press at that time—and he called me on our inside telephone and he said, "McClure," he says, "we have some visitors coming out to look around so," he says, "I'm notifying all the departments so you'll have everything in order for visitors."

And he says, "These are men from China."

China had sent 20 representatives of their educational department there in China over to America to study the educational system here in America. They had gone up to Washington, D.C.

And by the way, a few years before that, we had had a patient in the sanitarium at Madison who was engaged to an educator by the name of Dr. Claxton. And Dr. Claxton came out to see this woman to whom he was engaged at the sanitarium, and he stayed over the weekend. He came down at that time from up in the north and Dr. Sutherland gave him a room there, and of course being an educator he was very much interested. And he and Dr. Sutherland had some interesting conversations, and he looked the whole school over and became very much interested.

Well, a little while later president Wilson called him to be United States Commissioner of Education. So, he became the United States Commissioner of Education, and he would always send a representative down to every meeting of the self-supporting workers, the annual convention.

I remember the first year I was at Madison and attended the convention that Dr. Claxton couldn't come himself so he sent a man, Dr. Foote, who was a very high man in the educational department of the government. And Dr. Foote became very much interested in the work and felt that it was an outstanding form of education.

And Dr. Claxton, when these educators from China came, 10 of them were going through the universities and colleges of the north, and 10 of them were coming south to look over them.

And so, Dr. Claxton told them, he said, "Now, when you educators are going south, when you get down to Nashville, Tennessee, you'll find Vanderbilt University, Peabody College and Scarritt College and a lot of other schools because Nashville is kind of an educational center in the south."

But he says, "There's one little small school that I don't want you to miss."

He says, "I want you to get out to the Nashville Agricultural and Normal Institute."

That was the name that Madison went by those days.

He says, "I want you to be sure and visit them."

And so, he sent word to one of the men in the University in Nashville to be sure that these men got out to Madison.

And so, a little later that morning that Dr. Sutherland notified us, here came a group of 10 of these Chinese men (some of them couldn't speak any English) and some of the teachers from Vanderbilt University and Peabody College. They came out and they went around through all the departments and out on the farm, overlooked the garden. They talked with Dr. Sutherland as he showed them around. And then, at the end Dr. Sutherland had them gather in the faculty room with some of us teachers and let them ask questions.

Well, these 10 Chinese talked among themselves in Chinese for a little bit.

And then the interpreter turned and said, "Now, these men want to know where you got this vision of a combined work and study program and these practical lines of work."

So, Dr. Sutherland told them about the Hebrews' system of education and the schools of the prophets in Bible times.

And so, they asked a question or two in Chinese and the interpreter again says, "Yes, but where did you come to see that, when other religious denominations do not see it?"

Well, it pinned Dr. Sutherland right down to the spot where he had to tell them, he said, "Well, we believe that Mrs. E.G. White, who is among us, had inspiration of God and called our attention to these things."

So they said, "Well, do you have any books by this woman?"

So, he sent and got the book *Education* and they looked this over.

And then they said, "Now, is this the only book that she has written?"

He said, "No."

Well, they just kept asking and following right up until they had about half a dozen or more of her books. They had all the educational books and some of the other

books like *Medical Ministry* and other things that way that they wanted, and they paid for those and took them all with them when they left.

Well now, these men asked many questions and they stated that they felt that the type of work that the Madison school was doing at that time, which was a very simple program very similar to what we're carrying on here at Wildwood, we're trying to put into operation here, they felt that that would meet the need of China better than any schools that they had seen anywhere at that time.

So, you see how God was ready to do things that way and to bring the whole program into notice. And I know you're familiar that later the whole program of a self-supporting school and college was written up and published in the *Readers' Digest* and went all over the world, and we had correspondence from all over the world regarding the school.

Well now, if we had only been ready to hold to the vision that God gave us, but I'm sorry to say that when we went out for accreditation that it seemed that we lost the vision, took that away. We had to cut out many of the practical courses.

And when I was attending Peabody College and the institution was sending me there to finish my last two years of college because it was only a junior college at that time. We were working toward college accreditation. But once, when I was studying with the head of the music department (I used to have charge of the band and orchestra and so I was minoring in music), I was in there taking some lessons from him, taking a vocal lesson, and he was sitting at the piano sounding some chords and having me vocalize certain things.

And suddenly, he just whirled around on his piano stool, he said, "McClure," he says, "I hope you folks out there at Madison don't get into these college associations."

Well, you can imagine how astonished I was just out of a clear sky to have him whirl and say that to me.

I said, "Well, Professor Gilbert," I says, "why do you feel that way?"

"Well," he says, "I'll tell you. You people have been doing something of a nature that is different and that is needed."

And he said, "When you get into these college associations," he says, "you get into a rut and get into the same program of all the rest of them and you'll lose your peculiar character and cease to do the work that you're doing."

Well, I knew he was speaking not just for himself but that was the feeling of a number of those leaders there at Peabody College. Well, we see how if we could only have the faith to hold on to God's program and go forward, God knows how to even, you know, open Red Seas and open ways for us to go through on dry land.

Remember, John says:

“...This is the victory that overcometh the world...” 1 John 5:4.

What’s the rest?

“...even our faith” 1 John 5:4.

So, let’s have faith in God’s program. Let’s believe the words of God’s prophets. He says:

“...Believe His prophets, so shall ye prosper” 2 Chronicles 20:20.

...and be blessed.

Well, thank you for this opportunity. And I have a few pictures of the early days of Madison and the campus and various things that way that if some of you would like to see them, you’re welcome to see them.

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