

Camp Cedar Falls -- June 1949

transcribed 3/18/02

Professor Griggs

The great philosopher said that is that the height of old age is the recollection, ***, and blessings that have been received by the old age. But Cicero didn't say, didn't tell, but he was to recall these events. He left that to Dr. Harding and Dr. Moore. I confess that I am a bit embarrassed as I think you will have no difficulty in discerning. I was born into an earnest Christian family. My father had been in his late teens and had been a tentmaster for Elder M.E. Cornell in Iowa. My father was not a preacher so he worked throughout his life, deeply interested in everything of our work. Our home was a place where practically all the pioneers came to visit us. We had the *** Mission Church which was the largest church outside of Battle Creek and we had it. And consequently, the men who were trying hard at the work came to the church and because my mother was the best cook in all Michigan, they came and stayed with us. Those were the days when the preachers didn't go to the hotels. They went to the homes of the people and my home was quite a favorite place for the men to come.

When I was a baby, 3-4 months, I don't know how old I was, Elder and Sister White visited, stayed at our home, and my father drove them over to a neighboring church, 80 miles away in the dead of winter. And I was bundled up, and Elder White carried me, so my father said, on his lap. He predicted that that baby would become a worker in God's cause. When I was four years old, perhaps it was, Elder Bates visited our place. There are not very many early remembrances that I have of childhood days, but among them was that of seeing Elder Bates stand in the door of our home, looking out at the brilliant sunset in the west. A tall, straight man. He was all that he was pictured to be. I remember when I was in my early teens, perhaps I was ten years old, Elder J.M. Lothborrows (??) coming to our place and teaching to our church the tithing system. We had had a systematic benevolence means of raising money to carry forward the work. But the tithing system became known and I can well remember his preaching. And so my life has been connected thus closely with our cause.

My father was a very godly man, but he was a large farmer and quite a big business man outside of his farm, yet he was a deep, earnest Christian. I remember, as an illustration of this, I would be cultivating corn and go the horse up in the middle of the afternoon to get a drink for him or for me, and my father drove in just at that time to bring him a trunk that had to be carried up to my sister's room upstairs and he asked me to help him and I did. But I'd bungled things some way and he spoke very sharply and caustically to me and I answered him back very saucily. When I get back to my work, I was very much ashamed of myself. And I said as soon as I see my father, I'll ask him to forgive me. I hadn't gone across the field over two or three times when I saw him coming down the lane and somehow he managed to get to the end of the row that I was harrowing just as I came. I stepped right along and said to him that I was very sorry for the way I'd spoke and asked him to forgive. He said, AMy boy, I've come down here to ask you to forgive me. I was the one to blame.@ And I remember we had an earnest season of prayer. And it was in such a home as this that I received the foundation for my lifework.

Here=s something of an idea of the atmosphere of Battle Creek and the work that was centering there. When I went to Battle Creek as a student, there was the horse streetcar line that came up on Washington Street between the sanitarium and the college (they were just across the street from each other). The whole world has changed since then. Our educational work began to take on record strides. The building of Union College. And of Walla Walla College and other schools. Our church school was hardly known and we had to have earlier grades of this department. First to eight grade, really church school work and many students came in for the higher grades of the academy. Henry Nicola, he=s related to our Dr. Nicola, I don=t know just how. I think Dr. Nicola=s father and Henry Nicola were...I think Dr. Nicola=s father was an uncle of Henry Nicola. But every summer, we would go about every Adventist home in Battle Creek and get those children in school. We had to work hard to build this school up. The work started in that simple way.

Sister White was in Cooranbong at that time and she began to write as to what should be done. The teachers in the preparatory department said we should have if we are due for a church school here in Battle Creek, we should have them everywhere. Then came that work from Sister White saying that there were six children in the school that there should be a church school. But that we had no teachers. And so we talked the matter over. We decided that we=d start a N... (??) department. And so the first N... (??) department in our colleges came about in that way. So it has gone.

My experience during the years I was there and then in the early years of work in Lancaster brought me into close touch with the sanitarium and its work and the incidents that have been recited here are very, very well-known to me. I was acquainted of course with Dr. Kellogg and many of those connected with the sanitarium work and as time went on, the strides and the **** helpers for the sanitarium and prepared those who took work in the American Medical Missionary College.

Speaking of the atmosphere of Battle Creek, it was created by the workers. I think particularly of Elder Smith. We students in the early days of teaching there would go over to their homes in the evening after the Sabbath and sing. They had four children and they were quite musical. Elder and Mrs. Smith would be there in their bed listening to us and suggesting songs that we sing. And so it was that the work grew into a stage of development that has gone on until the very present day.

Elder Elia (?) Smith was a very wise man. A very careful, quiet man. I became very well-acquainted with him. And I think he had much to do with the general atmosphere of the place. The atmosphere of any movement, of course, is made by the men and women in it. He was a strong man; he was an inventive man. He lost a leg in the Civil War and he made his own wooden leg. He lived five or six doors above me on the same street, and would go to his work four times a day back and forth about a half a mile in the ***, his office, and it was interesting to become acquainted with him. He made his own wooden leg; he was quite inventive. He invented the school seats that were put out for many years. And he made quite a good deal of money on it. I have in my pocket a picture, a cartoon, that he drew of Elder Smith who was

driving one of the early horseless carriages and he had put the head, fashioned-out of a horse, on the front of the carriage so that the horses he met wouldn't be frightened. He built quite a large house near the school. It had two small towers and the students designated it the two-horned beast. Yet, he was a very happy, lovable man. And a very wise man.

I remember the time that Elder Conwright (?) left us. He did this in a formal at a campmeeting at which I was present as a boy. And gave his reasons for leaving. Largely of course, because of his disbelief in the spirit of prophecy. Elder Smith responded to that. And I can remember now his earnest appeal to Elder Conwright and his setting forth of the principles of the spirit of prophecy. And yet, Elder Conwright has promised in his speech that he would not in any way hinder our work. But, of course, we all know the sad experience through which he passed particularly and the more or less harm that he did our work.

But some of the work has grown. It's found a deep place in the heart of men and it's men like Elder Smith, it's men like those pioneers that have carried forward this work. And when you talk about the atmosphere and the problems that we had in those days, they're not dissimilar to what we have today. In one way. They require the same consecration. And the timbre of the men and women who lived in that day was just as solid and enduring as anything we have today. And so it is that this cause has gone forward until the day is quickly at hand when we will see these pioneers again. Without a doubt there's earnest men who held firmly to the truth will be with us, as I hope we all will be, in that glad day.

Now it seems as we are here in this reminiscence meeting, gathering, that it would be perfectly proper and right for us remember those who have so much to do in the works of medical work. Elder Shryock was asked to be us, but he could not be here and he wrote a word of greeting. We've asked Dr. Harold to read it to us.

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#### Dr. Shryock's letter, as read by his son Harold

This is my father's message to the group here at Cedar Falls this evening. He says I was a member of the first medical class of the American Medical Missionary College in Battle Creek. Our freshman year began in the fall of 1895 and we were graduated June 27, 1899. I was president of our class during its senior year. The golden anniversary of our graduation occurred just five days ago, June 2, 1949. Throughout my four years as a medical student, I served as assistant to Dr. Alfred B. Olson, who was head of the department of histology and pathology. After graduation, I received an appointment as instructor in histology in which capacity I served, still working with Dr. Olson, for one school year. At the completion of this first year of teaching, that was in 1900, I was asked to go to Seattle, Washington, where I took charge of the medical work of that conference. We remained in Seattle for a period of nine years. In 1908, Mrs. Shryock and I took our vacation in southern California. At this time, we made our first visit to the newly established institution at Loma Linda. While visiting at Loma Linda, we were told of the proposed medical college which was being sponsored by Elder Burden and Dr. G.K. Abbott. In lieu of my previous teaching experience, I was invited and urged to connect

with the medical school here as a teacher of histology and embryology. At the time, I saw very little light in the proposal as it pertained to my coming to Loma Linda. I recalled on our way back to Los Angeles after visiting Loma Linda, Mrs. Shryock asked whether I felt interested in connecting with the proposed medical school there. I replied that if I were going to teach, I would rather not be connected with a one-horse medical school.

A few months later, the invitation to come to Loma Linda was renewed, and after a bit of persuasion and earnest prayer, followed by evidence of the Lord's leading, we agreed to come to Loma Linda. I recall that the particular providence that indicated the Lord's will in this matter was that my father and mother had agreed to place their newly purchased for sale, that is to list with the real estate. If it were sold within the stated length, they would take that as evidence that the Lord wished them to accept the call to Loma Linda. My father listed it at the real estate office on the way to the office one morning about nine o'clock. The transaction was closed before noon of that same day. We arrived in Loma Linda on January 1, 1910 and have remained here ever since.

Dr. W.A. Human (?) and Dr. G.K. Abbott were leaders in the work here at Loma Linda at the time we arrived. During the summer of 1911, Dr. Risley connected with the medical school. After Dr. Risley had been with us about a year, he left and Dr. W.W. Wooster took over the department of chemistry for a year. Then Dr. Risley returned and remained with the school thereafter. Dr. W.A. Human and Dr. G.K. Abbott also left the school about this time. It was at this time that there were so few teachers left in the college that those of us who stood by had to assume numerous responsibilities. For example, there was a time that I was concerned with the teaching of neuroanatomy, gross anatomy, physiology, histology, and embryology. Our need of teachers was so desperate that I recall suggesting the name of Dr. W.B. Holden as a possibility for the course in gross anatomy. Dr. Holden had been my anatomy teacher at Battle Creek. His reply to my suggestion was, Aoh, no, my teach tank is empty.@ Until the College of Medical Evangelists could produce enough graduates who were interested in teaching to help fill the faculty appointments, most of the members of the CME faculty who had received their own medical training in Battle Creek.

Now that we look back on forty years of continuous service at the College of Medical Evangelists, we are very grateful that the Lord and His providence saw fit to entrust us with our share of the work at Loma Linda. It has been most gratifying to see the progress that has been laid by the College of Medical Evangelists. Within the span of my memory, it has developed from a meager institution which was hardly worthy of the name >college= until it has now become our outstanding denominational institution. It has also been a great source of satisfaction to observe the fine work that so many of our graduates are doing around the world. The knowledge that I have some part in training the men that are carrying such responsible positions in our denominational program is surely reward enough for the years of service. It is with regret that Mrs. Shryock and I have had to become reconciled remaining in Loma Linda rather than meeting with you at Cedar Falls. Because of the altitude there, it seems best that I do not attempt to meet you. Mrs. Shryock and I send our heartiest greetings to each and every one of you and bespeak a full measure of the Lord's continued blessing as we look to the future of the College of Medical Evangelists.

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Professor Griggs

Would it not be well that a word of preview be said to Dr. and Mrs. Shryock? All who would favor that, will you raise your hands. You can see that such a word of preview and appreciation is sent him.

Our minds naturally go to men who have played such a strong, important part in the development, advancement, and standing of our medical college. We think naturally of Dr. Magan, of Dr. Evans, of Dr. Risley, of Dr. Thomason, and it has occurred to some of us, as we=ve thought about it, that it might be well if we would stand for a moment in silent memory, praying that God would bless mightily the work which they established. Memory of these strong good men. Shall we stand.

{prayer}

Dr. McReynolds was Dr. Magan=s secretary when he was in Berrien Springs and we=ve asked her to say just a word with reference to Dr. Magan, an experience or two, which indicate his feel and his purpose and his faith.

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### Dr. Mary McReynolds

Coming as I did out of the public school work and entering our work at the prime of the crisis in Battle Creek and at the time that our school in Berrien Springs was still unformed except for the concept in the minds of those men, it has been a great privilege to me to have been associated with such men as Dr. Magan and at that time, Dr. Sutherland at Berrien Springs. I came out of the world. I did not have the privilege of being born into or raised with a Christian life. And the Lord had to give me quickly an experience that would ready my heart for the type of work that has been done between then and now.

I recall very well indeed going into Berrien Springs to the summer school in the little oak grove south of Berrien in the bend of the Prince Joseph River. The heat of that summer, the dust of that summer, and the season of prayer which was finally held, that we would have rain and refreshing. It was at this time, just about 1901 General Conference in Battle Creek, that Elder Daniels came to Berrien. The constituency assembled there and it was my privilege to be present at the organization of the Lake Union Conference, the first one, I believe, to be organized following the decision of the General Conference to have the union conference organizations throughout our larger General Conference division.

It was in this early spring of this year when our Battle Creek Sanitarium went down in flames. I well remember that day. I=d gone downtown to do some baking, look after some business for

the office. The telephone operator came rushing out to me. She said, AI think there=s a message coming in for you people. We can=t understand it, but we hope you can find out what they=re trying to tell us.@ I went to the phone and said, AOperator, give me that \*\*\* in Battle Creek.@ And the voice came over and the receiver went up. Now you who know Dr. Kellogg at all that he talked rapidly and I got nothing of the message. I said, AOperator, get that man back on the line and tell him to talk slowly enough so that I can understand what he is trying to say.@ He said, AThis is James Kellogg. Tell Professor Magan that the Battle Creek Sanitarium burned to the ground this morning at 2 o=clock.@ I think I could not live long enough to forget the tremendous impression. Because to me as a young worker and knowing little about our work, Battle Creek, you know, was the mecca.

I went into the office and Dr. Magan was busy with a scheduled man at the time. Rapped on his private office door, I said, AI have a message for you.@ He said, ADeliver it.@ And I told him what had been said over the phone. He said, AThank you@ and closed the door. There was no more surprise than if I had handed him his morning mail. And I cannot tell you the conflict of experience that went on in my heart for the next ten minutes until that man could get away and I could say to Dr. Magan, AWill you tell me how you could receive a message like that with no more surprise than you manifested this morning?@ And he sat down. AWhy, yes, Mary, I can tell you all about it.@ Then he said this. That only three weeks before, he and Dr. Sutherland, Professor Sutherland then, had spent almost an entire night in the Battle Creek Sanitarium going over many of the testimonies of warnings and the reproofs that had been coming to those men for a number of years, I learned. And he said, AYou know, the prophet told us that a sword of fire hung over that institution. And that it would fall unless there were changes made. And that night we said to each other,@ Dr. Magan and Professor Sutherland, Athat sword will fall soon unless there is change. And Mary, it has just fallen, that is all.@

That experience and many which were similar hit me with a faith in prophecy which has grown and grown through the years. To me, that gift is so fundamental to our belief, to our work, to our Christian experience that it cannot be separated from Seventh-day Adventism in my life. The sword has fallen. The prophet has spoken. And the prophecy had been fulfilled. We need just that sort of faith in the word of the prophet to us today. And well would it be for us if in our medical work, recognizing that Loma Linda was the youngest institutional child of the aged prophet. She spent months there every winter. She loved that work. And she bequeathed to us as her legacy that we might carry forward and building to this denominational concept, the medical evangelistic spirit in the individual life and in the work of the denomination.

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Professor Griggs

We will now have two others speak. Elder Staines and Dr. Keller. They will use pictures. Perhaps if I=ve had some pictures and it hadn=t been my first attempt at an autobiography, I might not have been too embarrassed.

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## Dr. Staines

I had supposed that Dr. Florence Keller was going to give us hers first. I'll gladly show mine, possibly just a few words as to why I suppose that I have been asked to have a part in the program tonight.

My old home was 67 miles from Battle Creek. I can't say like Professor Griggs did that I was born into this message. I was three years old when my people accepted the truth. And E.G. White did considerable speaking at the meetings where they accepted the truth. I first went down to old Battle Creek when I was only seven years old and Nash Staines, who was then Dr. Kellogg's private secretary, took me in that night to see Dr. Kellogg, to meet him. Any of you who knew him know that he used to be a great man to see patients very late at night, often until 10, 11, and sometimes 12 o'clock at night. I think that night he got through about 11 o'clock since he took me in. I supposed I was going to meet him and we'd go home. But he took me on his knee and he talked with me and told me stories and wanted me to tell him what I was going to do. He \*\*\*\* while I was going to and you can imagine a seven-year-old boy didn't have very much of an idea what he was going to do in life. But that night, sitting on his knee, it was born the idea that I wanted to have to do with our medical work, and the idea that I was going to be a nurse.

I later went down to Battle Creek and attended college, working at the sanitarium, and was there until I finished the nurses' course in 1897 and then I had charge of the men's hydrotherapy department and the male nurses there. I was connected with the sanitarium in various capacities for thirteen years. Someone asked me not long ago what I did there. I think I did everything about the sanitarium except belated physician. I did office nursing work, desk clerk, and everything as we say.

Our family were very largely a family of nurses and doctors. And this building that you're looking at now...I'm showing you the first institution that I helped to finance. The Battle Creek Dime Tabernacle. As a very small boy, I gave my, not only dime, but I think a number of dimes to help in building this dime tabernacle.

This is Battle Creek College as it was in the days when I went there and when I first began going to school to Professor Griggs. He was then the principal of the preparatory department.

This is the cover of the anniversary souvenir if you'd gotten out in 1898. Its buildings and guests. We'll show you those pictures.

This is the original Battle Creek Sanitarium. It was called the Health Pulpit (?) in those days. You see this old gentleman standing here. This is Dr. H.S. Lee who was among the first physicians in the beginning of the work there. He was the grandfather of R.L. Pierce who I shall mention later on who was for many years with our Southern Publishing Association.

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Dr. Florence Keller

...under the leadership of Elder Daniels when he held services in Napier in New Zealand and she accepted the truth. While she was interested of course in doing missionary work and this man, Bali Tomieri (??), he was a full-blooded native of there. He came in contact with Mrs. Kowl (?) and she sent him over to this country and he is the only member of our class (and I don't know who else of course who has been distinguished) but President McKinley entertained at the White House as a guest because he was of royal blood of the natives of Maoris of New Zealand.

Part of the wonderful that he did there in reforming and to help the natives, they were dying out, but he went back as a graduate and was appointed by the government for native affairs in New Zealand and he did such an outstanding piece of work and was favorite tongued orators that I have ever speak. And for that reason, while he was in Parliament, that Lord Plunket (?), the governor that was sent from England out there and Mr. Mezzi (?) our prime minister at the time, whenever they wanted to make a very impressive effect upon their audiences, they would have Tomieri, Tom, give the address.

One time there I was wanting to run for Parliament in New Zealand there and I couldn't because I was an American citizen and I could not on my own get to be a citizen because a woman in that country is what her husband is and of course I begged, pled, and did everything imaginable to get Dr. Keller to take out his naturalization papers and he wouldn't do it. So as a result I could not represent my district, the part of Auckland that I wanted to and so I thought I would appeal to Tomieri, Palm, to get the law changed. I went down to where the Parliamentary parlour was and Lord Plunket, Mr. Mezzi. I went down and the proprietor of the hotel was a patron of mine and I said I wanted to see Sir Bali Tomieri. And they said that he and Lord Plunket are out, but were expected back any minute, so I could wait a few minutes because I knew that Sue Tom and Mr. Mezzi, the prime minister, since I'm sure I could get the law changed.

The big limousine pulled up in front of the Star Hotel and Tom got out and Lord Plunket got out first, then Tom came out, and I went to the door and as soon as he saw me there, he went, AHello, miss.@ That was what they used to call me, Netty or Miss. And so I said, AHello Tom.@ I saw Mr. Mezzi that I known up in the northern part of the state pretty well. I saw him give me a rather strange look to think I was on such familiar terms with Sir Bali Tomieri to address him by his given name and he to address me by my given name. And so I explained to Lord Plunket and Mr. Mezzi that Dr. Tomieri and myself that we had gone to the same medical course, we had our ups and downs. Fortunately neither one of us had gotten conditions in school, but nevertheless living in that intimate way in which you do as medical students that I felt at perfect liberty to speak to him in that manner and then that he spoke to me that way. I didn't want them for one minute to think that we were too familiar, in that way. And Tom was smoking a pipe, he had forgotten the truth. And I said, ANow, Tom, I want to see you about a Parliamentary manner and I may have to talk to you for awhile so I don't want to talk to you about it in the hallway, let=s go up to your parlour.@ And as we were going up the steps, I said,



Awell, Tom, I think you=d better take that pipe out of your pocket because I=d hate to have you break \*\*\* when it rolls up because I know it=s lunch.@ He said, Awell, I am ashamed of myself, Netty, to think I am smoking this pipe.@ ABut,@ he said, AI want to talk to you about that. What is the prospect of the turk (?) going on anyway as far as our Adventist belief is concerned.@ I said, AWhy, I don=t know, but I know that the law is going to soon come our beliefs.@ He said, AJust as soon as that turk goes out, I=m going to keep up a great \*\* and be a good Adventist.@

So as we were going up, I asked him what the conditions were in his family and so on. He married a girl by the name of Woodbine Johnson, a half-cast Maori down at Gisborn. And I said, ATom, what are you doing about your children?@ He said, AI=m doing nothing about my children. I have two sons and a daughter. I won=t have anything to do with the Church of England that Mrs. Tomieri is a member of, because I know that=s all a lot of wash. So I won=t have anything to do with them. And as a result, I=ve never been into a church. And I=m not an Adventist, so I=m giving them no religion at all. I=ve decided just a little while ago that I better let Mrs. Tomieri have them christened in the Church of England. Can you imagine what a fool I felt when I was walking up that aisle with that great robe drawn there, to see them have a little water sprinkled on them. The only virtue it was, was that the water of New Zealand was sterile when it came out of the artesian wells and I knew it wouldn=t hurt them any.@

Anyway, Tomieri...I talked to him about what I wanted and he said, Awhy, sure, of course I can get that law changed.@ But it wasn=t very long after that Dr. Keller decided to leave the country because he didn=t want a politician for a wife. So as I was a very obedient wife, we came back to America here and we have been here ever since. Tomieri, of course, died in the Glendale Sanitarium and he knew a very interesting story indeed, but we haven=t time tonight to take it. So thank you very much.

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Professor Griggs

I think, Dr. Keller, that you should come finish that story. I was pretty well acquainted with this man myself. He was a student in college when I was a teacher there. And then I saw him in New Zealand with the same pipe in his mouth. I=d like to hear the rest of that. We have time enough, Dr. Keller.

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### Dr. Keller

We came over to this country. And it really was to Sir Bali Tomieri that Dr. Keller and I had as good a standing as we did have in Auckland, New Zealand. I, of course, operated on Mrs. Tomieri, Lady Tomieri, and of course when she was operated on, I had her in the hospital. The governor, Lord Plunket, and Mrs. Plunket, and all of the great New Zealand and all of their faculty people came to visit Lady Tomieri, of course. Of course, Tom was always delighted to

tell that his classmates were his family physician and when they wanted any care, of course, they came up from Wellington and I always attended the family on that.

Anyway, of course, we left. Tomieri was appointed by the British government as the high commissioner for the Cook Islands, and he was a great man. As far as that was concerned, he was a man of about six foot three. When I saw him the last time just as we left New Zealand, he weighed about 260 pounds. He was not a dark man; he had black curly hair, black eyes, and when he first elected from the Onahala (?) district to be a member of Parliament, he was challenged by a big man who had been appointed curator of the museum in the Hawaiian Islands. I got a paper that was printed in the Los Angeles Times not long ago. This man, he challenged Tomieri's position as a member of Parliament because he said no one could represent the Onahala district that was not a pure Maori. He must not have any white blood in him at all. And when Tomieri went down to the Onahala district to contest his election that he was really the member of Parliament from that district, he got up and this was one of the remarks that he made during his speech. He said, Well, I must say that Dr. Bruck may be right in his bet that I am not a pure Maori, that I may have some white blood because I know very definitely that my grandfather and my father, both of them ate several English fellows that were out here. They were cannibals. So I may have white blood in me. I will challenge Dr. Bruck too because I know his ancestors were cannibals as well as mine.@ So he still held his seat in Parliament, unchallenged anymore.

Tomieri took ill and I think we had been over here about three or four years at the time. We got a message that Sir Bali Tomieri and Lady Tomieri would be landing in San Francisco from a certain boat. Dr. George Thomason, Dr. Keller, Dr. Newton Evans, Dr. Sanford Edwards, and one other, they all knew him well, and they all went down to the station here. He was brought in on a stretcher. He weighed about 102 pounds. He had lost over 150 pounds in weight from the time I had seen. And Tomieri was not a dark man; he was no darker than Mr. Keller was.

Of course, they took him out to the Glendale Sanitarium. I thought I would give him a few days to get rest before I would go out and see him. Dr. Keller saw him every day and they were very good friends. And at last he sent word out via Dr. Keller that he would like to have me come to the sanitarium. He was going to have a little dinner party in his room for me there. So I went out. He had brought over one of kaipo'i (?) steamer rugs, one of the most beautiful things I think I have ever seen. I have it wrapped in mothballs in my home there; I never use it because of that, it being such a wonderful thing. And he presented that to me as a present. He said he had always wanted to give me something because I had attended his family for many years, and he wanted me to have it.

And so we talked, very earnestly there. I talked to him about the truth and that and so Dr. Keller and I were in the room together and Lady Tomieri was there, and I think one of the nurses was there. And I was the one that knew him better than any of the rest of them. I said, Now, Tom, before I go down, I want to see you many times while you are here, but before I leave, I want to have a word of prayer with you.@ And he said, all right, he wished that we would. So we knelt by the side of the bed, and we prayed, Dr. Keller and I both did. When we raised from our knees, I said, Now, Tom, what about you?@ He put his poor, old, withered hands up over his

head in this way, and he prayed. He said, ALord, be merciful to me, a sinner. I=ve wandered far from the path of right, but I want you to forgive me and accept me as a child of yours. I came back to die of lung... My people are the Adventists.@ And that was the humble prayer that he offered. I kissed Tom on the forehead. And Dad shook hands with him. And I kissed Mrs. Tomieri and told them I would be out in a few days. He died the next day. I didn=t get to see him anymore.

So I have every reason to believe that although Tom wandered far away... He received all of the honors and the glories the world could give to him. But he faced life, and what it is really is and what it really was, that every one of us must face and that he knew where his strength and where truth and integrity and all that were and he came back to his people and to his first love and to the Adventists to die. And so he was cremated. I couldn=t help but think of the way in which he went and the honors that were bestowed upon him. His ashes were taken back. And when he got back to the Cook Islands, Lady Tomieri was taking him back, I don=t suppose there has ever been a more solemn ceremony that has ever been met the boat when it had the remains of Sir Bali Tomieri because he was their governor at the time when he came back. And their only regret was that he was brought back in an urn and not brought back in a coffin.

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Professor Griggs

I=m sure that the little story that Dr. Keller has told emphasizes in all of minds the fellowship of our blessed hope.

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### Dr. E.A. Sutherland

It=s a great pleasure to be here with you again. Dr. Harding has told you enough so that you understand that he has thrown me off from the track that I probably would be on if I had had my own way. But Dr. Harding is not only a psychologist, but he is a psychiatrist. And he understands the human mind. And seems to understand mine. I should judge he has a pretty line-up on you. So he has told me that he would like me to feel my senility by reminiscing you, understand. Elder Mackel, he told me the other day. He said, AI=m retiring. 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 would be a good thing for me to retire. 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 I=m gonna have his help.

Then another thing that makes me willing to change. Dr. Harding=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 the work at Worthington. It is now the Worthington Sanitarium. And we were thrown together a great many times. And had many problems that were of similar nature. And my great love for him, my respect, and my confidence in the judgment of the doctor=s father makes me feel as though I=ve got to trust him, Dr. George, number three or four, I don=t know which it is. So that=s another reason I=m willing to do what he asks me to do.

I=m taking as the basis of my talk two scriptures. One is found in the eighth chapter of Romans, the 25<sup>th</sup> verse. AAll things work together for good to those who love the Lord.@ And the other one is that Atribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed because the love of God is shed abroad in the heart.@

Now it took two steps in what we=d call my 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 worked 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 helped me to stabilize my faith that that great truth can be depended upon if one will only stay by the Lord.

The other that tribulation will bring about good and mellow one, make one more efficient and more capable working for the Lord is a hard experience to learn. If I=d=ve had my way when I started out, I never would have traveled or would never have chosen to travel over a road that had in it tribulations. I would have always looked for a road that was free from those because as a young man, I=d dodged every time I could anything that was hard and 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 that they only could get away with. Now I=m glad that the \*\* has improved somewhat and I trust the this class, that 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.

I had to learn it by two steps in my conversion. The first step was that I wanted to be saved. And as I look back, I can see a lot of selfishness in that. There are a lot of people that like to get into a better place and even California. And they would be glad to go somewhere where they would be sure to have something for nothing. The whole country=s 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. I remember one time when I was first starting out in my work. Dr. David Paulson has me to speak to his congregation in Chicago at Madison Square. They gathered. 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 open so that anybody could respond and I=ll never forget, one man got up and he said, AI don=t want to hear any more of that kind of religion.@ He said, ADo you know this idea of having to plant and of having to reap and of having to work. Why, that doesn=t appeal to me at all as heaven. I want to go to a place where I can lie on my back and gaze up into the tree of life and see the wonderful fruit there and just eat all I want without any work and just praise the Lord constantly by saying >Hallelujah.=@ So he got away from my big speech in a short time, and I found the crowd was with him. They all

wanted to go to a place where they could lie on their backs and sing >Hallelujah= and do no work. 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 and you just as well better make up your mind to take it and enjoy it and you=ll forget it fast enough after you get school, 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. Olson, the father of the doctor that is here, made a call at the campmeeting at Mancater (?), Minnesota, for young men to go to Battle Creek and take one year of pre-medical work, 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 is, 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 there might be a class materialized. 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 use I=d been putting it to, the way I probably would=ve used it, I never would=ve 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 with that disappointment. The only thing I could do was to go to old Professor Dell, who was the founder of our educational system and take a course in \*\* and rhetoric and English literature. I=ll not tell you about that, but I had a remarkable experience with that old gentleman. He regretted it very much because I didn=t stay with him longer. I had him as a private tutor and a remark he made, AI wish I could keep you with me long enough to tow you off.@ And that meant that he felt I was still rather fresh in 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 for 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 5 years old.

Finally things opened up so I could go to the Battle Creek College and take a regular course, and I did. And then I had been chosen with others to fill departments in the Union College which was started. 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 college at Lincoln, I was called in by the secretary of education and he said that the teacher in Bible had failed out of Battle Creek College and that they had decided that I should take the Bible department. I said, AProfessor, I=m not prepared for that. I haven=t done any special work along that line.@ He said, AWe feel as though that you=re the best one we can find at the

present time. We want you to take it.@ They didn't give me much choice. He said, AYou better take it.@ Because I wasn't old enough to have much to say about what I should do, so I was obliged to take that particular position. But I did say to him, ANow what are you going to do with me if I should get off the theological track.@ He said, AWe'll take our chances on you.@ I said, AI've taken all the Bible that is taught at Battle Creek College, but I'm not sure of myself.@ He said, AThat'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 I did promise the Lord, that whenever I found anything in the Bible, I would to 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 was in the first chapter of Genesis. The man was put on a diet. And there I was, a new green teacher, trying to teach the Bible, we all had taken a sort of a vow that whatever we read in the Bible, we'd practice. 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 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, it 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 lose in the Battle Creek College.

Out of those 80 students, there were 50 that wanted beans and lentils in the place of meat. 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. 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. They called the board. He first had Professor Prescott talk to me, said I ought not to teach those things. I said, AYou know the understanding was that you would let me have my way to teach what the Bible taught. It's there. And it's in the Spirit of Prophecy.@ He said, AYou ought not to bet out of the beaten track.@ But I said, ANow you're just a little too late. I'm already off from the track and I can't get on the track again that you want me to get on. And I'll have to go this way.@

It was brought into a board meeting and I was told not to teach that anymore. The thing began to work like yeast and it wasn't a little while even though I didn't teach it because it strike in any place but the Bible and that's all I was teaching was the Bible, 150 students had signed a petition that they wanted something besides meat. And we got it. And we had quite a reform there. And it led to very serious consideration about my position in the school. But you know the Bible says that Awhen they cast you off, I'll pick you up.@ And I found that the president of the General Conference, Elder Olson, and Dr. Kellogg were deeply interested in what was going on at the Battle Creek College. Dr. Kellogg called me over and wanted to know how in the world I ever got anything started over in that college on line with vegetarianism. And I told him. And he said, AWell, I've tried it a number of times, and I've never even got a look-in. Now, young man, I'd like to know just how you succeeded.@ Well, I told him the story.

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 regards to vegetarianism. And Mrs. Sutherland was with me. And so Dr. Magan and Mrs. Sutherland and I had to stand before the faculty at least five times and before the board and take a real dressing down for being so smart as young people to tell 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.

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 by selling of 320 acres of land to the brethren and the money was used to build the college buildings. The hard times came during the depression. As we studied, we found that we ought to work some land. Practical education was a part of God's plan. And so we began to practice it. We didn't have but just a small campus, hardly any room for a garden, but as people failed to meet their obligations, we bought up land until we had 60 acres of that fine, dark soil that can be irrigated about the Walla Walla and we got into gardens and into fruit and into things of that kind. Got a dairy started. 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 was 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, made them conduct before the delegates and tell about their colleges. Most of the presidents told about how large they were and what they were doing, rather magnified the idea that they were running a liberal arts college. 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 hurried 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 Bibles into Spanish. You remember Professor Caviness, don't you? And they relieved him and put me in his place. 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. We were very tied together so it threw me with him again at the Battle Creek. And we were tied up together, he as the dean and I as the president. We got into more mischief than the brethren could take care of. One of the things was that we became very much interested in church school work. We developed a normal school and we got a number of church schools started. And the General Conference...now you wouldn't believe this, but it's true. If I had a Bible, I'd put my hand upon it and swear it so. The General Conference committee called Magan and myself one time before them and lectured for ever taking the money 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 said, ALook at me. See me. I never went to any school except the 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, AI'm the same.@ And they finally decided that it was wrong, you understand, this idea of taking our children and putting in school by themselves. They didn't

want any more of it. 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. In those days, we didn't think it was necessary to have any schools except our advanced schools and finishing schools.

The Lord helped to do exactly the same that He did about the vegetarianism. We didn't say anything, but, you know, the thing got 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. We, of course, could train them there at Madison, and Magan and myself practically at the end of every week would pick up a teacher and go out and establish three schools before Monday morning. 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 we got into trouble about was that we felt 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. That led us to wanting more land, and Magan and I used to get on our bicycles and ride around the country to see if we could find some place 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 it was a big thing to move Battle Creek College, so we just kept still. They said, Anow, don't you talk that anymore.@ 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.P. 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 we didn't all vote for it. But we got practically what would be called the unanimous vote and that was a great disappointment to us when the General Conference that we shouldn't think about it anymore, to see how that turned so suddenly so that we could go out with the General Conference behind us. In three months we loaded sixteen cars of the personal property of the college, even the old college bells, took them down to Berrien Springs. If we hadn't have moved out quickly, we never would have gotten out because there was a tremendous reaction later on. I want to say this to you, young people. When the spirit of God tells you to do a thing, do it when? 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 who'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. This time we were shoved out of Berrien Springs, out into the deep south. And the south was a hard place to go. Many an Adventist person would rather go across the ocean 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. They send him down south and that was supposed to be a sort of a



punishment to him and make him behave himself. So we were sent down south, not by the General Conference, but by the Lord.

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, Edson White, and three different nights, Sister White was impressed by the Lord, by the spirit, that we should locate them. 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 three hours from Nashville. W.O. Palmer and she saw a farm and she said the Lord told her that was the farm that we should get. Magan and I had no more idea of starting a school down there in Nashville in the south than you have of being the president of American Medical Association. You may be sometime, 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.

She finally brought us to the place where we had to decide. 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. But finally she ordered the boat to turn around and go back again to Nashville. 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 selfish. We didn=t even go and look at the farm. I just like to confess that we were that kind of men, but we hadn=t reached that second conversion. 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. After a while, before night, Magan and I got our rig and 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 saw and we were impressed by the number of rats that ran around on the road. The barn was in the front of the house. An old plantation house. It was the forbidding looking place that I believe that I had ever seen that I ever thought that I would ever have anything to do with.

Again, we were faced with this thing. Three different times, we were called in the morning by Sarah McInterper (?) to hear Sister White that that was the place. And we went over and looked at it. And we felt as though it was too much for us. 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 towards the spirit of prophecy. We can see that men who have felt that Sister White many times was under the influence of individuals who would do 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 see Elder Jones, we see Elder Wagner, 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 minds.

Now, we=ve always felt that we could trust the spirit of prophecy, so 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. We had a lot of experience together and he was very, very much upset. I

cried a little. It was harder for me to cry than it was for Magan, but I cried just the same. After we cried, we prayed. We shook hands and we said, Athere=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. We took an option on it; it was \$100 and Magan and I had about just \$100. And we put it down, 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 \$5000. We had to pay \$5000 payment in about 30 days. And they was the way we left.

We went back and told Sister White. She was very, very happy and so grateful that we would get that place. She told us that Aif you do all that you can, the Lord will put 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 the Board until she died in 1914. And she was intensely interested in that thing.

Now we were obliged to start out without anything for a training school. We were a bad odor in the denomination. We were looked upon as...well, they didn=t know whether we were Kelloggites or Jonesites or what kind of an Aite@ we were. But they knew we were not orthodox. And we had to prove that we were. And so we started to build. One of the things that came to us that we should have a sanitarium because Berrien Springs, we raised for our medical work. For a sanitarium to be carried on, it would be a regular college work. And so we planned to do the same down there. Now we put up a sanitarium building. Twelve rooms for patients and 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. The first medical director that we had at the little sanitarium, that little baby place, was Dr. Newton Evans. The man that you all love so much.

Dr. Magan and I took a hold to build that place. I went out and raised the money. Magan did the building. He got the building up. And then Dr. Evans said to us one day, AI=ve got to go Loma Linda. The Lord=s calling me over there. I must teach.@ He knew I=d tried to go to medical school. He said to me, AIf you go down and take the medical course, I=ll stay here with you until you get through with it.@ And I said, AIt=s Magan that ought to do that. He=s married to a doctor.@ We tried to get to Magan to do it. Magan=s wife said, ANo, 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.@ She was tired and worn-out. She was faithful and very wonderful doctor in the Battle Creek College. And when she married Percy, he knew how to make the mess 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. 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, AEd, you can=t go ahead with me on this. I=ll drag along with you.@ And I said, ATwo would be a great deal better than one.@ So we both got into it together. We went through this thing. I=ll not tell you anything more about it, except this. I=ve said many a time, if heaven was a medical school run along the same plan that the medical school was run that I attended, and hell was the place where you would be burned up and be over within a short time, I wouldn=t hesitate to say, let me go to hell as quick as possible.

The reason for this attitude for 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. So much about it that was very difficult. That was our explanation of the medical course, not of the medical profession, 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 \*\*\*\*. Dr. Evans came out here and he called for Magan. The brethren asked him to go. Magan refused. He wouldn=t come out. He said he was going to say right at Madison. And when we got through with the medical course in 1914, I said to Magan, AI=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. They=d already cut out more than 100 medical colleges, threw them out. And others they put in such a hard place that they dropped out later on. They intended to see that only one medical college should exist in the state unless a university and a private medical school, then they would let two, but they would not allow more than two medical schools in the same state. They intended to bring the standard up. And I want to say that they did because there was a great deal 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. Ate my meals there. I said, ASister White, it can=t be done.@ And I told her why. I didn=t have the money to put up the buildings. They didn=t have the faculty. They couldn=t get the faculty. And it would be impossible for the school. And every time, when I would tell her all of that wisdom that I had gained during my medical course, 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, AThe Lord has shown me that the College of Medical Evangelists is going to be one of the first colleges in the land and the product of this institution would stand the highest and that the result of its work would go all over the world.@ Then I would get my breath and I=d meet her again the next day and I=d start to tell her something new, try to go over the same thing that I did in 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 the Lord would see that it was one of the strong institutions in the world.

So I went back to Magan and I said, AMagan, 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. It's been ten years since then and we see it here. And she says that the College of the Medical Evangelists is going to go.@ He said, AWell, I'm not going.@

We've had sort of a survey made by the General Conference in March and they felt up the verdict and they were going to open it at the Fall Council held here at Loma Linda. Magan's children by his first wife were over here in California. And the time had come that he had to bring them back to Madison, he was married again. And so it was agreed by the institution that Magan could come over, with his wife, and get the verdict of the survey and bring the children back. So it came over.

Dr. Evans made them their guests. And Magan attended the meetings. And one of the great problems that was up at the 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 at one time. There was another party that was in favor of two-year college and finishing at some institution that could be affiliated with it. Then the third was in favor of a four-year, full fledged college with all the trimmings and everything that would go with it. There were very few that belonged to that third class -- Dr. Evans and others, Elder Burden and some others, they were very much in favor and had great faith that it could be done.

They discussed it back and forth and they came to the time where they had to close the discussion. The chairman said, ANow, we're going to vote. Tonight.@ At a certain time, they had to take the vote. Now, Magan, as the delegates defined where they were going to vote, was moved by the Lord to get up on his feet. And I understand he made a 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. But he was a wonderful man. And if anybody in Ireland had ever kissed the Blarney Stone, Magan had kissed it twice. He could count two ways, and he was of the best Christians, politicians, and diplomats that I ever met. And he was an expert. When he saw how close this institution was to being closed up, the spirit of the Lord moved upon him, and he let everything out that he could put out to show that he would be practically impossible, at least impractical, 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. When the vote was taken, there was no opposing votes 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 then he said, ANow, Percy, you saved the college tonight, and you've got to come over here and help run it.@ He had Dr. Magan where he couldn't do anything but to surrender. That night, 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. Magan over here, he got somebody that could balance him and help him to carry out his fine scientific ideas of medicine. Magan could cooperate with him and put up buildings and get the money. Evans wouldn't know enough to get a dollar if somebody put it right him. He wouldn't see it. He'd be looking for some bug, some new bug. He wasn't

interested in those things. He=d want to see if that \*\*\* 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 any more than got over here than he came to me and he said, AEd, I=m in trouble.@ I said, AWhat was the nature of it?@ He said, AI got to have some money.@ Magan had been around Madison, he knew something about how to get money. He said, AI=ve got to get a block of land to put the buildings on.@ And that is where the White Memorial is.

Dr. Magan had practice begging until he just take the coppers off the eyelids of his best friend. He started in on me. He lifted the \$10,000 right out of Madison that he had to have to get the block of land. He depended on my telling Sister Gotson to do it. He was very thank ful that we could help this institution. Then after we got the land, that rascal came right back again in a few months and said, AI=ve got to have some money to put up the buildings enough to get the land.@ Magan never knew when to stop if he thought he could get anything. And he said, AYou=ve got to help me to get \$30,000.@

We had with us a woman that had been sick and came to the sanitarium and got better. Her name was Mrs. Lida Scott. She was the daughter of old Dr. Funk who was the editor and founder of *The Literary Digest* and the international dictionary and some other things and the head of the great prohibition movement that was started years ago. She=s a wonderful woman. Dr. Magan knew her very well. So there was nothing to do but for Magan and myself to go and needle her for \$30,000. I had to say goodbye to it because I knew Magan never intended to pay it back. The only way we could ever get it back was by sending Madison students over here and getting paid back by getting wonderful students back who were well-trained. And in that way, he put \$50,000 all together in this institution in those early days when it was almost impossible to get started. And that=s started it. The result was that the thing has been growing in the most wonderful way ever since.

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 run amidst enough that 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. I want to say to you, young people, God loves a person who has an objective, even though it may not be a proper one. He loves somebody who has one and will aim at it. Now you can always rest on this. That if God sees that if 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 of getting seasoned in going over the experiences that the Lord leads one that will help a 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, and that=s the medical work, then you will make an entirely different kind of a doctor that you

wouldn't have made if you didn't have the Lord's seasoning and His wonderful discipline applied to you.

Now after all these years, it's strange to say that the General Conference has asked me to undertake a work that our people have been facing for fifty 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 the self-contained plan. And there's one chapter in the Bible that tells us...the twenty-third chapter of Jeremiah, the fifth and the seventh verse. It says when God will do this last work, in taking His people out of the cities; He's putting them in the country places on a little farm. 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 just to 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 root them so that they can farm outposts and work the cities from outside. Work the cities, 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 forty years to test the plan and that is to make the medical work the hub, the foundation, of a group of laypeople and integrate all of these different talents into the medical work, so that they can cooperate and carry on together.

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 sixtieth chapter of Isaiah says, *Arise and shine. You can't shine without the medical work.* Now they'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. God says in the sixtieth of Isaiah, *The Gentiles will come to us like doves, to the windows, and they'll become our plowmen, our vine-dressers. They will cooperate with us; they'll help us finish the work, and give the loud cry.*

My special burden is my present work is to try to establish our groups on a medical work and we need you. How many of you can promise that as far as you know, that you would like to help operate a group of people who are real missionaries and make the medical work as I have to open the door, make it the thin edge of the \*\*\* so you can split a log instead of putting the thick edge against the log and digging against the sharp edge and spoiling your mallet. 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 to \*\*\*. How many of you would be glad, if you were through medicine, had all of your work, and feel as you do like 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.

That=s good enough.

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