

THE BROKEN BLUEPRINT



VANCE FERRELL

1 - THE ACTUAL WORKING BLUEPRINT

**FOR OUR EDUCATIONAL AND MEDICAL TRAINING
CENTERS**

2 - THE STORY OF HOW THAT BLUEPRINT WAS LATER CHANGED

TABLE OF CONTENTS

A COMPANION BOOK TO THE MEDICAL MISSIONARY

MANUAL

What was the original blueprint for our educational and medical training schools, as given in the Spirit of Prophecy?

Is there any way we can find out exactly how it was done in our early schools?

Why is that blueprint not being followed today?

How did our schools veer off the path?

This book provides you with that information!

For the first time in a single book, the entire fascinating story is told.

In this brief, large-print book you will discover exactly what happened. It is a fascinating narrative.

For the first time, you will learn what made the blueprint so effective in accomplishing its purpose.

You will also learn how certain changes in our educational work dramatically changed the entire fabric of our denomination.

- **What was God's original plan for our schools?**
- **What were the forces at work which, although sometimes unwittingly, sought to destroy it?**
- **What caused our colleges and universities to be transformed into modern look-alikes to the schools of the world—in curriculum, coursework, textbooks, entertainment, and teacher training?**

We will not be able to solve the problem until we learn what it is and what caused it.

Encouraging, strengthening. Builds confidence in the foundations on which the church is built. **Provides answers** as to how to return to them.



“ ‘We are in a situation that we must get out of, but we must get out right.’ ”—A. G. Daniells, GC President, quoted in Minutes of the CME Board, October 22, 1913, p. 682.

“It does seem too bad that, after all that providence, toil, and treasure have done to build up this school, **such a small percentage of its output seems to be available for the one thing above all others for which it has been founded. I feel that the situation is heart-breaking.**”—P.T. Magan, CME President, to Owen S. Parrett, letter dated April 3, 1927.

“I do not know what lies ahead for the school. I am praying, sometimes I think, almost night and day and spending much time on my knees in earnest supplication . . . **It may be that this school will have to go down and upon its ashes God will uprear one of a sort more in harmony with His will. As I see things here, they are in a great, great peril.**”—P.T. Magan, letter to Professor H.J. Klooster, September 1, 1937.

“The whole question of medical education is -becoming an increasingly difficult one . . . But our necks are in the noose.”—P.T. Magan, letter to Professor H.J. Klooster, September 1, 1937.

TABLE OF CONTENTS

Preface

Introduction

What might have been

PART ONE

THE BEGINNINGS OF OUR EDUCATIONAL WORK

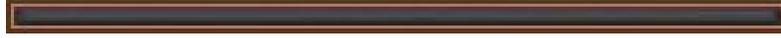
(1867 - 1904)

BEGINNINGS AT BATTLE CREEK

HOW OTHER SCHOOLS BEGAN

BATTLE CREEK AND WALLA WALLA

EMMANUEL MISSIONARY COLLEGE



PART TWO

THE STORY OF MADISON AND WHY WE LOST IT

(1904 - 1965)

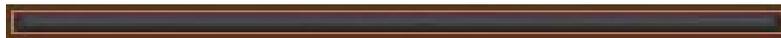
PURCHASING THE NELSON FARM

UNITED THOUGH SEPARATE

MAKING A START

TRANSITIONS

HOW THE END CAME



PART THREE

THE STORY OF LOMA LINDA AND WHAT IT DID TO OUR CHURCH

(1905 - ONWARD)

BEGINNINGS

FINDING HILL BEAUTIFUL

AN IMPORTANT LETTER

STATING BASIC OBJECTIVES

EXAMINING THE BLUEPRINT

NEARING THE CRISIS

1910: ENTERING THE CRISIS

THE PARRETT MEMOIRS

OTHER EVENTS IN 1910

EVENTS IN 1912

EVENTS IN 1913

1914 AND 1915

1916-1919 EVENTS

THE PREMEDIC CRISIS BEGINS

THE CRISIS EXTENDS NATIONWIDE

DOUBTS OVERWHELM MAGAN

MAGAN INTENSIFIES THE PUSH

EVENTS IN 1931

BETWEEN 1931 AND 1935

THE COUNCIL THAT DUG THE GRAVE

AFTERMATH OF THE COUNCIL

MORE ACCREDITATION DEMANDS

SIGNIFICANT STATEMENTS

1961-1964 EVENTS

MORE STATEMENTS

EVENTS FROM 1977 TO 1990



PART FOUR

HOW OUR SCHOOLS ARE DESTROYING OUR CHURCH

(1935 - ONWARD)



PART FIVE

WHERE DO WE GO FROM HERE?

(RIGHT NOW)

Acknowledgments

Bibliography

Timeline

THE BROKEN BLUEPRINT

Preface

Introduction

What might have been

PREFACE

In the summer of 1960, the present writer was trying to start a medical missionary center on the West Coast. But he found that there was no easily useable Inspired source of information for why and how medical missionary work should be done. So he compiled the book, *The Medical Missionary Manual*. Neither the three-volume *Index* nor the *E.G. White CD Rom* were available back then. So the compiler read through the various in-print and out-of-print Spirit of Prophecy books and organized the statements under their logical headings. The result was a 200-page mim-eograph book.

In 1992, we retypeset and printed it as a book. A few months ago, a more readable edition was published (and is available from us; see back of this book). The *Medical Missionary Manual* is a detailed Spirit of Prophecy compilation which explains in detail the what, why, and how of medical missionary work; not only for physicians but for all of God's people. It is valued for personal and class study by medical missionaries, both in America and overseas. One group has translated it into Spanish, and it is being used in a training school in southern Mexico. Over 200 students have already taken the course in that school alone.

But the author had long recognized that a companion book was needed, one which would document how the Spirit of Prophecy blueprint was actually used by our early educational pioneers.

In the process of writing the present book you now have in hand, two facts emerged:

(1) The book must not only include medical missionary schools, but also the various agricultural/trade schools which Ellen White urgently recommended.

(2) The book must include not only the various facets of the educational blueprint, bequeathed us by Heaven through the Inspired Writings, but also how that blueprint was ultimately

destroyed. Indeed, it would be impossible to present the one without the other; for they are inseparably connected in the history of those institutions.

Hence the title of the book, *The Broken Blueprint*. You are about to read the story of our great educational trainwreck.

The present writer deeply wishes it were not so. Yet because it took place, we must learn lessons from it, as we attempt to search out the pieces of the original blueprint and put them back together.

This book, is a companion book to *The Medical Missionary Manual*. Both can help our people start blueprint educational/medical missionary treatment/training centers which God can approve.

As we open the Inspired Writings and plead in humility of heart for help, the angels will guide and lead each of us, step by step, in regard to our duty at this time in history. Surely, we live in momentous times.

The future is bright if, by faith in Christ, we will obey God. And, further down the road, we will inherit with all the saints the kingdom of light and glory, and will dwell forever with Christ our Lord and Saviour.

— vf

INTRODUCTION

We are told to study the history of the Advent Movement, so we can avoid the mistakes of those who have gone before.

“The present laborers should be stirred to make improvement as they see how former workers have weakened their powers, so that their services have been lost to the cause of God. Let the history and experience of those who have made mistakes be a warning to others.”—*EGW, Series A, No. 7, p. 11.*

“Their history is a beacon of warning to us, and points out a safe path for our feet if we will but shun their mistakes.”—*EGW, November 30, 1897; p. 753.*

“As God’s people thus review the past, they should see that the Lord is ever repeating His dealings. They should understand the warnings given, and should beware not to repeat their mistakes. Renouncing all self-dependence, they are to trust in Him to save them from again dishonoring His name. In every victory that Satan gains, souls are imperiled.”—*7 Testimonies, p. 210.*

The impact that our educational institutions have had on our denomination over the years is

incredible, yet true.

You are going to read the astounding story of how a departure from our God-given blueprint in education has, in great measure, led to the conditions now existing in our church.

WHAT MIGHT HAVE BEEN

The entire world needed to be warned to return in repentance to God and to obedience, through the enabling grace of Jesus Christ, to the Ten Commandments.

Unfortunately, the church that God had raised up to unitedly give this final message often faltered, and Ellen White frequently wept over the fact.

Important decisions which should have been made at the April 1901 General Conference Session in Oakland, California, had not been made. Strong animosities had not been settled. Then, on February 18, 1902, after repeated warnings, the Battle Creek Sanitarium burned to the ground. In November 1901, she sent an urgent warning to the Review, not to print certain objectionable material. When that warning was not heeded, the Review building burned to the ground on December 30.

Six days later, upon receiving word of the latest tragedy, Ellen White described a vision she had of an event which she hoped would change everything.

“One day at noon I was writing of the work that might have been done at the last General Conference if the men in positions of trust had followed the will and way of God. Those who have had great light have not walked in the light. The meeting was closed, and the break was not made. Men did not humble themselves before the Lord as they should have done, and the Holy Spirit was not imparted.

“I had written thus far when I lost consciousness, and I seemed to be witnessing a scene in Battle Creek.

“We were assembled in the auditorium of the Tabernacle. Prayer was offered, a hymn was sung, and prayer was again offered. Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud . .

“The speaker turned to those who had been praying, and said: ‘We have something to do. We must confess our sins, and humble our hearts before God.’ He made heartbroken confessions . .

“The spirit of confession spread through the entire congregation. It was a Pentecostal season. God’s praises were sung, and far into the night, until nearly morning, the work was carried

on . .

“No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had courage to confess their sins.

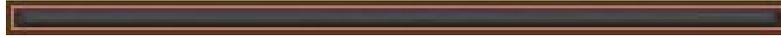
“There was rejoicing such as never before had been heard in the Tabernacle.

“Then I aroused from my unconsciousness, and for a while could not think where I was. My pen was still in my hand. The words were spoken to me: ‘This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious.’ I thought of where we might have been had thorough work been done at the last General Conference, and an agony of disappointment came over me as I realized that what I had witnessed was not a reality.”—*January 5, 1903; 8 Testimonies, pp. 104-106.*

In regard to the educational work of our denomination, this book is another part of the story of what might have been, if we had remained true to our educational blueprint.

It is also the story of how we left it.

THE BROKEN BLUEPRINT



PART ONE

THE BEGINNINGS OF OUR EDUCATIONAL WORK

(1867 - 1904)

BEGINNINGS AT BATTLE CREEK

The first little schools

A new school at Battle Creek

The battle for classical education

The two methods contrasted

HOW OTHER SCHOOLS BEGAN

Two new colleges

South Lancaster Academy

Healdsburg College

Union College

Avondale College

Seven other schools

THE BEGINNINGS OF OUR EDUCATIONAL WORK

(1867 - 1904)

— BEGINNINGS AT BATTLE CREEK —

The foundations of our educational work were laid amid successes and failures. But learning the stories of what happened back then provides us with extremely important lessons, so we today can avoid the mistakes and learn from the successes.

THE FIRST LITTLE SCHOOLS

The educational work of our denomination began with home schools, in which one or several families would have someone teach their children in a home. To our knowledge, the first church school began in 1853 at Bucks Bridge, New York, and was taught by Martha Byington (later Mrs. George Amadon).

Back in those days, if any young man approached James White seeking ministerial training, James told him to read some books and start preaching.

“The first appeal for Seventh-day Adventist schools of which there is record is found in a *Review* editorial, written by James White: ‘What can be done for our children? There is no use in concealing the fact that but a small portion of the children of Sabbath-keepers are forming characters for eternal life in the kingdom of God.’”—*Lessons in Denominational History*, p. 176; quoting *Review*, August 20, 1857.

One day in 1867, young Edson White (18 at the time) looked out a window of the *Review* building in Battle Creek and saw a man chopping wood and tossing it on a woodpile. The thought came to go out and meet him. Edson found him to be a poor man trying to recover his health at the Sanitarium.

That man was Goodloe Harper Bell (1832-1899); he told Edson of his eager desire to start a school. Young Edson asked him if, in his spare time, he would teach him and some other young men grammar. That humble beginning was the start of Bell’s educational career in the denomination.

With Edson’s encouragement, a year later Bell opened a “select school” in Battle Creek. Edson and William White (Ellen’s sons) were among his first students. Another teenager, young John Harvey Kellogg, also attended.

The school was held upstairs in a rickety building. Although the students wondered if they

would fall through the floor, that never seemed to happen.

Goodloe Bell was a kindly, but strict, teacher. In later years, all his students recognized he had been a good friend and excellent instructor.

Five years later, in 1872, the situation changed. That spring, the Whites met with the church to consider starting a denominational church school in Battle Creek. It was decided to adopt Bell's school.

When it opened that fall, there were so many students that Bell had to teach a morning class for some and an evening class for those who worked days at the Review.

A NEW SCHOOL AT BATTLE CREEK

In March 1873, the General Conference Session, encouraged by James and Ellen White, voted to form an Educational Society; \$54,000 in cash, or pledges, was raised by the end of the year.

Ellen White wept when they rejected her advice to purchase a 40-acre former fairgrounds, outside Battle Creek, for the school; and, instead, they purchased a 12-acre estate in the city, near the Western Health Reform Institute. In 1874 a three-story building was erected. They had decided to make it a city school. During construction, part of the acreage was sold to help pay expenses, reducing it to 7 acres.

“The Foster farm near Goguac Lake, five miles from town, was their [the White’s] first choice, with a forty-acre tract—the old fairgrounds coming second. Either of these locations would have offered ample acreage for vocational training. However, in December 1873, while the Whites were in the West, the church leaders purchased the Erastus Hussey estate of twelve acres on Washington Avenue in Battle Creek, directly opposite the Sanitarium. It is reported that when Mrs. White heard of the action, ‘she wept bitterly.’ ”—*Merlin Neff, For God and CME, p. 59.*

Years later, P.T. Magan wrote to a church leader who was a faithful supporter of our educational blueprint:

“If our people had wholeheartedly set themselves at the time to carry out God’s simple plan of education, we might now be in a very different position than we are today. But our leaders, to a very great extent, urged the selling of land attached to the schools and doing away with a large amount of our physical work. This has been true at Walla Walla, Union College, and Washington Missionary College at Takoma Park. It has also been true in other places in a smaller degree. You have felt pained and saddened at all of this, and my personal belief is that you have honestly done your best to stem the tide. But as I see it, you have not been able to put your ideas across with our educators generally anymore than E.A. Sutherland and I in earlier days.”—*Percy T. Magan, letter to Warren Howell, January 13, 1926.*

Goodloe Bell was solid for Spirit of Prophecy principles and a strong advocate of vocational training, which he also highly recommended. Not once did he ever deviate from them. Not only were the students to learn book knowledge, but also how to work at various skills and trades. However, it bothered some people that Goodloe Bell tended to be strict and, worse, that he had no degrees. Bell had studied in Oberlin College (headed by the revivalist, Charles Finney), was well-educated, and firmly believed that vocational work should be included in the curriculum. But Bell had not graduated from any school.

Since there has been controversy about Bell's work at Battle Creek, it should be mentioned that an outstanding biography of Goodloe Harper Bell and his teaching methods can be found in Appendix A (pp. 267-275) of Vande Vere's book, *The Wisdom Seekers*.

“When [G.R.] Avery left Battle Creek after spending parts of three years in the college, he felt convinced that in Bell he had met a ‘noble man’—an adult a young fellow could enjoy as a lasting friend.

“One of Avery's contemporaries, Drury Webster Reavis, reflects in a memoir on Bell and his stern bent. ‘Professor Bell was the most complete, all-around teacher of order and general decorum I ever met. Reavis suggests that he acted thus because ‘severe discipline was necessary if reforms were to be achieved, for some were so calloused in their ways that a mere hint or suggestion was not sufficient to work any change in them.’ Reavis probably gets closer to the explanation, however, when he de-scribes the rough, tough school groups a teacher had to battle in raw Michigan at the time.”—E.K. Vande Vere, *The Wisdom Seekers*, p. 270.

THE BATTLE FOR CLASSICAL EDUCATION

So, in 1875, Sidney Brownsburger, fresh from the University of Michigan, was elected president. Goodloe Bell was placed in charge of the English Department and Uriah Smith became the Bible teacher.

But, Brownsburger believed in a classical (liberal arts) curriculum; he demanded that only that be taught. For example, in 1877-1878, some of the students were taking the classical courses (Latin, Greek, mathematics, natural science, rhetoric, elocution, and geology). There was an almost complete lack of Bible courses. Only a few were required to attend Uriah Smith's “Bible lectures.”

“Brownsburger . . taught a curriculum little different from that of other educational institutions. This was largely because Brownsburger, according to his own testimony, knew nothing about operating a program that included industries and farming.”—Emmett K. Vande Vere, *Adventism in America*, Gary Land, ed., p. 70.

All the while Bell, along with Ellen White, continued to urge her plan of education; but Brownsburger would have nothing to do with it. Finally, in 1881, Brownsburger resigned. (It is of interest that, years later, Brownsburger accepted the blueprint. In 1909, he went to the South and helped establish the Asheville Agricultural School, near Fletcher, North Carolina.)

“It was a difficult problem for the new school to adjust itself to the plan of education outlined by Mrs. White in 1872. The education of the day was classical, the main emphasis being placed on a knowledge of the classics, mathematics, ancient languages, philosophy, and certain sciences. Her message called for an education that would include practical training and character training. Just how to accomplish this baffled many of the early educators of the Seventh-day Advent-ist Church.”—*Lessons in Denominational History*, p. 181.

Needing someone to head the school, the board still felt they could not put Bell in charge since he lacked that college degree. It just would not look good. So they found Alexander McLearn, someone else who had a classical degree. In 1881, the year of James White’s death, he was voted in as president of the school.

Immediately Goodloe Bell began agitating vocational training, as outlined in the Spirit of Prophecy. McLearn would hear nothing of it; and, soon, the entire college was divided over the issue. Uriah Smith, still the Bible teacher, sided with McLearn. Others sided with Bell.

Ellen White wrote a lengthy letter which she had read to the Battle Creek Church. You will find it in *5 Testimonies*, pp. 45-84.

“I am pained to find you, my much-esteemed brother, involved in this matter, on the wrong side, with those whom I know God is not leading.”—*EGW to Uriah Smith, March 28, 1882; 5 Testimonies*, p. 45.

The controversy grew so severe that the college was closed for a year. McLearn, firm in his belief in the classics, not only left the college but the church as well.

THE TWO METHODS CONTRASTED

The following statement by Bell clarifies his understanding of the Spirit of Prophecy blueprint:

“The popular method of filling the student’s mind with that which is not practical and hurrying him through a certain course, in order that he may obtain a diploma, is not true education. True education begins on the inside, at the core, with that which is practical. It builds up and strengthens a symmetry of character that by and by, in this life, will show itself in some grand, good, and noble work for the world. The school at South Lancaster seeks to attain to this ideal.”—*G.H. Bell, Review December 26, 1882*.

George I. Butler, president of the General Conference and chairman of the Battle Creek College Board during the height of that crisis, summed it up this way:

“We can never have true success until the main object for which the college was created is kept constantly in view, and the spirit of true humility and the love of Christ actuates teachers and scholars. The spirit of pride and display and vanity and worldly success has been far too prominent. To make a show in graduating exercises, and in displaying diplomas, and to be called ‘Professor,’ has with many been a great object.

“We firmly believe if this institution had never been called a college, but had simply been a school of instruction, where our young people could come to learn things that would make them useful, and where they could learn God’s truth for this time, without any graduating exercises, diplomas, etc., that it would have accomplished far more good than it has, and it would have escaped some disasters it has experienced. The schools of our land are mostly conducted in a manner to generate pride and vanity.

“More attention has been paid at times to fitting pupils for teachers in the public schools of the country than to prepare them for a place in the work of God. As a consequence we have sent out many of our brightest young people to follow the business of teaching [public] school . . . but it would have been far better for this Cause and for them had many of these devoted themselves to the work of God.”—*G.I. Butler, Review, September 31, 1883.*

— HOW OTHER SCHOOLS BEGAN —

Before continuing on with events at Battle Creek College, we want to briefly describe several other early schools which were formed in accordance with the blueprint. Some of them were started a decade or so later. But by placing them here, the historical development in the later sections of this book will not be interrupted. A brief overview of these schools helps us better understand the educational blueprint.

TWO NEW COLLEGES

During the year that the Battle Creek school was closed (1882-1883), two new colleges opened: Healdsburg, California, with Brownsburger as president, and South Lancaster, Massachusetts, with Bell as its head. Would they follow the blueprint? In both instances, we find that adherence to the blueprint did not require great financial resources nor large buildings—but strong leadership and dedicated workers. Let us briefly consider each of these new schools.

SOUTH LANCASTER ACADEMY

At the strong urging of S.N. Haskell in a February 1882 meeting, the brethren in New England started South Lancaster Academy in April of that year. Although called an academy, it was actually a college-level institution. (In 1922, it was renamed Atlantic Union College.)

Haskell said that the object of the school was dual in nature: to train workers who could not only work for the church, but also support themselves. “It has been thought by some that practical aims are inconsistent with true culture” (*Review, March 7, 1882*). Goodloe Bell was called to head up the new school. Regarding Bell, Arthur W. Spalding made this statement:

“Professor Bell was perhaps the most clear-sighted educator the denomination has ever known. He believed thoroughly in the system of Christian education which Mrs. White, divinely inspired, had already presented and he sought here [at AUC] to put it into operation.”—*Footprints of the Pioneers, p. 16*.

The course of study Bell proposed included none of the classical studies, such as Greek, Latin, and Elocution. He outlined the course of study in a *Review* article:

“The Course of Study will embrace English Language; Mathematics; Geography; Human Physiology and Hygiene; and Bible History; together with practical instruction in Tract and Missionary Work, and in the most useful of the Agricultural, Domestic and Mechanic Arts . . . But of all studies, the Bible ranks highest . . . A practical knowledge of the laws of health is all-important . . . Pupils will be expected to take but few studies at a time, thereby mastering them the more rapidly.”—*Review, March 7, 1882*.

The plan was for short courses of study, to quickly fit students to enter the work. After the close of school on the first day, when all met to discuss the situation, the students said they wanted to help construct the institution. Even though they had only received a brief introduction to the educational blueprint, they immediately asked for an acre of ground that they could cultivate, with the proceeds to be donated to the school.

Two articles in the *Review* (June 28 and August 15, 1882) explained that, instead of “games and frivolous amusements” each evening, the students had taken a special course in physiology. Manual labor was scheduled and required three hours each day (one hour after breakfast, one after dinner, and another at night). Students were paid according to the value of their work. The daily schedule required rising at 5 a.m. Study period ended at 9 p.m.; during this time, assistance from teachers was available.

There was a daily Bible class, evening worship, and weekly prayer meeting. Baptisms resulted. Students engaged in missionary projects, such as sending publications to non-believers, corresponding with interested persons, placing books in libraries, and corresponding with isolated believers.

The entire New England Conference was thrilled at the good progress that was being made at

the new school.

By March 1884, aside from the gardening and housework, four trades were being taught and two more were in the planning stage.

By December, it was announced that six-month courses in canvassing, missionary work, and the giving of Bible readings (Bible studies) would begin in January. During the last three months of the 1884 spring term, intensive drill in missionary work was given to prepare students to engage in missionary work throughout the summer months.

In July 1884, Elder Haskell reported that during the two years of the school's existence, over 30 conversions had occurred.

HEALDSBURG COLLEGE

In October 1881, at a camp meeting near Sacramento, Ellen White, W.C. White, J.N. Haskell, and J.H. Waggoner were present and urged that a school be started in California. About 12 weeks later, a site was located at Healdsburg, about 65 miles north of San Francisco Bay.

You will recall that no industries had been started at Battle Creek during its first eight years, under the leadership of Sidney Brownsburger. Although Ellen White had urged it, Brownsburger, a graduate of the University of Michigan, said he did not know how to operate such a school.

But, after leaving the headship of Battle Creek College in spring 1881, he became sick. While convalescing that summer, he declared that he recognized his error. (Perhaps he himself had previously overworked, without having obtained adequate exercise.) Arriving at Healdsburg that fall, he fully endorsed the blueprint program his associates arranged, even though he himself was still learning more about it. At the end of the first half of the first year, he wrote:

“The commencement of this year has been one of unusual anxiety to many friends of the College. An untried field of responsibility was entered upon in uniting physical employment with mental labor, and every step in the development of this system was watched with intense interest . . . Almost from the very first there had been a steadily increasing interest on the part of the students, in the practical workings of this new system, and I doubt that there is one of our number who would willingly return to the old method . . . The students are hard at work at their various employments, and they are happy because they are faithful.”—*Brownsburger, Review, January 15, 1884.*

The daily program was tailored to fit the new work “system,” as it was called, providing for three periods of labor each day. Each student had to work a total of two hours daily. The young men and boys were formed into five companies of five or six. Each group had a leader, and the different groups changed work after several weeks “in order to give them a wider

experience” (*ibid.*). The faculty taught their academic classes and then went to work with the students.

“The influence of manual labor upon the students’ department has been very wholesome and in no way has it impeded mental progress, but rather accelerated it.”—*Brownsburger, Signs, May 17, 1883.*

Trades which were taught, included carpentry, printing, painting, shoemaking, blacksmithing, and tentmaking.

It should be noted that Healdsburg College had two problems: First, it was located on the edge of a town and did not have sufficient land (only 7 acres). Second, it eventually closed down due to later management which neither understood the blueprint nor managed finances properly.

“Nevertheless, in its later career, as the result of some weak administrations alternating with the strong, the college deteriorated in morale and declined in the confidence of the people. Its industries perished, some of the buildings were closed, its student body became demoralized, ‘till there was no remedy.’ ”—*A.W. Spalding, Christ’s Last Legion, p. 63.*

Begun in 1882, Healdsburg College closed its doors in June 1908. In September 1909, a new school began at Pacific Union College in Angwin.

It is of interest that, once he had taken hold of the educational blueprint, Brownsburger remained with it. In 1909, at the age of 64, he helped establish Asheville Agricultural School and Mountain Sanitarium near Fletcher, North Carolina.

UNION COLLEGE

We will not devote much space to Union College, founded 1891. From the beginning, it had a classical curriculum, with no work program, no industries, and no required Bible or religion courses. For the first five years, it was four schools in one, with separate bulletins, schedules, textbooks, and classes in English, German, Swedish, and Danish-Norwegian. In 1896, three other schools were started elsewhere in the central states; these specialized in each of the foreign languages. To induce it to locate there, the city of Lincoln, Nebraska, had given it 212 acres of land. It promptly sold all but 20 acres. Like many of our other colleges, for decades it has been surrounded by city.

AVONDALE COLLEGE

When Ellen White went to Australia in December 1891, there were three colleges (Battle Creek, Healdsburg, and Union), and a fourth would begin the next year (Walla Walla). There were three academies (South Lancaster [actually college level]; Milton; and Portland, in

Oregon). There was even a training school in Hamburg, Germany.

Yet, by 1891, there was still little evidence of blueprint education anywhere in the world. Arriving in Australia, Ellen White began encouraging the brethren to start a blueprint school.

“Avondale was to be the model school of higher grade for all the Adventist world. It was to be marked with simplicity, industry, devotion, adherence to the pattern.”—*Spalding, Captains of the Host*, p. 651.

The work in Australia (started only seven years earlier by S.N. Haskell; J.O. Corliss; and William Arnold, an experienced colporteur) was remarkably well-established by December 1891, when Ellen White, her son, and her staff arrived.

Because she had been urging that a school be established, about six months later in June 1892 two large houses were rented in Melbourne. The school was so successful that the following year a third building had to be rented. But Ellen White told the leaders that they must find a large acreage out in the country.

In April or May, they found the 1,450-acre Campbell Estate. It was located near the village of Cooranbong, 5 miles from the town of New Castle and 75 miles from the capital city, Sydney. The price was only \$3.00 an acre. Two streams, one on each side of the estate, flowed into Dora Creek. Small steamboats could navigate the river from the ocean, about 14 miles away.

Influential critics were quick to declare the soil poor and the land worthless. But a startling development silenced their objections.

“Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land. I dreamed that, as I was walking about the estate, I came to a neat-cut furrow that had been plowed one quarter of a yard deep and two yards in length. Two of the brethren who had worked the rich soil of Iowa were standing before the furrow and saying, ‘This is not good land; the soil is not favorable.’

“But One who has often spoken in counsel was present also, and He said, ‘False witness had been borne of this land.’ He then described the properties of the different layers of the earth. He explained the science of the soil, and said that this land was adapted to the growth of fruit and vegetables, and that, if well worked, would produce its treasures for the benefit of man.

“This dream I related to Brother and Sister Starr and my family. Afterwards as I was walking on the ground; lo, there was the furrow just as I had described it, and the men also who criticized the appearance of the land. The words were spoken just as I had dreamed.”—*Ellen White, quoted in F.C. Gilbert, Divine Predictions of Mrs. Ellen G. White Fulfilled*, pp. 343-344.

On May 24, 1894, the party went there; and, discovering the furrow, some complained as they gazed upon it. Then they realized that there was no way the fresh furrow could have been placed there. The grass around it had been untouched in all directions. At this, Ellen and the others related the dream of several weeks earlier.

After an evening of earnest prayer, there was perfect unity in the decision to purchase the land for \$4,500—especially after one of those who knelt with them in prayer was instantly healed of tuberculosis as Ellen White prayed (*A.G. Daniells, Abiding Gift of Prophecy, p. 312*).

In her dream, she had been told that if the land was plowed deeply, this would bring up the needed minerals and enrich the soil. When this was done, fruit trees, berries, and vegetables grew in abundance. Decades later, Daniells wrote:

“God’s blessing rested signally upon the field and orchard at Avondale. I remember at one time, while connected with the school for a short period, I went into the vineyard, lifted up some of the heavy vines, and brought to view large bunches of the most luscious grapes I have ever seen. From the ten-acre orchard I have helped the boys carry to the school kitchen large baskets of peaches, oranges, lemons, and apples, as fine as could be grown.”—*A.G. Daniells, Abiding Gift of Prophecy, chap. 28.*

(It should be noted here that, in the dream, the different layers of the soil at Avondale were shown to Ellen White. It is true that, looking at it from above, the soil appeared to be sandy and worthless. But she was told that there was rich dirt below that top layer, that only needed deep plowing to be brought up.)

The Healy Hotel in nearby Cooranbong was rented and the students and classes were housed there. By day, everyone worked on the property, clearing trees and draining the land. In the even-ing, classes were held in the hotel.

When two buildings on campus had been built and partly ready, the school opened on April 28, 1897.

All the while, Ellen White was assisting in planning the curriculum and writing letters to raise money. She made her home near the school, in a cottage she named “Sunnyside,” from 1895 to 1900.

A loan fund was set up in a trust, which would perpetually help needy students attend the school. They were expected to repay it as soon as they could after leaving the school. (At that time, about 25 cents a week would pay the tuition of one student.) Students were also expected to work during the summers, so they could partly meet their own expenses.

Every morning, someone would ring a hand-clapper bell, to wake everyone at 5:45 a.m. Classes

were held in the morning; and, after lunch, the students spent three hours in labor.

About a mile west of the school was their hospital, which was used to treat the sick in the area and provide an entering wedge for the message.

Their first church was in a sawmill loft. Although the dissatisfied members talked about building a church, they did little about it—until one day when Ellen White told them a message she had received the night before. She was shown the prophet Haggai, calling on the Israelites to arouse and build the house of the Lord (*Haggai 1:4-5, 8*). Immediately, they set to work, raised the money, and built a church at Avondale.

Over a period of time, a number of industries were started, where the students could learn trades and pay their way through school. These included a dairy, bakery, orchard and farm, carpentry, and poultry. Although the original food factory was located on campus, in 1897 a separate facility was started in Melbourne. Over the years, profits have helped schools and mission projects.

Here is a summary of blueprint points, as given in two primary Spirit of Prophecy passages about Avondale:

Life Sketches, “The Avondale School”: The youth can never receive the proper training in any of our schools which are located near a city (LS 351:1-352:1). The schools should be out in nature, where the eye does not rest on the dwellings of men (LS 383:2). Manual occupation is vital (LS 353:2-355:1). School industries should be established (LS 355:1). Avondale should be a training ground for missionaries (LS 372:2-376:2).

6 Testimonies, “The Avondale School Farm”: Lots should not be sold to Adventists who want to build around the school; they should be located some distance from it. All the land around the school should be for the school farm (6T 181:2-3; 183:1-185:1). Teachers are needed for various lines, including industrial education. A hospital should be built. Orphans should be able to come here for an education. The students should help erect the buildings, and they should not be crowded close together (6T 182:1-183:0).

SEVEN OTHER SCHOOLS

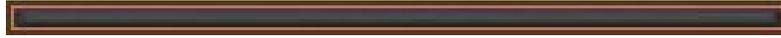
Think not that either manual labor by the students or industrial education was a novelty found only at a few of our early schools. Research reveals that many of our brethren were anxious to fulfill the blueprint back in those days: Washington Missionary College; Oakwood College; Graysville Academy (today called Southern Adventist University); Lodi Academy; Keene Academy (now Southwestern Adventist University); as well as overseas schools, such as Solusi in Rhodesia (modern Zimbabwe), were all originally blueprint schools. Many others could be mentioned. Even small San Fernando Academy, with only 25 acres, was located in the country and had a farm on which the students worked.

As Ellen White kept telling them, the key factor was the amount of land owned by the school. If there was not enough, it could not properly fulfill the plan.

For example, consider Washington Missionary College. Today, located in a few buildings on a city street, it is a pathetic shadow of what it once was. But, originally, it shared 50 acres with the sanitarium and also operated a 100-acre farm, where the students worked. Another example would be La Sierra, where the students worked on its 330-acre farm. The situation is far different today.

We will now return to Battle Creek and pick up the story where we earlier left off.

THE BROKEN BLUEPRINT



PART ONE - B

THE BEGINNINGS OF OUR EDUCATIONAL WORK

(1867 - 1904)

BATTLE CREEK AND WALLA WALLA

Prescott takes over

Enter Sutherland and Magan

The Blueprint at Walla Walla

DeGraw arrives

Sutherland and Magan at Battle Creek

More changes at the college

The need to leave Battle Creek

Ellen White endorses the move

College moved to Berrien Springs

EMMANUEL MISSIONARY COLLEGE

Berrien Springs school begins

Opposition grows at Berrien Springs

More information about the school

The opposition intensifies

Preparing to start again

— BATTLE CREEK AND WALLA WALLA —

PRESCOTT TAKES OVER

In 1883, the college at Battle Creek was reopened under the direction of Elder W.H. Littlejohn, a blind minister with no degrees. He served well for two years; but, in 1885, the board decided to find someone who had a degree.

The position was offered to W.W. Prescott, a graduate of Dartmouth College and an experienced workman who had a print shop and published a magazine.

Prescott headed the school for ten years (1885-1895); and, during those years he himself was more thoroughly converted (although he tended to slip away from the Spirit of Prophecy after the turn of the century).

“By 1889, with the virtual demise of the work-study program at Battle Creek College, lively students sought other ways for expending their energies. Baseball, football, soccer, and tennis became popular. Soon teams formed and competitive matches were arranged. One football game between American and British students produced unusual excitement. A local press report of the game came to Ellen White’s attention in far-off Australia. ‘She was aghast’ and soon directed a sharp rebuke to President Prescott. A Seventh-day Adventist school was not to be a place for students ‘to perfect themselves in sports,’ Ellen White wrote. This would be to follow the worldly plan of recreation and amusement, and would result “in loss every time.” Prescott and his faculty saw the danger; matched games were prohibited.”—*R. W. Schwarz, Light Bearers to the Remnant, p. 199.*

During those ten years, four more schools were established: Union College at College View, Nebraska in 1891; Walla Walla College in Washington State in 1892 (with E.A. Sutherland as principal); Graysville Academy (later Southern Missionary College) in Tennessee in 1893; and Keene Academy (later Southwestern) in Texas in 1894.

At the 1893 General Conference Session, W.W. Prescott made this jewel of a statement:

“The basis on which students should be encouraged to earnest work in securing an education is an important matter. You know to what extent it is coming to be a practice in educational institutions in almost every line. The marking [credit/grading] system very generally encourages a feeling of rivalry. The basis of the work is thus made to be personal ambition. It is not so much to personal excellence, nor to reach any certain ideal, but to be above a neighbor. Of two students, with different capacities, one may by much less hard work take the higher rank, and yet his fellow student may do better work and be a better student.

“The true basis seems to me to be this: Every one is endowed with certain capacities and faculties. God has for him a certain ideal which he can reach by the proper use of time and opportunities. He is not to be satisfied with the fact that he outstrips his neighbor. His effort should be to get what God would have him, and success is to meet the ideal the Lord has for him in view of his capacity and opportunity. His neighbor, who may have only half the capacity will reach the same degree of success and will be worthy of the same commendation if he reaches the ideal that God has for him in view of his capacity and his opportunity.

“The true basis of credit is not by comparing one with another to see if one secures better standing or more prizes than his neighbor, but to compare the actual standing of every student with the ideal which God intends he should gain in view of the capacities with which he was endowed and the opportunities God’s providence has given him.

“This is a very different basis than simply the idea of personal ambition to excel another. It is very much easier for a teacher to impel one to earnest work by appealing to personal ambition, because it is a trait of human nature easily cultivated. So many teachers, as being the easiest method to get work (as they say) out of students, appeal to them on the basis of their standing as compared with another; but that trait of human nature needs no cultivation. It is the same old self. When the mind of Christ is brought into our plans of education, the purpose will not be to draw out and strengthen elements of self; but it will be, as in all other parts of the work, to empty one’s self, to take a humble position, and yet by that very means to attain to an exaltation impossible in any other way.”—*W.W. Prescott, 1893 General Conference Bulletin, pp. 357-358.*

In that same decade of the 1890s, as noted earlier, a training school was established in South Africa (Solusi in Rhodesia, modern Zimbabwe, in 1894); and El-len White started another one in Australia (Avon-dale, in Cooranbong in 1897). During those years, she wrote extensively on the blueprint for our schools. One person who studied her writings very carefully was E.A. Sutherland, head of Walla Walla College, who instituted several important reforms. He would later figure prominently in the effort to salvage our educational blueprint.

During this time, new academies were starting, and many of our people were studying the educational blueprint. However, some schools, including Union College, held solidly to the old line of liberal arts and degrees.

ENTER SUTHERLAND AND MAGAN

At this juncture, we should briefly consider Sutherland and Magan:

Edward Alexander Sutherland (1865-1955) was of Scotch ancestry and had a sterling character. In 1885, he went to Battle Creek College; three years later, he was deeply impressed with the message of righteousness by faith, taught by Jones and Waggoner at Minneapolis. In the fall of 1888, when Sutherland returned to the college for his third year, he gained a new friend, P.T. Magan.

Percy Tilson Magan (1867-1947) was born in Ireland, emigrated to the United States in 1886, and joined the church that year. The following year, he worked in Nebraska as a licensed minister. In 1888, he entered Battle Creek College.

A strong friendship sprang up between Suth-er-land and Magan. That fall, Ellen White invited young Magan to come live in her home. Suth-erland visited there frequently; and, as the coming years revealed, both young men learned an immense amount.

Although two years younger than Edward, Percy had a deeper walk with the Lord and he led his friend into a similar experience. Percy also taught Edward about work. While Sutherland liked baseball, Percy preferred to help out wherever he was needed. He worked in the kitchen and learned to cook. In the machine shop, he became proficient with tools. Gradually, Edward recognized that Percy was right when he said that the only useful activity was that which helped people.

Edward graduated in 1890; and, with his wife Sally, left to head an academy in Minnesota. Meanwhile Percy did something that, within the coming months, would make him famous throughout the denomination. In 1889, he went with S.N. Haskell, secretary of the Foreign Mission Board, on a journey around the world to check on the possibility of opening new mission stations. Throughout the journey, Magan wrote 49 extremely interesting articles on their travels; these were printed in installments in the *Youth's Instructor* (January 1890 to July 1891).

By 1890, Magan had been appointed associate secretary of the Foreign Mission Board; and, the next year, he was head of the Bible and History Departments at Battle Creek College (1891-1901).

THE BLUEPRINT AT WALLA WALLA

Meanwhile, in 1892, Sutherland became head of Walla Walla College. Soon after, he managed to make it the first Adventist institution to serve only vegetarian food in the cafeteria. More on that soon.

Unfortunately, the men in charge had been so pressed by finances that, although the school originally had 120 acres, parcel after parcel was sold off—until only a small portion of the original acreage remained. This had occurred before the Sutherlands arrived in the West to take over the college. Ed Sutherland recognized that the old mistakes of Battle Creek were being reenacted here at Walla Walla. When Ellen White, in Australia, heard that most of the land at Walla Walla had been sold off, she wept again. You will find, in this book, that she wept many times.

Sutherland set to work to educate the new faculty into Spirit of Prophecy principles; and—for the first time—an entire faculty heartily took hold of them. When farmers who had purchased some of those parcels found they could not pay for them, Sutherland purchased them back. Before long, he bought back 80 acres; and Mr. Hudson, the farm manager, could begin developing the gardens, orchards, and fields.

Soon the teachers were working part time with the students in industrial labor or on the school farm. They taught practical and vocational instruction as part of the curriculum.

Sutherland would get up at 5 a.m. each morning to handle his end of the crosscut saw, with a student as his partner. A great deal of wood had to be cut to supply the needs of the institution, and Sutherland did his full share of the work. He demonstrated one of his firm principles—that all teachers and all students should spend some time every day working together at productive manual labor.

He said that Ellen White had earlier told him that, if the youth can have but a one-sided education, a knowledge of the sciences or a knowledge of labor for practical life, let it be the latter.

While still at Walla Walla, he got the school to stop serving meat in the cafeteria.

“Classes at Walla Walla College began in December 1892. While Prescott added the presidency of the new school to those he already carried at Battle Creek and Union, direction was really in the hands of E.A. Sutherland, principal. A man of strong convictions, Sutherland convened his faculty for a week or more prior to opening day in order that its members might jointly study Ellen White’s counsels on education. From the start, Walla Walla College demonstrated its commitment to health reform by serving only a lacto-ovo-vegetarian diet; it was the first Seventh-day Advent school to take this step.”—*R. W. Schwarz, Light Bearers to the Remnant, p. 201.*

Within two months after the school opened that first year, the enrollment had increased to 165. The rooms were occupied as fast as the carpenters finished them. However, there were only 1,551 Adventists in the Northwest at that time. Nearby Whitman College had been in operation for 25 years, yet only had about 100 students.

When the faculty sent a letter to the General Conference, pleading for funds to solve the problem of the girls' and boys' dormitories each having only one shower and bathroom, a letter came back in the mail. When they opened it, they found inside specific and detailed information on how to take a bath in a wash basin. So they purchased a pitcher and a basin for each dormitory room.

DeGRAW ARRIVES

At the end of that school year (1893), Sutherland was ordained to the gospel ministry. Because of its later importance, another event which occurred that year should be noted. A young lady, M. Bessie DeGraw (1871-1965), who had just finished a year at Battle Creek College, arrived on campus. She should have remained to finish her studies at Battle Creek, but Prescott asked her to journey to Walla Walla to help at the new college. DeGraw was a woman with a powerful mind and rugged determination. Rather quickly, Sutherland won her over to the educational blueprint. For the next 60 years, she worked with the Sutherlands, to fulfill it.

During the second school year, courses were offered in cooking, printing, gardening, and dairying. Students could help earn their tuition by cutting timber in the nearby mountains, which the school hauled to town and sold.

“Sutherland, officially promoted to the presidency in the school’s second year of operation, was not a believer in traditional curricula or degrees. Instead he launched a short one-year course designed especially to prepare mature students as effective church employees.”—*R. W. Schwarz, Light Bearers to the Remnant, p. 201.*

During the third year, short courses were offered for those who wished to make a speedy preparation to enter the Lord’s work.

Sutherland attributed the financial, educational, and spiritual progress to a faculty devoted to the light given through Ellen White. They diligently studied articles on education coming from Australia, especially during 1895-1896. For this purpose, they often studied together in groups. They read with deep interest about what was happening at Avondale School in Australia, where Ellen White was living, which was operating on blueprint principles. They recognized that finding and knowing the truth, without prompt and willing obedience could be a snare instead of a blessing—and they pledged to follow the light, wherever it might lead them.

SUTHERLAND AND MAGAN AT BATTLE CREEK

In February 1897, the General Conference Session, assembled at College View, Nebraska, listened in rapt attention to Sutherland’s description of what had been done at Walla Walla during the four years he had been there (1893-1897), and of the faculty’s continued dedication to the work.

Before the Session was over, the delegates voted to call the Sutherlands and Bessie DeGraw to Battle Creek College. Many of those in Battle Creek wanted him to institute the changes marked out in the *Testimonies*.

Percy Magan had been on the Battle Creek faculty for several years, and the two men were together again. But now they had a third team member: Bessie DeGraw. The three of them labored earnestly to fulfill the Spirit of Prophecy blueprint for the college at Battle Creek. Under their influence, the school became vegetarian. Encouraging them in their reforms were A.T. Jones and Dr. J.H. Kellogg.

On July 27, 1897, Magan was ordained to the ministry in the Tabernacle. His friend, Sutherland (who had been ordained in 1895), preached the sermon.

Under their leadership, the college altered its course of study. The curriculum became more flexible, enabling the students to choose the subjects they desired. On November 1, 1897, the *Review* carried an announcement from President Sutherland, offering *short courses* for mature students, missionary workers, teachers, bookkeepers, and canvassers. These short courses were only 12 weeks in length.

In 1898-1899, the college, operating under a new charter, discontinued the granting of academic degrees. The August issue of the school journal, the *Advocate*, included a quotation from a Roman Catholic pamphlet: "The conferring of degrees was originated by a pope." The announcement was made: "The College, under its new organization, ceases, with this year to grant degrees. Preparation for usefulness in the cause of Christ will be the subject constantly held before students, replacing the courses and diplomas of the past."

Beginning with its second year, the little journal was renamed *The Training School Advocate*, and was sent to believers in a wide area. Sutherland edited the paper, DeGraw assisted, and Magan published it.

But instead of a new faculty which they could educate into the blueprint, Sutherland and Magan had a faculty on their hands which were quite satisfied with the classical methods of earlier years at Battle Creek. Go to class, teach some Latin, and go home again that afternoon, without getting one's hands dirty in the garden. It was hard for some to recognize that the *Testimonies* were a revelation from God.

MORE CHANGES AT THE COLLEGE

Another big problem was the fact that the campus of Battle Creek College only covered seven acres and could not expand. It was right in town. Both men recognized that much would be lost if they could not unite physical effort with mental labor. Ellen White had warned against allowing students to occupy their leisure hours with frivolous pleasures which weaken the

moral powers.

So, one Sunday morning, Ed Sutherland held the plow and Magan drove the team while 225-lb. J.G. Lamson sat on the beam—and the three of them plowed up the tennis court and turned it into a vegetable garden.

Then friends came forward and donated money with which to purchase an 80-acre farm. Although it lay at some distance from the campus, fruit trees, shrubs, and vines were set out on 30 acres; and the remainder was planted with vegetables, legumes, and root crops that would supply the college with fresh produce. Another advantage was that the new farm provided employment for students.

In January 1899, great emphasis was placed on regular missionary work. A mission was established in Jackson, 40 miles to the east. Eight students would work there for two to four weeks, treating the sick, ministering to the needy, and holding meetings in the evening. Homer Salisbury, one of the faculty members, directed this project. Other students carried on similar work in Battle Creek.

It was at about this time that Sutherland came across a poem which he treasured for years:

“Then be content, poor heart. God’s plans, like lilies pure and white, unfold. We must not tear the closed shut leaves apart—time will reveal the chalices of gold.”

In October 1900, the *Advocate* announced a new book by Sutherland, a 400-page volume published by the *Review*, entitled *Living Fountains or Broken Cisterns*. This well-researched book traced true and false education from the Garden of Eden down through history, showing the effects of paganism and Catholicism which, among other things, brought competition into the classroom. Although her name did not appear, much of the research and preparation of the book was done by DeGraw. (Later, she helped S.N. Haskell on two of his books, *The Story of Daniel the Prophet* and *The Story of the Seer of Patmos*.) Magan also wrote a book (*The Perils of the Republic*) and many articles for the *Advocate*. All three of them—Sutherland, DeGraw, and Magan—were researchers, writers, hard workers, and loyal to the Spirit of Prophecy. An excellent combination!

In spite of the opposition in the community and among some of the faculty and students, other students were thrilled at the changes. When Sutherland came to Battle Creek College, it was \$100,000 in debt; but he set to work, and much of it was eliminated. The students alone raised \$6,000. Another source of income came from the sale of *Christ’s Object Lessons*.

In 1901, *Volume 6* of the *Testimonies* came off the press and included this passage:

“Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has

not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world.

“When the advantage of working upon Christian principles is discerned, when self is hid in Christ, much greater progress will be made; for each worker will feel his own human weakness; he will supplicate for the wisdom and grace of God, and will receive the divine help that is pledged for every emergency.

“Opposing circumstances should create a firm determination to overcome them. One barrier broken down will give greater ability and courage to go forward. Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances. Make a beginning. The oak is in the acorn.”—*6 Testimonies*, p. 145.

THE NEED TO LEAVE BATTLE CREEK

The cramped and urban campus at Battle Creek was not well-suited to the educational concepts of Sutherland and Magan, who wanted a spacious rural setting like that of the recently founded Avondale College in Australia. Ellen White had said that agriculture was the ABCs of Christian education.

At the Michigan campground in the summer of 1898, Sutherland met Dr. David Paulson, medical director of Hinsdale Sanitarium, another loyal supporter of the Spirit of Prophecy counsels. The two men worked together interviewing the scores of students who wanted to attend Battle Creek College. Paulson told Sutherland it was a shame that so many could not attend because the college lacked a farm so they could work their way through school. Then Paulson said, “You should move the college to a large farm and establish industries where students can earn their school expense.” Sutherland replied that this was the message they had been getting from Ellen White for years. Cadwallader describes the incident:

“The two had experienced some depression one day when they met a large number of youth who wanted a college education, but could not finance it. The two men discussed the problem, and Dr. Paulson made the suggestion that, if he were in Sutherland’s place, he would establish a school which would turn away no student who was willing to work. He suggested that the school ought to own a large tract of land and provide work for students.”—*E.M. Cadwallader, A History of Adventist Education*.

Arriving back at Battle Creek, Sutherland told this to Magan, who replied, “Let’s do it, Ed. Let’s move the college out of Battle Creek!”

Writing 25 years later, Magan tells us there was also another reason for moving the college out of Battle Creek:

“Another reason for taking the Battle Creek College out of Battle Creek was to get away from the worldly influences which it was very clear to some of us that J.H. Kellogg was bringing in. At the time we moved the school, approximately one-half of our students were working for their expenses in the Battle Creek Sanitarium, and the doctor held a ‘sword of Damocles’ over us that made it impossible to remain in Battle Creek and carry out the simple lines of education which we were anxious to inculcate. This was an important reason for getting out of Battle Creek.

“We said little about it at the time because we were anxious to have Dr. Kellogg buy the property, and we were in no position to antagonize him; but felt sure that he was determined in time to have the Battle Creek College a more or less worldly concern, granting degrees, and catering to worldly ideas, customs, and practices. The end result is that our fears have all been justified . .

“Sutherland and I saw this coming. We knew we were in no position to stop it, but we were determined to make a break in such a way that the doctor could not get at us, and that the denomination would have its school in the Lake District separate and distinct from his plans and machinations. In this we succeeded.”—*P.T. Magan, letter to Warren Howell, January 13, 1926.*

Fortunately, the tightly knit group of four leaders were ready for the crisis.

“What were those like who had fought for the move? Sutherland[’s] . . friends found him patient and stubborn. ‘He loved children and wanted them all to be saved’ . .

“Magan, a homely Irishman, delighted all with his brogue and humor . . Understanding the students and sympathetic with their problems, he often invited them to seek him for counsel after the Friday evening meetings. He had the talent of associating agreeably with people in all levels of society.

“M. Bessie DeGraw was ‘always on duty.’ Tall, bright-eyed, and healthy in a time of poor physical health, she dressed fastidiously. Acquaintances considered her brilliant, fluent, sincere, and somewhat mystical . .

“Another strong personality was Mrs. Nellie Rankin Druillard . . Everyone banked on her business deals because of her ability to make uncanny financial investments.”—*Emmett K. Vande Vere, The Wisdom Seekers, pp. 104-105.*

More about Nellie Druillard later.

ELLEN WHITE ENDORSES THE MOVE

The biennial Session of the General Conference convened in Battle Creek in 1901; and Ellen White, who had returned the previous year to the States from Australia, was in attendance.

During the Session, one morning at five, Magan was awakened and told to go at once to Ellen White's room.

“She asked him if he remembered when he and Professor Sutherland had through correspondence discussed the moving of the college out of Battle Creek. ‘I told you at the time,’ she said, ‘not to do it. Now I am ready to tell you to do it. What we will do with the old plant I do not know.

“I think possibly we may be able to sell it to the sanitarium. I do not think even then that we will be able to realize enough to pay off anything on the principal. Perhaps we will get enough to pay its debts. We will have to go out single-handed—empty-handed. It is time to get out now, for great things will soon be happening in Battle Creek.’ ”—Merlin Neff, *For God and CME*, p. 70.

“God wants the school to be taken out of Battle Creek. Let us take away the excuse which has been made for families to come into Battle Creek . .

“Some may be stirred about the transfer of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school before the institution was established.”—EGW, *General Conference Daily Bulletin*, 1901, p. 216.

She had been forewarned that a great crisis was headed toward Battle Creek. As you know, the years 1902 through 1908 would be difficult ones. First, the pantheism crisis; then the Ballenger crisis; and then the final split between Kellogg and leadership, when large numbers in town chose one side or the other. Many workers were deeply shaken by the ongoing controversies.

COLLEGE MOVED TO BERRIEN SPRINGS

In one of the meetings at the 1901 Session, Ellen White told the delegates that a good start had been made at Battle Creek College, but they should now move the school out onto a farm and complete the blueprint. At the close of her talk, the delegates met and voted to do just that! They authorized the College Board to move the college to a place which Sutherland should locate.

The Battle Creek property was sold to the Sanitarium and Dr. Kellogg later used it as part of his American Medical Missionary College (which was lost to the denomination in 1907 and permanently closed in 1910).

Before anyone could change their minds, Sutherland and Magan arranged with the railroad

for 16 freight cars to haul everything 90 miles south to a location they had found on 272 acres, which had been purchased for about \$18,000 near Berrien Springs, Michigan. It was named Emmanuel Missionary College. (For details on the finding of the location, see *History of the Great Second Advent Movement, Lesson 18, pp. 7-8.*)

They recognized that the educational blueprint called for a country location, plenty of fertile land, teachers and students working together—as the students learned how to support themselves so they can leave to do successful missionary work.

Among other subjects, they also knew that the Word of God had to be studied in the classroom, so the students would become grounded and gain a deep experience in the things of God.

During the summer of 1901, a denomination-wide summer school for about 150 active and prospective church schoolteachers was held in tents beside the river on the new school site.

The selection of a site for an institution is always important. The original plan was to locate the main buildings on White's Point, overlooking the river. Acreage around it was initially cleared for this purpose. But plans suddenly changed.

“Two unforeseen problems suddenly altered the early plans—the shortage of safe water and the scarcity of money. They could not obtain good, usable water for a reasonable cost at White's Point, with the result that they finally placed the principal building back from the bluff on the flatlands by the Garland house. The change in plans placed the institution on a site that would allow later expansion.”—*E.K. Vande Vere, The Wisdom Seekers, p. 105.*

— EMMANUEL MISSIONARY COLLEGE —

BERRIEN SPRINGS SCHOOL BEGINS

During the regular 1901-1902 term, while the new campus was being developed, the school was held in the former county courthouse, the sheriff's home and jail, an office building, and a summer hotel. Enrollment reached 100.

Part of the plan was that, when enrollment reached 250, a new college would be started somewhere else. A late spring issue of their paper, the *Advocate*, said this:

“By 1902 a ‘true concept’ of a ‘correct’ college plant had evolved in Sutherland's mind. ‘We want our building,’ he wrote, ‘to be simple and small . . . for that is the kind of buildings our students will find in the mission fields. There must be no large and handsome main building, nor must the buildings be erected on the quadrangular plan, but on a meandering line in order

to get plenty of fresh air and sunshine. Furthermore, such an arrangement will discourage the growth of pride and institutional spirit.’ ”—*Advocate*, May 1902.

With the help of student labor, four frame buildings were erected. Sutherland purposely kept them plain in appearance. A.S. Baird, an experienced builder had arrived from Nebraska and taught the students how to build homes.

“In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to prevent the carrying forward of the work.”—*EGW to managers of the Review office*, July 12, 1901.

Ownership of the college was transferred from the General Conference to the newly established Lake Union Conference. Magan continued to supervise the rapid development of the school while Sutherland made many fund-raising trips. One of his goals was to make the new school self-supporting.

To encourage self-government and a good group spirit, faculty and students assembled weekly for frank discussion of college problems of all kinds. Spirituality and evangelistic fervor pervaded the campus. Since many students worked all day long, much of the instruction was given in the evening.

One unusual feature started by Sutherland was having each student work on only one subject each of the three terms in the nine-month school year. (It should be mentioned that, many years later, a similar program was started at the University of Chicago in the mid-twentieth century with outstanding success. Recent secular educational research has disclosed that students learn far more by studying only one or two subjects at a time than by taking five or six per term, attending 50-minute classes in each of these, and then rushing to a different class for another subject.) Later, Sutherland changed this to three classes at a time.

“With this plan, they reasoned, a student at the end of nine months (three terms) could receive certificates or ‘credits’ from three or four courses as before, but if he had attended only one term, he would have gotten a complete course rather than merely a third of one.”—*E.K. Vanderve*, *The Wisdom Seekers*, p. 110.

When the General Conference formed the Department of Education in 1902, Ed Sutherland was one of the three men placed in charge of it. In addition, he led out in a central training school for church schoolteachers; and, with DeGraw, provided the first elementary textbooks.

In some respects, one of the most radical reforms was the textbooks. Instead of pagan sentiments and quotations, worthwhile books were produced, among which the Bible occupied first place.

“ ‘Every subject will be presented from the standpoint of the Bible’ and with a ‘view to

preparing the student for actual [missionary] field work in the shortest time,' promised the *Calendar*."—*E.K. Vande Vere, The Wisdom Seekers, p. 110.*

Enemies soon circulated the rumor that the Bible was the only textbook. But that was not true. Other books were also used; yet all of them were in agreement with the Bible. During the 1900 summer school at Battle Creek, a book committee was appointed to prepare suitable textbooks.

Between 1900 and 1904, Sutherland and DeGraw authored a set of readers, *The Bible Readers*, and the book, *Mental Arithmetic*.

Mental Arithmetic was unlike any math book anywhere at the time. It was immensely practical and contained problems about the bones of the body, the difference in cost between beans and beefsteak, distances in the Holy Land, Old Testament chronology, building a schoolhouse, making a canvasser's report, and figuring up one's tithe.

According to one of our official history textbooks, the first normal (teacher-training) school in our denomination was at Berrien Springs in 1902 (*Lessons in Denominational History, p. 184*).

OPPOSITION GROWS AT BERRIEN SPRINGS

By 1904, a low-level earthquake was in progress in Battle Creek, as the controversy between Dr. Kellogg and the General Conference deepened. But another one was rumbling in Berrien Springs. Sutherland and Magan had a divided faculty on their hands. Many missed the comforts of Battle Creek and disliked all the strange innovations at the new school. Lastly, they did not like the emphasis on the Word of God as the central authority in all lines of study. It bothered some people to have the Inspired Writings considered more important than the words of men. It still does.

When it was recommended by the college board that Prescott replace Sutherland, because he was "young and inexperienced," Magan and Ellen White came to his defense.

MORE INFORMATION ABOUT THE SCHOOL

Sutherland remained in charge, and the teachers and students more fully united their efforts to farm and to build. Teaching was done for half the day, and the other half was spent in working with the students.

Emmanuel Missionary College shattered the bands that bound the denominational schools to popular education.

You might inquire, "What was the purpose of these blueprint schools?" They were instituted to quickly train workers to go out and share the three angels' message of Revelation 14:6-12, the

message of obedience to the laws of God, by the enabling grace of Jesus Christ—which is the message given to the remnant (Revelation 12:17). Teachers and students believed that the end of the world was near, and people must be warned. Do we believe this today?

Although some may say, “He delayeth His coming,” the faithful are to believe and work; work and believe.

When the school opened in the fall of 1893, there were about 300 persons living on the campus. Three large homes, each with 7 to 9 rooms, had been completed. The Manual Arts building had been erected the year before, and its basement used for the kitchen and dining room. The second story housed the college store and carpenter shop. The Domestic Arts building, just finished, housed the college girls in the attic. The college boys were located here and there in various attics and corners of other buildings.

Sutherland and Magan had determined that they would build no faster than they had the funds in hand. They would not repeat the Battle Creek College debt (which they had not been responsible for). Yet they must have textbooks; so Sutherland, Magan, and DeGraw each personally borrowed \$600 and used it to print the textbooks.

THE OPPOSITION INTENSIFIES

In 1903, both the General Conference and Review moved to Washington, D.C.; and Percy Magan’s wife, Ida, became ill that spring. The continual opposition heaped on Sutherland and her husband, Percy, grieved and crushed her. On May 19, Ida Magan passed to her rest.

A few days after Ida’s death, Ellen White spoke in the college church, praised Ida’s faithfulness, and said she died because of the cruel criticism directed at Magan and Sutherland. “It has cost the life of a wife and a mother.”

Another death also occurred that year. Alvan and “Aunt Nell” Druillard had just returned from missionary work in Africa. He died on December 29. We mention this because Nellie Druillard (1844-1938) would later figure as a key worker.

By this time, a number of church leaders were determined to get rid of Sutherland and Magan. Meanwhile, the two men had been discussing the situation for several months; and, learning that the Lake Union spring session would be held on the campus of EMC, they decided to resign at that time.

When, at the session, it was seen that the implacable spirit had not diminished, they turned in their resignations. They had no anger and knew they had done right in upholding Spirit of Prophecy standards.

PREPARING TO START AGAIN

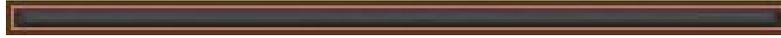
For years, both men had been interested in the Southern States, still handicapped by the crushing defeat in the War between the States. Now “Mother White” suggested that they go south.

It had been revealed to Ellen White that the blueprint could be fulfilled by independent ministries which, although fully faithful to our historic beliefs, were not controlled by the denomination.

In Part Two of this book, we will continue this story as Sutherland and Magan journeyed south. After that, in Part Two, we will look at one final attempt by Ellen White to fulfill another phase of the blueprint in a denominational institution.

With Ellen White’s encouragement, Sutherland and Magan were determined to perfect a blueprint *educational* missionary school in the South. Meanwhile, out on the West Coast, an effort would be made by Ellen White to start a blueprint *medical* missionary school.

THE BROKEN BLUEPRINT



PART TWO

THE STORY OF MADISON AND WHY WE LOST IT

(1904 - 1965)

PURCHASING THE NELSON FARM

Introduction

Heading south

The riverboat tour

Purchase of the property

UNITED THOUGH SEPARATE

Something remarkably new

Leaders shocked at new concepts

Opposition begins

Organizational structure of Madison

The underlying principle

Church leaders arrive

Opposition continues

Ellen White strongly objects

The forbidding becomes official

Low-cost book sales

Earlier independent publications

The Spalding-Magan Collection

PART TWO

THE STORY OF MADISON AND WHY WE LOST IT

(1904-1965)

— PURCHASING THE NELSON FARM —

INTRODUCTION

Part One told how our early schools led to the founding of the Battle Creek College and, later, the establishment of Emmanuel Missionary College.

But, when Part One ended, two events began almost simultaneously. In the spring of 1904, Sutherland and Magan left EMC; for they had been counseled by Ellen White to start a new school in the southern states. Just one year later, in the spring of 1905, another educational project began in southern California.

Here, in Part Two, we will follow Sutherland and Magan as they journeyed south in order to locate a suitable site for their new school. It is important that we learn what happened at Madison; for, in its history, we will learn both what to do—and what not to do—in a blueprint school.

In Part Three, we will survey the history of Loma Linda and the terrific impact it has had on our entire denomination in all the years since. But, from its earlier years, we will still learn more about the blueprint for a medical missionary training school.

Some readers will want to start a self-supporting missionary project. We will find extremely

important principles for this throughout this book.

HEADING SOUTH

As we earlier discovered, from the summer of 1901 till the spring of 1904, Edward Sutherland and Percy Magan worked feverishly to make a success of Emmanuel Missionary College at Berrien Springs, Michigan. But, by 1903, they realized that the opposition to their blueprint reforms was intensifying and they would eventually be pushed out.

The Southern States had caught the attention of Sutherland and Magan as early as 1898, when Percy visited James Edson White, Ellen White's son, who since 1894 had dedicated his life to helping poor blacks. At that time, he had cruised in Edson's mission steamer, the *Morning Star*.

In April 1899 and June 1901, for a short time Sutherland and Magan went to Alabama and Tennessee to help Edson start some schools.

When Edson briefly visited Battle Creek in 1899, Magan helped him print his small journal, *The Gospel Herald*. They also gave Edson some donations earmarked for his work.

“Several times, even before they took up the work in Berrien Springs, Brethren Magan and Sutherland expressed to me their burden for the work in the South. Their hearts are there . . . They think that they can better glorify God by going to a more needy new field.”—EGW, *remarks at meeting in Berrien Springs, May 23, 1904*.

After handing in their resignations to the board of Emmanuel Missionary College, Sutherland and Magan made a trip to the South. On June 1, 1904, they arrived in Nashville and spoke with George I. Butler, president of the Southern Union, and also visited S.N. Haskell, who, just then, was conducting an evangelistic series in Nashville. You will recall that Magan had earlier made a round-the-world trip with Elder Haskell, during which time Magan had written those 49 articles for the *Youth's Instructor* (January 1890 to July 1891). So they were already very close friends. Both deeply believed in obeying the Spirit of Prophecy blueprint in all its aspects.

The day after arriving in Nashville, Sutherland and Magan visited with Ellen White in Edson's home, where they discussed the likelihood for a new school. Her son, W.C. White, was with her. In the providence of the Lord, they happened to be spending a few weeks in the South.

THE RIVERBOAT TOUR

Very enthusiastic about the prospects, Ellen White encouraged them to go on a riverboat tour of possible real estate holdings.

On Thursday morning, June 9, with Edson at the helm, the *Morning Star* headed up the

Cumberland River. Then, suddenly, the ship broke down and was forced to dock at Edgefield Junction Landing for repairs, not far from a tiny place on the road, called Madison.

Since they had time on their hands, W.O. Palmer, one of Edson's helpers, took Ellen White to the nearby Nelson Farm which Edson had earlier learned about. Priced at \$12,000, it had 414 acres. But, as they looked about the farm, they saw that it needed repairs; and, although the lower fields were quite fertile, some of the higher ground had been eroded of its topsoil. The farm was 15 miles from Nashville.

The next day, she told Sutherland and Magan that this was the place they should purchase. Frankly, somewhat shocked by her announcement, they hesitated to purchase such an expensive property. "Sutherland and Magan intended to locate their school in the mountains of eastern Tennessee or in the western section of the Carolinas" (*Light Bearers to the Remnant*, p. 245). So the *Morning Star* headed up the river and the two men spent two days looking at various farms, but without success. Finally, they decided that Ellen White knew what was best. Later years would prove it to be an outstanding choice.

PURCHASE OF THE PROPERTY

Upon returning to Edgefield Junction, Ellen White spoke with the owners of the Nelson Farm, an elderly couple named Ferguson. But, after initially agreeing to the sale, when Magan spoke to her afterward, Mrs. Ferguson tried to back out, demanding more money.

"I never went through more of a siege in my life. She now wants about \$13,000 for the place. This, of course, is much more money than we had thought we could possibly pay, and yet on the whole, I think the place is better than any other place at that money."—*Magan to Ellen White, June 19, 1904.*

Meanwhile, Sutherland had gone to Berrien Springs to get his aunt, Mrs. Druillard, to help pay for it. But, upon hearing about it, Druillard hesitated and said no; but then she decided to return with him and look at the place. Arriving there, she liked it.

On June 22, an agreement was drawn up for the purchase price of \$12,723, with a \$5,000 down to be paid within 10 days. The final papers were signed the following day.

Ellen White then promised Nellie R. Druillard (1844-1938) that if she would help the boys with the project, that God would give her a long life; and He did.

"Said Mrs. White to Mother D that day: 'Nell, you think you are just about old enough to retire. If you will come and cast your lot with this work, if you will look after these boys, and guide them in what the Lord wants them to do, then the Lord will renew your youth, and you will do more in the future than you have ever done in the past.' "—*A.W. Spalding, Christ's Last Legion, p. 169.*

She joined as a founder of the school and continued to support it until her death at the age of 94.

“Mrs. Druillard had one of the shrewdest financial heads in the denomination. She had acted as treasurer and financier in several positions, including a foreign field.”—*Ibid.*, 168.

— UNITED THOUGH SEPARATE —

SOMETHING REMARKABLY NEW

Ellen White also made another promise. She told Sutherland and Magan that, if they would incorporate the new institution as *an independent organization*, she would serve on the board.

At this juncture, the reader needs to understand that a momentous change in Spirit of Prophecy guidance was about to take place. Prior to this time, Ellen White’s life had been wrapped up in denominational work. But, time after time, she had seen Heaven-sent opportunities and projects damaged or ruined by stubborn leaders or committees.

It was now the summer of 1904. God revealed to her that the time had come for her to begin urging the formation of *independent* organizations, faithful to the historic beliefs, which would help fulfill the Divine plan for training students; caring for the sick; producing publications; and giving the third angel’s message to the world.

A year later, Ellen White would be instrumental in the formation of the Loma Linda project, as a *church-owned* entity. She would personally help gather together the cream of blueprint-favoring workers, including Burden, Haskell, Howell, Abbott, and others, to help get it started in the right way.

Yet, by 1910-1912, all the workers she would send there would be shipped off by church leaders to other places or set in the background. Controlling church entities, in this instance the Southern California Conference, assisted by the General Conference—would set in motion certain changes which ultimately reduce the medical blueprint to tatters. By the 1930s, these changes had set in motion a state of affairs which ultimately desolated our other education institutions. More on this in Part Three.

All this was unknown to Ellen White in the summer of 1904; but God knew what was ahead, and He guided her to do something totally unheard of: She helped a small, independent group start an institution; and then specifically—and repeatedly—she *demand*ed that they not permit it then or later to come under church control. Here is the story:

LEADERS SHOCKED AT NEW CONCEPTS

On June 30, 1904, Magan headed north to care for various duties in Berrien Springs, Battle Creek, and Washington, D.C.

According to his diary (which he kept throughout his life), the plans suggested by Ellen White for the new school in Tennessee were not appreciated at General Conference headquarters. Some said too much land had been purchased. Others said it would bankrupt the church. Still others were upset at the idea of a work-and-study program.

But everyone was fully aroused when they learned that Ellen White had urged the two men to incorporate it as an independent corporation; this one would not be under church control.

It was bad enough to purchase a large acreage for a school—one that would include agricultural work, of all things, as part of the curriculum. But to do it independently; why, this was treason. Or rebellion. Or some other ominous word.

Earlier, in the late 1880s, Sutherland and Magan had seen the General Conference Association loaded down with debt on educational and medical institutions. The two men had served for years as leading officers at Battle Creek College, struggling with a debt burden of \$90,000 which others before them had brought upon it; and this was at a time when ministers and teachers only made \$10 to \$12 a week.

So when asked, the men told church leaders that they intended to only build and enlarge as fast as funds came in. Another peculiar concept! How could a school be started that way?

Yet all these strange ideas were part of the blueprint, bequeathed to Sutherland and Magan through the *Testimonies* and direct counsels from Ellen White.

OPPOSITION BEGINS

Although it may not have been intentional, church leaders effectively set to work to keep any money from church members from going to this independent project. The project would either fail or be brought under church control.

This twofold objective continued for a very long time. Two full years later, Ellen White demanded:

“The Lord does not set limits about His workers in some lines as men are wont to set. In their work, Brethren Megan and Sutherland have been hindered unnecessarily. Means have been withheld from them because in the organization and management of the Madison school, it was not placed under the control of the Conference. But the reasons why this school was not owned and controlled by the Conference has not been duly considered . .

“The Lord does not require that the educational work at Madison shall be changed all about before it can receive hearty support of our people. The work that has been done there is approved of God, and He forbids that this line of work shall be broken up. The Lord will continue to bless and sustain the workers so long as they follow His counsel.”—EGW, *June 18, 1907; Series B, No. 11, p. 32.*

ORGANIZATIONAL STRUCTURE OF MADISON

All this makes us curious: *Just what was the organizational structure that Ellen White specified for this new project?*

In June 1904, at the time that she told the two men to purchase the Nelson Farm, she also told them something very startling: They must make sure the new project never be placed under denominational control.

She explained that, in order to do this, they must incorporate the property under State law as a non-profit corporation. And, she said she would serve on their board of directors.

That was equally startling. At no other time did Ellen White ever serve on a church or institutional board of any kind! She had never done it earlier, and she never did it later. It had been revealed to her that she would need to do it on this occasion in order to demonstrate to church leaders and members everywhere that it was not wrong to start independent ministries, and that the little groups had her full backing. With Ellen White on the board, it would be very difficult for church leaders to denounce Madison as a renegade, in rebellion against duly authorized church control.

These folk were fully in harmony with our historic beliefs and standards; indeed, they were defending, practicing, and promoting them better than many others in the church were.

To make matters worse, while Madison was operating an independent worker training center and sanitarium, elsewhere, Edson White was publishing and selling books without church permission.

Ellen White had been shown by God that, henceforth, it would be necessary for independent ministries to help carry on the educational, medical, missionary, and publishing work of our people. No longer were God’s people to assume that the denomination should be in charge of everything that was done. Indeed, she saw that they would have to tackle challenges and enter upon new fields and projects which church leaders at times would refuse to do.

From time to time, the question has been raised as to whether our independent ministries should form corporations. The answer is that it was Ellen White who gave instruction that it be done.

Ellen White not only *demand*ed that this new institution not be owned or controlled by the denomination, but she told its founders that it *must* be incorporated under the laws of the State of Tennessee.

She did this because she had been instructed that corporations were far more enduring than private and partnership organizations. If Madison had been privately owned or a legal partnership, it would be easier for the General Conference to later penetrate and take control of it. Or the children of the owners might turn it over to the church or leave the faith—taking it with them.

In Madison we have a property held, at Ellen White's request, by a group of independent missionaries and chartered, at her request, as a non-profit corporation.

(It is of interest that Ellen White later arranged that the ownership of her bookwork also be placed in an independent organization, the Ellen G. White Estate, Inc. However, after her death, its board members chose to accept denominational salaries. This brought the board back under quasi-denominational control.)

Here is a statement from the commemorative golden anniversary album of Madison. It reveals that it was Ellen White who decided the type of organizational structure it would have.

“Elder and Mrs. S.N. Haskell, at the request of the founders, held title to the newly purchased property until a corporation could be formed.

“Mrs. E.G. White was very emphatic about how the title should be held and where the controls of this new property could rest. Dr. Floyd Bralliar, well-known throughout the church as a naturalist, a writer, and a prominent Madison worker from the early years until he was laid to rest in 1952, quotes Mrs. White as follows:

“Now I want you to know that I have been shown how this school should be organized. It is not to be organized like our other schools, neither owned or controlled like them. I want you, Professor Magan, to go with me, and we will get hold of an attorney and we will get him to draw up the papers and take it to the state authorities and get the institution incorporated, and I will stay here until we get that done and then I will go to California.

“I want you, Professor Sutherland, to go North and see if you can get enough money to make the first payment on this place [about \$5,000] and we will attend to the organization down here.”—*A Pictorial History of Madison College: A School of Divine Origin, 1904-1964*.

While Sutherland went off to try and raise more money—Ellen White stayed behind to make sure the property was duly incorporated in the Secretary of State's office at the State Capital in Nashville. She would not head west to her home at Elmshaven until Madison had been

independently incorporated.

This was no fly-by-night decision on her part. Ellen White was one of the original incorporators of the project, and she became one of the ten trustees (board members). She remained on that board till she was too feeble to continue, not resigning until 1914.

THE UNDERLYING PRINCIPLE

It is an intriguing fact that Ellen White did some-thing similar at the 1901 General Conference Session. Having returned only a few months earlier from Australia, at that session she pushed through a decentralization of the denomination. No longer could the central authority (the General Conference) at Battle Creek dictate what was done in the divisions, unions, conferences, and their entities. The objective was to enable our administrations and workers, on all levels, to look directly to God for guidance.

“The division of the General Conference into district union conferences was God’s arrangement. In the work of the Lord for these last days there are to be no Jerusalem centers, no kingly power; and the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek; for this is not God’s plan.”—*Unpublished Testimonies*, p. 368.

It was thus a follow-through part of the overall plan that, in 1904, Ellen White was directed to initiate independent ministries which would train more independent workers, ministries, and training schools. Laymen were to set to work and, alone or in little groups, carry on missionary work. (7 *Testimonies*, pp. 18-28, is an example of this.)

“For several years I have been warned that there is danger, constant danger, of men looking to men for permission to do this or that instead of looking to God for themselves. Thus they become weaklings, bound about with human ties that God has not ordained. The Lord can impress minds and consciences to do His work.”—*Unpublished Testimonies*, p. 366.

It is good that we should counsel together; but, in the work of the Lord, we should not be mere automatons, doing what others tell us.

“In no conference should propositions be rushed through without time being taken by the brethren to weigh carefully all sides of the question. Because the president of a conference suggested certain plans, it has sometimes been considered unnecessary to consult the Lord about them. Thus propositions have been accepted that were not for the spiritual benefit of the believers and that involved far more than was apparent at the first casual consideration. Such movements are not in the order of God.”—9 *Testimonies*, p. 278.

CHURCH LEADERS ARRIVE

There were so many things which needed to be done on the farm, and Ellen White stayed there for a few days to encourage the workers. During this time, faithful Elder Haskell held sole legal control of the property. Ellen White knew he could be trusted not to turn it over to the church without her permission, which she had no intention of giving.

By this time, it was early August. Magan was busily counseling with Ellen White, to make sure that the incorporation proceed exactly in accordance with her wishes. But soon visitors arrived.

Thoroughly aroused at what they had learned from Sutherland, a number of church leaders journeyed to Madison to see what was happening and, if possible, prevent the catastrophe of a separate organization.

Here are three successive entries from Magan's diary, in his quaint, terse style:

“August 7, 1904: Had a talk with Sr. White regarding our plan for organization. She approved of the same. W.C. White was present.

“August 8, 1904: Worked with W.C.W. during the forenoon getting article of plans ready regarding incorporating school in Nashville. In afternoon met Daniells, Prescott, Griggs, Washburn, Baird, W.C. White to consider our plan of organization. Daniells didn't like it. Prescott thought we traveled too much. So did Daniels.

“Bland thought other teachers would envy our independence and would want to do likewise.

“August 9, 1904: Washington. Spent forenoon with Daniels. Had a very satisfactory conversation. Told him why our school was independent and would have to eat shewbread.”—*Magan diary entries for Sunday through Tuesday, August 7-9, 1904.*

Although the independent corporation was Ellen White's idea, and although her son (W.C. White) was working with Magan on corporate plans, Daniells expressed himself as fully in opposition to it. In addition, both Prescott and Daniells did not appreciate the fact that Magan and Sutherland were traveling about the countryside raising money for an independent ministry, which was not under leadership control.

By Tuesday, August 9, Daniells appeared more mollified; but later months and years would prove his favor to be short-lived.

OPPOSITION CONTINUES

Let us now turn the clock forward nearly two years. By that time, Daniells was demanding that church officers throughout the continent put a stop to any, and all, efforts by the folk at

Madison to obtain donations. In his view, church control was more important than fulfilling blueprints or carrying on missionary work.

Daniells was not a bad person; he was just misguided. When you have arisen to leadership of a church, it is easy to think that everyone should be obeying someone else.

Here are two more diary entries by Magan:

“May 7, 1907: Paradise Valley. Talked to Sr. White regarding attitude of General Conference towards us. Miss Sara McEnterfer and Lillian present. Told Sr. White that the administration held we had no right to get the money unless we were owned by the Conference. She replied, ‘You are doing double what they are. Take all the donations you can get. This money belongs to the Lord and not to those men. The position they take is not of God. The Southern Union Conference is not to own or control you. You cannot turn things over to them.

“May 14, 1907: Loma Linda. To see Sr. White . . . I talked to her about the General Conference position that concerns non-conference owned should have no money. She answered ‘. . . Daniells and those with him have taken a position on this matter that is not of God.’ She said she had something written on this and would try to find it.”—*Magan diary entries for Tuesday, May 7, and Tuesday, May 14, 1907.*

ELLEN WHITE STRONGLY OBJECTS

Apparently, Ellen White did not find what she had written on the subject; so that day, May 14, she wrote a follow-up letter to Magan, stating her convictions in the matter even more strongly.

“I bear positive testimony that you and your fellow workers in Madison are doing the work that God has appointed to you . . . The attitude of opposition or indifference on the part of some of your brethren has created conditions that have made your work more difficult than it should have been . . . but the Lord is pleased that you have not been easily discouraged.

“Some have entertained the idea that because the school at Madison is not owned by a conference organization, those who are in charge of the school should not be permitted to call upon our people for the means that is greatly needed to carry on their work. This idea needs to be corrected . . .

“The Lord Jesus will one day call to account those who would so tie your hands that it is almost impossible for you to move in harmony with the Lord’s biddings . . . You are just as much entitled to ask for that which you need as are other men to present the necessities of the work in which they are engaged . . .

“As you carry on this work in harmony with the Lord’s will, you are not to be kept on a

constant strain to know how to secure the means you need in order to go forward. The Lord forbids the setting up of walls and bands around workers of experience who are faithfully acting their God-given part.

“Much precious time has been lost because man-made rules and restrictions have been sometimes placed above the plans and purposes of God. In the name of the Lord, I appeal to our conference workers to strengthen and support and labor in harmony with our brethren at Madison, who are carrying forward a work that God has appointed them.”—*EGW to Percy Magan, May 14, 1907; Spalding-Magan Unpublished Testimonies, pp. 411-412.*

Elder W.C. White, Ellen White’s son, was her constant companion. He knew her thinking and unflinching stood in support of her decisions:

“May 23, 1907: St. Helena. Spent the forenoon with W.C. White . . . He gave me Sr. White’s letters to Daniell’s regarding us. He told me he did not agree with the administration at Washington in insisting that all monies pass through their hands . . . Said that he would not agree to our going under conference domination.”—*Magan diary entry, Thursday, May 23, 1907.*

Before leaving this matter, it should be noted that an earlier letter by Ellen White (written to Elder Watson, president of the Colorado Conference) was also over this battle for funds. In her letter, dated January 22, 1905, she forcefully told Watson that he had no right forbidding the sending of tithe by church members directly to independent ministries. If you wish to read the entire letter, you will find it on pp. 215-216 of the book, *Spalding-Magan Unpublished Testimonies*. It is also available in the unusually complete Spirit of Prophecy compilation, *The Truth about Tithe*, available from the publisher of this present book (94 pp., 8½ x 11, \$7.50 + \$2.50).

“One delicate problem of a self-supporting institution, independent of direct guidance of the conference, was the source from which funds might be secured, especially for the purchase of property and the construction of the buildings. Naturally the leaders of the new school thought of their friends and former associates who lived in areas where money flowed more freely. Appeals made from the South would, of course, lead to responses from the North and West. And it was not easy at times for those carrying the responsibilities of local work to stand by and watch sizable amounts of money being sent to another field.”—*Merlin Neff, For God and CME, p. 114.*

All the while, Ellen White was busily writing letters. Here is part of one from January 1908:

“The Lord works through various agencies. If there are those who desire to step into new fields and take up new lines of labor, encourage them to do so. Seventh-day Adventists are doing a great and good work; let no man’s hand be raised to hinder his brother. Those who have had experience in the work of God should be encouraged to follow the guidance and counsel of the Lord.

“Do not worry lest some means shall go direct to those who are trying to do missionary work in a quiet and effective way. All the means is not to be handled by one agency or one organization. There is much business to be done conscientiously for the cause of God. Help is to be sought from every possible source.”—EGW, “to those bearing responsibilities in Washington and other centers,” January 6, 1908; *Unpublished Testimonies*, pp. 421-422.

Her letter continues:

“To those in our Conferences who have felt that they had authority to forbid the gathering of means in a certain territory I now say: This matter has been presented to me again and again. I now bear my testimony in the name of the Lord to those whom it concerns. Wherever you are, withhold your forbid-dings. The work of God is not to be thus trammled. God is being faithfully served by these men whom you have been watching and criticizing. They fear and honor the Lord; they are laborers together with Him. God forbids you to put any yokes on the necks of His servants.

“It is the privilege of these workers to accept gifts or loans that they may invest them to help in doing an important work that greatly needs to be done.

“This wonderful burden of responsibility which some suppose God has placed upon them with their official position, has never been laid upon them. If men were standing free on the platform of truth, they would never accept the responsibility to frame rules and regulations that bind and cramp God’s chosen laborers in their work for the training of missionaries. When they learn the lesson that ‘All ye are brethren’ . . . they will remove the yokes that are now binding their brethren.”—*Ibid*.

THE FORBIDDING BECOMES OFFICIAL

Unfortunately, Ellen White’s counsel was totally ignored. Four months later, the May 14 issue of the *Review* reported a General Conference action, that no money should be made available to independent ministries. It said in part:

“Resolved. That any special enterprises for which donations are solicited from the people should first receive the sanction of the General Conference and the Union Conference in which such enterprise is undertaken. And that any person sent out to solicit such donations first receive suitable credentials from the Union Conference from which he comes, and that satisfactory arrangements be made, certified in writing, with the Union and local Conferences in which he wishes to solicit before he enters upon his work.”—*Conference Action, reported in Review, May 14, 1908.*

As soon as a copy of that issue of the *Review* reached her (only 12 days from Washington, D.C. to California!), she wrote a blistering letter addressed to all the leaders at the General

Conference. Here are a few excerpts of this lengthy letter:

“To the Officers of the General Conference . . . When I read the resolutions published in the *Review*, placing so many restrictions upon those who may be sent out to gather funds . . . I was sorry for the many restrictions . . . Unless the converting grace of God comes into the Conference, a course will be taken that will bring the displeasure of God upon them. We have had enough of the spirit of forbidding.

“This morning I could not sleep after midnight. I awoke bearing this message to our leading men: Break every yoke that would hinder or limit the power of the Third Angel’s message. The calls that have been made for large liberality, which have been responded to so nobly by our people, should lead to feelings of confidence and gratitude rather than to the placing of yokes upon the necks of God’s servants . . .

“A much greater work would have been done if men had not been so zealous to watch and hinder some who were seeking to obtain means from the people to carry forward the work of the Lord . . . Is man to be a dictator to his fellow man? Is he to take responsibility of saying, You shall not go to such a place? . . . There is need of a great reformation in our ranks.”—EGW, “*to the Officers of the General Conference,*” May 26, 1908.

LOW-COST BOOK SALES

A related source of irritation to church leaders was the fact that the workers in the South were publishing and selling books at prices below that of the regular publishing houses. Believers were donating funds to independent groups which not only helped them in their mission work, but also enabled them to publish these lower-cost books.

“The people to whom God has given His means are amenable to Him alone. It is their privilege to give direct aid and assistance to missions. It is because of the misappropriation of means [by “the regular channels”] that the Southern field has no better showing than it has today. I do not consider it the duty of the Southern branch of our work, in the publication and handling of books, to be under the dictation of our established publishing houses. And if means can be devised to reduce the expense of publishing and circulating my books, let this be done . . .

“I have to say, my brother, that I have no desire to see the work in the South moving forward in the old, regular lines. When I see how strongly the idea prevails that the methods of handling our books in the past shall be retained, because what has been must be, I have no heart to advise that former customs shall continue.”—EGW, *letter 60, 1901.*

Why did Ellen White consider the bookwork so important? Because she knew that, when low-cost copies of our best missionary publications are placed in the hands of believers, it is a most powerful way to spread the truth faster and wider than living preachers could. This is why she frequently called them the “silent preachers.”

In a dream (9T 66-75), Ellen White was shown the importance of heavily reducing the price of missionary books and the opposition it would receive. In the first part of the dream, she was shown the importance of distributing Spirit of Prophecy books, and other books which “reveal Satan’s devices.” Later in the dream, Christ Himself speaks:

“Because books were being sold at low prices, some being especially reduced for the occasion, many were purchased, and some by persons not of our faith. They said: ‘It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them, and we will secure them for ourselves and our friends.’

“But dissatisfaction was expressed by some of our own people. One said: ‘A stop must be put to this work, or our business will be spoiled.’ As one brother was carrying away an armful of books, a canvasser laid his hand upon his arm and said: ‘My brother, what are you doing with so many books?’ Then I heard the voice of our Counselor saying: ‘Forbid them not. This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of anyone. Souls are perishing out of Christ. Let them be warned of His soon appearing in the clouds of heaven.’

“Some of the workers continued to appear much cast down. One was weeping and said: ‘These are doing the publishing work an injustice by purchasing these books at so low a price; besides, this work is depriving us of some of the revenue by which our work is sustained.’ The Voice replied: ‘You are meeting with no loss. These workers who take the books at reduced prices could not obtain so ready sale for them except it be at this so-called sacrifice. Many are now purchasing for their friends and for themselves who otherwise would not think of buying.’ ”—*9 Testimonies, pp. 72-73.*

EARLIER INDEPENDENT PUBLICATIONS

It is a significant fact that Ellen White’s attention was turned to independent printing facilities over a decade before she urged independent training schools. Following the crisis at the 1888 conference, when important leaders at the Review and General Conference opposed her messages for a time, she was guided to publish her next book release, *Steps to Christ* (1892), through an outside publishing house: Fleming H. Revell Co.

Later, in the spring of 1903, as the book *Education* was nearing completion, she very nearly gave the book to Sutherland and Magan at Emmanuel Missionary College to print. Both her son, W.C. White, and C.H. Jones were in on the project (*Magan dairy entry March 25-26, 1903*).

Repeatedly, the independent ministries in the South published various missionary publications. In late 1910, she arranged for a small printing press to be purchased for her grandchildren (the twins, Henry and Herbert), so they could start an independent printing business in Battle

Creek, which they did with fervor. One of them, Herbert, was still printing independent books as late as the 1950s.

In later years, Percy Magan, by that time at Loma Linda, wanted to print a book, *Counsels to Medical Workers*, compiled from the writings of Ellen White, but met with such stiff opposition from church leadership that he gave up the project.

Church leaders said they did not want him to receive the royalties on such a book, which he wanted to use to help fund graduating medical students when they first went to foreign fields. The Review and Pacific Press wanted to keep the royalties for themselves. (The later books, *Counsels on Health*, in 1923, and *Medical Ministry*, in 1932, were not as rich in the available resources from her writings on the subject as his would have been. Our own compilation, *The Medical Missionary Manual*, probably comes closer to his plan.)

In 1921, Magan wrote a letter to the CME president about the problem. The letter is remarkable for what it tells us. Ellen White strongly considered removing all her books from denominational control and publication!

“I have a letter from C.H. Jones [manager at Pacific Press] telling how the council . . . turned down our proposition concerning royalties on the medical book. This, however, was no disappointment to me as I knew that would be the end of the matter in the hands of the men who handle it. There is absolutely nothing to their arguments, except unbelief in the Spirit of Prophecy on the royalty question. Sister White foresaw all of this many years ago. She had absolutely no confidence in the management of the Review and Herald as it existed at that time, and she begged W.C. White to take her books away from them and also from the Pacific Press and urged that they should publish her *Testimonies* themselves. I was living in her home and working for her at the time and she talked to me about the matter, not once or twice, but over and over again.

“I greatly fear that this royalty question is just one link in the long, long cable of apostasy that is coming on. I do not want, however, to get into the state of mind where I will charge apostasy against my brethren and not feel that I am in danger along the same lines myself. You and I and our medical group have much to do to keep our work where God wants it to be. It would have cost the Review and Herald and the Pacific Press no more to let the money, which properly should go to the authors as royalty, go into missions as a gift from the publishing house, who have already no right to it at all.”—*Magan to Newton Evans (CME president), November 11, 1921.*

It is clear from the above letter that Ellen White was guided to want her books henceforth to be published by independent ministries. She had been shown that there was great danger when a single organization, even though it be our own denomination, could have printing and copyright control over all her writings.

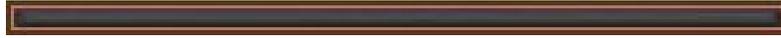
An example of this danger is shown in the early 1980s, when a young believer in Switzerland (primarily at his own expense, doing paperhanging) printed *Great Controversy* in Romanian, German, and French. He smuggled the Romanian print runs, at great danger to himself, into Romania (still, at that time, behind the Iron Curtain). But our Hamburg Publishing House (Advent Verlag, in Hamburg, Germany) threatened to have him jailed for copyright infringement, when he tried to widely distribute German and French editions of the book. Yet there was no error in his editions; he had only typeset from standard German and French editions. Within a couple years, he totally gave up in discouragement. The present author has copies of every *Great Controversy* printed by our publishing houses throughout the world for purposes of reprinting. Editions of that book, printed by the denomination, are generally very costly, and not many are sold.

THE SPALDING-MAGAN COLLECTION

This opposition to Madison and related independent ministry publishing and missionary projects continued for years. If you question the fact, purchase a copy of the *Unpublished Testimonies (also called the Spalding-Magan Unpublished Testimonies)*. Its 498 8½ x 11 pages, containing 151 letters, primarily consist of letters by Ellen White about this and other matters relating to the work of independent ministries, primarily in the southern field (*available from Leaves of Autumn Books, Box 440, Payson, AZ 85541*).

The history of Madison is highly significant. Ellen White spent so much time, pleading, praying, and writing in defense of it. Madison represented something very important: a way that God's work would be able to more fully succeed in later years. Looking back on it, with all that we know today, we can understand why God also wanted independent ministries to help finish the work on earth.

THE BROKEN BLUEPRINT



PART TWO B

THE STORY OF MADISON AND WHY WE LOST IT

(1904 - 1965)

MAKING A START

How the work at Madison began

Humble beginnings

Getting down to basics

1905: Gardens and orchards begin

Work, not sports

Stating the purpose

Dr. Lillian

More descriptions of the early days

Preparing for the sanitarium

Progress in 1907

Leaders visit Madison

1908: Discussions with leadership

The 1909 General Conference Session

1911-1915: Diary entries

Sanitarium work enlarges

TRANSITIONS

Both men begin medical training

Percy and Lillian go to Loma Linda

Statement by a government leader

Sutherland considers accreditation

Lida Scott joins Madison

Later descriptions of Madison

Additional descriptions of Madison

— *MAKING A START* —

HOW THE WORK AT MADISON BEGAN

We return now to the early fall of 1904. Edward Sutherland was 39 years old, and Percy Magan was four years younger. They had a great challenge ahead of them, to turn the Nelson Farm into a blueprint school.

Ellen White described the proposed program of the new school in the *Review*:

“The plan upon which our brethren propose to work is to select some of the best and most influential 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. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used to support these schools.”—*EGW, Review, August 18, 1904.*

Notice that the plan called for the students to go out and found *more independent ministries!* Ellen White concluded the above article with an appeal for our church and its members to help the young school.

In a letter to Sutherland and Magan, she wrote:

“We greatly desire the prosperity of the work in the South. And concerning Madison School, she declared, ‘I have every confidence that it was our duty to purchase this land. Let us not worry. The necessary means will be provided.’ To Sutherland and Megan, she wrote, ‘We know that you are established in the right place.’ ”—*Ellen White to Sutherland and Magan, July 28, 1904; 2 Manuscript Releases, p. 205.*

Elder George I. Butler, president of the Southern Union Conference, with headquarters based in Nashville, was the only church leader who favored the new project. He had formerly been General Conference president, and his influence was a help to some extent.

The pioneers called the new institution the Madison School. Ellen White had written a series of special testimonies to the new institution, which she entitled, “*The Madison School.*” The name fitted. Though practical in all its operations, the school organization was somewhat loose. It consisted of a group of people happily working together to fulfill the blueprint.

Elders Butler and Haskell, Ellen White, Percy Magan, “Mother D” (Nellie Druillard), M. Bessie DeGraw, and Edward Sutherland became known as the “rainbow seven” pioneers. They formed the organization known as the Nashville Agricultural And Normal Institute (NANI), a holding corporation. They were the trustees of Madison School and the NANI, as the holding corporation was usually referred to.

HUMBLE BEGINNINGS

They set to work at once to build and operate a school. Students began arriving; and, by that fall, 14 were enrolled. Like their teachers, they came without thought of money or worldly advantages. What money they could make was used for living expenses—and their living depended on their making something.

Percy Magan, dean of the school, gathered up the reins of the mule team and supervised the farm. Miss M. Bessie DeGraw, secretary of the organization, drove to town once a week in a one-mule cart. Her objective: to market the butter, which President Sutherland churned and

prepared in the lean-to creamery. The treasurer, Mother Druillard, laid her hand to the skillet and the broom, and supervised the domestic duties of the institute. Percy Magan frequently drove to Nashville in the cart with a load of fresh produce and eggs, which he peddled from door to door (*Magan diary entry, December 9, 1907*). Class discussions during the first year centered around making a farm pay, how to bring livestock through the winter, and ways to improve soil cultivation and crop growth.

Mother D was the respected head of the big house. Each morning she would swat flies, still stiff from the chilly night. In spite of her background of comfortable affluence, she resolutely provided courage, trust, and economy. No one on the place ever complained. All were happy to have a part in the work.

The president helped Elmer Brink, who had charge of the farm duties, while the dean worked in the timber with the boys. Dean Magan wrote to a friend:

“I have no stenographer now, and do my own typing . . . When a man gets up at four-thirty in the morning and works in the field with a team of mules till one o’clock and then goes at it again till six-thirty p.m., and then conducts a study for an hour or an hour and a half, takes the responsibility of planning the work for the boys, he is doing a pretty good day’s work.

“And when it is taken into account that this has had to be done on old and rather worn-out land, with a goodly sprinkle of rocks and thornbushes, and by one who has not followed the farming business since he was eighteen years of age, I, at least, find that it has taxed my determination of purpose and capacity to meet and overcome hard problems even more than heading a Relief of Schools campaign . . .

“But the whole has been a good experience, and I feel more genuine iron determination and grim stren-u-osity in my bones today to take hold of things which need to be done and to do them than I have ever felt in my life before. The hard life and absence of office work has built up my health, and physically, I trust I am a better man than I have been for years.”—*Magan to W.C. White, September 7, 1905.*

GETTING DOWN TO BASICS

The farm’s main building, the old plantation house, had been built of cedar logs over a hundred years earlier, and later covered with siding and plastered inside. Fronted by a wide veranda, in the style of southern mansions, it served as the first schoolroom and meeting place by day and provided sleeping quarters at night, until other buildings could be erected.

Sutherland’s “work-study program” consisted of half the day devoted to study and the other half to labor. Money had to be raised for the buildings, machinery, livestock, and improvements. Some of this came from their well-managed dairy which provided cash income.

Sutherland and Magan knew that the students, coming as they did from poor homes, could not have an education if they had to pay tuition, so no tuition was charged. They had to work their way through school, and their instructors helped them in every way they could.

This resulted in an extremely close friendship between the students and the faculty. They all worked together to solve the problems which arose.

Each day began with morning worship, as the entire “family” gathered to sing, pray, and study God’s Word. In studying it, they were studying an important part of God’s plan of education for them.

In those early days, the food was all cooked in one large cast-iron pot, probably similar to the “great pot” one of the schools of the prophets used many years before (*2 Kings 4:38-44*).

As for the meal that first winter, it often consisted of little more than cornmeal mush or grits and skim milk. Hopefully, someone brought in some fresh greens. Otherwise, all that the meal that first winter primarily consisted of was milk protein and carbohydrates. Fortunately, by the next summer the situation had radically changed.

In the evening, after all the day’s studies and work had been completed, students and teachers would gather in front of the warmth from the fireplace in the northwest room of the mansion. Sutherland, looking into their faces, would lead out in instruction and conversations on many things—such as knitting, how to poultice chapped hands, and much more.

Because they did not have an opportunity to gather in and store much vegetables and fruit that first summer, the first winter was especially difficult. (The author suggests that Hubbard squash is one of the best crops which can be planted in the summer. Lay it out one level high on newspapers in a dry attic room, and you will have an abundance of squash for cooking or baking till late March the following year.)

1905: GARDENS AND ORCHARDS BEGIN

When spring of 1905 arrived, everyone worked hard to produce a large crop. Gardens were planted. By the middle of March, the farm crew were planting trees for a future orchard: 200 apple, “and a lot of pear, peach, and plum.” Loganberry roots were planted, 1,800 strawberry plants were set out; and melons, squash, and other vegetables were started.

Sutherland supervised the student crews, bought the seeds or plants, and directed the spreading of fertilizer. Everyone had to work long hours throughout the summer, so they would have better food and shelter the coming winter.

There were also homes to build. A crisis occurred when Rhoda, the mule, became lame. In

order to haul lumber for the new buildings under construction, a wagon and team had to be hired at \$2 a day. Stones laying all over the previously neglected grounds provided additional building materials.

WORK, NOT SPORTS

You will notice that no mention is here made of team sports, or any sports for that matter. There were none. The students came to Madison to learn how to live, not how to play. They wanted to know how to support themselves while carrying on missionary work at home and overseas. And this is what they were taught.

Madison had no athletic field, no baseball diamond, and no football field. There were no competitive sports, because everyone was too busy cooperating in useful work. Think not that this made the situation dull. They all had a great time, and if you think otherwise, you need to try it yourself. Spend a summer working in the garden, cutting and hauling trees in the forest, and helping to build a house or two. Not only will the satisfaction of accomplishing something worthwhile bring you deep happiness, but you will learn skills that will help you all your life. In fact, physically you will feel better than you have in years.

One of Sutherland's sayings was this: "Our school must not only give the student preparation for life; it must allow them to experience life." And Madison did all that and more; it prepared them to be practical, self-supporting missionaries.

"Sister White said that in comparing the profit and loss of the Manual Training Department, we should not estimate it upon a mere money basis, but in the light of the Judgment. Then this enterprise will appear on the side of gain, not of loss."—*Thirteenth Annual Session of the SDA Educational Society, Oakland, November 17, 1887.*

STATING THE PURPOSE

The first letterhead of the NANI had several interesting statements printed on it.

"It is the object in establishing this school to correlate the intellectual, the physical, and the spiritual in education . . . A strong intellectual course will be offered, including Bible, history, philosophy, and the sciences, the motto being 'learn by doing' . . . Students are given an opportunity to support themselves while gaining an education, with a view to making themselves self-supporting Christian laborers when out of school."—*NANI, first letterhead.*

That first year, Sutherland and Magan co-authored a brief statement which they published and distributed to would-be donors. It also helped explain the goal of the school:

"It is the purpose of this new school to demonstrate to young men and women desirous of doing

their Master's service that they can begin a work for Him without the aid of any special equipment, and with only the common buildings to be found on most any farm. It is our prayer that this school may be a factor in developing self-reliant, self-supporting missionary work. Those who are founding it do so without the promise or assurance of specific support or a definite salary from any source."—*Sutherland and Ma-gan, statement dated 1904.*

A.W. Spalding describes what those early years at Madison were like:

“The Madison School was born under conditions that approximated those of pioneer days. Their tables were of plank, their dressers of dry-goods boxes. Their food was largely restricted to what they had found in their fields and the products of their dairy. This condition of enforced economy, if not exactly their choice, was at least within the plans of the founders.

“They knew that to train themselves and their students for service to the poor, there was nothing more effective than privation and sacrifice. Not only in the first days of hardship but throughout its history their school must be a school of simplicity. The body must be accustomed to hard work and simple diet. The reins of the mind must be girded by self-control and zealous purpose.

“The closer the living conditions at the school approached those to be met when students should have become teachers, the more adaptable and efficient would those teachers be. No steam-heated, electrically lighted buildings, no intricate and expensive machinery, no wealth of imported food stuffs, were appropriated for the men and women in training for service to the mountains.”—*A. W. Spalding, Men of the Mountains, p. 153.*

R.W. Schwarz provides a one-paragraph summary of the objectives:

“The vast majority of students coming to Madison expected to be teachers or health workers in rural communities. They studied Bible, history, science, or grammar during the regular nine-week terms. Short three-week sessions devoted to practical skills like carpentry, cobbling, or blacksmithing were offered between regular terms. The first year Mrs. Druillard offered a one-year course in practical nursing and hydrotherapy. Later, when a sanitarium was added to the school in 1907, this course was lengthened to two years. In all subjects the emphasis was on teaching the student to be proficient enough to teach the same subject matter when he went out on his own.”—*R. W. Schwarz, Light Bearers to the Remnant, p. 247.*

Here is another nice summary of the work carried on by Madison:

“The school at Madison not only educates in a knowledge of the scriptures, but it gives a practical training that fits the student to go forth as a self-supporting missionary to the field to which he is called. In his student days he is taught how to build, simply and substantially, how to cultivate the land and care for the stock. All these lines are of great educational value. To this is added the knowledge of how to treat the sick and care for the injured. This training for

medical missionary work is one of the grandest objects for which any school can be established . .

“If many more [students] in other [of our] schools were receiving a similar training, we as a people would become a spectacle to the world, to angels, and to men. The message would quickly be carried to every country, and souls now in darkness would be brought to the light.”—*EGW “to those bearing responsibilities in Washington and other centers,” January 6, 1908; 11 Manuscript Releases, pp. 192-193.*

DR. LILLIAN

Lillian Eshleman was an Iowa schoolteacher who went to Battle Creek College in 1891. Converted to the faith a few years later, she gradually kept taking additional studies until she not only completed the nurses’ course; but, by 1900, was a physician. She was particularly expert at giving hydrotherapy treatments.

Percy Magan had spent a busy but lonely year since his wife Ida had been laid to rest, when Sutherland and Magan resigned from EMC and journeyed south to found Madison. But, on some of his fund-raising trips that first school year, he spent a little time getting acquainted with Lillian. One evening he jotted in his diary:

“Went for a walk with L., who gave her final promise.”—*Magan diary entry, September 30, 1904.*

One day in early September 1905, Ed Sutherland hitched the mule to the milk cart and drove to the railway station to meet Percy and his new wife, Dr. Lillian (for that was what everyone called her).

Sutherland was astounded to find that she gladly accepted the mule ride and expressed cheerful acceptance of her new quarters. Lillian fit in beautifully into this new, difficult way of life.

By the fall of 1905, there were a number of small functioning cabins on the place. Each faculty member or family was in a separate cottage. The exception was Percy and Dr. Lillian, who were in one of the upstairs rooms in the mansion. She later recalled that it had no running water, no bathroom, no carpet, and no clothes closets. There were kerosene lamps for light and a small wood-burning stove for heat. For decades, the room had been used to store and dry tobacco. Lillian spent several days hauling up buckets of water and washing the odor out of the wood.

The couple were anxious to have their own place. In late September, while carpenters did the heavy construction, Percy and Dr. Lillian laid the floors, lathed the rooms (except the ceilings), and did the sandpapering, painting, and finishing. Soon their home was completed.

MORE DESCRIPTIONS OF THE EARLY DAYS

Throughout the property, the first tables were planks laid on sawhorses; their dressers dry-goods boxes; and no two chairs or stools were alike.

All equally shared in the difficulties and blessings. Everyone worked well together. And, although mistakes were at times made, they learned from them how to keep doing better.

It was mutually agreed that each of the faculty would receive a salary of \$13 a month, and were charged with board, room, laundry, livery hire, etc.

At the end of the year, any profit was divided into three parts—one-third going to the teachers (in 1908 it figured to 12 cents a hour) and two-thirds used for repairs, improvements, and expansion. By 1918, the faculty members were still receiving \$13 a month. (In 1912, Magan made a clarifying statement that he and Sutherland needed more money than that per month, due to their traveling to raise funds. In addition, both had some property located elsewhere which brought in a little money which helped subsidize their trips.)

Sutherland believed that two basic principles of the school were to make the students self-sacrificing and self-supporting. “If we are to raise up men like the Apostle Paul,” he would say, “we should teach them to be become self-supporting.”

Another important principle was strict and persistent economy. As the school grew, instead of building large, expensive, well-equipped buildings, the new dwellings were small, simple, and inexpensive. In this way, teachers and students could build them, and the students left the school prepared to develop similar institutions.

Another principle was the “one study plan.” Each student carried just one major subject, and to it he gave three hours a day to classwork in that subject and three hours to preparation for class. During one term, the students would cover in succession as much work as if three or more major studies had been taken simultaneously.

Throughout the remaining hours of the day the work program gave the students instruction and practice in practical work. Each student was gradually rotated from one line of work to another until he received a well-rounded training in the care and management of livestock and poultry, garden and dairy, building construction, and other farm work.

Another principle was self-government. Early each fall, Sutherland called students and teachers together and started a self-governing council. This group, known as the Union Body, became the legislative arm of the school. Sutherland read the rules which he had earlier copied from a letter by “Mother [Ellen] White”:

“The rules governing the schoolroom should, so far as possible, represent the voice of the school. Every principle involved in them should be so placed before the student that he may be convinced of its justice. Thus, he will feel a responsibility to see that the rules he himself has helped to frame shall be enforced.”—*Education, p. 290.*

The Union Body became one of the strongest, single educational features of the school. When students left Madison, they already had practical experience, not only in practical work and book knowledge, but also in governance.

“The governing body at Madison was not the faculty or a president’s council, but the entire school family sitting in session, called the “Union Body.” Working together in this group, students and teachers jointly made rules, enforced discipline, planned for needed improvement, and directed the various departments of the school. Only matters requiring cash expenditures were referred to the board of directors. One night each week was set aside for a meeting of the Union Body.”—*R. W. Schwarz, Light Bearers to the Remnant, p. 246.*

A school building was needed, but Sutherland and Magan could never quite collect enough money to build it. Then one day, they decided that the Lord might want them to just keep working with what they had. Although conditions were somewhat rough, with classes and assembly meetings in the old mansion during the day and students sleeping there at night, perhaps it was best this way; so the students would be better prepared to deal with the hardships they would encounter upon graduation.

In February 1906, a report on the progress of the school was sent by Percy Magan to Ellen White.

“We have a splendid class of students and they are gaining a good experience. Two of our number have recently gone to Cuba. They will study the language, and work with their hands and canvass till they can see some way open to do more . . . We are endeavoring to train workers in the simple things of the third angel’s message. We teach them the Bible, physiology and hygiene, the English language, church history, the keeping of accounts, and how to give simple treatments. We are planning that no girl shall leave our school who is not a good cook, and able to make her own clothes, and do simple nursing for the relief of the sick. We endeavor to have each one have an experience in canvassing our books. To some, these things do not look like an education at all. They think our school is cheap and we should pay more attention to the things of the world taught in books, to Latin and Greek and the like.

“Well, I have taught a good many years now in this cause and I have seen but little good come out of this so-called ‘higher education’ . . . Lately we have been following a new plan which our life in the country makes feasible: We can buy three cows for \$100, and the butter which we get from the three cows will support a boy in school for a year. We own the cows but our students do the work of milking, butter making, and caring for them. In this way we are able to support

them in school without any loss to ourselves, and the cows and their increase from a perpetual endowment for the benefit of the students in the school . .

“God is teaching us many lessons of economy. We have exceedingly little to do with, but that is all the better, as it makes us all, both teachers and students, careful of every little that we do have. Besides, it will give our students a solid training in poverty and hardness, hardship and self-denial which will be invaluable to them when they go out into the work. I long to see noble men and women go forth from our schools, inured to hardship and toil, and afraid to go nowhere on earth where they may be called in their Master’s service.”—*Magan to Ellen White, February 1, 1906.*

The visit of several leaders to Madison in January 1908 will be mentioned shortly. Just now, we want to quote part of Elder W.C. White’s official report of that visit, which included an interesting description of Madison in early 1908:

“It was my privilege to accompany Elder A.G. Daniells and Professor Griggs on their visit to Madison early in January. We made a very full and thorough inspection of the place. We saw the pasture lands, the rich bottom lands, the orchard, the garden, the dairy, and the poultry yards. We inspected the stables, the farm implements, the creamery and the kitchen. We ate with the school family in the big dining rooms of the old log mansion-house, and then visited the cottages where the students lodge. We were impressed with the thrifty appearance of the farm and the Spartan simplicity of the board and lodgings.

“Afterward, we met with the students and teachers in the modest cottage with one big room, which they use as an assembly hall, and had a two-hour conference with them over questions of preparation for service. When this conference was ended, we met with the teachers in one of the cottages and heard the story of the beginning of the work, some of the struggles, the failures and victories experienced in mastering the work of the farm and improving the dairy, also the plans, efforts, and successes in gathering means with which to build the dozen or more cottages, and of the plans for establishing a small sanitarium in harmony with special counsel given them in numerous testimonies of instruction.”—*W.C. White, “The Nashville Agricultural and Normal Institute, Report of Plan of Organization and Workings,” Spring, 1908.*

Here is a description of the first nursing instruction at Madison:

“The first class in nursing consisted of five girls who receive instruction from Mother D in a primitive treatment room in the old Plantation House. Hydrotherapy, massage, bed making, handling of patients, and the principles of a healthful diet were covered in the course.”—*Merlin Neff, For God and CME, p. 145.*

Why is nutrition, hydrotherapy, and obedience to the eight laws so crucial? Proper food and attention to the eight laws builds the body. Water therapy brings the blood to and from the afflicted part, and heals the body. The life is in the blood (*Lev 17:11*); it is not in poisonous

compounds.

(For the “eight laws of health,” see her 1905 book, *Ministry of Healing*, pp. 127:2. Read pp. 126-128. The chapter was written to physicians and health educators.)

In 1906, Ellen White wrote:

“I fully believe that those who are connected with the school at Madison are carrying out the will of God.”—*EGW, letter dated October 30, 1906; in The Madison School.*

PREPARING FOR THE SANITARIUM

In the summer of 1906, Ellen White visited Madison. Delighted at her arrival, the faculty and students arranged a picnic. While they all sat eating lunch on a beautiful wooded slope just west of the school buildings, Mother White, as she was affectionately known to them, said, “This would be a good spot for a sanitarium.”

Silence fell on everyone. No one answered her, but they all heard her words. The picnickers continued to pass the food. Then Mother White spoke again, “You say you have no money, but you need to have faith.” She looked around at them all, and each one felt the weight of that look.

“Do you have faith anymore? Get your people together, and get a horse and mark out the site, even though you don’t have money to begin.”

Everyone was stunned. But when they finished their picnic lunch, they all hurried to their little chapel, knelt, and prayed together. Then they got a mule, hitched him to a plow, and marked out the spot where the sanitarium would be built.

Not long after Ellen White went back to California, a tired and ailing businessman from Nashville stopped by one day. “I have heard that you folk give treatment for the sick and furnish them a healthful diet. Will you let me come here and try to get well?”

“Ere, uh,” said Mother Druillard, “We are not quite ready for that yet.”

But the man would not be put off. So Mother D screened off a corner of the plantation house porch. Then, with her usual determination and skill she and her three nursing students helped him so much that he recovered his health, went back to Nashville, and spread the word that the folk out at Madison get people well.

This meant they had to get to work and build something. The first sanitarium consisted of a small cottage with a capacity for 11 beds and had treatment rooms opening onto a porch.

Kerosene lamps lighted the place and a woodstove heated it. Kettles and pots set on top of the stove provided water for hydrotherapy treatments. The treatment table consisted of a wide board on two sawhorses.

Soon the elite of Nashville were wending their way to this little place out in the country; here they found not only physical restoration but Christian warmth and the love of Christ.

“First a cottage was built for a sanitarium, in the grove which Mrs. White at the first pointed out, saying, ‘This would be a good place for a sanitarium.’ So it grew, and it grew, until it became the fourth in size and equipment of all the Seventh-day Adventist sanitariums in America.”—*A. W. Spalding, Christ’s Last Legion, p. 171.*

PROGRESS IN 1907

The year 1907 was a difficult one. Drought hit the entire area and greatly reduced the summer harvest. However, in spite of many difficulties, under Magan’s supervision work on a larger sanitarium building continued while Sutherland went to the West Coast to raise money.

When the sanitarium was completed, Dr. Newton Evans joined the group and became the first medical superintendent of the institution. Gradually, they were to keep enlarging it.

Later that year, Magan expressed their objective in these words:

“We have toiled and struggled against a great many difficulties during the last four years. We have felt that we were willing to pass through these hard experiences if we could only see the fulfillment of the testimonies concerning Christian education and self-supporting missionary work by the lay members.”—*Magan to W.C. White, December 3, 1907.*

LEADERS VISIT MADISON

In February 1907, Ellen White wrote this to the leadership of the Southern Union Conference:

“There is need of such an institution as has been established near Nashville, and let not one endeavor to hinder the attendance of those who can at that school best, receive the training that will fit them to labor in the Southern States and in other mission fields.”—*EGW to Southern Union Conference Committee, February 24, 1907.*

In January 1908, delegates of the Southern Union Conference assembled in Nashville. While there, they heard reports of the plans and activities of the NANI (Nashville Agricultural and Normal Institute, still the official name of Madison at that time). Suspicion against Madison continued to be strong in many minds—for four reasons: Madison’s ownership, management, curriculum, and support. To put it into a word, it was independent.

But, before the conference began, word was suddenly received at Madison that some important visitors were about to arrive: A.G. Daniells, W.C. White, G.W. Irwin, M.E. Kern, and Fred Griggs. We have several descriptions of what happened.

We have already quoted part of Elder W.C. White's official report, which provided an interesting description of Madison in early 1908.

Here is part of Elder Haskell's report. He was still president of NANI's board of trustees:

“The school is yet in its infancy, but the instructors are seeking in all things to follow the light that God has given, and are actually demonstrating the utility of returning to the original plan of education. Already there is a marked change in the farm, under their cultivation. It is the object of this school to give the students an education which shall make them efficient in all useful employments, such as carpentry, farming, dairying, poultry raising, gardening, etc., as well as in the knowledge obtained from books and to do self-supporting work in any field to which they are called.

“At present there are but few schools where the value of manual training is emphasized as a means of self-support.”—S.N. Haskell, *“Report of the president of NAMI,” Spring 1908.*

1908: DISCUSSIONS WITH LEADERSHIP

Lastly, we shall take a peek at Magan's private diary notations, reprinted with all its unusual abbreviations, initial caps, and all the rest. These diary entries tell an intriguing story:

“January 3: E.A.S. rec'd letter from Homer Salisbury from Washington tell that H.E. Rogers, the statistical sec. of the Gen. Conf. had told him that the reason NANI was not listed in the 1907 year book was because ‘the leaders’ had told him that we were ‘independent, got our own money and made no report to an organized body.’

“January 5: Rec'd word that Daniells, W.C. White, Irwin, Kern, and Griggs would arrive Nashville tomorrow.

“January 7: Held a counsel and prayer meeting at Mrs. Druillard's preparatory to the arrival of Elder Daniells, White, et al. Went to Madison with the old mare and Mrs. Lenker's rig and met them. White and Griggs pleasant, Daniells very distant.

“After dinner took them all over the premises. Daniells did not seem much impressed with the place, thought it, I judge, pretty tough looking. In the evening Daniells spoke to the school. Very stiff at first but God laid hold of him and warmed him up. Finally he prayed for the NANI. Afterwards M.B. DeGr[aw] told him she was glad he at last could pray for the school.

“January 8: Churned [cream to make butter]. Griggs spoke at worship and said nothing. Recess and White spoke, then a general meeting in which members of the school spoke of hopes and desires re. the work.

“Then Daniells, White, Griggs, Druillard, DeG, Ma-gans, Sutherland met at Mrs. Lenkers for conference. Talked re. the South first and opened their eyes to real conditions. After dinner N. H.D. [Druillard] read them financial statement. But little clashing and another meeting promised.

“January 13: Meeting in Nashville. E.A.S., DeGraw, N.H.D. and I. All gave reports of N.A.N.I. The reports took the house. They were the feature of the day. E.A.S. drew one chorus after another of amens. I read the famous Whitman letter re. the Charter. E.A.S. returned to Madison.

[Marcus Whitman (1802-1847) was a famous American Presbyterian pioneer, physician, and missionary among the Indians in the Oregon Territory. He established two mission schools, one near the site of the present city of Walla Walla. His group experienced many hardships and in 1847 were slain by Cayuse Indians, provoked to the act by Jesuit missionaries working with French traders.]

“January 14: Will White notified me that a Com. [committee] on investigation of our charter was wanted. Also he wanted a list of our needs to place before the Conference. I phoned E.A.S. to return. He came in on the 9:50 A.M. Aunt Nell, Miss DeG, E.A.S., and I had a talk re. the situation.

“January 15: In open conf. I moved that Judge Simmons, W.H. Wilcox and F. Griggs be a com. to investigate our charter, etc. House thought it would be insult to us. Made them vote it. E.A. S. had long talk with Fred Griggs re. old troubles etc. Griggs saw we had the W.B. White crowd in a hard place.

“January 16: Met Elder G.W. Irwin and K.C. Russell, who had arrived night before. Found Br. Griggs had gone. Got K.C. Russell to act on Com. on Investigation of NANI in his place. Judge Simmons, A.W. Wilcox, K.C. Russell accompanied by self went to Court House. Examined deed to property and charter unanimously. Bollman quibbling a little as usual. At 11:30 again at 2:30 Com. on Plans with E.A.S. and P.T.M. present met. W.C.W. called Daniells to speak re. status of Madison school and rel. [relative] to Conference. A.G.D. considered our organization should continue untrammled. That there should be cooperation. Offered peace. We accepted.

“January 19: Talked over reconciliation with the General Conference.

“April 20-26: In Washington. Talks with Daniells and others. He very friendly and sincere. Met with committees, etc.”—*Magan diary entries, January 3-8, 13-16, 19, and April 20-26, 1908.*

Madison was a special school. It was training workers for mission fields, both in America and overseas. As the graduates went out from it, the plan was that some would support themselves while working for souls. Still others would start new Madisons elsewhere and multiply the training process.

The plan of leadership in all ages is that everything operate in an orderly manner, with each level of operation subservient to another. The Madison plan was multiplication of trained laymen to go out, convert, and multiply still more workers.

Here is part of the letter that Ellen White had her son read to the assembled delegates at the above Nashville meeting:

“Brethren Sutherland and Magan are chosen of God and faithful, and the Lord of heaven says of them, I have a special work for these men to do at Madison, a work of educating and training young men and women for mission fields. The Spirit of the Lord will be with His workers if they will walk humbly before Him. He has not bound about and restricted the labors of these self-denying, self-sacrificing men.”—EGW, *message to delegates attending Southern Union meeting at Nashville, January 6, 1908.*

Many years later, in recalling those days at Madison, Magan wrote this to Warren Howell:

“From Berrien Springs, some of us, as you know, went down to Madison, Tennessee, by the counsel and advice of Ellen G. White . . . Do not think I am imparting information to you when I state that as far as the principles and plans which in an educational way govern in the Nashville Agricultural Normal Institute are concerned, they have never been very kindly received by the leaders in this denomination. I have letter after letter in my old files ridiculing our work there, styling it cheap, fanatical, etc. I am ready to grant that the educational work there is not perfect, and undoubtedly in many respects is very faulty, but I do believe that the fundamental ideas are in the main right, and that God has blessed the efforts far beyond our own sanguine expectations.”—Percy T. Magan, *letter to Warren Howell, January 13, 1926.*

Unfortunately, the “peace treaty” of 1908 would eventually end.

1909 GENERAL CONFERENCE SESSION

The 1909 General Conference Session was held on May 13 through June 6. Sutherland traveled to it while Magan remained at Madison. But then, on June 4, Magan received a telegram, telling him to immediately come to Washington. The next day he boarded a train for Takoma Park Station. The plan was to get Magan to move to the General Conference and become Secretary of the Negro Work, a new department invented so they could put him in charge of it. Haskell met him at the train and told him not to do it.

On June 8, he met with Daniells and other high-level leaders, and declined their offer. His diary entry for that day was significant:

“June 8: Met Daniells, Olsen, Westworth, McVah, *et al.* They laid their plan before me. I declined. Talked with Sr. White, who told me not to bring my family to Washington. She told me that ‘they have separated themselves from you and you from themselves. There will be a division.’ ”—*Magan diary entry for June 8, 1909.*

The plan was to get Magan, an important fund-raiser, out of Madison, so the work there would be weakened and eventually fold. (The previous year the General Conference had sent him an urgent call to become superintendent of the Korean Mission.)

As she usually did, Ellen White followed up her conversation that same day with a letter, not only to Magan but also to Sutherland:

“I am instructed to say to you, Be careful as to what moves you now make . . . You need now to be careful that you do not take one step in a path where He is not going before you and guiding you. You should not leave your present field of labor unless you have clear evidence that it is the Lord’s will for you to do so.”—*EGW to Sutherland and Magan, June 8, 1909; Unpublished Testimonies, p. 447.*

She also added this:

“We hear much of the higher education as the world regards the subject. But those who are ignorant of the higher education as it was taught and exemplified in the life of Christ, are ignorant of what constitutes the higher education. Higher education means . . . working together with Christ.

“By pen and voice labor to sweep back the false ideas that have taken possession of men’s minds regarding the higher education . . . Higher education means conformity to the terms of salvation.”—*Ibid.*

The above warning was almost prophetic. It would only be a few years before the thought would come strongly to Magan to leave Madison—for, what he thought, was an important work somewhere else.

1911-1915: DIARY ENTRIES

Between 1911 and 1915, we find several significant entries in Magan’s diary. They reveal that not everyone valued the Spirit of Prophecy counsels, and that “the peace made in 1906” had later evaporated:

In 1911, A.G. Daniells said something very significant to Magan:

“January 2: E.A.S. arrived from Chicago. Told me had met Daniels who is sick. Daniells spoke at [Dr. David] Paulson’s [city rescue mission, The Lifeboat Mission, in Chicago] and slept there. Daniells don’t believe people should get out of the cities.”—Magan, diary entry, January 2, 1911.

It was clear that even oft-repeated Spirit of Prophecy counsels did not bear much weight with him.

In 1913, Magan met with several physicians and high-ranking church leaders in Nashville:

“February 6: [After listing those who were present] . . . Charges preferred vs. [against] E.A.S. re. article in *Life Boat* [Paulson’s Chicago journal] on organization. Wight fears ‘A Kingdom Within a Kingdom’ . . . Wight has ‘suspicioned’ us not being true to organization . . . Wight said there was no place for us to conduct a school within the denomination. Says leading educators criticize our work. Accused E.A.S. of belittling Berrien [Springs] and Graysville [a Tennessee conference academy]. Don’t like our conventions. We accused him and General Conference of violating their pact made at the last General Conference. His Wis. [Wisconsin] Speech. His telling Waller that we were of the devil and *Testimonies* n.g. [no good].”—Magan, Diary entry February 6, 1913.

“November 26: I went downtown and met Elder W.C. White at Prodo Hotel. He told of storm brewing vs. [against] us at Washington. Charge vs. [against] M.B. DeGraw getting students illicitly at Berrien. E.A.S. heretical teaching. My salary, etc. Left at noon.”—Magan, Diary entry November 26, 1913.

“February 28: Madison . . . E.A.S. rec’d letter from F.M. Wilcox stating that no notices re. Madison could appear in R & H.”—Magan, Diary entry February 28, 1915.

The problem of Madison came up again at the 1915 Autumn Council.

“In the preamble to the recommendations voted by the General Conference, some of the problems were stated. Since the Nashville Agricultural and Normal Institute [Madison] and the rural schools affiliated with it were not under direct conference control and man-agement, the question naturally arose as to their relation to the organized work. The two chief causes of friction were listed: ‘First the teachings given, or said to have been given, in them, relative to organization and conference work; and second, the manner in which the funds for their establishment and maintenance were secured.’ ”—Merlin Neff, *For God and CME*, p. 177.

SANITARIUM WORK ENLARGES

The folk at Madison hoped that the opposition from leaders at Washington was past, and were thankful for it. At about that time, a smallpox epidemic struck the student body, brought in by two new students from the Dakotas.

Dr. Lillian immediately contacted the county health officers and, setting to work with two nurses, brought eight cases through without the loss of one. The physicians in Nashville were deeply impressed.

Soon more people were coming to Madison; cottage after cottage was constructed, providing more room for expansion of their sanitarium facilities.

By 1910, Sutherland felt that the school was doing much better. It had made outstanding advances in the six years since its founding, and Drs. Newton Evans and Lillian Magan were doing a good work. At this juncture, Sutherland and Magan began to think seriously of something, something Kellogg had told them they should do in earlier years at Battle Creek.

— TRANSITIONS —

BOTH MEN BEGIN MEDICAL TRAINING

So Sutherland decided to attend classes in Nashville. But he had difficulty coaxing Magan, who was not interested, to also enroll. Finally Magan decided to go with him. *How different the future might have been if Magan had decided not to go along and obtain an M.D. degree!*

Magan described the school:

“I think I realize more than ever before the necessity of Sister White’s warning our young people against going to these medical schools. They are certainly bad places, although there are many good people connected with them. There is such smoking, chewing, swearing, coarse and obscene language.”—*Magan to W.C. White, October 3, 1910.*

While living on campus, they enrolled in August 1910 and commuted back and forth on motorcycles (which, due to winter weather and the gravel roads, was a dangerous activity).

As a premonition of future developments, Dr. Evans was given an urgent call to come help with the new school at Loma Linda. But he replied that he would not leave until a qualified physician could take his place.

In 1911, an even more urgent call came for Dr. Evans to come to Loma Linda; and so he left. Sutherland and Magan still had three years to go; but Dr. Lillian, with the help of Druillard

and the others, kept the sanitarium in operation.

While the two men were taking the medical course, Magan got to thinking and, from time to time, expressed himself to Sutherland. “If I were out there at Loma Linda, I would work as hard as I could to get it fully accredited to train physicians!”

For some reason, although it would surely seem that both men were fully grounded in the educational blueprint, neither one clearly understood this aspect of the blueprint. Ellen White’s repeated statements about avoiding all union with worldly educational institutions and agencies—which men such as John Burden, Dr. George Knapp Abbott, Warren E. Howell, S. N. Haskell, and Dr. Howard F. Rand clearly understood—were not understood by Percy Magan. Even Dr. W.A. Ruble understood the principle to some extent; but neither Magan nor Sutherland did.

On June 6, 1914, Sutherland and Magan both graduated with the M.D. degree. Sutherland was 49 years old, and Magan was 45.

PERCY AND LILLIAN GO TO LOMA LINDA

A month later, a distinguished visitor arrived: Elder E.E. Andross, president of the board of the College of Medical Evangelists. He brought with him Dr. Newton Evans, who in August had been elected president of CME. They had come to urge Percy Magan to join the faculty of the new institution, but he said no.

In February 1915, Magan was invited to accompany Dr. Ruble and Evans to Chicago to meet with the AMA board, in their ongoing efforts to accreditate CME. At that time, Magan—a natural born salesman—made important contacts with some of the highest leaders in the AMA.

At Chicago, Magan for the first time faced CME’s accreditation problems; and his determination to help Loma Linda obtain full accreditation crystalized. The next time he was asked to join the CME staff, he accepted. The year was 1915; he had been elected dean of the school.

Sutherland was heartbroken and said, “This is like tearing asunder bone and marrow.” They had been together some thirty years.

Ellen White’s warning of June 8, 1909, quoted earlier, had been forgotten. Magan had been lured away from Madison. Decades later, Sutherland would also be lured away to a high-level church office.

When Magan left, he, of course, took Dr. Lillian with him. First, Dr. Evans had gone to Loma

Linda; now Dr. and Dr. Magan. Sutherland felt crushed to the ground, and the others with him.

Yet the workers at Madison determined that their sacrifices would help a sister school. Later, as the financial crisis at Loma Linda deepened (in its efforts to meet accrediting requirements), Sutherland contacted some friends who gave funds to help Loma Linda. Truly, the folk at Madison had an unselfish spirit.

STATEMENT BY A GOVERNMENT LEADER

In late 1913, a librarian, from Nashville, had been a patient at the Madison sanitarium and was astonished at the school. Shortly afterward, when she married Dr. P.P. Claxton, U.S. Commissioner of Education, she suggested that, as part of their honeymoon, they visit the campus. When they did, this high-ranking government official got a chance to see the Spirit of Prophecy blueprint in action. Here is his glowing description of what he saw:

“There *are* new things, and here is one: a school that is self-supporting; a school that receives no aid from public or invested funds, and asks none; a school that young men and women may enter without money, finish standard courses of study under well-prepared teachers, gain practical experience for life and for making a living, and leave unhampered by debt; a school that has succeeded in making all instruction definite, attractive, inspiring, and practical; a school that has succeeded in dignifying labor and making it highly profitable both educationally and financially . .

“Here students, teachers, and directors, working together, constitute a self-supporting, democratic, educational community; the like of which I do not know—a fulfillment of the hopes and dreams of educators and philanthropists.

“I have seen many schools of all grades in many countries, but none more interesting than this. Nowhere else have I seen so much accomplished with so little money. I know of no other place where so much can be accomplished by the investment of the small amount of money now needed by this school to provide the buildings and equipment necessary for a logical expansion of its work.”—*Dr. P.P. Claxton, Statement, reprinted in Madison Survey, October 1, 1950, pp. 2-3.*

SUTHERLAND CONSIDERS ACCREDITATION

After Percy and Lillian permanently left for California in 1915, Sutherland and his associates gave consideration as to what should be done next. Magan’s earlier repeated assertions that, if he were at Loma Linda he would help them obtain full accreditation for their physicians’ course, stuck in Sutherland’s thinking. “Could it be,” he thought, “that Madison could obtain full accreditation for a nurses’ training program?” With his usual vigor, he set to work examining the possibilities. Just as Gideon, many centuries before, had been restless to do something new, something which ultimately destroyed his offspring (*Patriarchs and Prophets*,

pp. 555:5-556:0), so Suther-land started out on a path which would eventually destroy Madison. More on this later.

Friday, July 16, Ellen White passed to her rest. Believers everywhere mourned deeply. It was as if their mother had died.

LIDA SCOTT JOINS MADISON

In 1914, Mrs. Lida Scott (1868-1945), a daughter of multimillionaire Dr. Isaac K. Funk of Funk and Wagnalls Publishing Company (and sister of Wilfred Funk, its owner at that time), visited Madison as a patient. She had heard of the good work it was doing throughout the South, and she came to investigate. Just prior to arriving, she had lost her only child who died in an auto accident. But, at Madison, she encountered a Christian spirit and warm and loving friends.

Although reared in a luxurious home, she decided to throw in her lot with the pioneers at Madison, and lived there for years. With the passing of time, she helped fund many of the new institutions and projects. With the passing of S.N. Haskell in 1922, she replaced him as one of the “rainbow seven.” In 1924, she was instrumental in establishing the Layman Foundation, which fosters self-supporting work throughout the South. Lida Scott totally devoted herself to promoting the independent ministries.

LATER DESCRIPTIONS OF MADISON

Here is a description of Madison, penned by Lida Scott in 1929:

“Practically 100% of our two hundred thirty-four students in high school and junior college are working their entire way, and there are twenty-four degreed teachers and thirty-two heads of industrial departments operated by teachers and students, beside thirty children in the demonstration school being supported from the profits of the industrial departments. It is evident that these departments must be on a paying basis, and must be conducted by artisans of no ordinary ability and devotion. We feel that we have met this necessity.”—*Lida Scott to G. F. Peabody, December 16, 1929.*

Elsewhere in that same letter, she penned these words, which provide us with an outstanding description of Madison in 1929:

“We already have good teachers of the trades, who are as interested as the rest of us in developing the industries to where they will not only take care of the salaries of all our teachers but will give employment to an increasing student body. I feel that a very happy solution to this nagging problem has been found and is one of our outstanding assets . .

“In the industrial departments are included:

“1. Agriculture, horticulture, bees, dairying, gardening, forestry, poultry, stock raising, landscape gardening, road making.

“2. Mechanical arts including plumbing, electricity, blacksmithing, auto-mechanics, mill work, building, and painting, printing, machine work, cabinet work.

“3. Food work, bakery, food factory, canning, local and city cafeteria, gristmill, sales department.

“4. Laundry.

“5. Dressmaking, tailoring, weaving, basketry.

“6. Sanitarium and hospital of one hundred beds. Nursing education, treatment rooms, local and city.

“7. Business.

“8. Household economics.

“In all there are approximately forty distinct lines of activity in which students earn their way.”—*Lida Scott. Ibid.*

A.W. Spalding, one of our denomination’s historians, later wrote this description of Madison:

“It was their purpose to build the sanitarium, not as a distinct institution, but as an integral part of the school. It must partake of the simplicity of the school. It must make the same appeal to country environment and life, and it must have its part in educating the students for service.

“To many people the name ‘sanitarium’ conveys the idea of an immense building, with elevators, steam heat, expensive apparatus, gymnasium eq-uipped with many artificial appliances for exercise, and an atmosphere of artificial life. When one comes upon the Madison Rural Sanitarium, the contrast is so strong that it frequently calls forth an exclamation of wonder. Arranged on three sides of a hollow square, with every room fronting on the verandah and open to light and air on two sides, the little one-story sanitarium seems not an institution, but the quiet retreat of a country home. The building is surrounded by the trees and blue-grass sward. The sweeping view is beautiful, the quiet is impressive and restful. Patients accustomed to the noise and smoke-laden air of the city at once appreciate the quiet of the rural sanitarium.

“The equipment is simple, consisting mostly of the hydropathic appliances in the two small

treatment departments. For the healing of the sick, reliance is placed upon the natural remedies of fresh air, sunshine, water, proper diet, exercise, peace, and joy.”—*Arthur W. Spalding, The Men of the Mountains, p. 231.*

Sutherland, in his studies of educational history, had earlier found that when Thomas Jefferson planned the University of Virginia, he decided that the school should only have small buildings, both to house students and for class instruction. There was less risk of fire and disease, could be built as funds became available, were easier to erect, encouraged self-government, and made institutional expansion easier and more flexible. Both Madison, as well as many of the little units, spawned by Madison over the years, generally followed that pattern.

Patronage of the Madison Sanitarium had continually grown, one new cottage after another was built for this purpose. This was in accordance with Sutherland’s plan of having small buildings. By 1927, when North Hall (12 rooms) was built, there were 47 rooms in the several cottages.

ADDITIONAL DESCRIPTIONS OF MADISON

An article, “*Self-Supporting College,*” in the May 1938 issue of the *Reader’s Digest*, on this amazing school which was unlike any other in the world, resulted in 5,000 inquiries from prospective students, many of them non-Adventist.

“Madison’s curriculum includes 27 industries, run by the students to support the college and themselves. Every student is required to work for at least half, and preferably all, of his academic expenses. He can enter Madison—as two thirds of the students do—with no more than the required deposit fee of \$35, complete a four-year standardized college course for a Bachelor of Science degree, and graduate with the deposit intact. He will receive no outside financial aid in all that time. And he will leave college equipped to do not one job to several.”—“*Self-Supporting College,*” *Reader’s Digest, May 1938.*

That same year, Eleanor Roosevelt devoted one of her daily columns to the school. At the special request of U.S. Secretary of State Cordell Hull, she visited Madison and reported on an interview with Floyd Brailliar, Sutherland’s brother-in-law.

“No student receives a degree until he or she has acquired two skills in any line which seems to fit their capacity . . . He [Floyd Brailliar] had made a survey of 1,000 of his graduates and not one among them had been forced to accept help either from the Government or private agencies during these difficult years [of the Great Depression].”—*Eleanor Roosevelt, My Day, October 7, 1938.*

The following year, Madison’s enrollment reached its highest, with nearly 500 students. From 1938 to 1940, there was a flurry of news articles about the school. *Believe It or Not*, Robert Ripley called it “the only self-supporting college in America.”

“Madison College, Tennessee—Only self-supporting college in America. Receives no county, state, or federal aid. Buildings, grounds and equipment costing \$520,000.00 represent profits of 27 campus industries operated by the students.”—Ripley’s *Believe It or Not*, February 16, 1939.

When a food factory in nearby Edgefield, closed down, Madison purchased the equipment in 1917. It became known as Madison Foods. By 1941 in this soybean factory—

“Beans are manufactured into thirty different food products which, in addition to what are consumed at the college, bring the institution a revenue of \$60,000 a year.”—R.L. Holman, “Soybeans and College Degrees,” *Forward*, February 1, 1941. [*Forward* was the name of a Presbyterian publication.]

In 1938, a New York writer came to Madison and was astounded at what he found. The following description, from a New York journal, is very descriptive:

“Starting with some dilapidated farm buildings, 400 acres of worn land and 11 students in 1904, the Nashville Agricultural Normal Institute at Madison, Tennessee, has grown into a modern marvel of success.

“The institute has, practically without endowment, put \$520,000 from its own earnings into buildings, equipment and additional acreage. There are now more than 300 students from 36 states and nine foreign countries. Twenty-seven campus industries, run by the students to support the college and themselves. Students must earn at least half their expenses and it is preferred they earn all they spend in this manner.

“A mere \$35.00 deposit is required when the student enters the school and he may work his way entirely through the course he desires and receive his deposit back when he leaves. When he leaves the school he will be equipped to perform from one to several trades. A health institute, as Madison is in an area lacking in medical facilities, is an important feature of the institute’s facilities.

“Many new food products and improved methods of preparing and marketing foods have extended until it is now an extensive industry. Madison foods is a line which is sold in many parts of the country through chain stores and in New York. Vigorost, made from soy loaf after the milk is extracted, is featured by a cafeteria chain in New York City. More than \$60,000 of these foods are sold yearly.

“Food chemists of the school have been experimenting with 200 varieties of soy beans, eliminating objectionable taste and making them into delectable breakfast foods, bread, coffee substitute, condensed milk, and meat substitutes, some of which look and taste like beef but are even more nutritious and digestible.

“The school has a broom factory which manufactures fifty dozen brooms daily and uses 25 acres of student-grown broomcorn annually.

“The school sets the students an excellent example of self-sufficiency. It receives no aid from public funds and seeks none.

“Students work five hours and study five hours daily. Their work is credited against educational and living expenses at a basic rate of ten cents per hour. Necessities, most of which are produced at the school, are sold at an equivalently low price. Most of the 120 buildings on the campus have been erected by student architects, carpenters and the like. Insofar as possible, students are given their choice in kinds of work. Many other advantages have accrued to both the school and the students by this cooperative plan.

“Twice as many applications are made annually as the institute can receive. Preference is given to those who are poor and are expecting to earn all their expenses as they go.

“There should be about ten thousand such practical self-supporting institutes in this country. Such schools would greatly reduce the high educational tax levy, and certainly would raise the standard of education to a much higher level of practicality.”—*The New Day, June 16, 1938.*

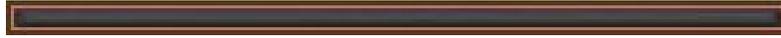
In 1931 the farm produced 5,450 bushels of fruit and eight tons of grapes. The school canned 6,700 gallons of fruit and vegetables for use in the cafeteria. By the mid-1940s, Madison had 120 buildings. At one time, the institution had an acreage of 906 acres, with 789 acres at Madison and 117 at Ridgetop. There were more than 3,000 apple and peach trees at Ridgetop. It also owned a farm at Union Hill in Goodlettsville, Tennessee.

By 1954, its fiftieth anniversary, Madison had a family of 125 workers living on campus, carrying on all the activities of the school, sanitarium, farm, and the many industries. Two apartment houses and eleven cabins had been provided for workers while 43 private homes belonged to the institution.

“The influence of Madison College has been felt throughout the world.”—*Editorial, The Nashville Tennessean, October 7, 1954.*

One might ask, “How could an organization which had so much, and was doing so well, later close down?”

THE BROKEN BLUEPRINT



PART TWO -C

THE STORY OF MADISON AND WHY WE LOST IT

(1904 - 1965)

HOW THE END CAME

The story of how Madison destroyed itself

Madison decided to obtain accreditation

Accreditation brings heavy debt

The terrible end of Madison

Confederating with the Baptists

The pioneers had passed away

A brief overview of Madison's children

How Madison injured its offspring

Sutherland recognized the danger

Madison and Loma Linda took the same path

Turning our eyes to the blueprint

PART TWO

THE STORY OF MADISON AND WHY WE LOST IT

(1904-1965)

— HOW THE END CAME —

THE STORY OF HOW MADISON DESTROYED ITSELF

It would almost be well if we could stop here; but there is more history to Madison—important lessons that we need to learn, so that we may not repeat their mistakes.

“From Berrien Springs, some of us, as you know, went down to Madison, Tennessee, by the counsel and advice of Ellen G. White, and there we planned a school which would never give degrees or cater to worldly courses of study.”—Percy T. Magan, letter to Warren Howell, January 13, 1926.

Unfortunately, over the years, Madison diverged from the blueprint in two ways; both of which combined to destroy this large, successful independent ministry.

MADISON DECIDED TO OBTAIN ACCREDITATION

***First*, Madison decided to follow along the pathway approved by the accrediting associations. A nursing program had began in 1914; and, in April 1917, the Southern Accrediting Association accepted the Madison High School into its association. By 1919, a three-year registered nursing program was in operation. In 1922, their junior college was recognized by Tennessee State. Formal graduations began in 1927. That year, the high school was accepted into the Southern Association of Colleges and Secondary Schools (SACSS).**

In 1928, Madison was accredited by SACSS as a junior college. In 1930, Sutherland set in motion plans to make Madison a senior college; and, in November 1933, it was accepted as a four-year college by the Tennessee College Association. This, Sutherland felt, was necessary because an accredited premedical course was a full four years in length.

By 1963, having tasted the fruits of accreditation and degrees, 140 of Madison's graduates had gone on—not to found new missionary outposts—but to obtain doctorates of one type or another.

A fund-raising letter by Lida Scott in 1929 provides a hint of how much money had to be kept

pouring into the many improvements needed to meet accreditation agency demands:

“In order to meet the standard of a senior college, we are seeking financial assistance. Our requirements are a library of 10,000 volumes, an Agri-cultural and Home Economics Building, Science Build-ing, Liberal Arts Building, and a Normal Building with some additional student cottages. It will cost in the neighborhood of \$100,000 to equip the buildings and provide additional necessary facilities.”—Lida Scott to G.F. Peabody, December 16, 1929.

ACCREDITATION BRINGS HEAVY DEBT

***Second*, the other way in which Madison diverged from the blueprint was in yielding to the temptation to go into debt. This is how it happened:**

In order to meet the ever new and changing accreditation requirements, Madison was faced with a dilemma: either go steeply into debt or have the accre-di-tation agencies close down their nursing program and hospital. Madison decided to go into debt in order to provide new and upgraded facilities. But the large amount of money needed to pay off that debt was so massive, that the school, alumni, and other friends could not raise enough of it. *So the entire institution was lost.*

Accreditation, always a will-o'-the-wisp, ever calling for more equipment, buildings, and library upgrades, had finished off the institution.

Of course, Madison could have chosen to lose the accreditation—but instead it lost, not only the accreditation, but everything else with it! All that remained was a denominational look-alike, acute-care hospital.

THE TERRIBLE END OF MADISON

At the height of the financial crisis, on February 3, 1963, the constituency of Madison voted to transfer control of Madison to the Southern Union Conference. The Union accepted control on February 7, pending General Conference approval, which was received on April 4.

Please understand: This transfer was only made because church leaders had promised that they would continue the full school, with its instructional and vocational divisions.

In spite of that agreement, this did not happen.

“The action taken in 1963 to transfer the operation of the college and hospital to the Adventist Church was in harmony with the statement appearing in 1914 in the pamphlet, *Ownership and Control of the Madison School*, by Dr. E.A. Sutherland . . ‘The founders of the school have put themselves on record as being willing, whenever it shall appear to be for the best interests of

the school . . . to turn over the property to any corporation that the [Southern] Union Conference may form for holding the same, provided such corporation is qualified to carry out the aim and objects for which the school was founded.’

“The executive committee of the Southern Union accepted the recommendation of the [Madison College and Sanitarium] constituency. Therefore, ownership of the college and hospital was transferred to the SDA denomination in April 1963. In 1964, Madison College was closed.”—*Pictorial History of Madison College: 1904-1964 (Madison College Anniversary edition, 1967), p. 84.*

Before the ink on the agreement was dry, on April 4, 1963 the entrance sign, “*Madison Sanitarium*,” was taken down and “*Madison Hospital*” was put in its place. Rather quickly, it was changed into an acute-care facility, like the hospitals in town: St. Thomas, Baptist, Vanderbilt, and the others.

On November 6, the State of Tennessee announced that it had withdrawn approval for the College’s nursing education program until “further requirements and higher standards” had been approved by the accrediting association.

Although our other denominational schools were happily chained to the ever-demanding accreditation bandwagon, it was thought that funds were not available to do this at Madison, now a church-controlled institution.

Of course, that meant that, although the school would lose its nursing accreditation—it could still continue on doing what Ellen White said it should do: be a vocational training school for missionary workers.

Not so; the new owners saw no value in such activities—even though the school acreage and industries could essentially meet its own expenses.

On February 6, 1964, the board voted not only to close down the nursing school—but the entire college as well. Yet only the nursing program had lost its accreditation! —*The premedical accreditation had been lost earlier, and Madison did not close down when that happened!* The work God gave Madison to do was far broader than meeting accreditation requirements. In fact, the divinely given blueprint forbade any conformity to worldly standards.

Having earlier been assured that under church control everything would continue on as before, and astounded at what was about to happen, the students and alumni did what they could to save the situation. But the institution was no longer theirs to save; it now belonged to someone else, someone Ellen White never wanted it to belong to. And all efforts failed.

It is true that an accredited nursing program could not continue—but the rest of the college

could have remained open. The immense acreage, filled with cottages, gardens, orchards; and agriculture, buildings, and repair equipment—all of it could have continued. Continued doing what? Providing the kind of blueprint education that Ellen White and the “rainbow seven” had started 60 years earlier.

That could easily have been done by deeding the entire property, less the sanitarium which the Southern Union wanted, to the alumni.

But, instead, the new owners shut down everything except the academy and sanitarium. Madison College was officially closed as of September 1, 1964, one year after having been given to the Union and 60 years after the school opened in 1904.

With Madison College closed, and Madison Sanitarium now a Southern Union acute-care hospital, most of the acreage and all of the vocational industries equipment, worth millions of dollars, was sold off.

Madison Foods was turned over to the Southern Union Association in 1964 and then sold to Nutritional International Corporation (Worthington Foods). In 1972, the Madison food factory was closed down entirely; and the factory equipment was moved to Worthington, Ohio.

Madison Academy continues to operate under the Kentucky-Tennessee Conference.

In 1976, control of Madison Hospital was handed over to Adventist Health System/Sunbelt.

“In 1976, it was decided by the governing board to ask AHS/Sunbelt to assume operation of the hospital and to provide new vision and leadership.”—*Pictorial History of Madison College: 1904-1964*, p. 82.

But that is not the end of the sorrowful story.

CONFEDERATING WITH THE BAPTISTS

In 1985, AHS/Sunbelt changed the name of the hospital to Tennessee Christian Medical Center (TCMC). You will hardly find the word, “Adventist,” anywhere in its building complex.

Then, on November 15, 1996, what were called “festivities” were held. In order to realize what happened, you need to understand that Baptist Hospital in Nashville is middle Tennessee’s largest nonprofit medical center. Several years earlier, TCMC and Baptist entered into negotiations to explore ways to work more closely together.

The 1996 “festivities” were in celebration of a new partnership, which included all this: (1) Joint TCMC/Baptist ownership of a new nonprofit organization (Baptist Tennessee Christian

Medical Group, Inc.). (2) BTCMG became the employer of all physicians at the various Madison facilities. (3) A new five-story, 95,000 square foot medical office building (named “Baptist Medical Plaza”), wide enough to fill a city block, was built next to TCMC. It is owned solely by Baptist Hospital. (4) Initiation of Baptist-Centra Care, a jointly owned organization which owns the clinics operated by the two denominations. (5) The two “business development departments work closely together to negotiate access to managed care contracts.”

It is all jointly owned; and, by mutual agreement, the phrases, “Adventist,” “Seventh-day Adventist,” “Ellen White,” and similar terms are nowhere to be found, anywhere on the premises.

This massive, new facility, costing tens of millions of dollars, was jointly financed by our AHS/Sunbelt and Baptist Hospital. Yet the name indicates that it is totally owned by the Baptists. A Baptist, by the way, is in charge of it. (For more information on this, see our tract, *Madison Unites with the Baptists [WM-745]*.)

With sadness, we acknowledge that we could not afford to keep Madison College and its vocational school and grounds open, but we could spend millions in order to confederate with the Baptists—by sharing Madison Hospital with them.

Tragically, the story did not end even there. More recently, Baptist Hospital entered into an affiliation with Saint Thomas Health Services, an enormous Catholic hospital in Nashville. Since we were already closely intertwined with Baptist, our Madison facility probably came under the umbrella of this new affiliation.

THE PIONEERS HAD PASSED AWAY

It is probably the best that nearly all of the early pioneers passed from the scene before the final collapse.

George I. Butler had been considered one of the “rainbow seven.” He died in 1918 at the age of 84. S.N. Haskell passed away in 1922 at the age of 89.

Nellie Druillard died in 1937 at the age of 94. Lida Scott died in 1945 at the age of 77. Percy Magan, out at Loma Linda, died in 1947 at the age of 80.

In 1946, Madison lost Sutherland. He accepted a call to take charge of a new denominational position made just for him: the Commission on Rural Living. He remained there until his retirement in 1950. After the death of his wife, Sally, in 1952, Sutherland married M. Bessie DeGraw in 1954. On June 20, 1955 at the age of 90, Edward Sutherland died. His wife, Bessie DeGraw Sutherland, lived on for ten more years and quietly fell asleep on June 7, 1965 at the age of 94—a little over a year after all the educational doors of Madison—both agricultural, industrial, and collegiate—were closed. She was the only one of the “rainbow seven” who

witnessed the crash.

A BRIEF OVERVIEW OF MADISON'S CHILDREN

Ellen White expressed the deepest concerns that Madison would be successful, adhere to the blueprint, and continually send out workers which would start new institutions or work as missionaries here and abroad. What did Madison actually accomplish?

By 1963, when it was taken over by the conference, 302 graduates had gone into self-supporting institutional work; and 228 had entered denominational service. Of the latter, 64 were serving in 23 countries outside the North American Division. Since 1963, about 60 others, who earlier had attended Madison, had gone to foreign fields as missionary workers.

Why was it thought necessary to close down such a valuable school? Madison probably had a higher ratio of missionary graduates than any other Adventist school.

At one time as many as 50 outpost schools and centers functioned in seven of the Southern States—all of them offspring of Madison, started by its graduates. Some grew rather large and others did not; yet all fulfilled their purpose.

“Dr Sutherland contemplated these ‘units’ with a great deal of satisfaction. ‘As a parent rejoices in the accomplishments of his children, so Madison College feels a pardonable pride . . . in the good work done by the small institutions.’ ”—*Ira Gish and Harry Christman, Madison: God's Beautiful Farm, p. 142.*

As early as 1909, 13 rural or “hill schools” had been started, with more than 500 children in attendance. These “units” included schools and sanitariums, located on farms, and vegetarian cafeterias and treatment rooms in several large southern cities (Nashville, Knoxville, Louisville, Memphis, Birmingham, and Asheville). Each one usually led to the formation of a local congregation.

Some of these include Little Creek School and Sanitarium in Knoxville, Tennessee (now Heritage Academy in Crossville, Tennessee); Pine Forest Academy and Sanitarium-Hospital in Chunky, Mississippi; Harbert Hills Academy and Sanitarium in Savannah, Tennessee; and Chestnut Hill Farm School in Portland, Tennessee.

Some later became conference institutions. These included: Fletcher Academy and Hospital in Fletcher, North Carolina; Highland Academy (originally Fountainhead Academy) in Portland, Tennessee; Mount Pisgah Academy (originally Pisgah School and Sanitarium) in Candler, North Carolina; Georgia-Cumberland Academy (originally Hurlbutt Farm School and Scott Sanitarium) in Calhoun, Georgia.

A separate institution modeled on the Madison plan is Wildwood Sanitarium and Institute in Wildwood, Georgia. Other units of the Wildwood type include Stone Cave Institute in Daus, Tennessee; Eden Valley Institute in Loveland, Colorado; and Castle Valley Institute in Moab, Utah.

HOW MADISON INJURED ITS OFFSPRING

Unfortunately, in its later years, instead of sending more workers out into the field to start units, Madison absorbed the best workers from the units to help it maintain its professional status with the accreditation agencies.

A number of unit leaders—including Elder W.D. Frazee, W.E. Straw, and A.W. Spalding—deplored what was happening. This problem continued for many years before Madison’s demise.

Jerry Moon, an Andrews University church historian, interviewed Ralph Martin, a Madison alumnus and founder of Oakhaven Institute, before his death.

“I had a fairly detailed visit with Ralph Martin at Oak Haven here in Michigan. He explained to me the impact the four-year degree program [required by the AMA for all premedical schools, of which Madison was one] had on the Madison units, drawing in leading educators from the units to the mother school, and keeping the students who had come up through the units—keeping them so long [so many years] at Madison that they lost their vision of going back to the units to evangelize their own people, and instead developing a new ambition for college degrees and graduate work, etc. So both faculty and potential future faculty were drawn out of the units. As the units declined, the source of Madison’s enrollment dried up, and as enrollment declined, the whole system spiraled in decline.”—Jerry Moon, letter dated August 5, 1992.

Commenting on this problem, James Lee, an expert in the field of blueprint education, wrote this:

“Based upon the witness of Madison’s alumni, it has been suggested that the financial and academic effort by Madison, to offer degrees and an accredited premedical course, became so self-consuming that it led step by step in a downward spiral in which Madison swallowed its own offspring, and then the Conference in 1964 did to Madison as it had been doing to its children—the Conference swallowed Madison.”—James Lee, *Barriers Hindering Adventism’s Mys-tic Stone*, p. 111.

Rather consistently, all the problems pointed to one primary error: the craze for accreditation and degrees.

Instead of turning out self-sacrificing workers, the graduates decided to become professionals.

J.H. Kellogg earlier said that the degree system professionalizes and “kills the medical missionary work” (1901 General Conference Bulletin, pp. 71-73).

SUTHERLAND RECOGNIZED THE DANGER

Did Sutherland realize that he was diverging from the blueprint by permitting Madison to mirror worldly educational standards instead of God’s standards?

In 1929, when Sutherland and his associates at Madison were planning to add a liberal arts curriculum, he explained his thinking in a sermon with the revealing title, “*Fear Not to Go Down into Egypt.*” He considered it safe to enter into business agreements with the worldlings in charge of the accrediting associations.

In a 1931 *Madison Survey* article, “*Why Should Madison Become a Senior College?*” he defended the idea by referring to the Old Testament story of Jeremiah wearing a wooden yoke which, if Judah resisted, would result in an iron yoke (*Jer 28:13*). In other words, by the 1930s Sutherland was thinking that, if we did not join with the world, we would soon be in still worse circumstances. He had concluded that affiliating with the world was what we needed to do in these last days, in order to carry on our work effectively! Far too many of our people today believe the same thing.

Yet Ellen White’s original plan was that Madison, and its offspring schools, would turn out missionaries who would not need accreditation or degrees to do their work. Somehow, in a zeal to emulate the world’s grandeur, Sutherland had forgotten the reason for Madison’s existence.

MADISON AND LOMA LINDA TOOK THE SAME PATH

Ironically, Madison followed the same path that Loma Linda did. The accreditation agencies did not ask either one to come on board. Both went to the world and begged to be permitted to become the tail. Once they climbed on board, neither one saw any way to get off. The train kept going faster, the upgrading expenses kept mounting, and the schools become mere look-alikes to those out in the world.

In the case of Madison, it eventually folded from the heavy expense. In the case of Loma Linda, we continue to pour millions into it, in order to satisfy the demands of our worldly masters.

TURNING OUR EYES TO THE BLUEPRINT

Only in looking to the light in the Spirit of Prophecy, and obeying that light, can we find our way out of the dark cave. Here are statements not quoted elsewhere in this present book:

“The past course has been crooked. Wrong methods have been followed. But the errors of the

past are unconfessed and unrepented of. Men have in their own minds justified the course that was then taken. They have viewed things, from beginning to end, in an altogether false light; and from the present showing, the same course will be followed in the future.”—*September 8, 1901; Unpublished Testimonies, p. 178.*

“Many think that worldly appearance is necessary in our work, in order that the right impression may be made. But this is an error . . . There should be no striving for recognition from the world in order to gain character and influence for the truth.”—*EGW, July 23, 1901; 4 Review, pp. 319-320.*

“All this higher education that is being planned will be extinguished; for it is spurious. The more simple the education of our workers, the less connection they have with the men whom God is not leading, the more will be accomplished. Work will be done in the simplicity of true godliness, and the old, old times will be back when, under the Holy Spirit’s guidance, thousands were converted in a day. When the truth in its simplicity is lived in every place, then God will work through His angels as He worked on the day of Pentecost.”—*EGW, November 1905; Series B, No. 7, pp. 63-64.*

“We need now to begin over again. Reforms must be entered into with heart and soul and will. Errors may be hoary with age; but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world’s standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school buildings.”—*6 Testimonies, p. 142.*

“If a worldly influence is to bear sway in our school, then sell it out to worldlings and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools, nor according to the desires of principal and teachers, but upon the plan which God has specified.”—*5 Testimonies, pp. 25-26.*

“Before we can carry the message of present truth in all its fullness to other countries, we must first break every yoke [connecting us to the world]. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.”—*EGW, Series B, No. 11, p. 30.*

“Those who place themselves under God’s control, to be led and guided by Him, will catch the

steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need.”—*7 Testimonies*, p. 14.

“Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world. When the advantage of working upon Christian principles is discerned, when self is hid in Christ, much greater progress will be made; for each worker will feel his own human weakness; he will supplicate for the wisdom and grace of God, and will receive the divine help that is pledged for every emergency.

“Opposing circumstances should create a firm determination to overcome them. One barrier broken down will give greater ability and courage to go forward. Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances. Make a beginning. The oak is in the acorn.”—*6 Testimonies*, p. 145.

“There is a little hope in one direction. Take the young men and women, and place them where they will come as little in contact with our churches as possible, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian.”—*EGW to S.N. Haskell, May 9, 1892; Manuscript H16f, 1892.*

“Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.”—*Counsels to Teachers*, p. 100.

“Even in seeking a preparation for God’s service, many are turned aside by wrong methods of education. Life is too generally regarded as made up of distinct periods, the period of learning and the period of doing—of preparation and of achievement. In preparation for a life of service the youth are sent to school, to acquire knowledge by the study of books. Cut off from the responsibilities of everyday life, they become absorbed in study, and often lose sight of its purpose. The ardour of their early consecration dies out, and too many take up with some personal, selfish ambition.

“Upon their graduation, thousands find themselves out of touch with life. They have so long dealt with the abstract and theoretical that when the whole being must be roused to meet the sharp contests of real life, they are unprepared.”—*Education*, p. 265.

“An education derived chiefly from books leads to superficial thinking. Practical work encourages close observation and independent thought. Rightly performed, it tends to develop that practical wisdom which we call common sense. It develops ability to plan and execute, strengthens courage and perseverance, and calls for the exercise of tact and skill.”—*Education*, p. 220.

“The students in the school are to be taught to be strict health reformers.”—*EGW, February 20, 1908; Counsels on Diets and Foods*, p. 450.

“We plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places.”—*Medical Ministry*, p. 323.

“Let our sanitariums become what they should be—homes where healing is ministered to sin-sick souls. And this will be done when the workers have a living connection with the Great Healer.”—*Counsels on Health*, p. 542.

“In Australia we also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering.”—*I Selected Messages*, p. 34.

“It is presented to me that wherever there is a sanitarium, there must be a school, and that school must be carried on in such a way that it makes an impression on all who shall visit the Sanitarium. People will come into that school. They will see how that school is managed.”—3 *Selected Messages*, p. 225.

“Sanitariums are to be established all through our world, and managed by a people who are in harmony with God’s laws, a people who will cooperate with God in advocating the truth that determines the case of every soul for whom Christ died.”—*Medical Ministry*, p. 26.

“The great medical institutions of our cities, called sanitariums, do but a small part of the good they might do were they located where the patients could have the advantages of outdoor life. I have been instructed that sanitariums are to be established in many places in the country, and that the work of these institutions will greatly advance the cause of health and righteousness.”—*Counsels on Health*, p. 169.

“In the work of the school [at Loma Linda] maintain simplicity. No argument is so powerful as is success founded on simplicity. You may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with the physicians of the world. Let the students be given a practical education. The less dependent you are upon worldly methods of education, the better it will be for the students.”—*EGW to J.A.*

Burden, March 24, 1908; 9 Testimonies, p. 175.

“The laws of Christ’s kingdom are so simple, and yet so complete, that man-made additions will create confusion. And the more simple our plans for the work of God’s service, the more we shall accomplish.”—7 Testimonies, p. 215.

“Everything bearing the divine stamp unites simplicity with utility.”—3 Testimonies, p. 409.

“God often uses the simplest means to accomplish the greatest results.”—*Desire of Ages*, p. 822.

“Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.”—*Education*, p. 13.

“Higher than the highest human thought can reach is God’s ideal for His children. Godliness—godlikeness—is the goal to be reached.”—*Education*, p. 18.

There is not room for all the passages which could be quoted. This coming Sabbath afternoon, you may want to read the following: 6 Testimonies, pp. 126-151; 8 Testimonies, pp. 250-251; 104-106; 5 Testimonies, pp. 76-79; 9 Testimonies, p. 175.

In our book, *The Medical Missionary Manual*, will be found many, many more statements—all of them classified under their respective headings. It is the most complete, single collection of Spirit of Prophecy statements available on the principles and practice of medical missionary work.

We urge you to obtain a copy. It is available from us at a very low price, when purchased in small boxfuls. This book is being used as a textbook in medical missionary training classes, both in the United States and overseas. A Spanish edition of that book is also available.

CADWALLADER’S FOURTEEN POINTS

Dr. E.M. Cadwallader, in his *History of S.D.A. Education* (pp. 126-127), summarized 14 points which he considered vital to a “Seventh-day Adventist philosophy of education.” Here is a digest of those 14 points:

1 - Seventh-day Adventist education must be based on the messages found in the Spirit of Prophecy.

2 - When those messages are followed, a good outcome will always occur.

3 - Boarding schools should be located in a rural, scenic location, within practical distance from urban centers.

4 - Intellectual studies should be combined with work experiences. Only then can the students be properly trained for life and church work.

5 - Industries should be established to furnish work for the students and supplement the school's operating income.

6 - Those in charge should build in faith, planning for the future and reasonable permanency.

7 - Students should understand the difference between our schools and others, either public or private; they should be made acquainted with the educational principles in the Spirit of Prophecy.

8 - Students should be taught those counsels, especially as they apply to young people.

9 - Our educators should carefully study the Spirit of Prophecy, and teach it through chapel talks and sermons.

10 - Our schools should be operated by Christian men and women who have a proven record in leadership, rapport with students, many interests, a broad education, and an understanding of true education.

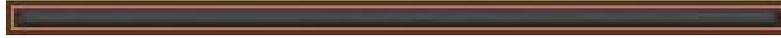
11 - Some form of systematic student aid is advisable; for many potential workers for God are unable to completely finance their education.

12 - Teachers and staff, if they do not actually work with the students, should let it be evident in their lives that they believe in the dignity of labor.

13 - Useful occupations, Christian help work, and missionary endeavors should generally replace sports and organized amusements.

14 - Educators should study the Spirit of Prophecy writings on the subject of recreation.

THE BROKEN BLUEPRINT



PART THREE

THE STORY OF LOMA LINDA AND WHAT IT DID TO OUR CHURCH

(1905 - ONWARD)

BEGINNINGS

Introduction

Beginnings of our health message

An early statement

Kellogg and the Sanitarium

FINDING HILL BEAUTIFUL

Search for a new school site

Ellen White visits Loma Linda

What should be the objective?

School begins

AN IMPORTANT LETTER

The 1908 Burden letter to Ruble

PART THREE

THE STORY OF LOMA LINDA AND WHAT IT DID TO OUR CHURCH

(1905 - ONWARD)

— *BEGINNINGS* —

INTRODUCTION

In *Part One* of this book, we surveyed the beginnings of our educational work and how repeated attempts by Ellen White to initiate blueprint schools were foiled, both in Battle Creek and at Emmanuel Missionary College.

In *Part Two*, we viewed something new: Ellen White had been shown that the time had come for schools, ministries, and mission projects—independent of church control—to begin operating. We watched as Madison College was founded, learned how it carried on its blueprint work, and discovered the fatal error—the yearning for accreditation—that led to its downfall.

Now, in *Part Three*, we will turn our attention more fully to how the blueprint for a medical missionary school/sanitarium should be conducted. We will also discover that Loma Linda, founded at about the same time as Madison, made the same mistake: It decided to seek accreditation. But, because of the nature of the situation, unlike Madison, this error by Loma Linda caused great problems for our entire denomination—problems we live with today, problems that deepen every year.

Some of those desolating effects will be briefly overviewed in *Part Four*.

BEGINNINGS OF OUR HEALTH MESSAGE

The first real advance in health lines came with the 1863 vision given to Ellen White at Otsego, Michigan, just after the General Conference Session that year; at this time the denomination was organized and its name officially became the Seventh-day Adventist Church.

At the May 1866 General Conference Session, Ellen White gave a powerful address, in which she urged the need to begin sharing the health message with others. As a result, Dr. Horatio S. Lay began a health journal, the *Health Reformer*,

That same year, the Health Reform Institute was started in Battle Creek with Dr. Lay in

charge.

James reported that Ellen “wept bitterly” when the Health Institute was located on eight acres of land in Battle Creek instead of on a rural farm, as the Lord had recommended (*Review, September 6, 1873*). By that time, Battle Creek was a factory town of about 5,000 people.

A two-story building was erected, equipped with treatment rooms; and the institution opened for patients on September 5, 1866. Soon the name was changed to the Western Health Reform Institute.

“The correct application of water, the right use of air, and a proper diet,” along with other natural helps, brought healing to many, and spread the fame of the institute. The allopaths taught that healing comes from the applications of poisonous substances. But Battle Creek was showing the world that healing came from right living and the use of harmless healing substances.

“The practice of health principles and the use of simple hydropathic means of treating disease were regarded as a means of cooperating with the divine power, which alone can truly heal. Disease was seen to be the result of transgression of natural law; and the duty and privilege of Christians to obey all these laws, and teach others to obey them, was a part of the everlasting gospel.”—*M.E. Olsen, Origin and Progress of Seventh-day Adventists, p. 270.*

AN EARLY STATEMENT

The following warning was among her earliest statements about our medical work. It was written in 1865, two years after the health message was first given to us.

“The health reform is a branch of the special work of God for the benefit of His people. I saw that in an institution established among us the greatest danger would be of its managers’ departing from the spirit of the present truth and from that simplicity which should ever characterize the disciples of Christ.

“A warning was given me against lowering the standard of truth in any way in such an institution in order to help the feelings of unbelievers and thus secure their patronage. The great object of receiving unbelievers into the institution is to lead them to embrace the truth. If the standard be lowered, they will get the impression that the truth is of little importance, and they will go away in a state of mind harder of access than before.”—*1 Testimonies, p. 560 (cf. 1 Testimonies, pp. 633-634).*

KELLOGG AND THE SANITARIUM

In 1875, young John Harvey Kellogg, M.D. (1852-1942), a graduate of Bellevue Hospital

Medical School in New York, joined the staff. The next year, he was appointed medical superintendent. Two years later, a second building was added, and the name was changed to Medical and Surgical Sanitarium. When someone remarked that “sanitarium” was not in the dictionary, Kellogg replied that it soon would be.

Gradually, the Battle Creek Sanitarium achieved an international reputation, as word spread that here was a place that really healed people, with no undesirable aftereffects.

In 1877, 1884, 1887, 1894, and 1895 more additions were made to the Sanitarium. In 1895, the American Medical Missionary College was established, with Kellogg as its president.

Adhering closely to Spirit of Prophecy methods of treatment, the Battle Creek Sanitarium became known worldwide.

In 1891, Dr. David Paulson stopped by to see John Harvey Kellogg, M.D., at the Battle Creek Sanitarium. Paulson asked a question he had been thinking about for some time. “John, how is it that you are able to stay five years ahead of the rest of the medical profession?”

Kellogg leaned back in his chair, and the answer he gave was one that Paulson never forgot.

Kellogg replied that, “if something new was advocated, he instantly adopted it if, from his knowledge of Mrs. White’s writings, it was sound. When other physicians finally accepted it, after slowly feeling their way, Kellogg had a five-year head start. On the other hand, Kellogg rejected some of the new medical fads because they did not measure up to the light given [to] Mrs. White. When other doctors finally discovered their mistake, they wondered why Kellogg had not been caught as they had.”—*Richard A. Shaefer, Legacy, p. 60.*

Unfortunately, something happened inside Kellogg’s thinking at the turn of the century. He became extremely proud and began veering away from confidence in Ellen White.

By 1900, the entire complex had over 900 staff and workers. As other Adventist medical institutions were started elsewhere, Kellogg managed to become head of them. By this time, he was no longer using “Seventh-day Adventist” in the various names.

In addition, a growing conflict was intensifying between John Kellogg and the leaders of the General Conference. Just after the turn of the century, by various legal manipulations, he quietly began working toward gaining legal control of the Battle Creek Sanitarium and the medical school.

Very confident of himself, Kellogg wrote *The Living Temple*, which taught pantheism. Fortunately, Ellen White saved the denomination from that crisis. But by 1908, using legal manipulations, Dr. J.H. Kellogg managed to wrest control of Battle Creek Sanitarium and the

American Medical College adjacent to it, away from the denomination. His medical school collapsed in the spring of 1910, never again to reopen. (The story is told in detail in the present author's book on the lives of Kellogg and Ballenger, *The Alpha of Apostasy*, 64 pp., 8½ x 11, now in our 232 page *Doctorinal History Trackbook*, \$17.50 + \$3.00).

A grandiose building program in 1927, which included a 15-story tower and an elaborately decorated lobby and dining room, brought immense debt upon the Battle Creek Sanitarium. Two years later the Wall Street crash occurred; and Kellogg desperately tried to pay off that debt. He had to file for bankruptcy in 1933. In 1938, reorganization of the Sanitarium was attempted under bankruptcy protection; but, failing, in 1942 it was sold to the U.S. Government. John Harvey Kellogg died on December 14, 1943, in his home in Battle Creek at the age of 91.

Now we turn our attention to God's plan for a replacement for the work, which Kellogg had shattered.

Three years before the Battle Creek Sanitarium and college were taken from us in 1908, the Lord guided that a far better site for our headquarters' medical missionary sanitarium and training school was located. If God's directions had been followed, the entire denomination would today be the head and not the tail. It would have commanded a leading position in medical missionary work to the entire world.

Here is what happened:

— *FINDING HILL BEAUTIFUL* —

SEARCH FOR A NEW SCHOOL SITE

Even though, by the turn of the century, the Battle Creek Sanitarium was a leading treatment center, the special work God had for our people in medical missionary work was not being done. In 1903, Ellen White wrote:

“Medical Missionary work is yet in its infancy. The meaning of genuine medical missionary work is known by but few.”—*Special Testimonies, Series B, No. 8, p. 28.*

In this study, we will learn the blueprint for a medical missionary training center.

Although, as a result of Ellen White's urging, both the Paradise Valley and Glendale properties had been purchased for use as sanitariums, neither provided exactly what the Lord wanted.

Three years before locating those properties, she described a certain property in southern

California which she had been shown at night in vision.

“I have been unable to sleep after half-past eleven at night. Many things, in figures and symbols, are passing before me. There are sanitariums in running order near Los Angeles. At one place there is an occupied building, and there are fruit trees on the sanitarium grounds. In this institution, outside the city, there is much activity.”—EGW, *Manuscript 152, 1901.*

The view was so real, she said she felt as if she was there, viewing the patients outside. Some were sitting beneath the shade trees while others were working in the garden. Some of the shade trees formed tent-like canopies. Neither the Paradise nor Glendale sites fitted this description.

John Allen Burden (1862-1942) was one of our first sanitarium administrators. When he was nine years old, John already showed a deep interest in the Spirit of Prophecy writings. In 1882, he entered Healdsburg College; nine years later, in 1891, he became manager of the St. Helena Sanitarium. From about 1901 to 1904, he helped develop sanitarium work in Australia.

In 1900, soon after her return from Australia, Ellen White made her home, which she called “Elm-shaven,” in Pratt Valley just below the St. Helena Sanitarium (established in 1878). Urging that medical institutions be established in southern California, she was guided to select John Burden to undertake the task of locating suitable sites. In 1904, he began the search. Ellen White said God had shown her that he would find good properties available at very low prices.

While surveying the coastal areas and valleys, he found many tourist hotels and health resort buildings for sale; these had earlier gone bankrupt during a real estate boom and bust.

Two of these were purchased privately on her advice: the Paradise Valley Sanitarium (1904), in National City, and the Glendale Sanitarium (1905).

Further inland, near San Bernadino, was a Victorian-styled complex called the Loma Linda Resort Hotel. When the original owner went into bankruptcy in the 1890s, the property and its extensive acreage was purchased by a group of Los Angeles businessmen and physicians who wanted to develop it as a health resort.

Renaming it “Loma Linda” (which means “Hill Beautiful”) they remodeled and richly furnished the hotel, added five patient cottages and a recreation hall, and then extensively landscaped the hill behind the facility. By this time, they had \$150,000 invested in the property. But, by 1904, with few patrons and desperate for a way out, the group put it up for sale.

In early 1905, Ellen White journeyed south; when she arrived at the San Bernardino Valley, she was impressed to instruct Elder Burden to look for a property in that area which could be used for a country sanitarium.

Shortly afterward, Burden found Loma Linda. The hotel, ancillary buildings, and 76 acres were for sale for \$110,000.

The sellers wanted to rid themselves of this white elephant, yet were hoping the buyer would make it succeed as a medical facility. So they told Burden he could have it for \$40,000 (later discounted to \$38,900). Ellen White told John to accept it. The option was signed on May 26, 1905, with a down payment of \$1,000. Also included in the sale were shares of stock in two water companies. These were important since water is scarce in that area.

ELLEN WHITE VISITS LOMA LINDA

While he was living in Loma Linda, a number of years ago, and researching its history, David Lee was entrusted by Dr. and Mrs. L.H. Lonagan with a manuscript (entitled “*Story of Loma Linda*”) written by John Burden, our pioneer organizer and manager at Loma Linda. The document is also to be found in *Document File 8A* at the Ellen G. White Estate.

Here is the first of several excerpts from that manuscript. It describes Ellen White’s first visit to the place, which occurred on June 12, 1905:

“After the return from Washington of the absent members of the Southern California Conference Committee, a meeting was called and we were asked what had been done about Loma Linda property. We explained that we had secured a thousand dollars for the first payment and had signed the contract for the purchase of Loma Linda at forty thousand dollars. (\$38,900)

“Naturally, some of the committee felt that in view of their telegram against securing Loma Linda, in view of the advice of the Pacific Union Conference against undertaking further enterprises because of the overwhelming financial obligations, we had acted unad-visedly. It was suggested that they must officially repudiate all responsibility for what had been done. The feeling of tension was lessened, however, as soon as it was learned that the conference had not been involved financially in the purchase of the property.

“We urged them, however, before taking final action, to attend a council meeting at Loma Linda with Mrs. White who was due to arrive from Washington the following morning; and this after some hesitation, they consented to do. Besides members of the conference committee, about twenty-five other members of the Los Angeles Church were invited to attend the council.

Ellen White arrived and the meeting was held on June 12, 1905 (*E.G. White Biography, Vol. 6, p. 17*).

“The next morning about 10:10 o’clock the train from Los Angeles stopped at the Loma Linda

station in front of the sanitarium. The large committee were inspecting the grounds and the building when Sister White and her company drove up in an express wagon. Their train from the east had stopped at Redland's Junction, as the overland trains did not stop at Loma Linda. As Sister White stepped from the express wagon to the ground she said to her son who was with her, 'Willie, I have been here before.' He said, 'No, Mother, you have never been here.' 'Then this is the very place the Lord has shown me, for it is all familiar.' Addressing another who stood by, she said to the effect 'We must have this place. We should reason from cause to effect. The Lord has not given us this property for any common purpose.'

"As she walked about the grounds and the buildings at Loma Linda, she frequently remarked, 'This is the very place the Lord has shown me.' We entered what was then known as the assembly building at the top of the hill. Here in one room was a billiard table, in another, a bowling alley, and in the third room a card table with cards scattered over the floor. As Mrs. White entered the room, she looked and said, 'This building will be of great value to us, a school will be established here. Redlands will become a center, as also will Loma Linda. Battle Creek is going down. God will establish His medical work at this place.'"—*John A. Burden, Story of Loma Linda.*

At that time, the denomination still owned the Battle Creek medical facilities; but, knowing in advance that it would be lost to us, Ellen had been shown that Loma Linda would take its place. But, she said, God's plan was that it would go beyond that which the Battle Creek Sanitarium and training center was accomplishing. In this present book, we will learn what the plan was.

Much of the remainder of the complete Burden manuscript ("*Story of Loma Linda*") deals with the many hardships, sacrifices, and providences in the development of the Loma Linda property over the next few years.

Single-handedly Ellen White urged the believers in southern California to recognize the importance of this project.

"Our people in southern California need to awake to the magnitude of the work to be done within their own borders. Let them awake to prayer and labor. . I have a message to bear to the church members in southern California. 'Arouse, and avail yourselves of the opportunities open to you.'"—*Special Testimonies, Series B, No. 3, pp. 30-31.*

On June 20 [eight days after her arrival], the Southern California Conference accepted the property as a denominational institution. After Elder Burden gave a description of the property to the assembled delegates, Ellen White spoke, followed by the conference president. In an official report of this meeting, it is recorded:

"He then stated that Sister White had said that this sanitarium should be the principle training school on this coast. At this point, Sister White interrupted him and said, 'This will be.'"—

Minutes of Southern California Conference, June 20, 1905.

When God says to do something, it can be done. It can be done, that is, if we will believe and obey. A small conference of only 1,400 believers was able to pay \$20,000 before the end of that year and the balance (17,900) by April of the next year.

“The counsel of the Spirit of Prophecy had been confirmed. As we moved forward in faith, the Lord opened the way before us, and the money came from unexpected sources. Nearly all were at last convinced that truly God was carrying forward the enterprise.”—*Burden, Story of Loma Linda.*

Well-aware of the possibilities, if the blueprint was followed, she wrote that year:

“It is difficult to comprehend all that this transaction means to us.”—*Letter 291, 1905.*

By April 15, 1906, the entire purchase price had been paid and a dedication service was held on the sanitarium grounds.

“We should appreciate Loma Linda as a place which the Lord foresaw we should need, and which He gave us.”—*Medical Ministry, p. 56.*

“I desire that all the work of this place shall be a correct representation of what our health institutions should be.”—*EGW, April 20, 1911.*

It is well to pause here and consider John A. Burden. As you will learn in the coming pages, it was he who shouldered the full responsibility for fulfilling the Spirit of Prophecy blueprint for Loma Linda, until he was stopped.

“He was calm, quiet, naturally cautious, but em-boldened to audacity by his faith in the Word of God. Behind a noncommittal coolness of manner blazed an ardent and heart-warming fervor of loyalty and trustworthiness and a single-minded purpose to bless his fellow men. Mrs. White knew him well, and valued him highly. To him went her main counsel and support in this matter, and through him she saw the providences of God unfolding step by step.”—*A.W. Spalding, Christ's Last Legion, p. 152.*

WHAT SHOULD BE THE OBJECTIVE?

In the beginning, John Burden was the chairman of the board, the president of the corporation, the manager of the sanitarium, as well as its chaplain.

How should he start? What principles should he adopt? Fortunately, Elder Burden had an earlier experience in following Spirit of Prophecy principles. He also had close cooperation

from Ellen White. She intended to make this a truly blueprint medical missionary training center, in the full sense of the term.

At the time of her first visit to the Loma Linda property, Ellen White said something which clearly revealed the objective:

“While in the amusement hall [of the Loma Linda property], she remarked ‘God will reestablish His medical work at this place.’ ‘We are further from the true picture of medical missionary work than when we first began. He never designed that our work should blossom out in the professional and commercial way in which it stands before the world today [at the Battle Creek Sanitarium]. We have educated bedside nurses, when we should have educated missionary nurses to go into the homes of the people and the villages, towns, and cities, ministering to the people, singing Gospel songs and giving Bible readings. Those who do this work will reap a rich harvest of souls, both from the higher and lower walks of life.”—J.A. Burden, *Story of Loma Linda*.

Not “*bedside nurses*,” but “*missionary nurses*.” A radically different type of nurse and physician training program was envisaged. The plan was not to train medical personnel merely to staff hospitals, but to labor in the communities of America and throughout the world—ministering to the needs of people, giving them Bible studies, and bringing the final message into their lives!

SCHOOL BEGINS

During that summer, the first nursing students, most of them young people, arrived; and some on-the-job instruction was given. The sanitarium opened to patients on October 9, 1905; and, that winter, as many as 55 patients were cared for at one time. In November, Julia A. White, M. D. (no relation), recruited by Ellen White, arrived to be the sanitarium’s obstetrician and head of the training program for nurses. Formal instruction began early in January 1906.

Shortly afterward, the conference elected Warren E. Howell (1869-1943) to be the first president of this new school in Loma Linda (1906-1907). He had earlier taught at Healdsburg and Emmanuel Missionary College, then became president of Healdsburg (1904-1906). Like Burden, Howell was solidly for the blueprint. This new school in Loma Linda was given the name, “Loma Linda College of Evangelists.” His task was to gather a faculty and help Elder Burden organize nursing, general collegiate, and evangelistic medical curricula.

The next year, 1907, Howell was sent to fill a mission appointment in Greece. It seems strange that the General Conference would suddenly decide to send him to the Mediterranean (Howell knew nothing about the area or the language), when this important work at Loma Linda was barely beginning. But this pattern would continue.

George Knapp Abbott, M.D., took his place as head of the school (1907-1909). As you may

know, this was the same Abbott, another solid pioneer worker who wrote an outstanding little book on hydrotherapy, *Technique of Hydrotherapy*, and was co-author of the later *Physical Therapy in Nursing Care* (which was one of the six books the present author used in the preparation of his *Water Therapy Manual*; 294 pp., \$10.00 + \$2.50). Both of these books are now out of print. The *Manual* is an excellent hydrotherapy instruction book, available from the publisher of the book you now have in hand. It is one of the most complete books on the subject available today. This is fortunate, since there are not many thorough books on the subject available today. (The complete book is also included in the Third Edition of the present author's 424-page, 8½ x 11, *Natural Remedies Encyclopedia*.)

“We could, with profit, drop much of the dispensary work that is done. Giving the common treatments [hydrotherapy, etc.] to the sick will accomplish more.”—*EGW to A.G. Daniells, 1903; Unpublished Testimonies, p. 317.*

Only nine years of prior schooling were required in order to enroll in the nursing program. After taking a basic two years' instruction in nursing, the students were then eligible to enroll in the evangelistic medical course.

On December 9, 1909, under a second new name, the “College of Medical Evangelists” (CME), the institution received from the State of California a charter authorizing the granting of academic and professional degrees.

Unfortunately, in the second decade of the twentieth century, the new medical college began to veer away, toward the professionalism, practices, and treatments given by non-Adventist medical schools.

Rather early, pressure was already being heavily exerted to move Loma Linda away from the blueprint. Fortunately, we have a letter which provides a glimpse of the divergent views. It will provide us with a broad introduction to the entire situation back then.

Not everyone was in agreement with the blueprint. In fact, there were four views regarding what should be done with the fledgling institution.

In order to better understand this, we will skip forward three years to 1908, to a letter written to a high-ranking church leader.

After that, we will next overview a large number of objectives and principles of blueprint medical missionary training centers and then return to the Loma Linda story, to see how Ellen White's plan progressed.

— AN IMPORTANT LETTER —

THE 1908 BURDEN LETTER TO RUBLE

In the spring of 1908, John Burden, the pioneer administrator at Loma Linda, wrote a letter to Dr. W.A. Ruble at the General Conference. Burden envisioned a medical school founded entirely on Spirit of Prophecy principles. It is unfortunate that, within a very few years after 1908, the situation at the Loma Linda medical school began to change. But, in this one letter, we find a remarkable overview of the entire controversy.

Wells Allen Ruble (1868-1961) had been a missionary to South Africa and, later, principal of Claremont Union College in that nation. Returning to America, he graduated in 1906 from Kellogg's American Medical Missionary College with an M.D. degree.

Ruble, at the time this letter was written to him, was prominent in a medical advisory role at the General Conference in Takoma Park. Unknown to both Burden and himself, two years later, in 1910, Ruble would be elected to the presidency of CME (1910-1914) and chairmanship of the Medical Missionary Council (which in 1913 became the General Conference Medical Department).

In this letter, Burden was trying to impress upon Ruble the importance of adhering to Spirit of Prophecy principles at the Loma Linda medical school.

Burden was only 46 years of age when he wrote this letter. After the changeover began in 1910, he continued on as a non-medical manager at CME for several years. However, from 1910 onward, he was shut out from the major curricular policy changes which took place.

In 1916, Burden was transferred to the management of the Paradise Valley Sanitarium. Before his death in 1942, he must have wept often at the course taken later by the College of Medical Evangelists. It had become a look-alike medicinal drug training institution, mirroring the other medical schools in the land.

Keep in mind that this same year, 1908, the loss by the denomination of the Battle Creek Sanitarium and the American Medical College in Battle Creek had been finalized. John Harvey Kellogg and his medical and legal associates had effectively stolen it. (See the present author's book, *The Omega of Apostasy*, mentioned earlier and now in our *Doctrinal History Trackbook*, for the complete story.) Our leaders were wondering what direction the medical training school at Loma Linda should take.

As the following letter indicates, by 1908 there were four different views in the denomination as to what should be done at Loma Linda.

It eventually becomes clear in the letter that *John Burden was urging our church leaders to adopt the "third view,"* described below, and push it through to success in state governments throughout the nation.

In the following letter you are going to find answers to the puzzling question of how, at that time, we could have obtained official recognition while adhering fully to the blueprint in our medical work.

As you will recognize, Burden's letter to Ruble was both a warning and a prophecy. (In the following letter, brackets and all emphasis are ours.)

"Loma Linda, Calif., April 13, 1908

"Dr. W.A. Ruble, Takoma Park Sta., Washington, D.C.

"Dear Brother:

"I regret that I cannot be with you in this special council of the General Conference Committee, as I presume [*First View*] some attention will be given to the question of advanced medical work in our schools.

"Loma Linda has been pushing forward in this line, in harmony with the light which has been coming to us for a number of years, and especially since the purchase of this institution and the establishment of the work at Washington.

"It has seemed to us that the Lord is calling for an advanced medical-evangelistic training at both of these centers. We have also felt that there was more or less lack of understanding as to just what is called for in this advanced medical educational move.

"[*Second View*] Some have felt, and have so expressed themselves, that all that is called for is what we have been attempting in our sanitarium nurses' training schools, with perhaps more Bible instruction and field experience added.

"[*Third View*] Others have felt that there should be a more advanced training in theory and practice, both in the science of the healing art as associated with the work of the third angel's message, and possibly become as recognized as those who graduate and could secure State recognition would be at liberty to practice the healing art the same as other physicians.

"[*Fourth View*] Others have seen no place for a medical school short of a thoroughly qualified institution to compete with the medical colleges of the world.

"We will designate these various ideas as numbers one, two, three, and four.

“[First View] Proposition No. 1 is everywhere recognized among us. It is a work, in a measure at least, understood.

“[Second View] The nature, place, and work of No. 2 are beginning to be recognized by many. It is readily seen that for foreign missionaries to be qualified with an advanced training in the healing art, to be capable of diagnosing common diseases and applying what we call rational treatments, would greatly increase their usefulness in the work.

[“Rational treatments” was a phrase commonly used back then for natural remedies, in contrast with the giving of poison (drug medications) to sick people to make them well—which, obviously, was an irrational type of treatment. Another synonym, later used in this letter, is “hygiene” which also means to clean out and restore. For the same reason, our early workers called their treatment centers “sanitariums,” since they only gave natural remedies which were sanitary and cleansing. They sanitized or cleaned out and restored the body to health. In contrast, the “hospitals” of the world dosed the patients with dangerous chemicals. It is easy today to identify poisonous drugs. They are the ones which have “contraindications,” a euphemism for “dangerous side effects.”]

“This is the work that was recommended at the Medical Convention held at Loma Linda, that the Loma Linda College of Evangelists should strengthen its faculty to carry forward. This work was also endorsed at the Pacific Union Conference held at St. Helena a few months ago; and it was there recommended that the Union Conference and the General Conference unite in helping to carry forward this work, particularly in the way of furnishing the school with such instructors as were available.

“[Third View, recommended by Burden] As the Legislature of California has opened the way for the students of such a school as the Loma Linda College of Evangelists to be legally recognized to practice sanitarium methods of healing, or rational remedies, some have felt that it would be wise to have the school chartered under the law that such students as complete the entire three years’ course and whose qualifications enable them to pass the State examinations, might be free to work as other recognized physicians; *i.e.*, they hold positions in our institutions and comply with all the requirements of the law. This we would designate as proposition No. 3, otherwise no matter how well-qualified they may be to do the work, they would of necessity have to labor as nurses under the direction of legally qualified physicians.

[At the time Burden wrote this, state governments recognized natural remedies equally with drug medication.]

“[Continuing the third view] Our understanding of the testimonies is, that while thousands are to be quickly qualified for thorough medical-evangelistic work, some must qualify to labor as physicians. We have been instructed again and again to make the school as strong as possible for the qualification of nurses and physicians; and the opening of a way for its recognition; and especially in view of the fact that California heretofore has been one of the most difficult States

for medical practitioners to gain recognition in, seemed to us a divine providence [that they let us continue teaching according to the blueprint], coming as it did the next year after we had started our school.

[Note that Burden earlier limited this to “practice sanitarium methods of healing, or rational remedies.” Burden did not approve of drug medication, because he knew the Spirit of Prophecy was totally opposed to it; see chapter 16 in our *Medical Missionary Manual*, pp. 229-254.]

“The battle was fought by the osteopaths, but [instead of only approving the osteopaths] the Legislature then threw the gate wide open for any school whose requirements for entrance to the medical course were equal to a high school preparation on the ten fundamental branches that underlie medical education.

[Satan was working diligently to close the door so our physicians would not be able to operate legally unless they acceded to using drug medications, radiation, and all the rest. Surely, as we look back on it today, the situation looked hopeless and our medical work was destined to eventually be gobbled up by AMA accreditation control, which occurred.

[But the above paragraph reveals “what might have been.” If—if—we had fought for legal recognition for natural remedies treatments, using herbs, water therapy, and the eight laws of health—*God would have opened the door for us to have it!* The osteopaths fought the battle and gained what they wanted. The chiropractors also fought the battle and gained legal approval of their method of treatment. More recently, nurse practitioners have gained the right to practice basic medicine without an M.D. degree; in spite of opposition from the AMA. It could have been done, and God would have opened the door for us.

[Think not that this is an idle dream. Read our *Medical Missionary Manual*. It was God’s plan to enable our “right arm” to extend itself and open doors for third angel’s message evangelism throughout the world!

[The use of natural remedies alone—the only medical method which adhered strictly to obedience to the laws of God—could have had outstanding success, if we had been willing to remain with them.

[But, instead, between 1912 and 1922, and onward, we gradually complied, step by step, with every requirement placed before us by the AMA’s Council on Medical Education. Because of our compliance, the AMA gained a full lock-grip on medical and nursing education. The AMA’s hidden objective is simple enough: Require that only those methods of treatment be used which make money for drug and medical appliance manufacturers. And what are they? things that can be patented. It is a well-known fact that those manufacturers funneled kick-back money to AMA coffers through expensive ads placed in the *Journal of the AMA*. The vast wealth of the drug manufacturers is legendary.]

“*Materia medica* and surgery are both thrown out; so that a good, thorough school of hygiene or rational practice would have no difficulty of being recognized in this state.

[*Materia medica* was a Latin word, “medical materials,” meaning anything swallowed, injected, or applied topically to the skin. In the nineteenth century, this included herbs and/or poisonous chemicals; but, since the early part of the twentieth century, the phrase includes only drug medications.

[“Were both thrown out”; that is, California State laws were totally relaxed so that medical schools were not at that time required to instruct in the use of any particular type of *materia medica* or surgery.]

“And should our school be recognized here, its students would have a vantage ground from which to secure recognition in other states, the same as osteopaths are being recognized. Their healing art is fast being recognized in all the States, but they have had to fight their way to the front with everything against them. Their opening the way will evidently make it easier, for a time at least, for other reputable methods of healing to become recognized.

[This letter was sent to Dr. Ruble, to be read to our General Conference leaders. Elder Burden recognized in this an opportunity, and was here pleading with the General Conference to step into it. But, he explained, they would have to fight every inch of the way, for Satan would oppose them. Elder Burden well-knew the Spirit of Prophecy counsels that the natural remedy work was to be the “entering wedge” for our Revelation 12:17 and 14:6-12 message to the world—which was obedience to the Law of God, by enabling faith in Jesus Christ. Treatment with natural remedies and acceptance of our special truths about the law and the Sabbath go hand in hand. Both teach obedience to the laws of God! But, unfortunately, in the crucial years of 1910 to 1922, our leaders temporized and lost the opportunity.

[At the same time, on another front, Satan was working to *separate the medical work from evangelism*. He started with Kellogg at Battle Creek, and it intensified in later years as our medical training and physicians became “professionalized.” Contrary to the blueprint (and the “third view” held by Burden), matters were arranged that only our M.D.s could diagnose, prescribe, and treat; and they were trained only in drugs and surgery while generally knowing little about natural remedies. God’s plan, as revealed through the Spirit of Prophecy, was that only a few of our people were to become “fully qualified” to deal with the most advanced levels of sickness with natural remedies. Many others were to care for common physical problems with natural remedies. This was Burden’s “third view.”]

“It certainly was a great misfortune that the American Missionary College [in Battle Creek] was launched under cover of the regular schools rather than under the banner of the healing art embodied in the third angel’s message. And it seems to some of us that we shall make the same mistake they did if we undertake to follow their example in establishing a medical school

whose very standard, if it is at all maintained, means commercialism from first to last, or else the students who graduate from the school will lose their casts [recognized position] and standing with those who are following the medical practice of the present day.

[The American Medical College (1895-1910) was started by J.H. Kellogg, who was its sole president. It sought for and received accreditation by having a split campus, with the first two years of training at the Battle Creek Sanitarium and the final two years at two non-Adventist hospitals in Chicago. It issued 194 M.D. degrees before closing down, due to lack of financial support and increasing accreditation demands. It also opened a fully staffed and equipped hospital in Chicago.]

“Not so with a new school which makes its own standard and wins its way by its merit; and that standard, if we understand the messages coming to us, is missionary, warp and woof, with the mercenary spirit entirely eliminated. Hence the name chosen, Medical Evangelists.

“We should like to be present at your councils and hear your discussion of this question. It is extremely interesting to us, from the fact that we have had to face the issue and set ourselves to solving it—or else turn down some of the plainest messages from the servant of the Lord that we have ever received.

“We realize that the question is more or less hazy to all, and possibly some see no light in giving it special consideration at this time; but we are of the opinion that God is calling this denomination to a reorganization of its medical work as truly as He called a few years ago for a reorganization of the educational work. Hence, we are moving forward in the best light we can obtain.

“We are anxious for your counsel and cooperation. We do not wish to be in the position of running ahead of others in this matter, and shall be glad for your counsel and advice. We only write thus fully that our plans and position and work may be clearly understood. We are perfectly willing to content ourselves for the present with working out the plan and developing persons of ability to carry on work as medical evangelists.

“If it is thought wise to lay aside the thought of legal recognition of the students when they have completed their course, we are willing to wait; but we feel most deeply that, in the light of the opportunities in California, the question of establishing a school whose whole influence and teaching shall be to qualify physicians to practice the distinctive healing art of the third angel’s message shall be given careful consideration by those who are interested in this subject and able to judge of the merits of the question.

[You will note that the above two paragraphs could be interpreted by the General Conference as canceling out the preceding urgent warning. Burden had said, we must make major changes. But then he says, But if you think there is no need of urgency, then we will do that.

[The problem here is that the church controlled Loma Linda, and Burden could not say otherwise—without being fired. Later in this book, we will learn from Dr. Owen S. Parrett’s memoirs, that Ellen White had not wanted Burden to turn control of Loma Linda over to the church when he did. Burden later recognized that this was his biggest blunder.]

“*[Fourth View]* I am sure that as soon as the question comes up, the first thought will be of [that the blueprint is merely] a superficial medical education that would be a disgrace to the work of the message, unless we can establish the fourth proposition; *i.e.*, a fully equipped medical school after the world’s idea, which could become a member of the association of American Medical Colleges [*i.e.*, fully accredited]. I do not believe we should for a moment give countenance to anything of this sort. If [as the Spirit of Prophecy states] much that is now embodied in the medical schools of the world is as useless as the maxims of the scribes and Pharisees; and if there are intricate studies that are a positive injury to the mind of the student, disqualifying him for the work he should do; and again if much of their course is mere rubbish, would a medical school eliminating these useless things from its work and adding that most helpful, healing, agency—the influence of the gospel of Christ as revealed in the study of the Scriptures, combined with rational remedies and the ten fundamental branches taught in harmony therein—would such a school become ‘superficial’ simply because it stood alone and was not recognized by the modern schools of the world?”

[In the above paragraph, Elder Burden is pleading with our leaders not to seek accreditation from the secular agencies.]

“However, as I said before, I believe the essential thing is the qualification of the worker to do the work, and that is what we are seeking to carry forward. If it is God’s will that some of these workers, when qualified, shall stand forth in the freedom of the law of the State to practice the healing art of the third angel’s message, God will certainly open the way.

[He is once again saying that, if we persevere, we can, as have the osteopaths, obtain legal recognition for our advanced-trained students to become physicians, fully recognized by state law, without having to submit our school to AMA accreditation requirements. If we will do our part, God will help us do it on our terms, and in full agreement with our standards and methods of medical work.]

“For the coming year, it seems to us the only consistent thing to do is to move forward in harmony with the recommendations passed at the Medical Convention and the Union Conference, which encouraged the qualifying of persons with an advanced medical efficiency to work as evangelists. Hence we shall continue the regular Medical-Evangelistic three years’ course, as it has appeared heretofore in our calendars.

[In the above paragraph, the workers were to be “qualified” by taking their training at our un-accred-ited CME. But, Burden continues, a one-year, quick course should also be given:]

“It is also thought best to supplement this with one year’s very thorough instruction for mature students, such as schoolteachers, Bible workers, graduate nurses, and ministers, who want to secure in a short time all they are capable of taking in of this rational healing art, and combining it with their evangelistic work. We are therefore arranging for the best Bible instructor obtainable to carry that line along equally strong with the medical subjects.

[The following is *an excellent paragraph*, for it outlines the basic subjects taught at CME in its one-year course! The same basic courses were, of course, taught in expanded form in the three-year program:]

“The course will embody such subjects as hydrotherapy (practical and theoretical), massage (practical and theoretical), Hygiene, physiology, anatomy, dietetics, healthful cookery, healthful dress, the study of diseases and diagnosis, and medical-evangelistic methods of field work. Crowding so much into a year will necessarily make the instruction in each subject somewhat brief, and yet the course will be a wonderful help to those who take it, and also in the development of the work.

“We have asked the conference to release Elder Owen for the Bible work, and he has consented to come. We hope the General Conference and the Union Conference will see their way clear to cooperate with us in furnishing one instructor each, for all or part of the course. Already there are quite a number of advanced students applying to enter this course, several of whom are postponing going to a foreign field until they can secure this preparation, although some of them have been in school two or three years preparing in Bible lines for work in mission fields.

“Our capacity is limited. I am sure, if the matter is worked out as the testimonies have suggested, and is properly set before the people, there will be a great rallying, not only of workers now engaged in some part of the work, but likewise of graduate nurses who started in to become evangelists, but have lost their way because the path has not been blazed out sufficiently clear so they could find it.

“I will enclose extracts from the California law, showing what is open in the way of State recognition for us here, that you may study the matter and be able to counsel us later as to the advisability of our planning to take advantage of the law, that the school may be recognized.

“Praying the Lord to bless you in this coming council, we remain, yours in the Master’s work, (Signed) J.A. Burden.”—*Burden letter to W.A. Ruble, April 13, 1908.*

Instead of “bedside” nurses and physicians, Ellen White wanted “evangelistic” nurses and physicians. The blueprint included the training of large numbers of our laymen and laywomen, in shorter courses, for service as “medical missionaries.” The scope of the project was breathtaking. An early chapter in our *Medical Missionary Manual* reveals that the blueprint

called for all our people, to one extent or another, to become “medical missionaries.”

Three days after sending the above letter to Dr. Ruble, Elder Burden sent a copy to Ellen White, accompanied by this letter:

“Gradually the local brethren, Elder Reaser included, are beginning to get clearer views of what the Lord designs this school to be. You will see from the letter to Dr. Ruble, which I enclose, something of the way it is shaping in my mind.

“I notice in your last communication that you cautioned strongly against the organizing of a school to compete with the medical schools of the world, saying that we were not prepared to qualify students to pass examination under the State just now. I think you will see from my letter to Dr. Ruble that our idea of a recognized school at Loma Linda, in which we could qualify persons as doctors of hygiene and rational treatments, would be a far less difficult problem than that undertaken by the Battle Creek school. However, it may not be wise to think of such a school at present, and we had better wait until we have developed the plan of qualifying evangelists thoroughly for their work and they demonstrate their usefulness before we seek for State recognition for our graduates to practice.”—*John Burden to Ellen White, April 16, 1908.*

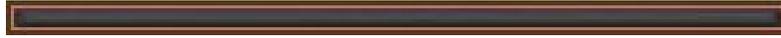
Burden erroneously imagined that he would be given time to develop the program at Loma Linda, prepare a number of qualified graduates, and then work on obtaining full state acceptance of a full physician’s course, equivalent to an M.D. degree. (He was only 46 years old in 1908.)

But it was A.G. Daniells who was in charge, not John Burden nor W.A. Ruble. And Daniells, who had been trying to eliminate Madison since 1904, in 1909 would reject Ellen White’s call to stop eating meat. He told P.T. Magan in 1911 that it was ridiculous to move out of the cities, and was in no mood to be different from the world when it came to our denominational medical work.

To inquirers who asked why he, the General Conference president, ate meat all his life, Daniells replied that he felt it was good for him.

Within two years after he wrote his lengthy letter to Ruble at the General Conference, Burden was effectively pushed aside, even though it was not until 1916 that he was transferred from Loma Linda to Paradise Valley.

THE BROKEN BLUEPRINT



PART THREE-B

THE STORY OF LOMA LINDA AND WHAT IT DID TO OUR CHURCH

(1905 - ONWARD)

STATING BASIC OBJECTIVES

Aiming for the best

School connected with sanitarium

Statements in early publications

How it got its name

Operation and curriculum

Off-campus missionary projects

They should graduate to serve

EXAMINING THE BLUEPRINT

Key points in the blueprint

Natural remedies

Appliances and electrical treatments

We should not have big sanitariums

Land around the institution

Our schools should not go into debt

Statements on diplomas and degrees

Grading and competition

We must not submit to the world's standard of medical work

We are not to affiliate with the world

— *STATING BASIC OBJECTIVES* —

AIMING FOR THE BEST

In order that the plan get off to a good start, Ellen White contacted Elder and Mrs. S.N. Haskell, her close friends of many years, and asked them to come and lead out in field evangelism at the young school.

“We must soon start a nurses’ training school at Loma Linda. This place will become an important educational center, and we need the efforts of yourself and your wife to give the right mold to the work in this new educational center.”—*EGW, Letter 277, 1905.*

“On the evangelistic side they had, beginning in the spring of 1906, the help of that veteran Bible teacher and missionary, Elder S.N. Haskell, and his wife, who, at the solicitation of Mrs. White, had joined the staff. It was truly an evangelistic school; for the nurses and all the workers entered heartily into Elder Haskell’s practical evangelistic program in surrounding cities, and also canvassed for Mrs. White’s new book, *The Ministry of Healing*.”—*A.W. Spalding, Christ’s Last Legion, p. 157.*

While the school was in its infancy, only nurses would be trained. But, as early as 1905, she indicated that it must eventually include the training of physicians.

“In regard to the school, I would say, Make it all you possibly can in the education of nurses and physicians.”—*EGW, Letter 325, 1905.*

If you, dear reader, are planning to start a medical missionary school or study on your own to

become a medical missionary, *you will find the following information to be extremely helpful.* It can serve as a guideline, yes, a clarion call to action!

Ellen White attended a council meeting, held on the Loma Linda grounds in 1906. At that meeting, she stated the twofold work to be done.

“I tried to make it plain that sanitarium physicians and helpers were to cooperate with God in combating disease not only through the use of natural remedial agencies He has placed within our reach, but also by encouraging their patients to lay hold on divine strength through obedience to the commandments of God.”—EGW, *Review*, June 21, 1906.

Not by poisonous drugs, but by obedience to the natural and moral laws were the patients to recover their health. Not by presumptive “faith alone,” but by obedience to the Ten Commandments were the patients to be brought to a saving knowledge of Christ their Lord and Saviour.

In these last days, the theological “new theology” teaches salvation by presumption, without obedience to the moral law of God; and the medical “new theology” teaches healing by poisons, without obedience to the laws of nature.

At that important gathering, she also said this in her address:

“Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made.”—*Ibid.*

That spring, with the help of the nurses and staff of Loma Linda, the Haskells conducted a medical evangelistic tent effort in San Bernardino. This was part of the training program.

Anxious to learn more about the blueprint for the school, Professor Howell visited Ellen White at her home at Elmshaven. That which he learned, he returned to the school and shared with the others. (Unfortunately, half a year later, he was sent to Greece.) Commenting on the visit, she later explained that earnest prayer, study of God’s inspired writings, a will to obey, and hard work would bring success in the right lines.

“I told him that the Lord will lead all who are willing to be led. The Bible is our safe guidebook. Said Christ, ‘He that will come after Me, let him take his cross, and follow Me.’

“We cannot mark out a precise line to be followed unconditionally. Circumstances and emergencies will arise for which the Lord must give special instruction. But if we begin to

work, depending wholly upon the Lord, watching, praying, and walking in harmony with the light He sends us, we shall not be left to walk in darkness.”—*EGW, Letter 192, 1906.*

That is a sweet promise! If God’s people will be faithful and willing, He will guide them all the way to the end. And that is what you and I want; is it not? We want to be part of His plan.

SCHOOL CONNECTED WITH SANITARIUM

According to the blueprint, the sanitarium and school must be located close to one another, and they should blend in their instruction and work.

“The blending of our schools and sanitariums will prove an advantage in many ways.”—*EGW, February 20, 1908.*

In the fall of 1906, Ellen White wrote this to the manager and president of CME:

“Brethren Burden and Howell, the work of the school and the sanitarium will be a blessing, the one to the other; then the interests of both will be advanced. If there is cooperation between the educational work and the work of sanitarium, we can heartily recommend that the higher education will be carried on in the sanitarium grounds, for this is the Lord’s plan. If the men at the head of this enterprise plan for the usefulness of these institutions, each helping the other, there is nothing to hinder the operations of the school.”—*EGW, September 28, 1906.*

In reply, Burden wrote:

“We are having the most ideal Sanitarium work here at Loma Linda of anything I have ever seen in all my experience, and I contribute it quite largely to the influence of the school with the Sanitarium. This keeps up a healthy, spiritual atmosphere in the hearts of the workers. A number of the patients attend the Bible classes with the students. As soon as we get our chapel finished, our Bible classes will be held in the Sabbath school rooms which will be nearer the Sanitarium, and I am sure many more of the patients will then be in attendance.”—*John Burden, December 16, 1909.*

In a further communication, she warned the workers at Loma Linda that the school must be connected with the sanitarium, and that the students should never be taught to use drug medications.

“Be very careful not to do anything that would restrict the work at Loma Linda. It is in the order of God that this property has been secured, and He has given instruction that a school should be connected with the sanitarium. A special work is to be done there in qualifying young men and young women to be efficient medical missionary workers. They are to be taught how to treat the sick without the use of drugs. Such an education requires an experience in practical work.”—*EGW, Letter 274, 1906.*

“Medicinal drugs” are actually unnatural combinations of chemicals, which are foreign to the human body.

“Drugs always have a tendency to break down and destroy vital forces, and nature becomes so crippled in her efforts that the invalid dies, not because he needed to die, but because nature was outraged.”—*Medical Ministry*, p. 223.

Instead of handing a sick man some pills with powerful chemicals, natural treatments require “practical work”—water therapy, the use of herbs, careful diet, and actual changes which fulfill obedience to all eight laws of health. Not only was healing procedure to be applied to the patients, but they were to be taught how to live right, physically and spiritually.

The above letter concluded with these words:

“The students are to unite faithfully in the medical work, keeping their physical powers in the most perfect condition possible, and laboring under the instruction of the great Medical Missionary. The heal-ing of the sick and the ministry of the Word are to go hand in hand.”—*Ibid.*

STATEMENTS IN EARLY PUBLICATIONS

The earliest publications by the young educational center provide us with helpful information.

The *School Bulletin*, issued in the summer of 1906, listed three courses that were offered:

“Evangelistic-Medical, Collegiate Nurses’ and Gospel Workers.”

The three-year Evangelistic-Medical Course was described in this way:

“This course is designed especially for graduate nurses and others who have completed the preparatory subjects . . . and who wish to take advanced medical studies as a better preparation for evangelistic work, but who desire to take these studies under conditions favorable to spiritual growth, to confidence in the fundamental truths of the third angel’s message, and to the development of the genuine missionary spirit in actual service.”

Subjects which were taught included chemistry, physiological therapeutics, children’s diseases, physiology, obstetrics, gynecology, anatomy, and general diseases. The foreword to the *Bulletin* said:

“The purpose in establishing the College of Evangelists at Loma Linda is to develop and train evangelists. The world needs evangelizing, and the work must be done speedily.”

At the foot of each page, in italics, were these words: *“To preach the kingdom of God and to heal the sick.”*

In June 1908, the first issue of *The Medical Evangelist*, published by the College of Evangelists at Loma Linda, came off the press. It introduced itself, significantly, with the sentence, “Evangelist with no credentials except the truth that it carries.” There was no mention of affiliations with secular colleges, hospitals, and other AMA institutions. The journal was only “Affiliated with the Loma Linda Sanitarium.”

The journal announced “A Special One-Year’s Course,” and mentioned what the students had been doing the previous school year:

“During the past year, Elder Luther Warren has been associated with the school as Field Evangelist, and the Lord has greatly blessed his labors in inspiring the students with a strong missionary spirit. All have taken part in evangelistic work in the surrounding towns.”

HOW IT GOT ITS NAME

A year later, when the school was chartered by the State, the name was changed to College of Medical Evangelists (CME).

John Burden later told how the school got its name:

“I well remember the morning when Sister White wrote the phrase ‘Gospel Medical Missionary Evangelists,’ and her eyes brightened as she wrote them. ‘There,’ she said, ‘I think they can understand that.’ She spoke this with reference to the kind of a school Loma Linda should be. Since this was the product, what could be more natural than that the school should carry the name that suggested the product? And she seemed very pleased when the school was christened, ‘The College of Medical Evangelists.’ ”—*John Burden, letter to Dr. E.H. Risley, June 3, 1929.*

Many years later, “evangelist” was stripped from the titles. The name of the school’s journal was changed from *The Medical Evangelist*, to *Loma Linda University Scope*.

On July 1, 1961, the name of the school was changed to *Loma Linda University*. When that happened, a special California law, enacted during the “red herring” era of the late 1940s and early 1950s, suddenly applied to the school. We will discuss this later.

“The purpose of our health institutions is not first and foremost to be that of hospitals. The health institutions connected with the closing work of the gospel in the earth stand for the great principles of the gospel in all its fullness. Christ is the one to be revealed in all the institutions connected with the closing work, but none of them can do it so fully as the health institution

where the sick and suffering come for relief and deliverance from both physical and spiritual ailment. Many of these need, like the paralytic of old, the forgiveness of sin the first thing, and they need to learn how to ‘go, and sin no more.’ ”—*Medical Ministry*, pp. 27-28.

OPERATION AND CURRICULUM

To those who made application to work at Loma Linda in those early days, this is what Elder Burden wrote:

“We are here under God’s appointment to start a large institution. We have no funds. We are unable to pay your traveling expenses, and know not when we can begin to pay salaries. The most that we can say to you is that we need help. If your heart is in the work, come along and share our poverty with us.”—*John Burden, Story of Loma Linda*.

It is important that we understand the operation and curriculum of Loma Linda in those early years:

“You will be glad to know that Loma Linda is now open to receive patients. Dr. Abbott is with us, and a number of other workers. We have the first and second floors all fitted up, and are busy at work arranging for the treatment rooms . . . This will fit us up very nicely, at least for the present . . .

“We have already begun our educational work by forming a class for the little ones. Miss Vina Baxter, Mrs. Burden’s sister, is teaching them about three hours a day in book study, and three hours in gardening, and looking after the ground and flowers. The children are delighted, especially with their outdoor school. They take hold of their work with as much interest as they would of play.”—*John Burden, letter dated October 9, 1905, to Ellen White*.

It should be noted that modern home schools often provide a similar education. Thank the Lord for home schools! In a wicked world, they are a haven of refuge for our children.

The rest of the above letter mentioned the study of *Patriarchs and Prophets* and the Bible with the students at morning and evening worship.

“It is our plan to have regular courses of study in the Bible, *Testimonies*, and other necessary lines, for every worker connected with the institution.”—*Ibid*.

One danger was overworking the nurses and other staff members, so they mechanically ran around in ceaseless activity rather than taking time to minister to the spiritual needs of the patients.

“*J.A. Burden*: [We have changed our] routine from the old plan of from ten to fourteen hours

work a day, to harmonize with what the testimonies have been saying all these years. At Loma Linda we have changed to six hours labor, four shifts in twenty-four hours, and it is an improvement. But if there is anything better, we want it.

“Dr. Rand: There are two ways out of this difficulty. 1. To have more nurses; 2. To have less patients.

“The Lord certainly wants our work so adjusted that we can carry out His instructions. The gospel nurse is the one whom sick people want rather than the merely professional one, although she may have more skill. It is the Christian spirit that is appreciated.”—*Proceedings of the Medical Missionary Convention, October 26-29, 1908, p. 55.*

OFF-CAMPUS MISSIONARY PROJECTS

Off-campus missionary projects by the faculty working with the students were part of the curriculum. This is an extremely important part of the blueprint. The following describes an explosion of contacts between October 1906 and June 1907:

“On the fourth of October, 1906, the college was formally opened, and during the year there have been about forty students in attendance in the various courses, seven of whom graduated from the nurses’ course, July 10, 1907. The college offers three distinct courses of study, besides some preparatory work in English and science and certain classes of collegiate work, three years Medical Course, and the third an elective course covering one year, designed for Gospel workers who wish a preparation for general medical missionary work.

The “three courses” in the above paragraph are the two-year nurses’ course, the three-year medical course, and a one-year brief course.

“Some field missionary work was carried on during the school year by such students as were prepared to engage in labor . . . Schools of health were held at San Bernardino, Highlands, Redlands, Riverside, Corona, Highgrove, Los Angeles, and Gardena, at which a large number of ladies were reached with the health principles in lectures and demonstrations, and the way opened for the work to extend to various places in southern California.

“Lectures in hygiene and health and temperance were given in the public schools in San Bernardino, Highlands, Riverside, Corona, and High-grove, to learn [instruct] more than two thousand school children. The influence of this work was such that the superintendent of public instruction gave our workers a standing invitation to come to the school at any time and lecture to the pupils on any health and temperance subject. In the San Bernardino schools the superintendent arranged for a special course of lectures and cooking demonstrations for the school teachers after school hours.

The following two paragraphs show how the work started small, was done well, and kept

expanding:

“The way in which this work started and grew shows how the Lord prepared the way before the workers. The work was started with the San Bernardino Church, but soon extended to the church school, from the church members to their neighbors.

“Those ladies soon opened the way for the work to be introduced into the mothers’ meetings. Here our workers had some most interesting experiences. These mothers so appreciated the truth that they opened the way for these lectures to be given in the public schools. The lectures on hygiene, tobacco, condiments, and spirituous liquors so stirred public thought that the way was soon open for it to extend to the schools in other places. These experiences opened the way for the work to be presented to the WCTU Conventions at Redlands, and from this meeting calls came for the work to extend to many places over southern California . .

“A mission was opened in San Bernardino, and two of the graduate nurses were sent over, that a more thorough work in educating the people in the principles of life and health might be accomplished. The plan is to have a small house for the workers where they can give simple treatments and labor from house to house in ministering to the people physically and spiritually. The workers are making warm friends, and already several are interested in the truth.”—*John Burden, Report, June 30, 1907.*

In 1905, an article appeared about the kind of work the Haskells were doing in Nashville, Tennessee, prior to moving to Loma Linda to conduct a similar work in connection with CME students and faculty:

“Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested.”—*EGW, “The Nashville Messenger,” describing the “Nashville Mission and Bible Training School,” September 7, 1905.*

Later, Elder Haskell described a similar work he did with Loma Linda students in nearby San Bernardino. In the following letter, notice his comment, “not one of that first class [of students] was lost to the work.” As a result of training them in active evangelism, all of the graduates entered upon missionary work as nurses and physicians. That tells a lot about the quality of the training in those early years at CME. It was not training “bedside” physicians and nurses, who spent their time giving and charting drug medications.

“Elder and Sr. S.N. Haskell accepted the invitation of Sr. White to labor in southern California. They arrived at Loma Linda in December 1905, were charmed with the place and,

after staying for a few days, went to St. Helena to consult with Sr. White as to the nature of the work they should do there. When they returned early in 1906, their conviction was that they should begin city mission work in some of the surrounding cities. San Bernardino was chosen for the effort, a house in the city was rented and a group of workers was selected from Loma Linda to assist them. They conducted a tent meeting, and the workers distributed literature and gave Bible readings in the homes to the people.

“To some it seemed that this effort was not related to sanitarium work, and it was feared that the brethren at Loma Linda were branching out into unprofitable lines and ought to give their undivided attention to the institutional interests. The messages that came from Sr. White, however, expressed her approval of the field work that was being done. Repeatedly in her counsels she had rejoiced at the securing of Loma Linda because of its being an opportunity to do a work of evangelism in the surrounding cities.

“It is now evident that this early effort to develop the field work molded the students for the mission field perhaps more than any other one feature of their class work. Not one of that first class was lost to the work. When they were graduated they were ready for the foreign fields. Some found their way to India, others to South America. Others dedicated their lives to the work in the homeland, and others pursued their medical studies further and became physicians. Thus is demonstrated that the following principles in harmony with God’s purpose and plan will result in producing workers after God’s order.

“I am glad that you are carrying forward the work that you have undertaken in San Bernardino,” wrote Sr. White to Elder and Sr. Haskell. “I believe you are working in harmony with the light that has been given to me. In your work you come in contact with people who need to feel a hunger and thirst after righteousness. The Lord’s blessing will be with all who work in harmony with His plans.”—*John Burden, letter dated June 8, 1906.*

In a separate study, Elder Burden mentioned another aspect of the missionary work:

“In order to acquaint the people of the surrounding district with the sanitarium, each Sunday a special dinner was provided to which the nurses, during their campaign in the field, gave invitations to representative business men and their families. By this means many friends were made, and they helped to increase the patronage of the institution.”—*John Burden, Story of Loma Linda.*

When the Haskells left, the Lord brought another worker to help the students carry on field evangelism:

“From the first, practical field work was linked with the study program at Loma Linda. The work of Elder and Mrs. S.W. Haskell in San Bernardino has been mentioned already. After their departure there was for a time difficulty in finding someone to lead the students in this line of endeavor. But soon Dr. Lillis Wood Starr, an experienced worker in house-to-house

medical missionary labor and an able lecturer, came with her family to the sanitarium. The faculty at Loma Linda arranged for her and some of the sanitarium workers to begin a class in the study of the book, *Ministry of Healing*, among the little company recently raised up by the evangelistic labors of Elder Haskell and his helpers at San Bernardino.

“Some of the non-Adventist neighbors who attended these study groups by invitation asked that similar studies might be given in their homes. Soon many ‘family circles,’ with an average attendance of twelve persons, were meeting regularly for the study of healthful living, rational treatment, diet, and hygienic dress. This opened the way later for public lectures before groups of mothers, and in the public schools, and the introduction of well-prepared literature for the children. The work spread to many neighboring cities and towns, and even to Pasadena and Los Angeles, with Dr. Starr and a group of no less than a thousand mothers.”—*Burden, Story of Our Health Message*.

Ellen White had earlier written this:

“I know that there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, both from the higher and lower classes. The way for this work is best prepared by the efforts of the faithful canvasser. Many will be called into the field to labor from house to house, giving Bible readings and praying with those who are interested.”—*EGW, Letter 202, 1903*.

“God’s dealing with His people is to be our guide in all educational advancement. His glory is to be the object of all study. Those who are being trained as medical missionaries are to realize that their work is to restore the image of God in man by healing the wounds which sin has made.”—*EGW, General Conference Bulletin, 1901, p. 455*.

“The principles of heaven are to be carried out in every family, in the discipline of every church, in every establishment, in every institution, in every school, and in everything that shall be managed. You have no right to manage unless you manage in God’s order. Are you under the control of God? Do you see your responsibility to Him?”—*EGW, General Conference Bulletin, 1901, p. 25*.

In 1909, John Burden wrote to Ellen White about an ingathering story. It illustrates the work of a true “medical missionary,” one who had been trained to care for physical as well as spiritual needs.

“One young lady, who had engaged in this [Ingathering] work for the first time, called where a man was painting a house. He treated her very coolly and turned her down, so she passed on and started in at the next house. He called to her; it was no use going in there, as that was his home and there was only his wife inside who would not be interested in it.

“The worker turned to go away, but something impelled her to go back, so she went and

rapped on the door, and just as she entered, a little baby in its mother's arms went into a spasm. The mother was frightened, not knowing what to do, as the baby seemed to be dying. The nurse noticed that she had a boiler of water on the stove just the right temperature for a hot bath. She asked the woman to bring a wash-tub and soon she had the baby in the hot bath which soon brought it [to consciousness] again. Meantime the lady had called her husband, and as they watched the nurse apparently bring the baby back to life and hand it to them, of course they were overjoyed with gratitude and were ready to listen to the nurse tell her story."—*John Burden, Letter dated December 16, 1909.*

We are given another insight into how a worker can carry on medical evangelism: In 1909, Ellen White contacted Dr. Kress, who at the time was working at the Washington Sanitarium, and gave him an assignment. You can read portions of it in *Counsels on Health*, pp. 543-548. She instructed him to maintain his connection with the Sanitarium, but from time to time to leave it and travel and do medical evangelism out in the field, holding health evangelism meetings. (For more on this, see *Counsels on Health*, pp. 503-504, 540-542).

One might inquire how a physician could carry on so many activities. The following quotation helps explain this:

“Those in charge of our sanitariums do not show wisdom when they take upon themselves so many responsibilities . . . that they neglect to educate and train the helpers in religious lines. There is danger of the workers carrying about them an impure spiritual atmosphere. In word and deed they often reveal that their characters are unsanctified, unholy, impure. In the country, the education of patients and nurses can be carried on with far less labor than in the city.”—*EGW, Manuscript 41, 1902.*

Here is an earlier description of how Dr. Kress conducted his evangelistic work:

“After a period of service at the Battle Creek Sanitarium, the Kresses went to England in 1898 to establish SDA medical work there. The first year they gave lectures, began health schools, and started a magazine called *Life and Health*, which was published for nearly a year. Appointed to Australia in 1900, they laid the foundation for a strong medical work there.”—*SDA Encyclopedia, p. 653.*

Here is another illuminating passage:

“When Brother Burden was leaving for southern California at the close of this Conference, he inquired of me, ‘What shall we plan to do for Loma Linda?’ ‘Go straight ahead,’ I replied, ‘Let the truth shine forth in every possible way. Continue to work with all your zeal in the territory surrounding your sanitarium. Help your students to learn how to labor, and keep sending them out into Redlands and Riverside and San Bernardino and smaller towns and villages round about. Introduce our publications and do thorough work. Let your light shine as a lamp that burneth. Encourage the students to greater activity in missionary labor while

taking their course of study.”—*EGW, Manuscript 53; June 11, 1909.*

Two days earlier, she wrote:

“The whole of the book Acts should receive careful study. It is full of precious instruction; it records experiments in evangelistic work, the teaching of which we need in our work today. This is wonderful history; it deals with the highest education, which the students in our school are to receive.”—*EGW, June 9, 1909.*

THEY SHOULD GRADUATE TO SERVE

The training program at Loma Linda was so balanced in those early years, that many graduates were going to foreign fields as missionaries.

“God will surely advance the humble, faithful, praying, whole-souled medical missionary, as He advanced Daniel and his fellows.”—*Signs, October 2, 1893; Healthful Living, p. 255.*

“Ten workers have now gone from Loma Linda to foreign fields. Four to South America and four to China. One to India and One to Japan. Another starts for India next month. The foreign mission board is calling for them just as fast as we can get them ready.”—*John Burden, December 16, 1909.*

Missionary work in order to prepare a people to meet the judgment is the reason for everything we do.

“God’s purpose in giving the third angel’s message to the world is to prepare a people to stand true to Him during the investigative judgment. This is the purpose for which we establish and maintain our publishing houses, our schools, our sanitariums, hygienic restaurants, treatment rooms, and food factories. This is our purpose in carrying forward every line of work in the cause.”—*Manuscript 154, 1902; 1 MR, p. 228; 1902.*

“When the Lord shall bid us make no further effort to build meetinghouses and establish schools, sanitariums, and publishing institutions, it will be time for us to fold our hands and let the Lord close up the work; but now is our opportunity to show our zeal for God and our love for humanity.”—*6 Testimonies, p. 440.*

We must carry on medical missionary work in many places, continually entering new ones.

“To send missionaries into a foreign field to do missionary work, unprovided with facilities and means, is like requiring bricks to be made without straw . .

“Those who go into new fields to use the breaking-up plow in preparing the soil for the sowing

of the seed of truth are to be encouraged, prayed for, sustained. It is the Lord's desire that every worker sent into new fields shall be furnished with means and facilities for the successful accomplishment of His work. They are to receive help and encouragement from those in the home field, that they may have courage to overcome the difficulties that they meet in their work."—*Letter 92, 1902; Medical Ministry, p. 330.*

At this juncture, we want to overview several key aspects of the blueprint for medical missionary training centers:

— *EXAMINING THE BLUEPRINT* —

KEY POINTS IN THE BLUEPRINT

Here, in one letter from Ellen White, dated March 24, 1908, is a brief statement of some key aspects of the blueprint:

“Elder J.A. Burden and others at L.L. Sanitarium, California.

“I feel a deep interest that careful study shall be given to the needs of our institutions at Loma Linda, and that the right moves be made. In the carrying forward of the work at this place, men of talent and of decided spirituality are needed.

“We may, in the work of educating our nurses, reach a high standard in the knowledge of the true science of healing. That which is of the most importance is that the students be taught how to truly represent the principles of health reform. Teach the students to pursue this line of study faithfully, combined with other essential lines of education. The grace of Jesus Christ will give wisdom to all who will follow the Lord's plan of true education.

“Let the students follow closely the example of the One who purchased the human race with the costly price of His own life. Let them appeal to the Saviour and depend on Him as the One who heals all manner of diseases. The Lord would have the workers make special efforts to point the sick and suffering to the great Physician who made the human body. He would have all become obedient children to the faith, that they may come with confidence and ask for bodily restoration. Many who come to our sanitariums will be blessed as they learn the truth concerning the Word of God, many who would never learn it through any other medium.

“It is well that our training schools for Christian workers should be established near to our health institutions, that the students may be educated in the principles of healthful living. Institutions that send forth workers who are able to give a reason for their faith, and who have that faith that works by love and purifies the soul, are of great value.

“I have clear instructions that wherever it is possible, schools should be established near our

sanitariums, that each institution may be a help to the other. But I dare not advise that steps be taken at this time to branch out so largely in the educational work at Loma Linda that a great outlay of means will be required to erect new buildings. Our faithful workers at Loma Linda must not be overwhelmed with such great responsibilities that they will be in danger of becoming worn and discouraged.

“I am charged to caution you against building extensively for the accommodation of the students. It would not be wise to invest at this time so large a capital as would be required to equip a medical college that would properly qualify physicians to stand the test of the medical examinations of different states.

“A movement should not now be inaugurated that would add greatly to the investment upon the Loma Linda property. Already there is a large debt resting upon the institution, and discouragement and perplexity would follow if this indebtedness were to be greatly increased. As the work progresses new improvements may be added from time to time as they are found necessary. An elevator should soon be installed in the main building. But there is need of strict economy. Let our brethren move cautiously and wisely, and plan no larger than they can handle without being overburdened.

“In the work of the school maintain simplicity. No argument is so powerful as is success founded on simplicity. And you may attain success in the education of the students as medical missionaries without a medical school that can qualify physicians to compete with the physicians of the world.

“Let the students be given a practical education. And the less dependent you are upon worldly methods of education, the better it will be for the students. Special instructions should be given in the art of treating the sick without the use of poisonous drugs, and in harmony with the light God has given. Students should come forth from the school without having sacrificed the principles of health reform.

“The education that meets the world’s standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel’s message. They are to be educated from the standpoint of conscience; and as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the methods of nursing to which many have become accustomed, which demands the use of poisonous drugs.

“We should not at this time seek to compete with worldly medical schools. Should we do this, our chances of success would be small. We are not now prepared to carry out successfully the work of establishing large medical institutions of learning. Moreover, should we follow the world’s methods of medical practice, exacting large fees that worldly physicians demand for their survives, we would work away from Christ’s plan for our ministry to the sick.

“There should be at our sanitariums intelligent men and women who can instruct in Christ’s methods of ministry. Under the instruction of competent consecrated teachers, the youth may become partakers of the divine nature and learn how to escape the corruptions that are in the world through lust. I have been shown that we should have many more women, many more lady nurses who will treat the sick in a simple way and without the use of drugs.

“There are many simple herbs which, if our nurses would learn the value of, they could use in the place of drugs and find very effective. Many times I have been applied to for advice as to what should be done in cases of sickness or accident, and I have mentioned some of these simple remedies, and they have proved helpful . .

“I write these things that you may know that the Lord has not left us without the use of simple remedies which when used will not leave the system in the weakened condition in which the use of drugs so often leaves it. We need well-trained nurses who can understand how to use the simple remedies that nature has provided for restoration to health and who can teach those who are ignorant of the laws of health, how to use these simple but effective cures. He who created men and women has an interest in those who suffer. He has directed in the establishment of our sanitariums and in the building up of schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity. In the treatment of the sick, poisonous drugs need not be used. Alcohol or tobacco in any form must not be recommended, lest some soul be led to imbibe a taste for these things. There will be no excuse for the liquor dealers in that day when every man shall receive according to his works. Those who have destroyed life will by their own life have to pay the penalty. God’s law is holy and just and good.

“We have seen the poor wrecks of humanity come to our sanitariums to be cured of the liquor habit. We have seen those who have ruined their health by wrong habits of diet and by the use of flesh meats. This is why we need to lift up the voice like a trumpet and show ‘My people their transgressions and the house of Jacob their sins’ . .

“Let Seventh-day Adventist medical workers remember that the Lord God omnipotent reigneth. Christ was the greatest Physician that ever trod the sin-cursed earth. The Lord would have His people come to Him for their power of healing. He will baptize them with His Holy Spirit and fit them for a service that will make them a blessing in restoring the spiritual and physical health of those who need healing.”—*March 24, 1908; printed in The Medical Evangelist, Vol. 2, No. 1, 1910.*

The above letter was not hidden in a file cabinet, but printed and mailed in their periodical early 1910 to every sponsor, church leader, and member of the college board. Essential highlights of the blueprint were spelled out in that letter: Only use natural remedies, the school and sanitarium must blend, do not affiliate with the world or seek its accreditation. Our method is superior.

NATURAL REMEDIES

Here is a classic statement on the remedies to be used in the treatment of the sick, and the remedies not to be used:

“There are many ways of practicing the healing art, but there is only one way that Heaven approves. God’s remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying, yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means and the effect produced upon the system.”—*Counsels on Health*, p. 323.

Here is another fundamental statement. It is in that special chapter in *Ministry of Healing* (chapter 8) which explains how the physician is carry on his practice. This astounding passage contains the basics of the medical course in the early years at Loma Linda. Every health worker should learn these basics.

“The physician has many opportunities both of imparting a knowledge of health principles and of showing the importance of putting them in practice. By right instruction he can do much to correct evils that are working untold harm.

“A practice that is laying the foundation of a vast amount of disease and of even more serious evils is the free use of poisonous drugs. When attacked by disease, many will not take the trouble to search out the cause of their illness. Their chief anxiety is to rid themselves of pain and inconvenience. So they resort to patent nostrums, of whose real properties they know little, or they apply to a physician for some remedy to counteract the result of their misdoing, but with no thought of making a change in their unhealthful habits. If immediate benefit is not realized, another medicine is tried, and then another. Thus the evil continues.

“People need to be taught that drugs do not cure disease. It is true that they sometimes afford present relief, and the patient appears to recover as the result of their use; this is because nature has sufficient vital force to expel the poison and to correct the conditions that caused the disease. Health is recovered in spite of the drug. But in most cases the drug only changes the form and location of the disease. Often the effect of the poison seems to be overcome for a time, but the results remain in the system and work great harm at some later period.

“By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing. The poisons contained in many so-called remedies create habits and appetites that mean ruin to both soul and body. Many of the popular nostrums called patent medicines, and even some of the drugs dispensed by physicians, act a part in laying the foundation of the liquor habit, the opium habit, the

morphine habit, that are so terrible a curse to society.

“The only hope of better things is in the education of the people in right principles. Let physicians teach the people that restorative power is not in drugs, but in nature. Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to re-establish right conditions in the system.

“Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature’s remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge.

“The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature’s process of healing and upbuilding is gradual, and to the impatient it seems slow. The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammelled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind.”—*Ministry of Healing*, pp. 126-127.

In Ellen White’s writings, the comment was frequently made about getting the patient out of doors, as the weather permitted. The fresh country air strengthens the body. The sights, sounds, and peace of surrounding nature are restful to the whole being and draw the thoughts to God above. Reclining, sitting, walking, and gardening as the patient strengthens, strengthens his will and fills him with hope and courage.

“Keep the patients out of doors as much as possible and give them cheering, happy talks in the parlor, with simple reading and Bible lessons easy to be understood, which will be an encouragement to the soul. Talk on health reform, and do not you, my brother, become a burden bearer in so many lines that you cannot teach the simple lessons of health reform. Those who go from the Sanitarium should go so well instructed that they can teach others the methods of treating their families.”—*EGW, June 17, 1906.*

Both students and patients should be taught basic healthful living, the total avoidance of medicinal drugs, the use of simple remedies, and looking to Christ as their Healer and Saviour.

“The blending of our schools and sanitariums will prove an advantage in many ways. Through the instruction given by the sanitarium, students will learn how to avoid forming careless, intemperate habits in eating. Let the instruction be given in simple words. We have no need to use the many expressions used by worldly physicians which are so difficult to understand that they must be interpreted by the physicians. These long names are often used to conceal the

character of the drugs being used to combat disease. We do not need these. Nature's simple remedies will aid in recovery without leaving the deadly aftereffects so often felt by those who use poisonous drugs. They destroy the power of the patient to help himself. This power the patients are to be taught to exercise by learning to eat simple healthful foods. By refusing to overload the stomach with a variety of foods at one meal. All these things should come into the education of the sick. Talks should be given showing how to preserve health, how to shun sickness, how to rest when rest is needed.

“There are many inventions which cost large sums of money which, it is just as well, should not come into our work. They are not what our students need. Let the education given be simple in its nature. In giving us His Son, the Father gave the most costly gift that Heaven could bestow. This gift it is our privilege to use in our ministrations to the sick. Let Christ be your dependence. Commit every case to the great Healer; let Him guide in every operation. The prayer offered in sincerity and in faith will be heard. This will give confidence to the physicians and courage to the sufferer.

“I have been instructed that we should lead the sick in our institutions to expect large things because of the faith of the physician in the great Healer, who, in the years of His early ministry, went through the towns and villages of the land and healed all who came to Him. None were turned away; He healed them all. Let the sick realize that, although unseen, Christ is present to bring relief and healing.”—*EGW, February 20, 1908.*

APPLIANCES AND ELECTRICAL TREATMENTS

“There is danger of spending far too much money on [medical] machinery and appliances which the patients can never use in their home lessons. They should rather be taught how to regulate the diet, so that the living machinery of the whole being will work in harmony.”—*EGW, June 17, 1906.*

“When we were at the Paradise Valley Sanitarium, we were conducted through the new treatment rooms. One room was elaborately fitted up with electrical appliances for giving the patients treatment. That night I was instructed that some connected with the institution were introducing things for the treatment of the sick that were not safe. The application of some of these electrical treatments would involve the patient in serious difficulties, imperiling life.

“One [Christ] was conversing with the doctors, and with great earnestness was saying, ‘Never, never carry out your wonderful plans. There have been various mechanical devices brought into the treatment rooms that are expensive, and the men who make a specialty of treating certain cases are liable to make grave mistakes’ . . . Several things were mentioned that have been brought into the Paradise Valley Sanitarium which were not necessary, and which should not have been purchased without consultation with other physicians. The amount of money which some of these machines cost and the salary which must be paid to the one who operates them should be taken into consideration . . .

“Now I am certain that great care should be taken in purchasing electrical instruments and costly mechanical fixtures. Move slowly, Brother Burden, and do not trust to men who suppose that they understand what is essential and who launch out in spending money for many things that require experts to handle them.

“Several times I have been instructed that much of the elaborate, costly machinery used in giving treatments did not help in the work as much as is supposed. With it we do not get so good results as with the simple applications we used in our earlier experiences. The application of water in the various simple ways is a great blessing.

“I have been instructed that the X-ray is not the great blessing that some suppose it to be. If used unwisely, it may do much harm. The results of some of the electrical treatments are similar to the results of some stimulants. There is a weakness that follows.”—EGW, *June 17, 1906.*

From the above, it would appear that an X-ray may be needed to diagnose a broken bone, etc.; but, as a treatment, various types of radiation should be avoided.

WE SHOULD NOT HAVE BIG SANITARIUMS

Because we are living in the last days, we should build small. It is too late to start large medical centers, which would entail high costs, high charges, with consequent demands for high salaries, etc. Instead, we should erect small institutions in many places.

“Unmistakable evidences point to the nearness of the end. The warning is to be given in certain tones. The way must be prepared for the coming of the Prince of Peace in the clouds of heaven. There is much to be done in the cities that have not yet heard the truth for this time. We are not to establish institutions to rival in size and splendor the institutions of the world; but in the name of the Lord, with the untiring perseverance and unflagging zeal that Christ brought into His labors, we are to carry forward the work of the Lord.”—*9 Testimonies, p. 25.*

LAND AROUND THE INSTITUTION

Although we should not have large sanitariums, we have been counseled regarding the importance of purchasing land around our various facilities. The following counsel is worth considering—even by families as they seek a country location in which to live.

“Sunday forenoon, February 25, Sister White again came into my office room, and . . . began to outline quite fully her experience in connection with the control of tracts of land adjacent to the Loma Linda Sanitarium. She . . . emphasized the necessity of our being wide awake at times when we have opportunity to gain control of properties close by our leading institutions . . . Ellen White was anxious that more property be purchased which ‘could stand as bulwarks

against the encroachment of the Loma Linda neighborhood by unfriendly parties.’ ”—
Clarence C. Crisler, Ellen White’s secretary, February 1912; Loma Linda Messages, p. 977.

“Wherever we can, it is our duty to manage it so that the immediate surroundings of our institutions are not to be bothered with this Sunday-keeping and Sabbath-breaking element . . . The Lord does not want us to permit such neighbors right around us, working before our children on the Sabbath.”—*EGW, March 28, 1912.*

OUR SCHOOLS SHOULD NOT GO INTO DEBT

It is of the utmost importance that our schools avoid debt.

“If our schools are conducted on right lines, debts will not be piling up.”—*6 Testimonies, p. 209 [the entire chapter provides ways to avoid it].*

“Methods must be devised to prevent the accumulation of debt upon our institutions. The whole cause must not be made to suffer because of debt which will never be lifted unless there is an entire change and the work is carried forward on some different basis. Let all who have acted a part in allowing this cloud of debt to cover them now feel it their duty to do what they can to remove it.”—*6 Testimonies, p. 213.*

“If our educational work had been carried on in accordance with the instruction given for our guidance, the dark shadow of heavy debt would not today be hanging over our institutions.”—*6 Testimonies, p. 216.*

STATEMENTS ON DIPLOMAS AND DEGREES

In 1908, when George A. Irwin was about to become chairman of the CME board, Ellen White wrote him, that the Madison School was an example of what should be done at Loma Linda. Fortunately, in this present book we are learning the blueprint at both Madison and Loma Linda.

“Madison speaks for itself and tells what might have been accomplished . . . Our schools should have little to say now of degrees and of long courses of study. The work of preparation for the service of God is to be done speedily. Let the work be carried forward in strictly Bible lines. Let every soul remember that the judgments of God are in the land. Let degrees be little spoken of. Let the meetinghouses that are needed in our cities be plain and simple, and erected without expense. Let time and means be wisely invested.”—*EGW, December 23, 1908; later reprinted in Review, October 2, 1930.*

When we send either our teachers or our youth chasing after degrees, we injure not only them but those they will later work with.

“We recognize that an educated man like Paul may be humble and led by the Spirit of the Lord. We recognize also that a beautiful woman may be humble and a fine Christian. But when either education or beauty becomes the goal, such as entering a contest, or entering the scramble for degrees as the goal, the probability of either becoming humble or controlled by the Spirit is most unlikely. Consequently, so long as we place university degrees as the goal for the youth, just so long is the probability of their feeling self-trustful and their need of relying upon the Lord unlikely; and just so long will worldly ways be in our school and self-sufficiency among our workers.”—*W.E. Straw, Personal Observation and Experience in Our Educational Work, p. 41.*

“The popular method of filling the student’s mind with that which is not practical, and hurrying him through a certain course in order that he may obtain a diploma, is not true education. True education begins on the inside, at the core, with that which is practical. It builds up and strengthens a symmetry of character that by and by, in after life, will show itself in some grand, good, and noble work for the world.”—*Review, December 26, 1882 (not EGW).*

After Daniells was no longer in charge, church leaders had encountered so much grief from the accreditation and degree craze that the following 1931 Autumn Council recommendation was made:

“We recommend: 9. That for the sake of maintaining Christian ideals, our college faculties should discourage the use of the title ‘Doctor,’ for this practice has a tendency in the student’s minds to create a kind of educational aristocracy. It would seem that the Lord’s admonition against the use of titles of preferment would apply here.”—*1931 Autumn Council Recommendation, Item 9.*

After quoting the above statement, F.M. Wilcox, *Review* editor, made the following comment:

“It is true we have employed the term ‘doctor’ as applied to our physicians for many years. Why should we not employ it to designate those who have a doctor’s degree in literary qualification? . .

“In our schools . . as nowhere else, the employment of the term has a strong educating influence in placing before our youth worldly standards. It makes a distinction between men; it destroys the parity of the teaching brotherhood . . Emphasis on worldly standards and academic distinctions tend to professionalize our schools and dampen the spirit of evangelism.”—*F.M. Wilcox, editorial, Review, November 26, 1931.*

Four years later, Elder C.H. Watson, General Conference president, wrote this about how the early church became corrupted:

“The church began to court the world, and to revive the courtship of the world. It began to

desire and accept the high-sounding titles that the world was pleased to bestow upon its leaders.”—*C.H. Watson, Review, November 21, 1935.*

Percy Magan also saw the effects of profession-alism at Loma Linda:

“Caps, gowns, and degrees are not the best; but they are like feathers in a woman’s bonnet. They will drop off when there is something better to take their place.”—*Magan to Sutherland, July 8, 1923.*

Non-Adventist writers also strongly agreed that this trend of making some the “great men” that others look up to injures all concerned.

“Most of the earthly universities of Europe were founded by the pope, and degrees were conferred by his representatives and by virtue of his authority. The custom of awarding degrees spread from Italy to other European states and from Spain, France, and England to the colonies of America. Today degrees are conferred by institutions of learning in all parts of the world . . . The title doctor . . . was sometimes conferred as an honor by the pope or emperor, and . . . after the public exercises had been completed, the chancellor congratulated the candidate and by the authority of the pope awarded the license to teach. The candidate was then invested with the marks of his office. The next sat upon the magisterial chair, a special cap was placed on his head, and he was given a gold ring.”—*Encyclopedia of Education, 1971, Vol. 3, p. 26.*

“Paradoxically, this same insistence on education is now becoming a barrier to democracy—particularly to our national effort to remake the social class structure of this country by reducing the number of its poor and underprivileged.

“We have built this barrier through our emphasis on credentials. Indeed, we have become a credential society, in which one’s education level is more important than what he can do. People cannot obtain jobs that they could well fill because they lack ‘educational qualifications.’ ”—*Mr. Miller, program adviser for the National Affairs Division of the Ford Foundation, 1967 address, published in a Ford Foundation pamphlet.*

Raymond Moore provides this insightful observation:

“The Adventist educational administrator, too, faces many pressures from ministers, teachers, parents, students, alumni, trustees, and other constituents.

“Among the faculty are professors who have specialized during graduate study and want to teach courses in their specialties. Occasionally new professors, aware of the college’s feeling of need for their degrees, sometimes actually make such courses a condition of their employment. It does not take many such professors to add numerous expensive and unnecessary courses.”—*Raymond Moore, Adventist Education at the Crossroads, p. 25.*

We will here reprint a paragraph, earlier quoted in Part One of this present book, regarding Emmanuel Missionary College:

“In 1898-1899, the college, operating under a new charter, discontinued the granting of academic degrees. The August issue of the school journal, the *Advocate*, included a quotation from a Roman Catholic pamphlet: ‘The conferring of degrees was originated by a pope.’ The announcement was made: ‘The College, under its new organization, ceases, with this year to grant degrees. Preparation for usefulness in the cause of Christ will be the subject constantly held before students, replacing the courses and diplomas of the past.’ ”

GRADING AND COMPETITION

The grading system used in the world has serious flaws. W.W. Prescott wrote the following statement:

“The real purpose of our educational work is to restore the image of God in the soul . . . The basis on which students should be encouraged to earnest work in securing an education is an important matter. You know to what extent it is coming to be a practice in educational institutions to stimulate efforts by prize competitions in almost every line. The marking [credit/grade] system very generally encourages a feeling of rivalry. The basis of the work is thus made to be personal ambitions. It is not so much to personal excellence, not to reach a certain ideal, but to be above a neighbor. Of two students with different capacities, one may by much less hard work take the higher rank, and yet his fellow student may do better work and be a better student.

“The true basis seems to me to be this: Every one is endowed with certain capacities and faculties. God has for him a certain ideal which he can reach by the proper use of time and opportunities. He is not to be satisfied with the fact that he outstrips his neighbor. His effort should be to get what God would have him, and success is to meet the ideal the Lord has for him in view of his capacity and opportunity. His neighbor, who may have only half the capacity will reach the same degree of success and will be worthy of the same commendation if he reaches the ideal that God has for him in view of his capacity and his opportunity.

“The true basis of credit is not to be comparing one with another to see if one secures better standing or more prizes than his neighbor, but to compare the actual standing of every student with the ideal which God intends he should gain in view of the capacities with which he was endowed and the opportunities God’s providence has given him.

“This is a very different basis than simply the idea of personal ambition to excel another. It is very much easier for a teacher to impel one to earnest work by appealing to personal ambition, because it is a trait of human nature easily cultivated. So many teachers, as being the easier method to get work (as they say) out of students, appeal to them on the basis of their standing,

as compared with another (2 Cor 10:12-13).

“But that trait of human nature needs no cultivation. It is the same old self. When the mind of Christ is brought into our plans of education, the purpose will not be to draw out and strengthen elements of self, but it will be, as in all other parts of the work, to empty one’s self, to take a humble position, and yet by that very means to attain to an exaltation impossible any other way.”—W.W. Prescott, *General Conference Director of Education, February 23, 1893; 1893 General Conference Bulletin, pp. 357-358.*

“And the test should not be, ‘Have you studied this?’ ‘Have you studied that?’ ‘Have you passed an examination, with certain percent in such subjects?’ ‘Have you a diploma in such a course?’ But, ‘What are you?’ That should be the constant test. The examination should be the application of God’s idea for the individual, to him personally.”—W.W. Prescott, *General Conference Bulletin, 1897.*

According to the Spirit of Prophecy, true education develops character and teaches us to help one another.

“True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle . . . True education imparts this wisdom. It teaches the best use not only of one but of all our powers and acquirements. Thus it covers the whole circle of obligation—to ourselves, to the world, and to God . . . At such a time as this, what is the trend of the education given? To what motive is appeal most often made? To self-seeking.

“Much of the education given is a perversion of the name. In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counter-influence. God’s plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God’s plan there is no place for selfish rivalry. Those who measure themselves by themselves, and compare themselves among themselves, are not wise (2 Cor-inthians 10:12) . . . But how widely different is much of the education now given! From the child’s earliest years it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil.

“Thus is created strife for supremacy; and there is encouraged the system of ‘cramming,’ which in so many cases destroys health and unfits for usefulness. In many others, emulation leads to dishonesty; and by fostering ambition and discontent, it embitters the life and helps to fill the world with those restless, turbulent spirits that are a continual menace to society.”—*Education, pp. 225-226.*

WE MUST NOT SUBMIT TO THE WORLD'S STANDARD OF MEDICAL WORK

In 1903, A.T. Jones was planning to go to Battle Creek to help Dr. J.H. Kellogg reopen Battle Creek College and have it conform to requirement standards set by the AMA. Before departing California for Michigan, Jones stopped by Elmshaven and Ellen White pled with him. She told him we do not want the stamp—the imprint—of the accrediting agencies on our people.

“Get out of Battle Creek; for Heaven’s sake get out of Battle Creek! . . . All this reaching up toward a worldly standard is unnecessary. When Christ came into the world as our teacher, He chose unlearned men as His disciples . . . [Do not go there] . . . Let them raise a standard and require a degree . . . He [Christ] would rather work for fishermen than learned men who knew so much . . . They are not fitted for our work . . . We do not need the commendation of those that do not know what true education is. We do not want their stamp. God is going to give us His Holy Spirit to enlighten our understanding.”—*EGW, August 15, 1903.*

A little over two months later, she wrote Dr. Kellogg another of many letters expressing her deep concern:

“Who will now consecrate themselves to the service of the Lord? Who will now pledge themselves not to affiliate with the world, but to come out from the world and be separate, refusing to pollute the soul with the worldly schemes and practices that have been keeping the church under the enemy’s influence?”—*8 Testimonies, p. 45.*

Here are additional statements worthy of our attention:

“Dr. Kellogg is not to study how he can best meet the requirements of the world. He is not to pattern after the world in his appearance and equipage, flattering himself that this is the way to meet the higher classes . . .

“The idea that outward show gives influence to a man or his position is one of Satan’s lies. Let no man climb above the methods and example of our Lord. There is no higher standard than the life of Christ. As a people we are to shun the pretense of the world, which has made men and women what they are today. We are not to copy the customs and practices of worldly wisemen in order to gain favor or influence. Christlikeness is true Christianity. In the truth there is a power which no outward appearance or display can give, which no worldly suppositions or opinions can change or alter.”—*Medical Ministry, pp. 160-161; Manuscript 172, 1899.*

“There should be no striving for recognition from the world in order to gain character and influence for the truth . . . We shall not desire to be esteemed and honored by the world. We have no claim nor right to greatness, only as Christ gives value to our influence.”—*Review, September 23, 1901.*

“Our college stands today in a position that God does not approve. I have been shown the dangers that threaten this important institution. If its responsible men seek to reach the world’s standard, if they copy the plans and methods of other colleges, the frown of God will be upon our school.”—5 Testimonies, p. 27.

“Any recognition or exaltation gained apart from God is worthless; for it is not honored in heaven. To have the approval of men does not win God’s approval. Those who would be acknowledged by God in the day of judgment, must here listen to His counsels and be governed by His will.”—EGW, September 14, 1905; 5 Review, p. 167.

Repeatedly, Ellen White warned us not to affiliate with the world, nor seek to meet its standard.

“There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made. We shall make grave mistakes unless we give special attention to the searching of the Word.”—Fundamentals of Christian Education, p. 534.

“The light has been given me that tremendous pressures will be brought upon every Seventh-day Ad-vent-ist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles.

“And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done.”—Fundamentals of Christian Education, pp. 535-536.

“Before we can carry the message of present truth in all its fullness to other countries, we must first break every yoke [with the world]. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world.”—EGW, Series B, No. 11, p. 30.

“Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord.

”The representation of the Great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive only such education as is in harmony with these divine truths . .

“I have not a word to say in favor of the world’s ideas of higher education in any school that we shall organize for the training of physicians.”—EGW, to J.A. Burden, October 11, 1909; *Medical Ministry*, p. 62.

WE ARE NOT TO AFFILIATE WITH THE WORLD

“It is not rank, or wealth, or learning, or power that lends influence to a Christian; but a willing mind and a heart consecrated to the cause of Christ.”—EGW to John Burden, May 6, 1906.

“Today in the religious world there are multitudes who, as they believe, are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority.”—*Desire of Ages*, p. 509.

“We need now to begin over again. Reforms must be entered into with heart and soul and will. Errors may be hoary with age; but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world’s standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school buildings.

“Some will urge that if religious teaching is to be made prominent our schools will become unpopular; that those who are not of our faith will not patronize them. Very well; then let them go to other schools, where they will find a system of education that suits their taste. It is Satan’s purpose by these considerations to prevent the attainment of the object for which our schools were established. Hindered by his devices, the managers reason after the manner of the world and copy its plans and imitate its customs. Many have so far shown their lack of wisdom from above as to join with the enemies of God and the truth in providing worldly entertainments for the students. In doing this they bring upon themselves the frown of God, for they mislead the youth and do a work for Satan. This work, with all its results, they must meet at the bar of God.

“Those who pursue such a course show that they cannot be trusted. After the evil has been done, they may confess their error; but can they undo the influence they have exerted? Will the ‘well done’ be spoken to those who have been false to their trust? These unfaithful workmen have not built upon the eternal Rock, and their foundation will prove to be sliding sand. When the Lord requires us to be distinct and peculiar, how can we crave popularity or seek to imitate the customs and practices of the world? ‘Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.’ James 4:4.

“To lower the standard in order to secure popularity and an increase of numbers, and then to make this increase a cause of rejoicing, shows great blindness.”—6 Testimonies, pp. 142-143.

“The chief reason why the colleges are not able to teach the Bible more and better is because their energies are exhausted in meeting the standard of the state in regard to secular education. When the curriculum [that is] regarded as the standard is met by the students, there is little time or place left for religious studies.”—C.C. Lewis, *President of Union College, Review*, January 25, 1906.

We were repeatedly warned not to confederate with unbelievers.

“Do not feel that you are to be bound in any way or necessarily to confederate with unbelievers. It is well always for ministers to make friendly visits with ministers and to seek by that friendly acquaintance to disarm opposition. The same with the physician. There is too much keeping apart with association with both parties. But association does not mean confederacy. You must not confederate with unbelievers or give them preference to our own people.”—4 Manuscript Release, p. 67.

“The question has been asked, What do you mean by a confederacy? Who have formed confederacies? You know what a confederacy is—a union of men in a work that does not bear the stamp of pure, straight-forward, unswerving integrity.”—4 Bible Commentary, p. 1142.

“To secure worldly gains and honors, the church was led to seek the favor and support of the great men of the earth.”—Great Controversy, p. 50.

“Are the teachers in our schools giving the students to eat of the bread of life? Many of them are leading their students over the same track that they themselves have trod. They think this the only right way. They give students food which will not sustain spiritual life, but which will cause those who partake of it to die. They are fascinated by that which God does not require them to know.

“Those teachers who are as determined as were the priests and rulers to carry their students over the same old path in which the world continues to travel will go into still greater darkness . .

“The tree of knowledge, so-called, has become an instrument of death. Satan has artfully woven himself, his dogmas, his false theories into the instruction given. From the tree of knowledge he speaks the most pleasing flattery in regard to the ‘higher education.’ ”—*Fundamentals of Christian Education, pp. 471.*

Our physicians are not to partner with physicians not of our faith.

“You are not to unite with unbelievers in medical work. Neither is this the Lord’s plan. His word to you is, ‘Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? . . . His divine wisdom will be given to you if you will refuse to yield to the inclination to link up with the world.’ ”—*Medical Ministry, p. 45.*

“The Lord . . . desires us to learn the lesson that we shall not gain true success in His work by trying to meet the criterion of the world . . . There should be no striving for recognition from the world in order to gain character and influence for the truth . . . We shall not desire to be esteemed and honored by the world . . . The esteem of those who are not guided by God, who are not living in obedience to the laws of His kingdom, is valueless.”—*EGW, September 23, 1901; 4 Review, pp. 319-320.*

“In many public and private colleges and universities, accreditation—or threat of losing it—has been used as leverage for the addition of faculty, the development of ‘enrichment’ of new programs, or the building of expansion facilities.”—*Raymond Moore, Adventist Education at the Crossroads, p. 25.*

“Accreditation fears sometimes override the common-sense approach in the denomination’s schools at all levels. There is always a temptation for educators to engage in ‘empire building.’ Such leaders become more concerned with growing every year in quantity or competing with sister institutions than they are with the basic quality of programs within a limited but desirable framework and size.”—*Ibid.*

“Study the Bible more and the theories of the medical fraternity less, and you will have greater spiritual health. Your mind will be clearer and more vigorous. Much that is embraced in a medical course is positively unnecessary. Those who take a medical training spend a great deal of time in learning that which is worthless. Many of the theories that they learn may be compared in value to the traditions and maxims taught by the scribes and Pharisees. Many of the intricacies with which they have to become familiar are an injury to their minds.”—*Counsels on Health, pp. 369-370.*

Having surveyed some key statements regarding how the blueprint in medical evangelism was to be carried out, we will now return to the story of Loma Linda.

THE OCTOBER 1907 MEETING

Two significant events occurred in the fall of 1907:

“Only a few days after announcement of the closing of the American Medical Missionary College [in Battle Creek], this notice appeared in the church paper:

“September 29 was a red-letter day in the history of our medical missionary work. A new mile-stone was passed in the opening of the College of Medical Evangelists, our denominational school at Loma Linda, California.”

“This marked the formal opening of the medical school. It had been incorporated the year before, and for five years it had been in process of formation and operation as a combined medical and evangelistic training school.”—*A.W. Spalding, Christ’s Last Legion, p. 148.*

On October 22, 1907, exactly 63 years after the Great Disappointment, and a few weeks after the opening of the second school year at CME, a council meeting was held at the school which was attended by a number of General Conference leaders, physicians, and others interested in medical missionary work. Lecture topics included “Medical Missionary Training for the Foreign Field,” “A Plea for the First Principles in Our Medical Missionary Work,” and “Who Should Study Medicine, and What Counsel Do They Need?”

With Elder Daniells present, Ellen White said this:

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

“We are to seek for students who will plow deep into the Word of God and who will conform the life practice to the truths of the Word. Let the education given be such as will qualify consecrated young men and young women to go forth in harmony with the great commission.”—*EGW, Manuscript 151, 1907.*

OBTAINING A STATE CHARTER

By 1908, the college was offering three courses: *evangelistic medical* (“designed to qualify workers with all the ability of physicians to labor, not as physicians but, as medical missionary workers”), *nursing*, and *ministerial*.

Checking into the matter, Burden learned that the state requirements for a *full, accredited* medical school required that, “it must conform to the requirement of the Association of American Medical Colleges [AAMC]; and that its building, laboratories, equipment, and faculty meet rigid inspection” (*J.P. Dougall to J.A. Burden, October 3, 1908*).

The AAMC was a subsidiary of the AMA. (In order to clarify the term, in this book we will refer to “AMA accreditation” rather than AAMC accreditation.)

AMA-approved accreditation was impossible; but partial approval sufficient to meet Loma Linda’s blueprint needs was available, as Burden had mentioned in his important April letter, quoted earlier:

“The battle was fought by the osteopaths, but [instead of only approving the osteopaths] the Legislature then threw the gate wide open for any school whose requirements for entrance to the medical course were equal to a high school preparation on the ten fundamental branches that underlie medical education.”—*Burden letter to W.A. Ruble, April 13, 1908*.

The fact was that, in order to obey the blueprint, Loma Linda did not need to meet the requirements of a Class “A” medical school. So, yielding to urging by Elder Burden and Ellen White, the General Conference Committee passed a resolution in June 1909, restricting Loma Linda to “a special training school for medical missionary workers.”

But, in accordance with his April 1908 letter to Ruble at the General Conference, Burden knew that, right then, they needed to obtain a state charter for the school. So, at his urging, the 1909 Autumn Council recommended that this be done. On December 9, a charter from the State of California was signed and recorded in Los Angeles. This is exactly what Burden wanted.

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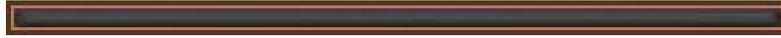
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THE BROKEN BLUEPRINT



PART THREE-C

THE STORY OF LOMA LINDA AND WHAT IT DID TO OUR CHURCH

(1905 - ONWARD)

NEARING THE CRISIS

The October 1907 meeting

Obtaining a state charter

Pressure mounting for accreditation

Two important 1909 statements

Proposal to complete last two years at an outside university

1910: ENTERING THE CRISIS

Confirming statements in 1910

We should instead obtain special certification

The meaning of certain statements

1910 was the year of transition

— *NEARING THE CRISIS* —

THE OCTOBER 1907 MEETING

Two significant events occurred in the fall of 1907:

“Only a few days after announcement of the closing of the American Medical Missionary College [in Battle Creek], this notice appeared in the church paper:

“ ‘September 29 was a red-letter day in the history of our medical missionary work. A new mile-stone was passed in the opening of the College of Medical Evangelists, our denominational school at Loma Linda, California.’”

“This marked the formal opening of the medical school. It had been incorporated the year before, and for five years it had been in process of formation and operation as a combined medical and evangelistic training school.”—A.W. Spalding, *Christ’s Last Legion*, p. 148.

On October 22, 1907, exactly 63 years after the Great Disappointment, and a few weeks after the opening of the second school year at CME, a council meeting was held at the school which was attended by a number of General Conference leaders, physicians, and others interested in medical missionary work. Lecture topics included “Medical Missionary Training for the Foreign Field,” “A Plea for the First Principles in Our Medical Missionary Work,” and “Who Should Study Medicine, and What Counsel Do They Need?”

With Elder Daniells present, Ellen White said this:

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

“We are to seek for students who will plow deep into the Word of God and who will conform the life practice to the truths of the Word. Let the education given be such as will qualify consecrated young men and young women to go forth in harmony with the great commission.”—EGW, *Manuscript 151*, 1907.

OBTAINING A STATE CHARTER

By 1908, the college was offering three courses: *evangelistic medical* (“designed to qualify workers with all the ability of physicians to labor, not as physicians but, as medical missionary workers”), *nursing*, and *ministerial*.

Checking into the matter, Burden learned that the state requirements for a *full, accredited* medical school required that, “it must conform to the requirement of the Association of American Medical Colleges [AAMC]; and that its building, laboratories, equipment, and faculty meet rigid inspection” (*J.P. Dougall to J.A. Burden, October 3, 1908*).

The AAMC was a subsidiary of the AMA. (In order to clarify the term, in this book we will refer to “AMA accreditation” rather than AAMC accreditation.)

AMA-approved accreditation was impossible; but partial approval sufficient to meet Loma Linda’s blueprint needs was available, as Burden had mentioned in his important April letter, quoted earlier:

“The battle was fought by the osteopaths, but [instead of only approving the osteopaths] the Legislature then threw the gate wide open for any school whose requirements for entrance to the medical course were equal to a high school preparation on the ten fundamental branches that underlie medical education.”—*Burden letter to W.A. Ruble, April 13, 1908*.

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— 1910: ENTERING THE CRISIS —

CONFIRMING STATEMENTS IN 1910

We now come to 1910, the year that marked the beginning, even though slow, of what snowballed into a dramatic changeover at Loma Linda.

The following 1905 statement, reprinted at the beginning of 1910, concerned Kellogg’s earlier attempts to have Battle Creek College achieve AMA accreditation.

“The so-called higher education of the present day is a misnamed deception . . . All this higher education that is being planned will be extinguished; for it is spurious. The more simple the education of our workers, the less connection they have with the men whom God is not leading,

the more will be accomplished.”—*EGW, Series B, No. 7, p. 63; November 1905; Lake Union Herald, January 26, 1910.*

In the spring of 1910, the fateful year that the move toward changeover at Loma Linda first began, Ellen White wrote an urgent letter to Elder Burden, warning him that our medical work, including Loma Linda, must not confederate with worldly organizations and should not seek to meet their standards.

“The Lord has shown us the evil of depending upon the strength of earthly organizations. He has instructed us that the commission of the medical missionary is received from the very highest authority. He would have us understand that it is a mistake to regard as most essential the education given by physicians who reject the authority of Christ, the greatest Physician who ever lived upon the earth. We are not to accept and follow the view of men who refuse to recognize God as their teacher, but who learn of men and are guided by man-made laws and restrictions.

“During the night of April 26 many things were opened before me. I was shown that now, in a special sense, we as a people are to be guided by divine instruction. Those fitting themselves for medical missionary work should fear to place themselves under the direction of worldly doctors, to imbibe their sentiments and peculiar prejudices and to learn to express their ideas and views. They are not to depend for their influence upon worldly teachers. They should be ‘looking to Jesus, the author and Finisher of our faith.’ ”—*EGW, April 27, 1910.*

“It is not necessary that our medical missionaries follow the precise track marked out by the medical men of the world. They do not need to administer drugs to the sick. They do not need to follow drug medication in order to have influence in their work. The message was given that if they would consecrate themselves to the Lord, if they would seek to obtain under men ordained of God a thorough knowledge of their work, the Lord would make them skillful. Connected with the divine Teacher, they will understand that their dependence is upon God and not upon the professedly wise men of the world.

“Some of our medical missionaries have supposed that a medical training according to the plans of worldly schools is essential to their success. To those who have been taught that the only way to success is by being taught by worldly men and pursuing a course that is sanctioned by worldly men, I would now say, put away such ideas. This is a mistake that should be corrected. It is a dangerous thing to catch the spirit of the world; the popularity which such a course invites will bring into the work a spirit which the Word of God can not sanction. The medical missionary who would become efficient, if he will search his own heart and consecrate himself to Christ, may be diligent in study and faithful in service, and learn how to grasp the mysteries of his sacred calling.”—*EGW, April 27, 1910.*

Here is an earlier statement:

“Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. The great desire of the managers of our sanitariums should be so to walk in obedience to the Lord that all the helpers connected with these institutions can by faith walk with God as did Enoch.

“The Lord will guide all who humbly walk with Him. Humble men who trust in Him will be the most successful workers in His cause. We shall gain the victory, not by erecting massive buildings in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness.”—*Medical Ministry*, pp. 158; *Manuscript 109*, 1902.

WE SHOULD INSTEAD OBTAIN SPECIAL CERTIFICATION

In the very same letter, quoted above, we were told this:

“Now while the world is favorable toward the teaching of the health reform principles, moves should be made to secure for our own physicians the privilege of imparting medical instruction to our young people who would otherwise be led to attend the worldly medical colleges. The time will come when it will be more difficult than it is now to arrange for the training of our young people in medical missionary lines.”—*EGW*, *April 27, 1910*.

It was part of the blueprint that we were to seek to obtain special State certification for our schools. The reason why we should receive that certification would be the blessing of God and the outstanding success of our work.

You will recall that the lengthy 1908 Burden letter to Ruble, quoted earlier, said this:

“A good, thorough school of hygiene or rational practice would have no difficulty of being recognized in this state.

“And should our school be recognized here, its students would have a vantage ground from which to secure recognition in other states, the same as osteopaths are being recognized. Their healing art is fast being recognized in all the states, but they have had to fight their way to the front with everything against them. Their opening the way will evidently make it easier, for a time at least, for other reputable methods of healing to become recognized.”—*Burden letter to W.A. Ruble*, *April 13, 1908*.

At that time, we were told to press our way forward and obtain special certification in every state, based on the sheer excellence of our method of treatment. But, if we did not do so, Inspiration warned:

“The time will come when it will be more difficult than it is now to arrange for the training of our young people in medical missionary lines.”—*EGW*, *April 27, 1910*.

Testimonies, Vol. 9, covered the period from 1904 to 1909 and was published that year. It contained important letters sent to our leaders.

“In the work of the school maintain simplicity. No argument is so powerful as is success founded on simplicity. You may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with the physicians of the world. Let the students be given a practical education. The less dependent you are upon worldly methods of education, the better it will be for the students.

“Special instruction should be given in the art of treating the sick without the use of poisonous drugs and in harmony with the light that God has given. In the treatment of the sick, poisonous drugs need not be used. Students should come forth from the school without having sacrificed the principles of health reform or their love for God and righteousness.

“The education that meets the world’s standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel’s message. They are to be educated from the standpoint of conscience, and, as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the methods to which many have become accustomed, which demand the use of poisonous drugs.”—*9 Testimonies, p. 175.*

Raymond Moore tells us of non-Adventist religious colleges which, due to the sheer excellence of their schools combined with a determination not to yield to the demands of accrediting agencies, have remained in splendid independence of operation:

“Canada’s McGill University determined never to sacrifice its ideals for recognition by institutions or government. It has become one of the world’s great schools. Brigham Young University determined initially to hold high standards of morality at all costs. Its pattern has held consistently. Its growth and influence are now generally regarded as phenomenal. Boston’s northeastern University has clung to its now famed cooperative work-study program, regardless of ridicule by elitists. Today it is one of the largest and most reputable of America’s institutions. A visitor to Warren Wilson College in North Carolina finds teachers and students working several hours together daily in manual labor. Its campus is remarkably devoid of troubles which bedevil most educational institutions.”—*Raymond Moore, Adventist Education at the Crossroads, p. 27.*

In September 1909, Elder Burden journeyed to Elmshaven to ask Ellen White some questions:

***Elder Burden:* “Would the securing of a charter for a medical school, where our students might obtain a medical education, militate against our depending upon God?”**

***E.G. White:* “No, I do not see that it would, if a charter were secured on the right terms. Only**

be sure that you do not exalt men above God. If you can gain force and influence that will make your work more effective without tying yourselves to worldly men [which membership in an accrediting association would require], that would be right.”

J.A. Burden: “In planning our course of study, we have tried to follow the light in the *Testimonies*; and, in doing so, it has led us away from the requirements of the world. The world will not recognize us as standing with them. We shall have to stand distinct, by ourselves.”

E.G. White: “You may unite with them in certain points that will not have a misleading influence, but let no sacrifice be made to endanger our principles. We shall always have to stand distinct. God desires us to be separate; and, yet, it is our privilege to avail ourselves of certain rights [*e.g.* a charter secured on the right terms]. But rather than to confuse our medical work, you had better stand aloof and labor with the advantages that you yourselves can offer . .

“You must arrange this matter as best you can, but the principle that is presented to me is that you are not to acknowledge any power as greater than that of God. Our influence is to be acknowledged by God because we keep His commandments.”—*John Burden interview with EGW, September 20, 1909.*

Ellen White said that it would be safe to obtain a State charter for a school, as long as it did not in any way influence how we carried on our training and work.

“In answer to specific questions by Elders J.A. Burden and W.C. White, Mrs. White, in this interview, stated without hesitation that we should ‘have a school of our own’ to educate physicians. She also agreed that it would not be a violation of principle to secure a charter. ‘If you can gain force and influence,’ she said, ‘that will make your work more effective without tying yourselves to worldly men, that would be right’ (*EGW, Manuscript 71, 1909*).”—*D.E. Robinson, Story of Our Health Message, p. 383.*

On October 13, 1909, the General Conference Com-----mittee approved that action; and, on December 9, a charter was secured from the State of California to grant degrees in the liberal arts and sciences, dentistry, and medicine.

The above statements explain the “some must be qualified” statements, which some stumble over. Elder John Burden knew the Spirit of Prophecy counsel on the matter. Recall again his letter of 1908, quoted earlier, to W.A. Ruble at the General Conference. Here is a portion:

“Our understanding of the testimonies is, that while thousands are to be quickly qualified for thorough medical-evangelistic work, some must qualify to labor as physicians. We have been instructed again and again to make the school as strong as possible for the qualification of nurses and physicians.”—*John Burden, letter to W.A. Ruble, April 13, 1908.*

In later years, Dr. Owen S. Parrett wrote this:

“My wife recalls, ‘While we nurses were in training at Loma Linda, Elder Burden would often tell us, You should not desire to become registered nurses in the world’s way [see 1T 127; 6T 126-127; MM 61-62; FE 534-536] for a superior ministry of healing. Repeatedly he reminded us that the College of Medical Evangelists was established to provide a superior method of education and a superior method of practice for nurses and physicians, and that our legal recognition was to be for a superior order, unique and separate from the ‘regular’ training and recognition of the world’s medical fraternities. God did not want us to become ‘regular’ nurses and ‘regular’ doctors.”

“Burden’s collection of *Loma Linda Messages* contains several letters and interviews bearing this out. Repeatedly Elder Burden told us medical students, ‘Sister White tells me that the Lord will give us recognition when we are ready for it.’ ”—Owen S. Parrett, M.D., *Recollection of experiences at Loma Linda in 1909.*

God’s plan was that the recognition would come, not as a result of seeking acceptance by accrediting agencies in accordance with worldly standards, but because our method of healing the sick would prove to be so much more successful, both immediately and in its long-term effects on the patients.

THE MEANING OF CERTAIN STATEMENTS

Ellen White had stated that we should provide a complete education in medical missionary work for our students at Loma Linda. In many letters, some of which are quoted in this book, she repeatedly told what that education consisted of. The type of education she urged was quite obvious. It included both medical and evangelistic training, without the use of medicinal drugs.

In strong contrast, in order to be accepted by the worldly accreditation agencies, Loma Linda would be forced to add many things, including drug medication, with which we should not become involved.

Writing about the medical work, she earlier said:

“God does not at one time send a message of warning, and later another message encouraging a movement against which He had previously given warning. His messages do not contradict one another. Cautions have been given that should cause our brethren to stop and consider their course.”—EGW, *October 2, 1905; Series B, No. 5, p. 45.*

In 1932, Elder A.G. Daniells, in a Loma Linda chapel talk (quoted in *Review, March 31, 1932*), stated that years before, when he was president, he feared that Elder Burden was about to involve the denomination in serious financial difficulties in his efforts to start a medical school.

But, Elder Daniells continued, Ellen White had mentioned in one statement that a “complete” medical school for training “missionary physicians” was needed—so, in 1910, as Daniells explained, he “assumed” that a regular medical college was what Ellen White wanted us to pursue.

Here is the quotation that Elder Daniells was referring to:

“We should have, in various places, men of extraordinary ability who have obtained their diplomas in medical schools of the best reputation, who can stand before the world as fully qualified and legally recognized physicians. Let God-fearing men be wisely chosen to go through the training essential in order to obtain such qualifications. They should be prudent men who will remain true to the principles of the message. These should obtain the qualifications and the authority to conduct an educational work for our young men and our young women who desire to be trained for medical missionary work.

“Now while the world is favorable toward the teaching of the health reform principles, moves should be made to secure for our own physicians the privilege of imparting medical instruction to our young people who would otherwise be led to attend the worldly medical colleges. The time will come when it will be more difficult than it now is to arrange for the training of our young people in medical missionary lines.”—EGW, *Manuscript 61, 1910* (quoted in *The Medical Evangelist*, June 1910).

What does this one statement mean? It is clear that it appears to run counter to repeated statements by Ellen White that we are not to accreditate Loma Linda. What is the meaning of this statement, which Elder Daniells “ran with”?

Read the statement again. It does not say that any of our schools should be accredited. It does not say that Loma Linda should seek accreditation. It does not repudiate any of her other statements in regard to our health, healing, educational, and missionary work.

What it does say is that a few of our men, who have extraordinary ability, should attend outside universities and obtain medical (M.D.) degrees, so they can be stationed, here and there, throughout our institutions (and at Loma Linda), so that the world cannot say that none of our men have the highest qualifications. —That is all it says. It does not say that Loma Linda or any other of our schools should obtain institutional accreditation.

In order to initially staff our medical facilities, a few men had to have advanced training. But thereafter, they could train our own students who would become the teachers in our medical schools.

The statement, above, was quoted from *Manuscript 61, 1910*. Here are two other statements in the *same manuscript*, just a few paragraphs earlier:

“It is not necessary that our medical missionaries follow the precise track marked out by the medical men of the world. They do not need to administer drug medication in order to have influence in their work. The message was given me that if they would consecrate themselves to the Lord, if they would seek to obtain under men ordained of God a thorough knowledge of their work, the Lord would make them skillful. Connected with the divine Teacher, they will understand that their dependence is upon God and not upon professedly wise men of the world.

“Some of our medical missionaries have supposed that a medical training according to the plans of worldly schools is essential to their success. To those who have thought that the only way to success is by being taught by worldly men and by pursuing a course that is sanctioned by worldly men, I would now say, put away such ideas. This is a mistake that should be corrected. It is a dangerous thing to catch the spirit of the world; the popularity which such course invites will bring into the work a spirit which the Word of God cannot sanction. The medical missionary who would become efficient, if he will search his own heart and consecrate himself to Christ, may be diligent in study, faithful in service, and learn how to grasp the mysteries of his calling.

“At Loma Linda, at Washington, at Wahroonga, Australia, and in many other sanitariums established for the promulgation of the work of the third angel’s message there are to come to the physicians and to the teachers new ideas, a new understanding of the principles that must govern the medical work. An education is to be given that is altogether in harmony with the teachings of the Word of God.”—*EGW, Manuscript 61, 1910.*

“Those who do not believe the Word of God cannot possibly present to those who desire to become acceptable medical missionaries the way by which they will become most successful. Christ was the greatest Physician the world ever knew; His heart was ever touched with human woe. He has a work for those to do who will not place their dependence upon worldly powers.

“God’s true commandment-keeping people will be instructed by Him. The true medical missionary will be wise in the treatment of the sick, using the remedies that nature provides. And then he will look to Christ as the true Healer of diseases. The principles of health reform brought into the life of the patient, the use of nature’s remedies, and the cooperation of divine agencies in behalf of the suffering, will bring success.”—*Ibid.*

There is a second comment by Ellen White that men have run with.

“Whatever our young people, preparing to be physicians need to know, that we must prepare to teach.”—*EGW, statement made at Mountain View Conference, January 27, 1910; quoted in The Medical Evangelist, October-November issue, 1911, p. 32.*

Elder William C. White was well-acquainted with his mother’s concepts, and he provided this

explanation of that statement:

“Our medical missionaries should be given the opportunity to know the very best things done by the allopaths [those following the system accredited by the AMA Council on Medical Education; Association of American Medical Colleges], the eclectics, the homeopaths, the osteopaths, and the water-cure doctors; but none of these systems should be adopted as ‘the sign of our order. Neither are our medical men to give the credit or honor of the results of their labors under God, to any man or group of men, or to any locality, or to any system.’”—W.C. White, statement quoted in *The Medical Evangelist*, October-November issue, 1911.

As we will learn shortly, *it was only two years later* that A.G. Daniells deeply regretted having “assumed” that the college should push ahead toward accreditation. More on this later.

Why did God permit this changeover, from 1910 to 1922, to occur? He tests men to see what they will do with the light shining upon them. The Spirit of Prophecy statements were clear, very clear. And there were dozens of them, dating back to the 1860s. Her counsels had not changed.

But some men chose to grab at a pretext and run with it. It was because they did this that later, in the early 1930s, our other colleges also demanded that they be permitted to apply for accreditation. (More on this later.) As a result, every one of our colleges are now accredited—all because it was a few men who decided that Loma Linda must receive full worldly accreditation, in accordance with standards of instruction set by unbelievers.

There are definite instances in the Bible, and in church history, in which men have determined to have their way; and so the Lord let them do it. This is a warning to us, individually, today.

When Owen S. Parrett decided to leave the University of Southern California Medical School, in 1907, and attend Loma Linda, the dean, Dr. Charles Bryson, was shocked that he would go to that “hayseed farm” for medical instruction.

“ ‘Just why then are you anxious to leave this university and go back to Loma Linda?’ he queried.

“Because the College of Evangelists emphasizes the importance of proper diet, natural methods of treatment, practical outdoor exercise, temperance, and other laws of health, which I need to know in order to best help the sick.

“ ‘Very well,’ he replied, ‘but it takes more than that to make a medical college.’ And truly it does. It take much trust in divine power to transform men’s lives. But USC did not have that attribute.”—Dr. O.S. Parrett, *undated statement*.

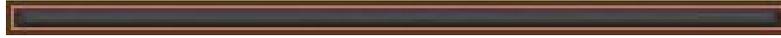
1910 WAS THE YEAR OF TRANSITION

In April 1906, Warren E. Howell became the first president of the Loma Linda college; but, after one year, this very staunch advocate of the blueprint was sent by leadership as a missionary to Greece. That occurred at a time when his help was deeply needed at Loma Linda.

In the spring of 1907, George Knapp Abbott, M.D., took his place. Abbott was also faithful to the blueprint in regard to treatments; but, since he obtained his degree in an outside university, he was not as clear about accreditation.

From 1910, onward, Elder Burden, Ellen White's most faithful friend at Loma Linda, was steadily pushed into the background and men trained in worldly universities gradually took control. Within four years, they had driven CME into heavy debt.

THE BROKEN BLUEPRINT



PART THREE - D

THE STORY OF LOMA LINDA AND WHAT IT DID TO OUR CHURCH

(1905 - ONWARD)

THE PARRETT MEMOIRS

An eyewitness recalls the past

OTHER EVENTS IN 1910

The May 1910 meeting

Insights on surgery

Meanwhile at Madison

A decision to become the tail

Colwell's 1912 visit

EVENTS IN 1912

The 1912 initial accreditation request

Recollections by Freeda Rubenstein

Why the giving of light ceased

EVENTS IN 1913

Seeking the “C” rating

Daniels recognized his mistake

The 1913 crisis

— THE PARRETT MEMOIRS —

AN EYEWITNESS RECALLS THE PAST

In March 1977, Owen S. Parrett, M.D., wrote his memoirs. He had come to Loma Linda in 1908 to complete his medical training and worked his way through school doing masonry work. While constructing buildings at the college and taking studies, he became a close friend of John Burden.

Parrott attended the school as an older student during the crucial years from 1907 to 1915. After graduating, he wanted to work at the Paradise Valley Sanitarium, to which Burden had been transferred. Parrett also knew many church leaders and workers. He was as close an eyewitness to what took place as anyone who lived at that time. *Here are several excerpts from Dr. Parrett's memoirs.* They briefly overview certain events between 1907 and some time after 1915. Bracketed items are ours:

“This is a difficult story to tell. The differences between Elders John Burden, founder of CME, and Arthur Daniells, GC president, focus on the question: Was a ‘special preparation’ to be given to those desiring a regular training, or was a ‘regular’ schooling to be given to those desiring a regular training? Did God desire at the College of Medical Evangelists to offer a ‘special preparation for those of our youth’ who ‘feel it their duty’ to ‘practice as regularly qualified physicians’ [see *Counsels to Teachers*, pp. 479-481], or did God desire CME to merely train ‘regularly qualified physicians’? Ordinary or unique? Here it focused.

“The conflict between these two men, and between these two ideas, first came out in the open at the medical convention held at Loma Linda the last of October 1907. During the discussion regarding the future of the College of [Medical] Evangelists, Elder Daniells asked the leaders at Loma Linda if they ‘contemplate the establishment of a full-fledged medical college that will be recognized—that will give students a preparation for graduation that will be recognized by legal bodies such as the American Medical Association? You know it must have such recognition to be worth a nickel’ [see *Loma Linda Messages*, p. 538].

“Elder Burden replied:

“The question of recognition by the legal bodies was, of course, brought up, but we thought we should seek the recognition and approval of God rather than of the world. We have come to an issue with the world. The issue is between the everlasting truth of God and the standard of the world. This we know is true in religious matters, and it is equally true in matters of this kind. There is no true education except in the Gospel of Christ. It takes in all truth. It seems very clear that we are to go ahead with the establishment of such a school, irrespective of the fact that we cannot see the end. I do not believe God will call us to do a work of this kind and then leave us in darkness. We shall of course expect to start in a very humble way, and grow gradually to the standard He has set. But we must make a beginning. The promise is that He will be with us if we obey Him, and He will cause us to ride on the high places of the earth [see *ibid.*].

“Elder Daniells countered that we must have a school whose graduates would ‘have all the credits that were due him’ and would be ‘prepared so he could demand recognition’ . . . It makes but little difference what standard we have, or what we think is right or not right’ [see *LLM 542-543; contrast 6T 142; 9T 175-176*] . .

“As a young man I participated in this competitive educational system and commercial medical practice because it was the voted program of the church. But through the years, as I have studied the Lord’s counsels regarding His health ministry, I have come to see that He had a much better way for us. He was offering us a banquet, but we chose merely a sandwich stuffed with sawdust. He wanted many schools of the prophets, but Elder Daniells, particularly, insisted that unless CME was accredited with the AMA, it would not ‘be worth a nickel’ [*LLM 538*].

“In the cleavage between the principles of simple health evangelistic training and the complex training of regular AMA doctors, major steps came in the spring of 1910. As already noted, Elder Burden desired to see a special training for Christian physicians, whereas Elder Daniells insisted that an AMA training be given at CME.

“On January 26, 1910, the question was written out in a letter to Ellen White, who answered it the following day . . . Sr. White was asked if sufficient training should be given to those who desired to become regularly qualified doctors, to qualify them to ‘pass state board examinations and become registered, qualified physicians for public work’ [*Robinson, Story of Our Health Message, 385*].

“She replied that a ‘special preparation’ was to be given to those whose convictions would otherwise lead them to become ‘regularly qualified’ (*ibid.*, p. 386; *MM 57-58*) by attending worldly colleges. Sadly, this counsel was not generally interpreted or applied in harmony with many previous counsels, such as the following . . . [*FE 286, quoted*].

“In a letter to Burden three months later, Sr. White made clear that this ‘special preparation’ would train physicians ‘who can stand before the world as fully qualified and legally recognized physicians . . . who have obtained their diplomas . . . qualifications and authority to conduct an educational work . . . in medical missionary lines’ without being ‘guided by man-made laws and restrictions . . . It is a lack of faith in the power of God that leads our physicians to lean so much upon the arm of the law, and to trust so much to the influence of worldly powers’ [April 27, 1910; in LLM 899-903].

“Although the future results of the 1910-1912 board decisions were not apparent at that time, Elder Burden was concerned by the efforts to offer a regular education leading to AMA recognition. At the March 25, 1914 constituency meeting of CME, he ‘emphasized the need of following out the plans laid down by the Lord, that it is merit and not recognition that counts. We have a work to do and need not ask the world for its sanction. He stated that our sanitariums should be the best hospitals, in which our students could gain experience in association with God-fearing, Christian physicians, that we have been viewing things in a wrong light.’

“Elder W.A. Spicer ‘felt that we were to choose between two ways, either to equip the school to meet the standard of the world or not to seek for their recognition’ . .

“As an older medical missionary student at CME from 1907 to 1915, I was very aware of the antagonism toward Elder Burden which was coming from Daniells, Ruble, Salisbury, and a few other denominational leaders. However, this disrespect was usually concealed by those who gradually maneuvered him from responsibility.

“In May of 1910, Elder Burden had been asked to turn the chairmanship of the board over to Elder George A. Irwin, president of the Pacific Union Conference, but retained his position as business manager until April of 1912, when the board gave it to W.D. Salisbury.

“At the annual constituency and board meetings held March 27 to mid-April, 1912, Elder A.G. Daniells reported that he ‘placed before the members of the board the importance of having a solicitor devoting his entire time to raising funds . . . The votes cast were for Brother Burden’ (*Daniels to W.C. White, August 9, 1912; LLM 1008*).

“Although the brethren voted to give Burden the titular [titles only] position of ‘Treasurer of the institution . . . Chaplain . . . and Business Superintendent of the Sanitarium,’ the confessed intention of Daniells was that Burden become ‘a solicitor devoting his entire time to raising funds.’ This could easily keep Burden away from Loma Linda.

“The opinion of some was echoed by Dr. W.E. Bliss [at the time, medical superintendent of the New England Sanitarium] in his letter to Ruble of May 17, 1912: ‘Elder Burden’s leaving Loma Linda will, according to my opinion, be the best thing that has happened for some time . . . He is too narrow in his views to allow the work to progress the way it ought to’ . .

“Elder Burden told me that soon Sr. White was so concerned by what the Lord was revealing to her about what might happen to him, that she sent for him to come and have an interview with her and her son, Willie.

“She said, ‘Elder Burden, what are they trying to do to get you out of this institution? . . . The Lord sent you here, and your work for this institution is not finished’ . . . Sr. White suddenly stopped; but added, ‘These men will yet have to learn their lesson. They think that I do not know what is going on, but I know everything that is going on!’

“And to a larger group [at another time] she said, ‘If any of you think you could have done, or could do better than Elder Burden has done, it is time for you to get down on your knees before God.’

“Once when talking with Elder and Sister Burden, Sr. White said she saw an angel standing between them, with a hand on each shoulder, saying, ‘As true to duty as the needle to the pole’ . . .

“During the special constituency meeting held January 27, 1913, the board chairman, Elder G. A. Irwin, reported on the widespread problem which had resulted from the changes made at the previous constituency meetings [held in April 1912] relative to Elder Burden’s responsibilities.

“ ‘Following the constituency meeting, various stories and rumors were afloat relative to the attitude of the General Conference Committee toward the work of the College, and the position and work of brother Burden. These rumors put our finances in jeopardy not only here at the institution, but injured our influence and chance of obtaining means in the field. Time and energy that should have been devoted by the officers to building up and strengthening the work had to be given to correcting these wrong impressions and restoring confidence in the work and the good intentions and attitude of the General Conference toward the work and workers at Loma Linda.’

“I was an older student at Loma Linda at that time, and know that a few leaders did not appreciate Burden’s superior, yet simple plans for training Christian physicians. These leaders hurt their own reputation by demoting Burden. A number of Adventists who had loaned money to the institution, expecting that it would be managed by Elder Burden in harmony with Ellen White’s superior, simple counsels, began to withdraw their money. Their confidence in the institution was based upon Elder Burden’s commitment to the Lord’s counsels. When he was removed from being business manager, their confidence in the General Conference leadership was injured. As a result, those who wished his removal were ready to accuse Burden of tying the institution up to one man—himself. Yet Daniells, Ruble and Salisbury were tying CME up with secular hospitals and the AMA!

“Probably Elder Burden’s final assignment was his appointment to a committee to promote ‘financial plans for the purchase of land in Los Angeles for a hospital’! On June 15, 1915, he was asked to join with A.G. Daniells and others, to support the purchase of Boyle Heights property in the slum section of the city.

“The story of Ellen White’s alleged approval for this plan has through the decades been challenged by noble church leaders. We, too, believe the facts have been misrepresented.

“Elder Burden was repeatedly warned against establishing any medical institutions ‘of any description’ in the city [except small health food restaurants, treatment rooms, and chapels]. Sr. White urged him to buy property in the country for sanitarium purposes. So it is easy to see why this assignment to support the purchase of land in Los Angeles, was his last assignment. He was transferred to Paradise Valley Sanitarium in late 1915 [after Ellen White’s death].

“A year or two later, after I had become Elder Burden’s associate and medical director of the Paradise Valley Sanitarium, Dr. Ruble visited us. [Ruble resigned from the presidency of Loma Linda in August 1914.] Apparently his relationship with Burden had been a burden on his conscience, for Ruble apologized to Burden for treating him as he had while they were at Loma Linda. Ruble explained that when he was sent in 1910 [from the General Conference] to be president of CME, he had ‘instructions from headquarters to ‘get that man Burden out of the institution.’ He told Elder Burden, ‘At heart, I believed in the same principles that you advocated, and if God ever should put us together again, I would be most happy to work with you once more.’ Noble confession! But too late, too late!

“About the same time, Percy Magan came to visit us, with the hope of getting Burden transferred back to help CME and the E.G. White Memorial Hospital [probably in fund-raising]. In the course of their conversation, Burden said to Magan, ‘What Elijah the prophet failed to accomplish, Jehu had to do.’ Magan, who had in a way replaced Burden, asked, ‘Where do I come in?’ Burden replied, ‘That is for you to decide.’

[As we will learn in this book, it was through Magan’s later persistent efforts to aid Loma Linda’s accreditation status, that the final collision of our tattered collegiate blueprint system occurred. We have never recovered since.]

“Dr. Kress was another leader who encouraged us to hold the standard high, and explained why we were meeting opposition. He told me that years earlier, at the time of the Kellogg disaffection, Elder Daniells was called upon as General Conference president to deal kindly with the doctor. Sr. White likened the whole affair to a great ship striking an iceberg [1903; *1 SM* 205-206], shattering the ice but not without some damage to the ship. Hoping to still save the doctor for Christ, she wrote Elder Daniells to put his arm around the man. Daniells was uncomfortable with this plea, and inquired of his GC associates what Sister White meant by saying, ‘Put your arm around the man.’ A member of the committee spoke up and said, ‘I know what she means, Brother Daniells. She means to put your arm around the man!’

“I was sorry to find him [Daniells] arrayed so strongly against the one man chosen by the prophet to head up the medical missionary evangelistic work at CME. I could see that he was happy to rid Loma Linda of this one man, and wondered what I might do to change the situation. So I phoned Elder Daniells while one of the annual CME board meetings was in session, asked if I could be allowed a few minutes to speak to the delegates. He was willing and set up an appointment for me during a morning session, at 10:00 a.m.

“Arriving at the appointed time, I walked into the meeting and sat down. As soon as he saw me, he told the committee that he had promised that I be given a few minutes to present a matter to them; and knowing I had left my patients and office to be present, they would stop other business to let me speak.

“With a silent prayer that the Holy Spirit would direct and give me courage, I went forward; and, turning half way around, I addressed Elder Daniells as follows:

“ ‘Elder Daniells, you have served the cause of God around the world as a man chosen to lead our people in giving His last message to the world. The whole body of our people recognize that in 1901 God called you to be leader to this denomination, which had already seen your service both in Australia and these United States. Your promotion of foreign missions has rallied our people to enter many countries. We wish to thank you for your years of devotion to that phase of the work.

“ ‘In like manner, the prophet chose a young man early in his life and prepared him for leadership in the medical missionary field, namely John A. Burden. Just as God called you to your field, He called brother Burden to locate, purchase, and lay the foundation of the College of Medical Evangelists in Loma Linda.

“ ‘I can visualize that if you two men could work in harmony together, the force of this combination would be irresistible, for even while working separately you each have made your mark. For some time many in our denomination have felt that if each of you men could unite your forces together it would bring such a step forward, as to quickly finish the work and find us crossing the Jordan. If you two men could work together, each supporting the other in a great forward movement, including health reform [Dan-iells was still a meat eater], I believe it would fire the imagination of our entire world field and give God just the chance He has been waiting for to get our people out of this wilderness of sin. I am sure that Elder Burden would gladly unite with you in such a plan. I pray that this may take place.’

“As I finished speaking, I saw men all through the audience wiping tears from their eyes, and we were conscious that the Holy Spirit had come very near. One could feel the air was fairly charge with His presence, as I added one more sentence.

“ ‘I appeal to you, Brother Daniells, to bury your antagonism and extend your hand to Elder

Burden in loving cooperation.’

“My heart was too full to say more. Thanking the committee for hearing me, I turned to go. Daniells thanked me and walked me out the door [perhaps to ensure that he did not hang around to talk to the delegates afterward].

“So far as I know, there was no change made in his attitude; although I am sure that Elder Burden would have been overjoyed to work in full cooperation, had brother Daniells been so disposed. But it just was not to be. Elder Daniells was a man of strong feelings whose likes and dislikes seemed not easily changed. His continued use of flesh foods could not but confuse his judgment: ‘Erroneous eating and drinking result in erroneous thinking and acting’ (9T p. 160).

“Years later, as Elder Burden looked back at the trend which his school was taking, he recalled a significant detail. For several months after its purchase, he and Elder Owen held in trust the title deed to the Loma Linda property, hoping it could soon be turned over to the conference. But when he suggested to Ellen White his desire to deed the property over to the conference, she thrice [three times] objected: ‘Not yet. Not yet. Not yet!’ The conference brethren, apparently, were not sufficiently grounded in the Lord’s plans, for Loma Linda to be entrusted into their hands. But shortly thereafter, without getting clearance from the Lord’s Messenger, Burden went ahead and deeded the property over to the conference.

“Years later, Burden confessed to me that ‘that was one of the worst mistakes I ever made. I should have heeded Sr. White’s cautions, and not surrendered the property without permission.’ ”—Owen S. Parrett, M.D., *Memoirs, March 1977.*

We have already learned that, several years earlier, Ellen White had been shown that there were times when it was not safe to entrust institutions and missionary projects to church ownership.

“In the organization and management of the Madison school, it was not placed under the control of the conference. But the reasons why this school was not owned and controlled by the conference have not been duly considered.”—EGW, *SpTB11 p. 32.*

In the providence of God, a man or a small group, pleading with God for help, will set to work amid great sacrifice and hardship to do a special work which should be done, which the church sees little value in doing (or it would be already doing it). If such a project were turned over to the denomination, committees at a distance, busy with a great variety of responsibilities, would henceforth be in charge of major project decisions. Independent ministries are not wrong, but they must be conducted in accordance with the blueprint, by men and women dedicated to adhering to it.

On July 16, 1915, at the age of 87, Ellen White passed to her rest. Within two months, Elder Burden was transferred to Paradise Valley Sanitarium. Shortly before her death, she had spoken to him.

“In talking with Elder John Burden shortly before his death, he told me that, during his last visit with Sister White, she made the statement that God was going to lay her to rest in order to save her the heartbreaking experience of seeing her message to the church rejected.”—S.A. Nagel, *Newsletter*, July 1961.

As a result of Daniell’s mismanagement in the crisis at Loma Linda and elsewhere, in the summer of 1922 he was ousted from the presidency of the General Conference.

We will now return to 1910, and continue the story of how the changeover occurred:

— OTHER EVENTS IN 1910 —

THE MAY 1910 MEETING

Events in 1910 laid the groundwork for that which followed. In January, the Pacific Union Conference, meeting in biennial session in Moain View, heard an appeal from leaders at CME for additional financial support. The session went beyond that, and voted a recommendation calling for Loma Linda to offer a full medical course, and that the controlling board be enlarged to include representation from the General Conference and all the union conferences in North America, and that all of them help support the new school.

In April, the Spring Council voted to approve that recommendation and suggested three General Conference members of that board, including Daniells.

These crucial decisions placed the control of CME in the hands of men who knew little about the medical missionary blueprint and who had never observed it in action.

A representative council convened at Loma Linda, on May 6-10, and enacted a number of important measures.

The college and the sanitarium were combined under a single organization. This action set aside Ellen White’s plan that they remain separate, “blend as equals,” and work very closely together. Henceforth, the college ranked highest and the sanitarium was merely an extension of it. No longer could the two learn from one other and, together, go out and do missionary work. From this time onward, medical studies, emulating more and more those in outside universities, stood foremost; and the patients were something to work on.

(The previous year, its name had been changed from “The College of Evangelists” to “The

College of Medical Evangelists.”)

CME was made a General Conference institution; and a board of ten members was selected, which included the presidents of the General Conference, the Pacific Union Conference, and the Southern California Conference. Henceforth, Daniells could heavily influence decisions regarding the school as he thought best.

The first step was taken to make CME into a look-alike hospital, with the authorization of \$25,000 for the construction of a small hospital on the campus, for the care of surgical and critical-care patients. In contrast, the blueprint tended to focus (not on a critical-care patient/in-patient-out pattern but) on treating patients with natural remedies, changing their lifestyle, and winning them to Christ.

Dr. W.A. Ruble was placed in charge, as president of the college. Although a sincere man, he did not understand the blueprint as had his predecessors.

The borrowing of money had begun. Although the leaders had earlier been warned not to launch out in any project which would involve Loma Linda in heavy debt, unless they fully understood how much was involved, they did it anyway.

“I dare not advise you in such large plans as you propose. You need to make the Lord your wisdom in these matters. I do not feel that you should plan for such large outlay of means without your having some certainty that you can meet your obligations. I would caution you against gathering a large load of indebtedness.”—*EGW, Letter 82, 1908.*

INSIGHTS ON SURGERY

Since (in May 1910) the board had just voted to start Loma Linda down a path that would lead to an ever-increasing emphasis on surgery and critical care, here are a few statements to consider.

Percy T. Magan, in 1915, was elected dean of the college at Loma Linda and wrote this the same year:

“Surgical patients are not the best class of patients to teach the message to. They do not come to us with any idea in their heads as a rule, of having their habits of life corrected. They come to have a little mechanical work done on their bodies so that they can be fixed up and go on in the same old way, and I fail to see any very great results as far as the Truth is concerned in these ‘sanitariums’ where surgical work is the main thing. I am not decrying legitimate surgery, but I do not believe that it is the big thing for which our sanitariums are especially meant. God has given us a special work in dietetics and righteous physical living in every way whereby we can excel and save souls to the truth of God . .

“I do not believe that one of God’s sanitariums that is following out the light of the Lord is going to be put out of business by any worldly surgical hospital. Our mission is away beyond their power to check.”—Magan to W.C. White, March 3, 1915.

Ellen White wrote this:

“The study of surgery and other medical science receives much attention in the world, but the true science of medical missionary work, carried forward as Christ carried it, is new and strange to the denominational churches and to the world. But it will find its rightful place when as a people who have had great light, Seventh-day Adventists awaken to their responsibilities and improve their opportunities.”—*Evangelism*, p. 518.

“Last night I seemed to be in the operating room of a large hospital, to which people were being brought, and instruments were being prepared to cut off their limbs in a big hurry. One came in who seemed to have authority, and said to the physician, ‘Is it necessary to bring these people into this room?’ Looking pityingly at the sufferers, He said, ‘Never amputate a limb until everything possible has been done to restore it.’

“Examining the limbs which the physicians had been preparing to cut off, He said, ‘They may be saved. The first work is to use every available means to restore these limbs . . . Your conclusions have been too hastily drawn. Put these patients in the best room in the hospital, and give them the very best of care and treatment. Use every means in your power to save them from going through life in a crippled condition, their usefulness damaged for life.’ ”—*EGW, “Professionalism vs. Simplicity,” October 20, 1902; The Abiding Gift of Prophecy, pp. 326-327; Unpublished Testimonies, p. 267. [For another statement, see 8T 187.]*

MEANWHILE AT MADISON

On September 29, 1910, the College of Medical Evangelists officially opened as the “denominational medical school.” It was now a General Conference-controlled institution.

Only 10 days earlier, Percy Magan started the medical course at the University of Tennessee. As he and Ed Sutherland worked at their studies month after month, and as reports arrived of the difficulties experienced by their sister school at Loma Linda, Magan told Sutherland emphatically that if he were out there, he would work as hard as he could and do whatever it took to get CME fully accredited with a Class “A” rating for the training of nurses and medical students.

He also shared his concerns with his wife, Dr. Lillian, and with Dr. Newton Evans, both of whom were staff physicians at Madison. Percy Magan little dreamed of the far-ranging impact of those words and the regret that, by the 1930s, he would experience.

It was indeed strange that this strong-minded Irishman would take this position. Over the years, he and Sutherland had received numerous letters from Ellen White. They were seemingly well-acquainted with all aspects of the educational blueprint. But here was an omission in their grasp of the blueprint. Both recognized that the training school and the medical treatments should be radically different than those in the world; yet neither one had a clear understanding of the fact that the medical and nurses' training school should not strive for a mirror-image of that which the universities of the world offered.

In his many contacts with Daniells, Magan had found him frequently promoting worldly objectives.

These included resistance to vegetarianism and to Ellen White's urgent calls for them to move church offices and institutions out of the cities. From bitter experience, Magan well-knew that Daniells was determined to bring every independent ministry under church control.

—Yet Magan came to completely side with Daniells in his passion to fully accredit Loma Linda. The two men were eventually to work closely together in the achievement of that goal.

A DECISION TO BECOME THE TAIL

Now that Elder Daniells was in control, the changeover could begin to take place. But it would not occur without encountering many difficulties and receiving many setbacks. It repeatedly became obvious that this was a step which our denomination should never have taken. This realization grew into a gigantic nightmare as the teen years changed into the 20s, and then into the 30s. The entire denomination was irretrievably affected by decisions first made in 1910.

Although most may have had the best of intentions, our leaders decided to bravely push their way toward full-AMA approval of Loma Linda. In making this decision, not only did they violate clear and repeated Spirit of Prophecy counsels not to take that step, but they also violated a basic financial principle.

“Great care must be manifested in the establishing of sanitariums; for this is an important work. Those having the work in charge should counsel with experienced brethren regarding the best plans to follow. They should count the cost of every step taken. They should not launch out into the work without knowing how much money they have to invest.”—*Medical Ministry*, p. 153.

In their effort to please the AMA, within four years, they had driven CME into debt to the amount of over \$400,000 (*Merlin Neff, For God and CME*, p. 175). Yet such a debt, contracted by 1914, was only the beginning of the great mountain of expenditures and debt that was yet to come.

Because the decision to obtain accreditation had been made, Loma Linda was no longer

independent. “Add these courses, remove those courses, textbooks on these subjects must be used, put all these into your library, add this equipment, remodel your buildings, increase the number of beds, add more M.D.s and R.N.s.” On and on it went; ever more requirements and expenses were demanded. The present writer was told in the 1960s that, by that time, our hospitals were required to have “smoking rooms” for the visitors. What other requirements have been made? We know that Loma Linda University, today, has at least one full-time salaried Roman Catholic priest on its staff. When we start affiliating with the world, there is no stopping point.

“There will have to be a second conversion in the hearts of some of our leading medical fraternity, and a cutting away from the men who are trying to guide the medical ship into the harbor, else they themselves will never reach the haven of rest. Christ calls, Come out from among them, and be ye separate . . . All this higher education that is being planned [by ‘some of our leading medical fraternity’ in Battle Creek for training regular AMA physicians] will be extinguished; for it is spurious. The more simple the education of our workers, the less connection they will have with the men whom God is not leading, the more will be accomplished.”—*EGW, Series B, No. 7, p. 63.*

COLWELL’S 1912 VISIT

Although, as early as 1910, Loma Linda began enlarging its facilities in order to be more like the other medical schools, it was not until early in 1912 that CME began in earnest to seek accreditation.

A year before that, in the fall of 1911, Dr. Nathan P. Colwell, an inspector of Medical Colleges of the American Medical Association, visited Loma Linda in order to see what was happening there.

No request had been made for accreditation, and Colwell had not come to ask them to apply for it. He just wanted to see what the place looked like.

But, since he was there, after being shown about the place, Elder Burden invited him to his office and the two sat down and had a discussion. Dr. Ruble, CME president, later described it:

“This gentleman, whose business it is to inspect and examine into the entrance requirements, curriculum, equipment, faculty, and library of medical schools and offer recommendations to the association regarding their acceptance as accredited medical schools, visited us a month ago and made a thorough examination of the work we are doing. The first question he asked was, ‘Why are you starting a new school when there are already a hundred fifty medical schools in the United States?’

“To this, reply was made practically as follows: Our object in establishing a new medical school is:

“1. To prepare medical missionaries to go into foreign lands to preach the gospel.

“2. To provide a school where we can educate our own Seventh-day Adventist young people for our own work.

“3. To give young people a training in the special lines of treatment which we pursue in our denominational institutions that are scattered throughout the world. To throw around our students an influence tending to keep them true to their determination to prepare themselves for medical work. To provide a first class medical college where our young people may get a medical education without being obliged to violate their consciences by engaging in work on the seventh day of the week.

“His [Colwell’s] reply was that he was in full sympathy with such a movement and that he saw the need of such a school.”—W.A. Ruble, in *The Medical Evangelist*, January 1912, pp. 17-18.

Many years later, Elder Burden recalled more of that conversation:

“After examining the workings of the school and conferring with the doctors regarding their plans and purposes, he [Dr. Colwell] immediately took up the financial backing that seemed to be the prominent test in his mind. The doctors brought him to my office and turned him over to me. His first question was, ‘What is the financial backing of this school?’ I replied that it was 110,000 consecrated people who made up all deficits occurring in any part of our mission or educational work, and who also furnished the means for our buildings and facilities by popular subscriptions, legacies, and donations. I gave him an idea of the yearly financial budget of the denomination for its world work, which seemed to be quite a surprise to him . .

“I said, ‘Doctor, before going further into the financial side of the matter, I would like to lay before you our entire missionary program. We are a world organization. Wherever we go we build our gospel plan on a threefold foundation. The spiritual, the mental, and the physical. The Bible doctrines are the basis of the spiritual development. Christian education is the basis of the mental development and restoration; but first and foremost is the care of the body, which is supplied by our medical department. All our missionaries must have this threefold preparation to go to foreign fields, and those who remain at home need the same preparation.

“ ‘Will you tell me, Doctor, to what school we can send our young people to equip them for this world mission work with this threefold preparation?’

“He replied that there was no such school in existence. Then I said, ‘Do you propose to destroy this little medical school that we are seeking to develop that is in no way competing with your endowed medical colleges, but is our only means for supplying our missionary program with consecrated missionaries to carry forward our work?’

“His answer was indirect. Said he, ‘Mr. Burden, when I took my medical course it was to become a medical missionary.’

“And I asked, ‘Did you go to the mission field?’

“ ‘No,’ he said,’ the medical got me and the mission lost out.’

“I answered, ‘Exactly, and that is where we will fail unless we can develop such a school as this so that we may impart to our students the medical missionary inspiration as well as the scientific preparation.’

“From that day Dr. Colwell became a friend of the College of Medical Evangelists, with all the stigma of its name. He understood its purposes, appreciated its objective, and did all he could from year to year to give it advanced rating. Oftentimes, seemingly to its friends, he strained a point to raise the grade of the College of Medical Evangelists from a C-grade school to an A-grade in a very short time, which name, apparently some of the students would now change.”—*John Burden, letter to Dr. E.H. Risley, June 3, 1929.*

Before departing that afternoon, Dr. Colwell told our leaders at Loma Linda that, in view of the type of work they were doing—preparing missionary workers—they did not need AMA approval! No accreditation was needed. Colwell recognized something our leaders ultimately forgot. *If they were preparing missionaries for overseas work, they needed no accreditation!*

When Elder Burden asked Colwell if he “proposed to destroy this little medical school that we are seeking to develop,” he learned that Dr. Nathan Colwell had only made an informal visit, “with no intention of classifying the school” (*Dr. W.F. Norwood, The Vision Bold, p. 193*). Colwell did not come to adopt CME as a class-C child of the AMA. He was just curious what was happening there.

It was only because our leaders later begged for admission that Colwell eventually gave Loma Linda a “C” rating in late 1912.

— EVENTS IN 1912 —

THE 1912 INITIAL ACCREDITATION REQUEST

Loma Linda did not need accreditation, and should not have requested it. Here is how it happened:

Wilbur D. Salisbury, business manager at Loma Linda, went to Chicago in 1912 and told Dr.

Colwell that CME was hard at work, trying to obtain an approval rating by the AMA. Colwell was astonished, for he had been impressed with his 1911 conversation with Elder Burden and recognized that they needed no such rating in order to do the work given them by their God. Norwood says it well:

“Some months later, back in his Chicago office, Dr. Colwell scribbled a memo in pencil that a man named Salisbury [probably Wilbur D. Salisbury, business manager of Loma Linda Sanitarium in 1912] had called at Colwell’s office and reported that the college was going ahead with plans for an approved school.

“After the interview, Colwell added that laconic note, ‘They have gone and done what I told them not to.’”—*W. Frederick Norwood, M.D., The Vision Bold, p. 193.*

RECOLLECTIONS BY FREEDA RUBENSTEIN

The following story by Freeda Rubenstein is significant:

“It may be that some wonder just how our medical work became involved with the American Medical Association and the Association of American Medical Colleges, etc. There were some incidents that were related to me by a niece of Elder John Burden, founder of Loma Linda. At the time, I was a guest in the home of elderly Brother and Sister Lowell Weeks, now deceased. Sr. Weeks was in the first graduating class of Loma Linda, and an excellent masseuse [expert in massage] and hydrotherapist. Since I was ill at the time, I appreciated Sr. Weeks’ skills in this area, and often asked her about her early training at Loma Linda. Since Elder Burden was her uncle, she often used to relate incidents of interest in its pioneer days.

“One time I asked Sr. Weeks how our medical work became involved with the AMA, which is a secular organization. She then related the following incidents to me.

“Around the family dinner table at which Sr. Weeks sat with her Uncle Burden, the story of the first steps of SDA collaboration with the AMA unfolded . .

“When, on several occasions, church leaders came to Sister White for counsel, she objected. When the AMA leaders persisted with their requirements, the brethren came again to Ellen White for counsel. She warned Ad-vent-ists that if we joined them, we would be forming a confederacy with them and that in no case would we join any worldly confederacy.

“Eventually the brethren came back to Sr. White again for counsel; and, after listening to what they had to say, she arose, quietly left their presence, went into her room and shut the door behind her.

“Elder Burden said that sometime after one of these meetings, a few church leaders decided to

fully conform to the AMA requirement to earn their recognition.”—*Freeda Rubenstein, statement dated September 1973; quoted in David Lee, Stories of the Early College of Medical Evangelists, pp. 135-136.*

So much light had earlier been given to our leaders, yet here they were asking for more.

WHY THE GIVING OF LIGHT CEASED

One might wonder why Ellen White did not stop our leaders from taking this terrible step. She had repeatedly instructed and warned them in earlier years, but without success. By 1912, she was in very poor health and busy working on her last books.

But there was also another reason:

“Here you are crying before God, in the anguish of your souls, for more light. I am authorized from God to tell you that not another ray of light through the *Testimonies* will shine upon your pathway until you make a practical use of the light already given.

“The Lord has walled you about with light; but you have not appreciated the light; you have trampled upon it. While some have despised the light, others have neglected it, or followed it but indifferently. A few have set their hearts to obey the light which God has been pleased to give them.”—*2 Testimonies, p. 606.*

Although written decades earlier, the following statement sounds like a prophecy of what happened to Loma Linda:

“Some that have received special warnings through testimony have forgotten in a few weeks the reproof given. The testimonies to some have been several times repeated, but they have not thought them of sufficient importance to be carefully heeded. They have been to them like idle tales. Had they regarded the light given they would have avoided losses and trials which they think are hard and severe. They have only themselves to censure. They have placed upon their own necks a yoke which they find grievous to be borne. It is not the yoke which Christ has bound upon them. God’s care and love were exercised in their behalf; but their selfish, evil, unbelieving souls could not discern His goodness and mercy. They rush on in their own wisdom until, overwhelmed with trials and confused with perplexity, they are ensnared by Satan. When you gather up the rays of light which God has given in the past, then will He give an increase of light.”—*2 Testimonies, pp. 606-607.*

“God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If the teachers are not guarded, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted.”—*EGW, Counsels to Teachers, p.*

“If you will do the work for yourselves which you know that you ought to do, then God will help you when you need help. You have left undone the very things which God has left for you to do. You have been calling upon God to do your work. Had you followed the light which He has given you, then He would cause more light to shine upon you; but while you neglect the counsels, warnings, and reproofs that have been given, how can you expect God to give you more light and blessings to neglect and despise? God is not as man; He will not be trifled with.”—2 Testimonies, pp. 604-605.

— EVENTS IN 1913 —

SEEKING THE “C” RATING

It was only because our leaders later begged for admission that Colwell would eventually give Loma Linda a “C” rating. But they were not to receive even that lowest rating for another two years.

There is no historical record of any kind that the accrediting agencies wanted to accredit our institutions. We pushed and pushed to get the door open, and they kept raising their standards (as they always do) in order to shut it again. That is why worldly accrediting agencies exist: to devise requirements to limit the number of institutions turning out graduates. As a result, there is a reduced number of training centers, so each can charge higher tuition and pay higher salaries to their administrators and teachers. Because there are a reduced number of graduates, those who graduate can charge more for their services because they have a degree.

Christ stated His way: “Freely ye have received, freely give” (*Matt 10:8*). The way of the world is radically different: Get as much money out of the customer and the employer as you can. In order to do this, the educational world uses accrediting agencies and degrees while workers use professional associations and labor unions.

By accepting that lowest AMA rating, we would publicly admit our lack of confidence in the superior medical missionary program God had already given our people.

“The question may be asked, Are we to have no union whatever with the world? The Word of the Lord is to be our guide. Any connection with infidels and unbelievers which would identify us with them is forbidden by the Word. We are to come out from them and be separate. In no case are we to link ourselves with them in their plans or work. But we are not to live reclusive lives. We are to do worldlings all the good we possibly can.”—*Fundamentals of Christian Education*, p. 482.

DANIELLS RECOGNIZED HIS MISTAKE

In October 1913, while chasing after a “C” rating from the AMA, *Elder Daniells openly admitted that they had made a terrible blunder.* Here is the official minutes of the board meeting:

“Elder Daniells thought that possibly . . . we had made a mistake in going ahead and establishing a full [regular AMA-approved] medical school when we were conducting a medical missionary school successfully . . . [He went on to say:] ‘We are in a situation that we must get out of, but we must get out right.’ ”—*Minutes of the CME Board, October 22, 1913, p. 682.*

The only way they could get out was by terminating their pursuit of AMA practices. As you have discovered, the whole situation is comparable to a man dropping seeds on the ground, gradually leading a dove into a trap. Daniells could not “get out” by continuing to do what the AMA told them to do.

The AMA advocated a training program that indoctrinated the students in giving poisonous drugs to patients, as the remedy for their many ills. But the giving of poisonous compounds is wrong, and should not have been copied by us.

“Not one of the schools of medicine so highly lauded in the world is approved in the courts above, nor do they bear the heavenly superscription and endorsement . . .

“I have spoken plainly in regard to your feelings concerning the methods of practice. The use of drugs has resulted in far more harm than good, and should our physicians who claim to believe the truth almost entirely dispense with medicine, and faithfully practice along the lines of hygiene, using nature’s remedies, far greater success would attend their efforts . . .

“Brethren in the medical profession, I entreat you to think candidly and put away childish things. The Lord is not pleased with your attitude toward those who have graduated in what you call ‘inferior schools.’ He does not approve of the spirit that actuates you. God will judge us by what we ought to have been, what we ought to have done had we been obedient children. We cannot escape the consequences of our omissions and mistakes, even though we cannot see them or estimate their results.”—*EGW, quoted in J.H.N. Tindall’s Spirit of Prophecy compilation, Our Medical Setup and the Drug Question, pp. 54-55.*

It should be mentioned here that movements had earlier been set in motion in the world, which would force us to either fight our way through to recognition on the basis of our unique, superior method of treatment (as the chiropractors and osteopaths were doing)—or submit fully to AMA accreditation requirements:

“In 1908, Dr. Abraham Flexner was requested by organized medicine and the Carnegie Foundation for the Advancement of Teaching to conduct an investigation of American medical education. He accepted the assignment and visited over 150 institutions. His report focused

public opinion on the tragic deficiencies of the majority of the schools. As the result of his survey, the worst ones were closed and a constructive program of improvement was made in those that survived.”—*Merlin Neff, For God and CME, p. 163.*

The solution was simple enough: either push through for U.S. recognition as the chiropractors and osteopaths had done or focus on what Ellen White told us to do. Prepare medical missionaries at Loma Linda who could primarily become overseas missionaries.

Are you aware that, even today, the situation has not changed in Third World nations? With no degrees—or even formal schooling—of any kind, you can go to any of them and treat the sick. And the government will not merely tolerate you, it will welcome your efforts. For the great majority of sicknesses, our healing system is far superior to that offered by the world. Instead of weakening the body with poisonous compounds, we strengthen it through the use of natural remedies. And we point the sick to Christ, for healing of the soul.

THE 1913 CRISIS

The ongoing effort to have the school approved by the world appeared to be an effort of trying to fill a bottomless hole with money.

By 1913, a vast amount had already been spent, with not even the lowest rating to show for it. By the next year, according to Neff, over \$400,000 would have been spent (*For God and CME, p. 175*). Yet the end was not in sight.

“The financial burden continued to press heavily and was the occasion for serious misgiving on the part of many whose responsibilities were such that they must make important decisions. At length in 1913, when the board of trustees realistically faced a further necessary enlargement of the faculty and the addition of expensive buildings and equipment [in order to satisfy accreditation requirements], a crisis was reached.

“A glance at the minutes of the meeting of the trustees of the College of Medical Evangelists, held in Takoma Park, Washington, D.C., in October 1913, in connection with the Autumn Council of the General Conference Committee, reveals a feeling of genuine dismay at the seemingly endless streams of money needed for the building program. Emergencies innumerable had been met by the borrowing of more money, and the indebtedness of the institution had been mounting yearly.

“Besides this, increasing requirements from the American Medical Association were bringing added perplexities.”—*D.E. Robinson, Story of Our Health Message, p. 392.*

“Some were again questioning seriously the ‘aim of furnishing a complete course for physicians’ . . . ‘Perhaps,’ said another, we ‘made a mistake in going ahead and establishing a full medical school, when we were conducting a medical missionary school successfully.’ ”—

Ibid.

The primary source for the above statements is the *Minutes of the Board of Trustees of the College of Medical Evangelists, October 21-27, 1913*. According to those minutes, the entire project hung in the balance for several days; and church leaders almost decided to stop trying to achieve recognition and return to the training of medical missionaries. *Oh, how changed the entire future course of Adventist “higher education” would have been, if they had made that decision!*

THE BROKEN BLUEPRINT



PART THREE - E

THE STORY OF LOMA LINDA AND WHAT IT DID TO OUR CHURCH

(1905 - ONWARD)

1914 AND 1915

Deep apprehensions in 1914

A “C” rating is bestowed

The 1915 crisis over Los Angeles

Seven more AMA demands

Magan joins the CME staff

1916-1919 EVENTS

The 1916 warning

The 1917 draft crisis

The 1919 crisis and more demands

The 1921 disappointment

1922 arrives

THE PREMEDIC CRISIS BEGINS

How it started

The beginning of the end

— 1914 AND 1915 —

DEEP APPREHENSIONS IN 1914

When the March 1914 CME constituency meeting convened, it rather quickly developed into a “general discussion of CME problems.”

“J.A. Burden emphasized the need of following out the plans laid down by the Lord, that it is merit and not recognition that counts. We have a work to do and need not ask the world for its sanction.”—*Minutes of CME Constituency Meeting, March 25, 1914.*

“S.E. Wright . . [said] if the school was devoted to the medical evangelistic course, more would be accomplished.”—*Ibid.*

“B.G. Wilkinson said that he was troubled on the question of standards. Are we struggling to meet the standard of the world or are we not?”—*Ibid.*

“This was the Benjamin G. Wilkinson (1872-1968), who later authored *Truth Triumphant and Our Authorized Bible Vindicated.*

“R.S. Owen reminded us that God’s recognition should be first sought. That while we should train some to do the work of a physician, a larger number should be trained as medical evangelists.”—*Ibid.*

“W.A. Spicer felt that we were to choose between two ways, either to equip the school to meet the standard of the world or not to seek for their recognition.”—*Ibid.*

“C.W. Flaiz thought that in view of the nearness of the end of the history of this world, we needed men to go out quickly into the field and bring men to a knowledge of the truth. He spoke of the limited funds, and that workers are not being sent out as in times past . . [due to the elephant-sized annual appropriation to CME].”—*Ibid.*

Flaiz had touched on a special problem: At that time, \$10,000 in general church funds, collected from the world field, were being sent each year to Loma Linda! That \$10,000 (an enormous amount of money back then!) was being shifted to CME instead of being used to

send out and support foreign missionaries!

What had we come to! Thirty-two years earlier, the church had been told:

“If its responsible men seek to reach the world’s standard, if they copy the plans and methods of other colleges, the frown of God will be upon our school.

“Our college [at Battle Creek] stands today in a position that God does not approve. I have been shown the dangers that threaten this important institution . . . The time has come for me to speak decidedly. The purpose of God in the establishment of our college has been plainly stated. There is an urgent demand for laborers in the gospel field. Young men who design to enter the ministry cannot spend a number of years in obtaining an education. Teachers should have been able to comprehend the situation and adapt their instruction to the wants of this class. Special advantages should have been given them for a brief yet comprehensive study of the branches most needed to fit them for their work. But I have been shown that this has not been accomplished.”—*5 Testimonies, p. 27 (1882).*

When, in 1905, Kellogg determined to get the American Medical Missionary College in Battle Creek approved by the AMA, she wrote:

“The so-called ‘higher education’ of the present day is a misnamed deception . . . All this higher education that is being planned will be extinguished; for it is spurious. The more simple the education of our workers, the less connection they have with the men whom God is not leading, the more will be accomplished.

“Work will [then] be done in the simplicity of true godliness, and the old, old times will be back when, under the Holy Spirit’s guidance, thousands were converted in a day. When the truth in its simplicity is lived in every place, then God will work through His angels as He worked on the day of Pentecost.”—*EGW, December 4, 1905; Series B, No. 7, p. 63; quoted in Lake Union Herald, January 26, 1910.*

As we have observed, the March 1914 board meeting was a crucial one. Those present came very close to making the right decision.

“Discouragements shrouded the medical school in 1914. Some of the leading doctors had grave doubts that the institution could survive when the board met, for some of the members ‘had blood in their eyes and a groan in their voice regarding the Loma Linda enterprise.’ ”—*Neff, For God and CME, p. 166.*

But, on the evening of the last day of the session, it was hesitantly voted to keep the accreditation attempt going for another two years.

Another important event occurred that year: In August, Dr. Ruble resigned from the CME presidency and its intense pressures. An urgent call was given to Dr. Newton G. Evans, on the staff at Madison College and the University of Tennessee, to fill the vacancy.

When Evans arrived and saw the terrible extent of the ongoing crisis, he remembered a friend back in Tennessee, the “fighting Irishman” Percy Magan, who was always able to push any project through to completion.

That summer Elder E.E. Andross, president of the CME board, and Dr. Evans arrived in Nashville to talk with him about coming to Loma Linda. But Magan turned them down. He hesitated to go to CME, for he knew that the men there did not share his concern for true educational and medical self-supporting work (*Neff, For God and CME, p. 172*).

A “C” RATING IS BESTOWED

There were few shouts of victory when, in February 1915, church leaders learned that the Council on Education of the AMA had granted CME a “C” rating. The new leaders, in Chicago, had far more requirements for them to meet. Worldlings can be hard taskmasters. [Oddly enough, Neff says it was granted in 1908 (*p. 164*), and some other church historians say the year was 1913.]

THE 1915 CRISIS OVER LOS ANGELES

As early as 1912, President Ruble had been urging the board to open a dispensary in Los Angeles, to provide additional opportunities for the students. A small facility was opened on September 29, 1913, in that city.

But, by 1915, AMA pressures had become so intense that it demanded that, unless the church paid for the construction of *an entire hospital* in Los Angeles, it probably would never achieve its full-accreditation status. By now, well-over half a million dollars had been spent on accreditation requirements, and now more was required. They discovered it would take \$60,000 just to get it started.

“This required an initial outlay of more than \$60,000. Some urged that the large indebtedness already incurred should first be met, but it was pointed out that the standing of the graduates would be imperiled by delay.”—*Robinson, Story of the Health Message, p. 394*.

It should be kept in mind that, years earlier, Ellen White positively stated that we were to build no hospital in Los Angeles (*7 Testimonies, p. 85*). All of our medical facilities, with the exception of very small treatment rooms, were to be located outside the cities in rural areas. (For more on this, see the present author’s book, *The Medical Missionary Manual*, which presents the blueprint on this and other matters.)

When asked, Ellen White had earlier said that Loma Linda should carry on missionary work in Redlands, Los Angeles, and beyond. She never said to build a large clinical hospital there.

This is what she had said, 10 years earlier, about plans for a very small hospital on Hill Street in the city:

“The Lord has at no time guided in the large plans that have been laid for buildings in Los Angeles. He has given light as to how we should move, and yet movements have been made that are contrary to the light and instruction given.

“The complete plan in regard to the purchase of the Hill Street property was not laid before me till my last visit to Los Angeles. I was then taken to see this property, and as I walked up the hill in front of it, I heard distinctly a voice that I well know. Had this voice said, ‘This is the right place for God’s people to purchase,’ I should have been greatly astonished. But it said, ‘Encourage no settlement here of any description. God forbids. My people must get away from such surroundings. This place is as Sodom for wickedness. The place where My institutions are established must be altogether different. Leave the cities, and like Enoch come from your retirement to warn the people of the cities’ . .

“I was afterward instructed that the whole matter was inspired by human wisdom. Men have followed their own wisdom, which is foolishness with God, and which, if they continue to follow it, will lead to results that they do not now see. The spiritual eyesight has been blinded.”—*EGW to Dr. and Mrs. D.H. Kress, January 14, 1910; 1 Manuscript Releases, p. 250.*

As we learned earlier in this present book, God’s plan was for our sanitariums to be located in the country, next to our schools. The patients were to be restored to health through natural methods, and this could only be effectively done away from the cities.

SEVEN MORE AMA DEMANDS

The Annual Council, held at Loma Linda, in 1915, was even more fiery than the one in 1913. But Daniells spoke to the assembly, trying to reassure them:

“ ‘We must square up to this now . . Is there anything else in the world to do, but to encourage our young people who contemplate taking the medical course to go to this school?’ ”—*Minutes, Constituency of the College of Medical Evangelists, November 11, 1915.*

In reply, we would say that, Yes, there were a few other things the worldwide Advent movement needed to do, besides placing such an immense amount of money into the accreditation struggle at Loma Linda. For decades, the Spirit of Prophecy had called for many small missionary facilities throughout the world instead of a few mammoth ones.

That same year, 1915, another important event occurred. Percy Magan agreed to accept an urgent call to come to Loma Linda. To Ed Sutherland's deep sorrow, Percy and Dr. Lillian left, nevermore to make Madison their home.

President Evans had told his associates that Magan was a terrific pusher and could greatly help them.

Prior to accepting the call, Magan was asked to accompany Ruble and Evans to the February 1915 meeting in Chicago of the AMA Council on Medical Education. They begged the great men of the world to grant them a "B" rating, but their petitions were denied. The scene recalls to mind Henry IV standing barefooted in the snow, anxiously pleading for Gregory VII to grant him a dispensation (*Great Controversy*, p. 57).

Instead, still more requirements were laid down. Here are seven demands, as officially presented by Dr. Nathan P. Colwell, Secretary of the AMA Council on Medical Education:

"1. The clinical faculty of the Los Angeles division was not satisfactory, as it depended upon teachers from other medical schools.

"2. The first and second year courses at Loma Linda were not arranged in a logical manner.

"3. The anatomy laboratory 'was an insult to the college.'

"4. The pathology laboratory was inadequate; the course in pharmacology was weak.

"5. The plan of registration and the provision for student credentials were inadequate.

"6. It was unsatisfactory 'to do part of the work in Loma Linda and part in Los Angeles.'

"7. It was imperative that CME own and control a 200-bed clinical hospital in Los Angeles."—*Magan to White, March 3, 1915.*

That letter was read to Ellen White a little over four months before she died. Little wonder she expired!

It would appear that the AMA was placing every obstacle they could dream up in the path of our medical school, which was pleading so hard for acceptance by the world. It recalls to mind how many doctrinal modifications we made in the mid-1950s in order to receive approval from the Evangelicals (see our 198-page *Evangelical Conferences and their Aftermath*).

In the same eight-page letter, Magan made this comment:

“I do not see that there is a way under heaven unless God works miracles whereby we can get out of this state of affairs.”—*Ibid.*

It was done, not by miracles from heaven, but by the diversion of enormous amounts of mission funds to Loma Linda, plus immense debt.

Contrary to her continued counsel, on December 16, 1916, the foundation was laid for the “Ellen G. White Memorial Hospital,” and construction began. Did men think they could counterwork God’s commands, by the expediency of naming the hospital after the special messenger He sent to tell them not to do it?

The original blueprint called for one blueprint medical missionary training school, using “simple methods,” at Loma Linda. Through slavish submission to AMA requirements, God’s plan was changed into a two-hospital, two-medical school arrangement, specializing in drug medication and surgery.

And the seriousness of the problem did not ease with the passing of time. It continued for decades. The situation had developed into a gargantuan, two-headed money-eating monster.

“Problems! There was a never-ending stream of them, with the medical school on two campuses. On one occasion President Magan declared, ‘This whole matter of a divided institution is a very expensive one’ (*Magan to G.H. Curtis, December 18, 1930*). Many of the serious items came in pairs—two faculties, two hospitals, two nurses’ training schools, two sets of buildings.”—*Neff, For God and CME, p. 268.*

MAGAN JOINS THE CME STAFF

In the fall of 1915, Magan was asked to attend the Autumn Council, to be held that year at Loma Linda. He took Dr. Lillian with him, so she could get a rest. While there, he for the first time saw the place.

Percy Magan, who believed with all his heart in the attainment of full accreditation for Loma Linda, commented on the verbal battles at that session. He afterward wrote that those who did not want the school to be accredited would, if they got their way, doom it to “innocuous desuetude [des ’wah tood; obsolescence], or to maximum of deadly inefficiency” (*Magan to I.H. Evans, July 14, 1916*). As you can see, in addition to having a good vocabulary, Magan had his mind made up.

Percy Magan desired CME to obtain legal recognition for God’s efficient superior, simple healing ministry. But that is a self-contradiction. How can those who are in charge of certifying a far lower method understand, much less be willing to approve, a superior method? Therefore we were told not to seek it.

On November 25, a week after the meeting ended, Magan was elected dean of the Los Angeles division of the medical school.

It was not until a full year later, that he found it possible to leave Madison, where conditions were also difficult. But as soon as he permanently moved to southern California, he hit the ground running.

“ ‘Most of the brethren around here seem to feel it is useless to try to meet the AMA standard. I do not think that any of them have any really clearly defined view as to what the province of Loma Linda Medical College in this old world ought to be. God will have to raise up some men with a vision, who will put that thing through in the face of great opposition.’—*Magan to W.C. White, May 23, 1915.*

Percy Magan was to prove a tireless booster for full accreditation for CME—regardless of what it might cost. Years later, in heartbroken words, he would recognize his error.

“Within a week after he joined the CME staff, Magan plunged into a fund-raising campaign. The first task was to raise \$61,000 for the Los Angeles hospital. Previously a veteran fund-raiser for Madison, he traveled, it seems, non-stop to Adventist churches and meetings throughout the nation, constantly trying to raise money. By the summer of 1916 he had gathered pledges for over \$40,000 (*Magan to Paulson, July 3, 1916*).

And he added:

“We have purchased the land for the site, an entire block in the principal part of Los Angeles.”—*Ibid.*

That was the Boyle Heights purchase. A month before that, he wrote Sutherland:

“[Dr. Evans] was terribly discouraged when I got here; in fact, he was just about ready to quit. But the Lord has helped me to bat some of these fellows over the head and things are looking up.”—*Magan to Sutherland, May 1, 1916.*

Daniells had found the man he was looking for. But his work was cut out for him. A related problem was the latest, new AMA requirement. It refused to allow physicians who taught at the University of Southern California Medical School to also be members of the CME Los Angeles hospital faculty, although the physicians were quite willing to do it.

— 1916-1919 EVENTS —

THE 1916 WARNING

In 1916, a prophetic warning came to Magan, through a friend's accidental meeting with an AMA representative.

“On my way home . . . I happened to run across one of the most prominent and influential members on [the AMA's Council on] Medical Education. He incidentally mentioned to me that the status of Loma Linda was up before the committee at this time. Remarks which he made more than justified me in reiterating what I said to you in my former letter, that the future of Loma Linda medical school is absolutely hopeless.

“The medical profession will not tolerate such a thing as a medical college under sectarian control. A medical school, to meet the ideas of the medical profession, must be purely scientific, standing apart from the theological or sectarian control of interests. I am as certain as I am alive that Loma Linda Sanitarium will never get any higher recognition than it gets now . . . I am writing to you these facts because I feel if you were convinced that I am right you would hesitate to ask poor men and women who have barely sufficient to supply themselves with the necessities of life and seldom are able to indulge in the smallest luxuries to invest their hard earnings in an enterprise that has no future.”—*Statement reprinted in Sun-Telegram, September 26, 1977; quoted in Richard A. Schaefer, Legacy: The Heritage of an International Medical Outreach, pp. 97-98.*

In spite of the warning, as we have already learned, the foundation of the Los Angeles Hospital on Boyle Heights was laid in December 1916.

THE 1917 DRAFT CRISIS

In August 1917, the U.S. Government issued an order exempting certain medical students from the draft into World War I. Magan hurriedly traveled, first to Washington, D.C. and then to Chicago.

The Army accepted a reclassification of Loma Linda, subject to another examination by the AMA board. As fast as anything, Magan shot telegrams via Western Union to the Loma Linda and Los Angeles campuses, in which he demanded that, at any expense, a great variety of things must be purchased, done, or cleaned up. Dr. Colwell had promised to make the inspection trip within two weeks.

Following the inspection, on November 14, Dr. Colwell phoned Magan and told him CME had been given the “B” rating.

THE 1919 CRISIS AND MORE DEMANDS

On Sunday afternoon, April 21, 1918, as a crowd of over 2,000 were assembled for a dedicatory service in an open-air meeting outside the White Memorial Hospital, the largest earthquake in 18 years suddenly shook the city, and even damaged some of the buildings at Loma Linda.

By the summer of that year, CME faced another crisis. The U.S. Government wanted to force all recognized medical schools to combine the student enrollments or face serious problems. The students would have to carry knives and guns at the battlefield; and, because of certain technical problems, CME might be closed forever.

A telegram, sent by J.W. Christian (CME board president) and Dr. Magan to Dr. Newton Evans in Washington, sums up the problem:

“Believe it vital to future welfare of denominational medical work you all find some way to avoid closing school and turning students to the world.”—*Telegram, J.W. Christian and Dr. Magan to Dr. Newton Evans, November 2, 1918.*

We are told that “the collapse would have ended the denominational medical-education program for all time” (*Neff, For God and CME, p. 208*). Yet unaccred-ited medical missionary training programs, such as was being conducted by Madison, *were not affected in the slightest* by the crisis.

Fortunately, the Armistice was signed only nine days later, on November 11, eliminating the crisis.

Percy Magan was able to return to his fund-raising trips. That same year the godly editor of the *Review* wrote these words:

“If it is necessary for our denominational schools to maintain worldly standards, if their course of study must be arranged in order to meet the requirements of some university, why should we not send our sons and daughters to the schools of the world for their education?”—*F.M. Wilcox, Review, April 17, 1919.*

After the influenza epidemic of 1918, Magan set to work raising another \$16,500 to complete some more demanded accreditation projects. A large scoreboard was set up on the Loma Linda campus to indicate how the money was coming in. Various fund-raising teams were competing. It was said that the competition was fierce.

“The names of our different teams are arranged on one side and the daily score for every day through the month of May . . will be recorded thereon. The whole Loma Linda Hill is aflame to go over the top in this matter.”—*Magan to Newton Evans, April 23, 1919.*

When the campaign ended, Magan proclaimed a “jubilee.” But the achievement of that competitive goal did not end the money-raising projects. Ever higher they had to go. Full accreditation was the objective.

Little did they know in 1919 that, after they achieved their final accreditation goal, that within a little more than a decade the realization of that objective would start the downward course of the entire denomination. The problem: One accreditation requirement achieved leads to new and unexpected ones.

Their one grand accreditation requirement, once achieved, would lead to another nightmarish, gargantuan one—which would involve the entire denomination.

Do you remember what she said?

“ ‘Elder Burden, what are they trying to do to get you out of this institution? . . . The Lord sent you here, and your work for this institution is not finished’ . . . Sr. White suddenly stopped, but added, ‘These men will yet have to learn their lesson.’ ”—*Owen S. Parrett, M.D., Memoirs, March 1977.*

THE 1921 DISAPPOINTMENT

By the spring of 1921, the staff at Loma Linda were certain they were about to be awarded the coveted Class “A” rating. But, following an inspection of both campuses of CME by Dr. W.E. Musgrave and C.J. Sullivan, they issued the Muskgrave Report, which announced that “serious deficiencies” still existed.

Everyone was bitterly disappointed. With their usual picky-picky attitude, the AMA had managed once again to demand that more money be spent.

A principal complaint was that the headquarters of the divided campuses should be located in Los Angeles! Loma Linda should only be the country outpost.

Other new requirements included:

- The library had to be enlarged substantially.
- The business office had to be totally revamped.
- Many more teachers had to be hired on both campuses.
- A fully salaried executive committee must be set up, to carry out the decisions of the board.
- All controls must be centralized in the dean or the president.
- The yearly operating budget of the entire institution—on both campuses—had to be increased by a full 25 percent!

Amid the ensuing campus storm, Magan tried to be the unfailing peacemaker, urging everyone to push onward, toward even more success till they achieve the elusive man-made goal.

For several months, the CME administration refused to face the facts; but Magan reminded them that, if they refused to let the AMA lead them around like a dog on the leash (although he did not use that phrase)—the AMA’s Council would eventually shove them back down to “C” status and eventually close them down entirely. The AMA had the whip in its hand, and the dog had better do what it was told.

1922 ARRIVES

When Dr. Colwell visited the school early in 1922, he agreed with the Muskgrave findings.

More scrambling around followed in order to make the AMA happy.

On November 3, 1922, Dr. Colwell arrived for another inspection, and examined every nook and corner. After that, he was taken to a luncheon in his honor at the Athletic Club in Los Angeles. Over a dozen important area physicians were present, many of them non-Adventist.

Then Dr. Colwell arose and spoke. Magan recalls his words:

“When the Seventh-day Adventists first started, how that from the beginning, a number of us felt that they were doomed for defeat. I told them over and over again not to make a start . . . Today I walk over that same block covered with beautiful buildings, and veritable hive of medical activities. I have not completed my inspection yet, but I am almost certain as to the kind of report I will make, and I am sure you will all be satisfied with it.”—*Magan to May Covington, December 12, 1922.*

The “A” rating, coveted more than most anything written in the *Testimonies*, was approved in Chicago on November 14. News of it reached Magan two days later.

It included hints that still more money would have to be spent to maintain the rating. Well, of course, didn’t they expect that by this time? Today, as I write this, they are still doing it. It is a never-ending task.

“The Council voted this high rating, fully confident that the places which are still comparatively weak will be strengthened, and that the institution will continue to improve.”—*Nathan P. Colwell to P.T. Magan, November 16, 1922.*

What had we achieved? Serious trouble which would soon begin to damage the entire denomination.

The little medical missionary training school, at great expense, had been transformed into a first-class medical training center, rivaling anything in southern California, with one hospital located in Loma Linda and a second one (the White Memorial Hospital) at Boyle Heights in Los Angeles. Only instruction and remedies approved by the AMA were used. In accordance with AMA specifications, nothing else was permitted. Although, for a number of decades, hydrotherapy was taught in the “physiotherapy department” for non-medical specialists, eventually it too was dropped.

In accordance with the blueprint, under Elder Burden’s leadership, Loma Linda had been two institutions: the Sanitarium and the medical missionary school, both working closely together as equal partners; the staff and students from both worked together in field evangelism. Graduating students left to become missionaries. Staff members had also learned how to be missionaries.

It had been the plan that this simple, inexpensive, and highly effective program would be copied all over the world as we started new medical missionary institutions.

But all that was what might have been.

Instead, Loma Linda became an enormous white elephant, continually requiring infusions of money from the denomination. This situation continues down to the present time. A percentage of the “World Budget” of the church, from offerings received Sabbath after Sabbath, goes to keep Loma Linda financially solvent.

— THE PREMEDIC CRISIS BEGINS —

HOW IT STARTED

Loma Linda’s connections with the AMA were a sinister cause of much trouble as the years passed. The AMA accrediting agency continued to make new demands. It had become the boss and we the servants.

In 1919, Elder Milton E. Kern, one of our leading educators at the time, wrote the inescapable truth:

“Jesus did not seek recognition from the schools of His day; and it seems clear that if Paul had a diploma from the school of Gamaliel, it did not help him materially in his work. It was his experience on the road to Damascus rather than his university work at Jerusalem, to which he reverted so frequently. As one of our early leaders once said, ‘We have no great men, but we have a great truth’ . . . Let it be understood that the Advent message will never go forward by any prestige that men among us may have because they hold high academic degrees. The truth of God does not succeed that way.”—*M.E. Kern, Review, April 17, 1919.*

Think not that our hidden masters in Chicago were done with us. Far from it. The next thing that the AMA began demanding—*was that our other colleges become accredited!* Now, they did not say it that way, but that is what it involved.

At this point, a little vocabulary instruction would help: A “premedic” is a student in a college who is taking a premedical course, so that he can then go to a medical school, such as Loma Linda, and, as a “medical student,” take the medical course.

By 1919, the AMA began to insist that the medical college accept only *accredited* premedics for their school. At that time, premedics only needed 14 grades, or two years of college, for premedical training.

The one new AMA requirement led to an invasion of worldliness into our church.

THE BEGINNING OF THE END

This new requirement, which had been placed on Loma Linda, would snowball into a number of terrible results, drastically affecting our entire church:

- Aside from Loma Linda, our colleges did not belong to the educational associations. If any of them did, it would start locking them into servant-hood to the whims and ever-increasing demands of secular accreditation agencies!**
- If even one or two of our colleges began receiving accreditation—the other ones would begin demanding it too.**
- Accredited colleges would require teachers with advanced degrees. Course requirements for such degrees would require the study of minutia which were not at all necessary.**
- Because our colleges could not issue Ph.D.s, the students would have to take their advanced training at outside institutions of so-called “higher learning”—all of which would be secular, Protestant, or Catholic universities.**
- As a result of all this attention to advanced degrees, many of our brightest students would lose their missionary zeal and switch from service for humanity to earning a doctorate from an outside university; so they too could be seen as great men and women of the world.**
- Accrediting agencies would gain total control, not only over our libraries and teacher training, but also the secularization of our schools. Any attempt by church officials to eliminate worldly teachers would result in prompt suspension of accreditation.**
- The future pastors, workers, and leaders of the church would take their training under men**

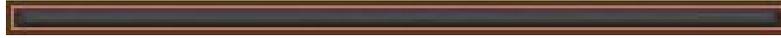
holding doctoral degrees from outside universities, who, as part of their doctoral training, had imbibed non-Adventist religious teachings, such as Antiochus Epiphanes as the little horn of Daniel 7 and 8, no sanctuary in heaven, grace without obedience, and much more.

- **Graduates would go into local churches and leaven the beliefs of our congregations.**

—And so it has happened. Every year the resultant apostasy deepens.

But now, back to the story of how it came about.

THE BROKEN BLUEPRINT



PART THREE - F

THE STORY OF LOMA LINDA AND WHAT IT DID TO OUR CHURCH

(1905 - ONWARD)

THE CRISIS EXTENDS NATIONWIDE

The 1923 Colorado Conference

DOUBTS OVERWHELM MAGAN

By 1926, Magan felt locked in

Magan regretfully reviews the past

Magan crushed: almost no missionaries

MAGAN INTENSIFIES THE PUSH

Magan elected to CME presidency

1928: Board of Regents formed

Strong words in 1930

EVENTS IN 1931

Church votes statement on degrees

Warning of being blacklisted

Voted to let colleges obtain accreditation

Accreditation agencies planning to forbid “inbreeding”

— *THE CRISIS EXTENDS NATIONWIDE* —

THE 1923 COLORADO CONFERENCE

In response to this emergency, while some of our colleges waited to see what would happen, others had their junior college work accredited by the associations so they could graduate men and women “qualified” to attend Loma Linda.

By the early 1920s, the General Conference felt something had to be done about the matter. It was decided that an educational conference must be convened.

At the World Educational Convention, held at Colorado Springs, Colorado, on June 5-19, 1923, Elder Warren E. Howell (president of CME, from 1906 to 1907, and secretary of the General Conference Department of Education, from 1918 to 1930) laid out the facts which had led up to this crisis.

“In our educational convention of 1910, a warning was sounded, which was not altogether untimely, against the menace of a disease then called ‘uni-ver-sititis.’ What was then a possible two or three isolated cases has since become epidemic. The very psychology of building up our standards to match those of the educational world seemed to breed the ideal that if we were going to measure up to the standards of the world in our teaching, we must resort to the world for our training and our standing to reach up to those standards. In other words, since we were thought to have no grindstones of our own, Israel must go ‘down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock’ (1 Sam 13:20).

“While the logic of this reasoning must be admitted, its fallacy lies in the false premise that we ever meant to adopt the world’s standards or its methods of reaching them. Our aim was to produce educational values equivalent to, and in our own estimation much superior to, anything the world gives. We should not dare to make such an assumption of superiority, were we not depending on the principles and methods of education that God has graciously given us. To the extent that we live up to these shall we have that prosperity and good success in true education vouchsafed to all God’s children, through Joshua (Joshua 1:8), at a crucial time in Israel’s history.

“While our teachers were resorting to centers of learning in increasing numbers, followed to no small degree by student grad---u-ates and undergraduates, a new menace arose from an

unexpected quarter. Wisely or unwisely, our medical college had linked up with an organization which assumed the task of defining and dictating standards for medical schools, with a view of eliminating incompetent institutions. While the step we took looked innocent enough at first, the inevitable result of tying up an institution of our own with an organization of entirely different aims soon showed itself in a surprising way. A new standard was promulgated, requiring that all entrants to a standard [AMA-approved] medical college should present their credits from a school that was registered as standard by an association of educators who had assumed a similar task of standardizing literary schools.

“From that day to this, the idea has been kept before our educators of registering our colleges in a secular standardizing association, thus tying them by much more than a thread to the educational policies of those who do not discern the voice of God and who will not hearken to His commandments [*see MM 61-62*]. Only two colleges have taken such a step, on the most moderate scale, that could be discovered, that of registering only the junior college department. Where this step will lead these schools and others that may take it, only He who reads the future as well as the past can predict. It would almost seem like tying ourselves to the tail of a kite, to be carried whither the holder of the string may list—seemingly in the direction of less efficiency to serve the cause of God.”—*Warren Howell, Review, September 12, 1923.*

In that same presentation, Elder Howell, one of our ablest educational men and deeply faithful to the blueprint, said this to the assembled group:

“The Spirit of Prophecy says our schools are to be like no other schools in existence, and the schools we shall establish in the closing years of the message are to be of an entirely different order from those we have established. There is too much clinging to old customs; and because of this we are far behind where we should be in the development of the third angel’s message. God has been waiting long and pleading long for us to believe in His way of education, and practice it 100% in our schools.

“Too long we have been dawdling with the evanescent theories of men about education. Too long we have been dealing with the artificial standards set up by men who do not discern the voice of God, much less His matchless plan for building character and making missionaries . .

“We are pursuing too largely the liberal-arts aim of mental discipline and culture, with too meager a provision for the practical arts of everyday life and for building character and making missionaries.”—*M.E. Howell, quoted in W.E. Straw, Rural Sociology and Adventist Education History (published by Madison College in 1961); [quoted earlier in Review, September 12, 1923].*

In his presentation, Elder Howell then listed five Spirit of Prophecy points:

“1. Limit the study of books to the strictly spiritual and useful.

“2. Maintain for all students a full balance of useful labor and the teaching of the vocations participated in by both teachers and students.

“3. Give large place and equal balance to actual training in missionary service during the school period, adapted to the age and ability of the young people, and likewise shared by both teachers and students.

“4. Maintain school homes for all nonresident students.

“5. Carry on the entire program in a rural environment where land can be cultivated, far enough from the city to escape its diverting and corrupting influences but within range of suitable population for missionary training field.

“On these five commandments hang all the law and the prophets in God’s plan of education.”—*Ibid.*

Elder Straw, who was also present at that 1923 educational council, made this comment:

“Elder Howell then made a strong appeal for a return to the blueprint in our educational work. Three men bitterly opposed what was presented . . . The three men who opposed the presentation, later not only quit teaching in our schools, but left the message and died out of the truth.”—*W.E. Straw, Rural Sociology and Adventist Education History.*

— DOUBTS OVERWHELM MAGAN —

BY 1926, MAGAN FELT LOCKED IN

When you choose to follow the world’s standard, soon others are the master and you are the slave.

“During the late twenties the fad for surveys, reports, and questionnaires was developing in medical as well as other educational circles. Dr. Magan complained of the trend, and said he longed for the day when certain officials would not be ‘butting in all the time,’ a hope that many other educators were to express in the next three decades! The questionnaires and requests for reports . . . were ‘almost beyond count.’ ”—*Neff, For God and CME, p. 268 [quoting Magan letter to N.P. Colwell head of the AMA accreditation committee, April 30, 1925].*

In 1926, Magan wrote to Howell that, in earlier decades he was strongly opposed to degrees; he, Magan, now felt that we were locked in and knew not how to escape.

“During the nineties and earlier years of this century . . . I contended very earnestly that we did not need these long courses of study; that we should not give degrees, and that the more simple

our schools were kept . . . the better . . . But as I saw it in those days, a very considerable number of our brethren were anxious that our students should have degrees, that we should have long courses of study, and that we should teach a number of subjects not really necessary . . .

“I will do everything I can and believe it is right that I should in order to circumvent the machinations of the North Central Association. But I will give degrees and do certain things before I will ever submit to shutting our schools up, although you know that in my heart of hearts I am opposed to all that kind of stuff; but we better do that than to shut up altogether.”—*Magan to Warren Howell, January 13, 1926.*

Was there no God in heaven who could give His earthly children a better way? Had we come this far on one path and must now change to a different one, because it had become more important to align ourselves with the world rather than train our people to give the final message to all the world?

The key to Magan’s error lies in the above statement. If Loma Linda totally walked away from degrees and accreditation, the school would not close! It would return to what it was doing in 1906 to 1910—teaching blueprint medical missionary work.

While pressure was being applied to send our teachers to the universities so they could become “qualified,” in 1926 it was suggested that it would be more beneficial to “send a teacher to the mission field to get a vision of the world’s need than to send him to a university” (*Review, March 18, 1926*).

MAGAN REGRETFULLY REVIEWS THE PAST

With great sadness, and well-aware that history was repeating in his own time, Percy Magan reviewed the trend in our schools at the turn of the century:

“As time went on our schools, to my mind, became more worldly. Long courses of study became the order of the day. Without in the slightest way reflecting on anyone who took part in this, I might fix the time when this movement began to take definite shape as in the nineties. You will remember that during the nineties there were a large amount of testimonies from Sister White sent to the old Battle Creek College complaining of the long courses of study, the number of subjects which were taught, and indirectly in regard to holding the students so that they might obtain degrees [*see Unpublished Testimonies, pp. 48-59, 93-104; FE 338, 356, 359, 451; CT 374; 7T 281*].

“At that time I contended very earnestly that we did not need these long courses of study; that we should not give degrees, and that the more simple our schools were kept, and the more we kept away from worldly customs and appearances, the better. I was not the only one by any means in this movement. Out of it grew our church schools and intermediate schools, and a more or less definite revival on the subject of education among our people. You may remember

that when a new corporation was formed about the year 1901 to hold the property of Emmanuel Missionary College, the charter was drawn under the 'Benevolent Act' and not under the Educational Act of the state of Michigan.

“The great reason for this was to prevent the giving of degrees by the new school, as degrees could not be given under the Benevolent Act of the state of Michigan.

“The men who founded Emmanuel Missionary College had in mind that it should live up in every particular to its name, and that a simple missionary training for men and women desiring to give themselves to mission work for Prince Emmanuel should be its constant and irrevocable aim and object. You may remember that it was seriously considered making Emmanuel Missionary College a school where only those desiring training for our work should be taken.

“Time went on, however, and the founders were eliminated. Then a movement began for long courses of study, degrees, etc.; and, in the process of time [1910], a new charter was taken out under the Educational Act and the old one was done away with, with the avowed purpose of this being so the school could give degrees and in other ways conform to worldly requirements.”—*Percy T. Magan, letter to Warren Howell, January 13, 1926.*

MAGAN CRUSHED: ALMOST NO MISSIONARIES

By 1927, it had become obvious to Magan, after all the work and expense carried out in changing our educational and medical work from the head to the tail, in order to graduate physicians with recognized degrees—that few of those Loma Linda graduates wanted to become missionaries! The entire change-over had been for nought. In 1927, Magan wrote this to Dr. Owen S. Parrett:

“I was very much pained to see in a recent number of the *Review* a back page note advertising for doctors to go into the work.

“It does seem too bad that, after all that providence, toil, and treasure have done to build up this school, such a small percentage of its output seems to be available for the one thing above all others for which it has been founded [gospel medical missionaries]. I feel that the situation is heart-breaking. I have given eleven of the best years of my life to endeavoring to put this school on a solid foundation, but I am now seriously raising the question in my own mind as to whether I cannot do more if I went out into some humble place in the work than I can by staying here when we see so little fruit of our labors.”—*P.T. Magan to O.S. Parrett, letter dated April 3, 1927.*

As early as 1924, this problem was becoming serious. Few graduating physicians from the “professional training program” at Loma Linda wanted to go to foreign mission stations. Indeed—just as in the years since—most of them preferred to open private practices in

California.

“There was the constant problem of getting young doctors to the mission field after they had volunteered for service. At the 1924 Autumn Council Dr. Magan pleaded with the delegates to enlarge and reorganize the Medical Department of the General Conference with the aim of using C.M.E. graduates in a more efficient medical-missionary program. When conference officials in many sections of the united States complained that graduating physicians would not settle in their cities, and that too many graduates were remaining in southern California, Dr. Percy analyzed the issues.”—*Merlin Neff, For God and CME, p. 250.*

You can visit our churches all over northern, central, and southern California—and you will find loads of dentists and physicians.

A revealing example of how far, in their thinking, CME students had strayed from the blueprint, was shown by their delight at Magan’s efforts to bring them “honor and prestige.”

“In 1932, he [Magan] was appointed a member of the California State Board of Medical Examiners, and the junior class congratulated him on his ‘untiring efforts’ to bring ‘honor and prestige’ to the institution.”—*Neff, For God and CME, p. 273; quoting letter of Junior Class of 1933 to Magan, January 26, 1933.*

On one hand, Magan had clear evidence that Loma Linda was accomplishing little by providing AMA-type instruction to the students. Because the blueprint, which had been so carefully followed from 1905 through 1909, had been abandoned, graduates no longer wanted to be missionaries.

On the other hand, Magan was working as hard as he could to bring our other colleges down to the worldly standards that Loma Linda was on. He felt locked in and did not know what else to do. In 1927, he wrote:

“I will be very glad when the time comes when I can honorably lay down my burdens here. The place is no easy one, and the only thing that has held me this long is that I do not want to be a coward and run away.”—*Magan to J.W. Christian, April 8, 1927.*

A poor reason to keep doing what he was doing.

— *MAGAN INTENSIFIES THE PUSH* —

MAGAN ELECTED TO CME PRESIDENCY

Percy T. Magan, who had been elected dean of CME in 1915, was elected president of CME on March 18, 1928 at the Loma Linda Constituency Meeting.

Forewarned of what was coming, he penned a note to the chairman the night before, absolutely refusing the position. The next morning he called the chairman out of its session to hand him the letter. But he was elected anyway (*Magan diary entries, March 18-19, 1928*). Four months earlier, Percy Magan had turned 60.

Ironically, ten days earlier, he had pled to be released entirely from all administrative positions.

“I do ask to be relieved at this coming meeting from the position I have held so long [as dean and principal accreditation promoter], and I ask this without any reference or proviso as to the matter of title.”—*Magan to W.T. Knox, March 8, 1928.*

Not only had he been the primary fund-raiser for the ever-increasing spiral of accreditation costs, but, by the 1920s, he was the leading figure urging the accreditation of other Adventist colleges, so they could send approved students to Loma Linda for training. It was his almost single-handed prodding that resulted in the demands placed before the 1928, 1931, and 1935 meetings for accreditation of colleges and certification of degreed teachers.

“If the Irish educator had not continued to dramatize the seriousness of the issue of accreditation, the colleges might have operated indefinitely in a mediocre status.

“As far back as 1920, Dr. Colwell had warned the trustees that the medical school should draw its students from colleges whose premedical course was recognized by accrediting boards (such as the North Central Association of Colleges and Secondary Schools), or the standing of its graduates would be jeopardized.

“Dr. Percy carried on a voluminous correspondence with the denomination’s college presidents, and he sought the cooperation of A.M.A. officials. Eventually, though with misgivings on the part of some churchmen, the colleges obtained junior college accrediting, which eased the situation.

“It was not long, however before some of the institutions decided to withdraw from the accrediting association, and it was necessary for Dean Magan to warn the boards of these colleges that such a backward step would bar their students from C.M.E. If a state of emergency developed, the medical school might find it necessary to [itself] offer the premedical course, although such a proposition was not looked upon with favor.”—*Merlin Neff, For God and CME, pp. 245-246.*

The above letter is very revealing, and told us this:

- **The AMA warning, that all our colleges must obtain accreditation, started in 1920.**
- **At first, all that CME medical graduates would lose, by not having their undergraduate work**

taken in an accredited college, would be “their standing”; that is, their ability to take state board exams and later obtain high-paying positions in medical institutions. It would not affect whether CME could accept them as students. Medical graduates did not need “standing” in order to go overseas as missionary physicians.

- Due to Magan’s continual prodding, the colleges obtained “junior college accreditation.” Only the first two years at their institutions were accredited; since, back then, CME accepted students who had only taken a two-year, undergraduate premedical course.
- But, rather quickly, having found that the agency chains were continually tightening about them—some of the colleges wanted to cancel their accreditation and return to freedom.
- CME countered that by declaring that if the schools were not accredited, their graduates would be totally barred from entrance and CME would start training its own undergraduates.

1928: BOARD OF REGENTS FORMED

By the time the 1928 Autumn Council convened, another crisis had arrived. Magan warned the assembled leaders that dire results would follow, if all our colleges did not obtain accreditation. So it was voted to start the Seventh-day Adventist Board of Regents, headquartered at the General Conference. Magan explained it:

“At this meeting, after hours of good discussion it was definitely decided that an S.D.A. Board of Regents should be created to take up and push along the matter of securing proper accrediting for all of our schools where the same would appear necessary.”—*Magan to Newton Evans, August 8, 1928.*

Heretofore, only two year accreditation had been urged; but, by 1928, Magan was urging the colleges to go beyond two-year accreditation—and obtain senior (four-year) accreditation.

“In 1928, denominational senior college accreditation became a major issue, and the battle waged between those who considered such recognition ‘unnecessary’ and ‘worldly,’ and those who realized that Christian education should reach the highest standard [the “highest standard” as defined by the world]. The college presidents placed the accreditation issue before the Autumn Council; but, as Dr. Magan described it, the issue was fought ‘lock, stock, barrel, horse, foot, artillery!’ The C.M.E. administrators pointed to the rising standards in medicine, teaching, and other professions. Was it too much to ask Christian institutions to meet more rigid requirements?”—*Merlin Neff, For God and CME, p. 246.*

But our denominational Board of Regents did not effectively “push along” as quickly as Magan wanted.

STRONG WORDS IN 1930

In the midst of this boiling pot of argumentation over accreditation, in the fall of 1930, one of our college presidents wrote this:

“A leader in the educational world wrote to one of our educators as follows: ‘Why do you seek affiliation with that very fine system of yours? In seeking affiliation with us, you will destroy your objective. We know why you want this; it is because of your premedical work. Why don’t you find a way out? All the other schools do.’

“The president of a large university asked one of our college presidents some years ago: ‘Why do you seek recognition? With your denominational program you are absolutely free to teach what you like . . . We are the people that are bound.’

“Still another of our colleges was told that it would be a good thing if denominational colleges would mind their own business and not try to become affiliated with any other school; and that if they did so [seeking accreditation], it would mean sacrificing principle, but this will thwart their purpose.”—*H.H. Hamilton, president of Washington Missionary College [now Columbia Union College], in Review, October 9, 1930.*

In the previous issue of the *Review*, Elder F.M. Wilcox (*Review* editor from 1911 to 1944), reprinted the following statement. It was part of a letter Ellen White wrote to George A. Irwin when he was about to become chairman of the CME board in 1908. She wrote him, that the Madison School was an example of what should be done at Loma Linda:

“Madison speaks for itself and tells what might have been accomplished [at Battle Creek] . . . Our schools should have little to say now of degrees and of long courses of study. The work of preparation for the service of God is to be done speedily. Let the work be carried forward in strictly Bible lines. Let every soul remember that the judgments of God are in the land. Let degrees be little spoken of. Let the meetinghouses that are needed in our cities be plain and simple, and erected without expense. Let time and means be wisely invested.”—*EGW, December 23, 1908; reprinted in Review, October 2, 1930.*

— EVENTS IN 1931 —

CHURCH VOTES STATEMENT ON DEGREES

Magan continued to urge additional accreditation by our colleges. Neff, fully in favor of accreditation, describes the momentous action that was voted at the 1931 Autumn Council:

“The church took a giant step forward in Christian education when it voted to accredit the liberal arts colleges; yet it was a slow and gradual process. From the Autumn Council of 1931,

Dr. Percy sent a telegram recounting how he had talked on the floor for an hour and a half in favor of accrediting, and the Council had voted to accredit ‘five senior colleges.’ When some of the institutions found it difficult to achieve senior college rating, their administrators felt embarrassed because the junior college accrediting seemed to emphasize their weakness.”—*Merlin Neff, For God and CME.*

The rivalry between the schools only added to the problem. Instead of being content with not being accredited or only having a two-year accreditation, each of the colleges wanted to show that it was as capable as the other ones.

Their thinking was changing. College administrators and faculty were beginning to imagine that their position was “weakness,” because they did not fully ape the standards of the world.

At the 1931 Autumn Council, our leaders also voted this recommendation to our schools:

“We recommend, that for the sake of maintaining Christian ideals, our college faculties should discourage the use of the title ‘Doctor,’ for this practice has a tendency in the student’s minds to create a kind of educational aristocracy. It would seem that the Lord’s admonition against the use of titles of preferment (Matt 23:9-10) would apply here.

“It is true we have employed the term, ‘Doctor,’ as applied to our physicians for many years. Why should we not employ it to designate those who have a doctor’s degree in literary qualification? . .

“In our schools . . as nowhere else, the employment of the term has a strong educating influence in placing before our youth worldly standards. It makes a distinction between men; it destroys the parity of the teaching brotherhood . .

“Emphasis on worldly standards and academic distinction tends to professionalize our schools and dampen the spirit of evangelism.”—1931 Autumn Council recommendation, quoted in *F.M. Wilcox editorial, Review, October 24, 1935.*

WARNING OF BEING BLACKLISTED

In a letter to C.W. Irwin, who the previous year had been elected secretary of the Educational Department of the General Conference, Magan emphasized the urgency of getting our colleges accredited. He quoted from the August 29, 1931 (pp. 611-612), issue of the *Journal of the AMA*, in which CME was close to being blacklisted for accepting two-thirds (77 of 116) of its students from unaccredited colleges. Magan warned that the next step would be a lower rating for CME, to be followed by eventual loss of accreditation entirely and rejection of its graduates from taking state board examinations. Magan concluded with these words: “Get ready, get ready, get ready” (*Magan to C.W. Irwin, September 23, 1931*)!

As you might expect, Percy was in attendance at the following month's Autumn Council.

VOTES TO LET COLLEGES OBTAIN ACCREDITATION

By this time, our teachers were demanding that all our colleges become accredited, and that they be sent off, at denominational expense, for advanced degrees. College administrators were generally in agreement. The pressure upon the General Conference to make a favorable decision was intense.

After long debate over the matter, the 1931 Autumn Council reluctantly voted to grant approval for all our colleges to seek accreditation. It also voted that each college could select a few teachers, to be sent off for advanced degrees.

But this decision opened Pandora's box. Immediately, on their own, our young people began attending outside universities in greater numbers. By 1935, more than forty were enrolled.

ACCREDITATION AGENCIES PLANNING TO FORBID "INBREEDING"

By the late 1920s, the accrediting associations had adopted a policy to discourage what they called "inbreeding." This was, indeed, a sinister development.

In order to better understand what is involved here, according to the blueprint, a few highly trained teachers would instruct the students in our medical school. These students, upon graduating, would go into mission service. In later years, some would return and become teachers at the school. In other words, the original plan was that we would be training our own future teachers.

But the accrediting agencies wanted the approved colleges to forbid such a practice. Writing in 1931, one month after the 1931 Autumn Council decision, Percy Magan wrote this:

"The Association of American Medical Colleges has made a report on our school, criticizing us very bitterly for having our teaching to such a large degree by our own graduates. These men feel that we have, as it were, intermarried amongst ourselves [incest] teaching-wise till we are almost idiots, and they make no bones about telling us so.

"That is one reason we wanted to get outside of our own crew and get Dr. Hadley and Dr. Clarence Olsen. This matter, Brother Shaw, is most serious and it is more serious at present than it was a year ago."—Magan, letter dated November 20, 1931.

To put it bluntly, the AMA wanted more non-Adventists on the staff!

Like all the others, this demand was ultimately obeyed. For many decades now, a large

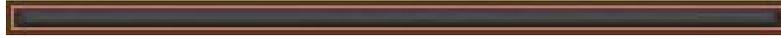
admixture of non-Adventist faculty and staff at Loma Linda are not of our faith.

A year earlier, in 1930, the charge of “inbreeding” was already leveled at CME.

“In the spring of 1930, scathing criticism of the medical school was administered by Dr. Fred Zapffe, executive officer of the Association of American Medical Colleges. He was disappointed to find that little progress had been made since his previous inspection six years before.

“He reported that C.M.E. had an overcrowded curriculum, a ‘footlooseness’ in supervision of clinical procedure, too much mere classwork, dangerous ‘inbreeding’ of the faculty, and a need for better organization [*Fred Zapffe to Magan, July 12, 1930*].’ The report caused Dr. Magan to say, ‘In all my experience with the school I have never had such a scoring from an executive secretary as we have received from him’ [*Magan to M.E. Kern, August 3, 1930*].”—Neff, *For God and CME*, p. 271.

THE BROKEN BLUEPRINT



PART THREE - G

THE STORY OF LOMA LINDA AND WHAT IT DID TO OUR CHURCH

(1905 - ONWARD)

BETWEEN 1931 AND 1935

1933: The F.C. Gilbert article

1933: Magan's letter to Moffett

1935: The Branson Committee

THE COUNCIL THAT DUG THE GRAVE

The 1935 Autumn Council

An earnest plea to return to the blueprint

Branson introduces the report

Deep concern by other church leaders

The 1935 compromise vote

— *BETWEEN 1931 AND 1935* —

1933: THE F.C. GILBERT ARTICLE

In the midst of the furor over accreditation, in 1933, Elder F.C. Gilbert (1867-1946), a

converted Jew and General Conference officer, wrote an article for *Ministry* magazine, entitled “*Why the Jews Rejected Christ.*”

“A spirit of friendship developed between the Greeks and the Jews . . . An arrangement was entered into that allowed a large number of rabbis from Jerusalem to go to Alexandria and translate the writings of the Jewish Scriptures into the Greek language. It was also suggested by the Greeks that the Jews send their talented young men to Alexandria for training . . . in the . . . sciences and . . . learning of the Greeks.

“Many of the elders of Israel feared the results of such a course . . . They counseled the young men against such a procedure. These [young men], in turn, argued that it would be an advantage for strong, thoughtful, vigorous young men to enter the schools of Greeks, as they might influence the philosophers and Greek scholars to see the beauty of the Jewish religion.

“Many of Israel’s influential men yielded to Greek insistence . . . They were encouraged to believe that the synagogues where the children were taught their religion would not be interfered with . . . The former said that God would help their young men be true to their religion, and the training schools of Jewery would have a better standing in the eyes of the nations . . . Gradually the Jewish schools came to confer degrees upon their graduates. There was the Rav or Rabbi, the Tana, the Goyon, the Sadi, and the Rabbon. It was thought necessary for the graduates of the rabbinical schools to show the marks of rank by wearing different clothing. The man with a degree must wear a particular gown and cap. Little by little an educational aristocracy was formed, which was called the San-he-drin.

“While the religious schools continued to operate, a marked declension in spiritual influence and power was visible. Year by year the Word of God was studied less, as the courses of studies based on culture and philosophy increased. The curriculum of the rabbinical schools was increased toward intellectualism. As the years became exalted and God was less thought of, the Rabbi was extolled; the unschooled depreciated. Piety gradually diminished as form and ceremony increased.”—*F.C. Gilbert, “Why the Jews Rejected Christ,” Ministry, 1933.*

1933: MAGAN’S LETTER TO MOFFETT

Not only had Loma Linda become an obedient dog on a leash, soon more leashes would be fastened to the collars of our other colleges. Or else.

In the spring of 1933, Elder W.C. Moffett, president of Washington Missionary College, wrote to Magan to find out why their premedical students “may not be admitted at Loma Linda.”

On June 12, Magan explained the matter to him. He began by chiding Moffett for not having applied for accreditation, when Magan earlier warned all the colleges to do so.

“Now I think that our dear brethren at the Washington Missionary College felt probably that I

was just a mite too hard [in my earlier proddings], and consequently they were a bit conservative about starting in to get accredited.

“I do not blame them for their stand, they must not blame me for mine . .

“The net results, Brother Moffett, is this: That we are now notified by the Association of Medical Colleges that we will be published with the cases of all students submitted by us [to take state board examinations] from non-accredited colleges.

“This is pretty nearly blacklisting us, and is only another form of warning that we will be dropped from the accredited list if we do not stop this practice.

“The whole matter is coming up at the next meeting of the Association; consequently there was but one thing for us to do. That was to get busy and set our house in order. And that is exactly what we have been obliged to do . .

“[It] is not at all fair . . for us to accept students from unaccredited schools into the medical school, knowing that we are liable to meet trouble when they get out [and try to take state board exams].”—*Magan to W.C. Moffett, June 12, 1933.*

In 1934, Magan wrote the General Conference that another inspection, “the most thorough and exhaustive,” was coming within a year or two. It would be the most rigorous, far-reaching survey ever undertaken.

“They have openly announced that there is a large difference today between the best medical colleges and the poorest in our land, as there was in the early years of this century when they cut the number of medical schools almost exactly in half, putting 50 percent of these institutions out of business. These men are firmly of the opinion that some medical schools will have to go.”—*Magan to J.L. Shaw, W.H. Branson, et al., August 16, 1934.*

1935: THE BRANSON COMMITTEE

The situation in our colleges, in relation to accreditation, had reached such stupendous proportions that, in the spring of 1935, church leaders appointed Elder Branson to head a special committee to study the matter and prepare a report to be presented to the 1935 Autumn Council.

W.H. Branson (1887-1961) was, at that time, head of the North American Division (1930-1938). Later he would serve as General Conference president (1950-1954). Although a very good man, Elder Branson was caught in the midst of an increasing storm of demands for worldly affiliation.

THE 1935 AUTUMN COUNCIL

At the October 1935 Autumn Council, many of our church leaders recognized that a terrible mistake had been made by that vote four years earlier. It was seen that it had only worsened the situation.

It was hoped that, one way or another, the growing controversy could finally be satisfactorily resolved at this council.

On behalf of the Branson Committee, the *Branson Report* was presented by W.H. Branson to the October 1935 Autumn Council.

It was the recommendation of the committee that only two of our colleges should seek accreditation, so they could send premedical students to Loma Linda. The rest should continue training ministers, teachers, and missionaries for the foreign fields.

Many of our faithful leaders were horrified at the conclusions of the report. As you might imagine, there was lengthy and even agonized discussion. It was clearly recognized that we had painted ourselves into a corner.

Men of God stood to their feet and pled that there was only one way to get out: a total return to the divinely appointed blueprint.

AN EARNEST PLEA TO RETURN TO THE BLUEPRINT

Elder Charles H. Watson (1877-1962; General Conference president from 1930 to 1936), explained the whole problem and stated the only worthwhile solution:

“The facts involve us into the consideration of whether or not we will continue with an educational program that has become more and more worldly, or whether we will start an educational plan that is in harmony with the instruction we have received from God. The plan of accrediting our schools adopted four years ago has been a very strong contributing factor during these four years to our educational program becoming more and more worldly in its character, in its aim, in its determination to meet the requirements of outside accrediting bodies. These accrediting bodies have not only shown their determination, they are determined to control the program of our educational work, and also the methods by which that program shall be carried out. There is no doubt about it.

“The policy provided in 1931 that we only select teachers with definite Christian experience to enter upon graduate training in the universities of the world. Experience has taught us that

this is impossible; for the moment we set the standards for teaching efficiency, then a university training, that moment every young man and young woman who seeks to reach the highest in teaching feels forced to enter upon the training that will bring him to the highest place, and we have not been able to control it. We have such a situation here.

“As a result of that action, within the last four years forty of our young people were in one university at the same time seeking training to help them reach their objective in education. If you can continue this program which destroys our own denom-inational ideals of true education, then we are wasting our time by discussing the report of this commission. It gives some of us a burden . . . for it has shown itself to be beyond the control of the policy adopted in 1931.

“The medical college was at one time the chief urge for accreditation. It is a large part of the urge today. And if it comes to a choice between whether we continue the [regular AMA] medical college or go worldly, my vote shall be that we shall not continue our [regular AMA] medical work; and as a leader in the denomination I am calling upon you in the fear of God to take this step to keep the principles of true education from being lost to us. That is my appeal. It is silly and useless of us to go to the world with any statement that God has given us the principles of true education and then take steps that will lead us to a total ignorance of these principles in the near future.

“These are the steps that we have taken in the last four years. We are urged in choice between certain things. The training of educators in the service of this denomination requires that our students shall be [spiritually] fitted, whether we shall keep the doors of our medical college open or close them.”—Elder C.H. Watson, statement to Autumn Council, October 30, 1935; quoted in 1935 Branson Report, pp. 121, 124.

As you can see from the above statement, there were only two possibilities: either all connections between Loma Linda and the AMA and other accrediting agencies must be totally severed—or all our other colleges would rather quickly jump on the bandwagon and also become accredited; and, of course, all our teachers would want to obtain advanced degrees from outside universities.

Elders Watson and Branson, as well as many other leaders deeply loyal to the blueprint, recognized that if universal accreditation and degree-seeking became the norm, our colleges would erelong have much the same content as the universities of the world!

Reading through these proceedings, it becomes clear that these godly men really anguished over the situation. A dramatic changeover was taking place before their eyes, and they were frightened.

Prior to this time, our young people would attend our own schools, become filled with the message, then go out and proclaim it.

But suddenly things were changing, and those changes were taking place rapidly. Our youth were getting the idea that the chief end of schooling was to provide themselves with a good paying job. They were beginning to think that the only true higher education was to be found in outside universities.

BRANSON INTRODUCES THE REPORT

Here are a few excerpts from both Elder Branson's Report, presented to the 1935 Autumn Council on October 28-30, and the discussion which followed. You will find the complete Report in *The Branson Report [DH-25-28]*, available from the present publisher.

Elder Branson mentioned that only two of the six colleges had already obtained accreditation (Pacific Union College and Walla Walla College), and the others were desperately trying to obtain it.

Elder Branson then discussed the fact that individuals who were not men and women of experience, deeply grounded in the faith and who had served in the work for years, were being hired by our colleges—simply in order to satisfy accreditation needs.

“Instead of a few teachers being selected carefully by college boards as was recommended (that is, teachers who would present outstanding Christian experience, be successful in their Christian work, and have fidelity to the Bible and *Testimonies* that is unquestioned), we have found that a large class of very young and immature people have been finding their way into the universities, believing that it was a highway to appointment in our institutional work. They have not waited to gain these years of Christian experience—the experience that comes through years of Christian service. They have not waited to be chosen by some board that would carefully weigh the question of whether or not this or that individual should go to the university. Scores of these young people have been going from the graduating classes of our colleges into the universities, believing that this would facilitate their going into our work or finding employment in an educational institution.”—*W.H. Branson, Branson Report, October 28, 1935.*

Elder Branson then viewed the radical changes which had occurred in just the four years, since the 1931 Autumn Council.

“Our commission brought us information that, from one college alone, thirty had gone into the university for further training during these [four] years. We are told that, for a social evening in one university, there was a get-together of our Seventh-day Adventist students attending there; forty present of these were at that social, and not all were reached by invitation.

“We might multiply facts like this which indicated to us, as we believed, that this thing has gotten out of hand. It has gone way beyond anything the denomination planned, and the by-

products of this are found in the schools where boards have been pressed by the accreditation body to put men on their faculty who have advanced degrees; they did not know where to turn for men of experience and outstanding integrity to fill the positions. They have felt obliged to take some of these immature men who have not been selected but who have pushed their own way into the university, secured their degree, and presented themselves for employment.

“We believe, Mr. Chairman, that in this we face one of our greatest dangers; for instead of careful selection, we have come to the place where we have been forced to take men who otherwise would not have been chosen for the responsible places to which they were called.”—*Branson Report.*

Elder Branson then uttered this fearful warning:

“We believe, as a result of what has taken place, the wrong emphasis is being placed on certain things in our work. We believe that undue emphasis is being placed upon the idea of securing degrees from worldly institutions rather than training our youth for spiritual service in the cause of God.

“I suppose many of us could testify honestly that we have been hearing more during the past four years about degrees, accreditation, and universities than we have heard in our lifetime before. Some of us have had to learn a new vocabulary, in the language, in trying to fathom what this is all about and what it means. I remember a few years ago we didn’t hear such things as we are talking about now.

“The emphasis now is being placed upon the importance of worldly studies and degrees, and this is having a mighty influence. Scores of teachers believe it is all right for them to be trained in outside universities, as a result of denominational sanction and encouragement in advising them to do so. Many who will be lost, lose their hold upon God, and will not fill a position of responsibility in this cause that it was designed of God that they should fill. If they should fill positions of responsibility, many of them would bring into the denominational work influences that would lead further and further afield from the original purpose that was in the hearts of the men who established this work.

“Your commission believes, therefore, that, as a denomination, we are drifting; that it is entrusted to us at this Autumn Council, of 1935, to endeavor to call a halt, to retrace our course, to drive down new stakes, and determine by the help of God that we will rectify anything that is wrong in what we undertook to do four years ago.”—*Branson Report.*

Elder Branson warned that, if we took this step, we would follow in the disastrous course of other denominations.

“As was pointed out by our General Conference president [C.H. Watson], in his address that was read yesterday morning [*Review*, November 21, 1935, pp. 3-8], other religious bodies have

passed this way before us. As a result of their efforts to secure worldly recognition, we know they made shipwreck of their faith. There are exceptions in individual cases, but this statement is almost universally true.”—*Branson Report*.

Elder Branson then quoted a statement, made in 1930, by the president of a non-Adventist college:

“The hitherto undisputed claim that the church college carried a more wholesome moral and spiritual atmosphere has been a compelling argument in its favor. But this claim is seriously questioned today.

“The requirements of standardizing agencies have compelled church colleges to shift their emphasis from morality to scholarship. This has changed the whole mental pattern and modified the spirit of church colleges. They have not developed, in recent years, along lines that express the urge and soul of vital Christianity. They have given up their natural element of greatest strength (religion), and taken up the tax-supported [public] institution’s element of greatest weakness (standardization) . .

“The forces that terminate institutions have a long drift, but they move inexorably. Usually the change is at hand before society is aware. The passing of the church college is now taking place, and most of its devotees are looking upon the transition; some are even players in the drama, and do not recognize it.”—*Andrew D. Harmon, president of Tran-syl-vania College, statement in Current History, December 1930; quoted in Review, October 24, 1935; and then in the Branson Report, October 28-30, 1935.*

Elder Branson then stated:

“I wondered, as I read this, whether Seventh-day Adventists were included in the last remark of this statement, The passing of the church college is now taking place, and most of its devotees are looking upon the transition; some are even players in the drama and do not recognize it.

“We have been in the period of transition for a period of four years. We recognize, on every hand, that there has been a shift of standards, a shift in the ideals, a shift in the emphasis, till many of our people throughout the churches of this land are becoming alarmed. We hear it on every hand. There is alarm, and that alarm is in the hearts of our best leaders and laymen that make up the membership of our churches. Since, as this man states, other denominations have passed along this way, the universal result has been the passing of the church college, dropping the ideals of the founders in the establishment of these schools.

“It seems to us of this commission that we need to restate whether or not we are able to follow the same course they have been following, follow it to its conclusion, and yet stand against the tide that has swept them off their feet. Can we maintain our ideals in their purity and yet

reach, to the fullest extent, the recognition from the world and agree to being standardized by the world, which means that we must be under the domination of these worldly organizations?”—*Branson Report*.

Next, Elder Branson cited a specific example. An accreditation board had recently noted that one of our colleges had lost its original objective of training workers.

“I hold in my hand here a report that was rendered by the representatives of one of these accreditation organizations—a recent report that was made concerning one of our colleges. This college was being surveyed, by representatives of the accreditation board, to ascertain whether or not their application for accreditation would be granted. In the very outset of the report, we find the following statement was made:

“ ‘The original articles of incorporation in this particular college definitely state that the college was organized to provide special opportunity for men and women to become acquainted with the mission fields and to have education in branches and methods for the same. The school was a part of the missionary program of the church. That ideal has persisted to a considerable extent and has affected the spirit of the curriculum and methods of the college; but a change in emphasis has slowly taken place, and now education as a preparation for various careers and, most of all, for the art of living is the dominant ideal.’

“So we are commended here by representatives of the accreditation board; the comment was because of the fact that we have changed our ideals, are further away from the idea of training men and women for the mission fields of the world, and are coming to the place where we train them for the various careers and the art of living.”—*The Branson Report*.

“ ‘From the top of the rocks I see him, and from the hills I behold him. Lo, the people shall dwell alone, and shall not be reckoned among the nations’ (*Numbers 23:9*). This has been God’s program all through the ages. Israel shall dwell alone and shall not be reckoned among the nations. And I believe that has a very definite application to the Israel of God here in this last generation, as He endeavors to convert the people and to take them to heaven. It seems to me that Israel needs to be free from the government of worldly organizations that know not God in these times.

“*There is setting in on this people a tide of worldliness to which we are surrendering. I do not mean to imply that we are not resisting these influences at all; but I believe that the measure of resistance that we are putting forth is not holding us. We are gradually being swept backward, and should be alarmed about it.*”—*Branson Report*.

Elder Watson then quoted six Spirit of Prophecy passages, in which the path we should take was clearly stated: (*6T 145; CT 86 [also in 5T 21, written in 1881]; CT 532; 6T 142; FE 534-535.*)

Elder Branson then recommended that, as a means of compromise, only two of our colleges

should receive full four-year accreditation. Following a brief mention as to why Pacific Union College and Emmanuel Missionary College were the two to be selected, Elder Branson concluded his presentation. (More on this compromise later.)

DEEP CONCERN BY OTHER CHURCH LEADERS

As Elder Branson finished his remarks, everyone was deeply moved. Church leaders recognized that this meeting, in 1935, would be pivotal in the history of the church. And so it proved.

Other leaders now arose and spoke:

“I was riding on the train with a Baptist director for the State of Wisconsin who has charge of one hundred and fifty-six Baptist churches. He told me he had eliminated every fundamentalist preacher out of those churches except three, and he expected to clean them up within the year. That is what a Baptist university did for the Baptist denomination. A Chicago [Baptist] university is almost entirely responsible for what has happened to the Baptist churches of America . .

“I believe we [have] started on the same road, the highway that will head to the undermining of the foundations of this movement.

“I believe God is at this time calling for repentance and for us to turn about face and to take our stand and escape the consequences and turn to the right. The Lord has counseled us not to be connected by so much as a thread, and yet some of our schools are so bound to worldly systems that we cannot cut the rope. It will take a decided attitude on our part to save them. I would feel terrible if, as a denomination, we would have to travel the same desert road that the other Protestant denominations have been traveling and, as sure as we start on these roads, we will turn out in the same way.”—W.A. Nelson, *President, New Jersey Conference; Autumn Council, October 28-30, 1935.*

Elder Watson spoke next.

“I believe God has placed before us very definitely the standards that we have, and we do not have to go to the world to inquire. I think we have been mistaken in accepting standards from the world in education and in other standards.”—C.H. Watson, *President, General Conference. Ibid.*

The president of the Canadian Union Conference spoke:

“I believe that the entire future of the youth of this denomination is dependent upon maintaining, in the institutions of education, the educational policies of this denomination,

right principles and clinging to the blueprint God has given to us.

“Not very long ago I had the privilege of visiting with the man who stands at the head of the schools of an entire denomination. During the course of our conversation, he said that he was deeply concerned over the trend of his denomination, stating that his denomination was rapidly losing its youth, and I know his statement is correct. He stated that it seems to him the way schools at the present time, colleges and seminaries, are drifting in a worldly direction, years from now they will cease to exist if we continue to drift in this direction. I asked him why he made such a statement; he pointed out to me that since schools had reached out, affiliated with the universities, and employed teachers who have been trained in non-Christian universities, they have come back into the schools, brought to the schoolroom a spirit of unbelief in the Book of all books, and we are drifting.

“As a member of this denomination, I do not want to be a party, in that direction, in any plan that will make it more difficult for our youth to hold true to the fundamentals that God has given to us.”—*Elder S.A. Ruskjer, Canadian Union Conference President. Ibid.*

Elder Wilcox, one of many outstanding editors of the *Review* in earlier years, spoke:

“Four years ago I stood very decidedly against the accreditation in any form. I stand on practically the same ground today. I was a member of this commission, and I united with my brethren in presenting this report because it seems to me it was the best under the circumstances . .

“In the last few years there has been a university bias. I tell you how I think we can protect that. I think we should enunciate the principles we have heard from this desk, to return to our old paths; and, in our personal influence as workers, to turn the hearts of our parents and children away from the wrong way. I believe it would go much further than any resolution that we can pass here . . While I favor this report, it is a compromise; I favor it as a compromise, and I hope there will come a time next year when we can return free from these influences all about us.”—*Elder F.M. Wilcox, editor, Review.*

Two other leaders spoke:

“If we do not accredit our medical schools, we fear what can happen to us, we are today told. We were told yesterday to exercise faith. I do not honestly see how I can go back and repeat your speech, Elder Watson; and, when the brethren ask me, “Are we tied by a thread?” say “Not a thread.” How can I harmonize that by what we are doing today . . And now we think we have saved the cause from these wicked things by eliminating three from accreditation. I am afraid we will rue this day if we go ahead with this program. Four years ago we did make a mistake. We made a mistake, as you say.”—“*President Anderson*” [*probably J.N. Anderson, president of Union College*].

“Mr. Chairman, I do not wish to appear opposed to this resolution, but I remember four years ago when I was talking to Elder McElhaney about this matter when the vote was taken. He said we will see the day when we will rue what we have done. Now we have accredited two senior colleges. Now we propose to recommend that another college be accredited, and that all junior colleges proceed with caution. If this is wrong, how can it be right to recommend to accredit another? If we should not be tied by so much as a thread, why not cut loose?”—“Elder Rice” [probably M.L. Rice, a president of various conferences throughout those years].

C.L. Watson arose again. He voiced the problem in the minds of all present. They well-recognized that, although most of the influential leaders did not want our colleges to receive accreditation, they felt helpless in the face of the demands of Loma Linda.

That decision in 1912, to accredit CME, was threatening to open the door to all our teachers being trained in outside schools and all our colleges being forced to obey the demands of worldly accreditation agencies.

What they did not seem to realize was that Loma Linda would not close its doors if it was not accredited! It would, instead, return to the training of medical missionaries and nurses for foreign fields.

Indeed, as Percy Magan had discovered to his sorrow, the students who attended the accredited CME were leaving to start medical practices in California. Under such circumstances, there was no reason to keep that school open!

“Now, we recognize that very much of the urge of accreditation for educational work has come from the medical college, for it can only carry on its work on that basis, the basis allowed by the American Medical Association . . . Unless we decide to wholly discontinue that medical college, there has to be accreditation of the schools that prepare students for entrance to the courses in the college. There is no other way of having them enter there. There has to be certain specialized training of at least some of the teachers that prepare students for entrance to these schools in which that training is given, and these schools in which that training is given must be accredited. These must be at least junior colleges.”—C.L. Watson, *President of the General Conference*.

At this, a faithful college president arose to his feet:

“Mr. Chairman, I think it should be defined here what accrediting really is. I cannot read anywhere in the *Testimonies* that, in order to meet state requirements, we shall have to join up with the North Central Association or the Middle States Association or any other regional body, for these associations have no state recognition. They are not known by the state. They have no legal sanction or status.

“If we are obliged to accredit our schools at all, as some seem to think, to meet the

requirements of the statements in the Spirit of Prophecy, (if this is the real interpretation), why cannot we get state recognition instead? Personally, I do not believe in any accreditation at all from outside sources. If we are going to come out of Babylon, why not come altogether out, and not have two or three schools in?”—*H.H. Hamilton [president of Washington Missionary College]*.

At this juncture, Percy Magan, who had only arrived the night before, stood to speak—and dropped a new bombshell: *Within a couple years, none of the colleges would be eligible to send graduates to Loma Linda!* This was because all those already accredited—only had two-year accreditation. They would have to begin the toilsome—and very expensive—task of upgrading to three- or four-year status.

Church leaders were beginning to see that there would never be an end to the upward spiral of college accreditation and teacher certification requirements. With such warning, they should have voted to return to the educational blueprint given so many years earlier to our people.

“Mr. Chairman, I am not rising to discuss in any way the entire question. I have not been here. I only got here late last night from Toronto where it was my duty to attend a meeting of the Association of AMA colleges, and . . . the proposal was put forth that the medical colleges should be obliged to go on a three-year pre-medical basis, and that means a three-year accredited basis. That is not the law yet, but that was brought up by Dr. Paterson, the president, in his annual address; and it seems to have met with practically universal favor.

“In all probability by another year or so, you will see that rule . . . I am stating this to you because as sure as medical schools are obliged to go to a three-year basis, then within a year or two years junior colleges are out of the list.”—*P.T. Magan, President, College of Medical Evangelists*.

That news shook the entire assembly, so W.A. Nelson, of the General Conference Department of Education, gave a brief appeal to approve the Branson Report for the sake of “high attainment” in Adventist education. Then Elder Watson rose to his feet and said this:

“The facts involve us in the consideration of whether or not we will continue with an educational program that has become more and more worldly or whether we will start an educational plan that is in harmony with the instruction we have received from God. The plan of accrediting our schools, adopted four years ago, has been a very strong contributing factor during these four years to our educational program becoming more and more worldly in its character, in its aim, in its determination to meet the requirements of outside accreditation bodies . . .

“These accreditation bodies have not only shown their determination, they are determined to control the program of our educational work and also the methods by which that program shall be carried out. There is no doubt about it.”—*C.L. Watson, General Conference President*.

Next, Elder Branson arose and pled with the members to approve the Report (for the accreditation of at least two of our colleges), at least, on a temporary try-out basis.

“It seems to members of the commission that we are shut up to three courses of procedure. All of these three views have been agitated on the floor of the council. One is that we do nothing to try to turn back the tide of worldliness flooding our schools, do nothing to meet or quiet the fears of those who think we are in the wrong way . . . We cannot conceive of this council taking a stand of that kind . . .

“We feel, on the other hand, that a great number of suggestions have been made that go to the other extreme—to sweep aside altogether this plan for accreditation of our schools. We think these suggestions would be premature. It may come to that. It may come to the place where we shall have to close the medical college, but I join the president of the General Conference and say that, if it is necessary to do that to stem the tide of worldliness, I would be favorable to it.

“I do not believe that this denomination must be led into a worldly position by any institution in our ranks. I do not believe that it is the desire of the medical college; yet it has been the urge that has come from the medical college, to urge us to accredit this thing four years ago; and it will be the urge from that school to continue on as is. I don’t believe that we should be hasty in an action to brush aside accreditation; that would mean closing the medical college, closing all teacher training.

“I believe in the plan suggested by the commission, that which adequately provides for the meeting of every need of the medical college for the present. We do not have a three-year preparatory course yet. We do not know that it will ever be a three-year course. If it ever comes to a three-year course, we can accomplish that without accrediting all our colleges, and can go on as we have.”—*W.H. Branson, Vice-President for North American Division.*

Elder Branson acknowledged that not one Adventist college had an accredited three-year preparatory, premedical course,

Although probably unintended, the error in the above argument is that, if accreditation and degrees were rejected—this would close down Loma Linda or stop our training of missionary physicians and nurses. But this was not so. They could still receive a thorough training and then leave to work as missionaries. In addition, short courses in natural remedies could also be given to interested believers who wanted to help their neighbors here in the United States.

Elder Piper, board chairman of Union College clearly gave the only correct solution:

“The policy provided, in 1931, that we only select teachers with definite Christian experience to enter upon graduate training in the universities of the world. Experience has taught us that this is impossible, for the moment we set the standards for teaching efficiency, with a university

training, that moment every young man and young woman who seeks to reach the highest in teaching feels forced to enter upon the training that will bring him to the highest place, and we have not been able to control it. We have such a situation here.

“As a result of that action within the last four years, forty of our young people were in one university at the same time seeking training to help them reach their objectives in education. If you can continue this program, which destroys our own denominational ideals of true education, then we are wasting our time by discussing the report of this commission. It gives some of us a burden, for it has shown itself to be beyond the control of the policy adopted in 1931.

“The medical college was at one time the chief urge for accreditation. It is a large part of the urge today; and, if it comes to a choice between whether we continue the medical college or go *worldly*, my vote shall be that we shall not continue our medical work; and, as a leader in the denomination, I am calling upon you, in the fear of God, to take this step to keep the principles of true education from being lost to us. That is my appeal.

“It is silly and useless of us to go to the world with any statement that God has given us, the principles of true education, and then take steps that will head us toward a total ignorance of these principles in the very near future. These are the steps that we have taken in the last four years. We are urged to choose between certain things. The training of educators in the service of this denomination requires that our students shall be fitted, whether we shall keep the doors of our medical college open or close them.”—*Elder J.F. Piper, Union College board chairman.*

Elder [H.H. Votaw, head of the General Conference Religious Liberty Department, a powerful speaker, said it clearly:

“I think Brother Watson’s talk just now has risen to the height of his Tuesday morning talk, *yet we are preparing to send boys to hell in three of our schools*. If this is the plan, we have no right to set up two colleges—already set up, going to set up a third one, and do the very thing that we ought not to do. I cannot see any difference between two and six for the whole system of schools. If this accreditation is wrong, it is wrong altogether. It is wrong in two of them, I cannot bring myself up here to find any agreement between the speech of the president of the General Conference and the report of this commission. The commission says you have only two schools already in. They are accredited schools. We are going to keep one accredited and are not going to take the other out without wrecking many of our other schools. Let us face the thing—do one thing or the other . . . I cannot see it any other way, between sending boys and girls to hell from three schools or six. If it is wrong let us quit it . . .

“I am the president of the Union College board. My interests are there. I am glad if this is the proper way to do—by accrediting EMC and PUC. I am glad they have your accreditation and recognition; but, brethren, I cannot yet see the consistency of this. I appreciated the remarks Elder Watson made. He has clarified the situation some. Maybe it is necessary for me to go on

and allow the world to direct our movement, in connection with fitting our young men and women for medical work. Possibly that is so, but I do not see light in compromising with the world in any degree; I am ready to cast my vote contrary to this recommendation because I do not see its consistency. I do not see light in the proposition.”—*Elder Herber H. Votaw, General Conference Religious Liberty Department.*

THE 1935 COMPROMISE VOTE

After extensive discussion, a “compromise vote” was taken. Aside from Loma Linda which was already accredited, only two of our colleges were to hold two-year accreditation: Pacific Union College and Emmanuel Missionary College; the other colleges were to continue training missionaries for foreign fields. In other words, three colleges (including Loma Linda) would be permitted to depart from the blueprint, but the other colleges (Washington Missionary College, Atlantic Union College, Union College, and Walla Walla College are listed) must remain on it—and not obtain accreditation. Walla Walla, which had already obtained two-year accreditation, would by the recommendation have to cancel it. All of the above were specifically stated to be senior (four-year) colleges.

The entire decision was printed in the November 28, 1935 issue of the *Review*, under the title, “*Recommendations of the Educational Council, adopted by the Autumn Council.*”

Clarification: Mention was made that, in 1935, we had “six colleges.” But no mention was made in the discussion of three other colleges (Southwestern Junior College, Southern Missionary College, and Oakwood College), probably because, in 1935, they were still junior colleges.

One speaker at the council said Loma Linda, Pacific Union College, and Walla Walla already had accreditation; another that Emmanuel Missionary College already had it, and another that it would soon have it. Elder Branson recommended that Pacific Union College and Emmanuel Missionary College should alone retain a two-year accreditation status.

In reality, by 1935, four of the colleges had become accredited: Loma Linda in 1922. The other three had received junior (two-year) college accreditation. This meant that only the first two years of their three or four years of study were accredited. These three were Emmanuel Missionary College in 1922, Walla Walla College in 1932, and Pacific Union College in 1933.

Prior to 1931, several colleges had been trying to obtain two-year accreditation status. The 1931 Autumn Council vote said that all the colleges could obtain two-year college accreditation. Branson’s 1935 recommendation was that only two colleges should have two-year college accreditation: Pacific Union College and Emmanuel Missionary College. A primary reason was that they were in opposite parts of the continent. Branson’s plan would require that Walla Walla’s accreditation be canceled.

However, early in the discussion following Branson’s presentation, P.T. Magan spoke up and

said that, the latest edict from the AMA was that within two years no two-year accredited school could send students to Loma Linda, only four-year accredited colleges!

Obviously, there were only two routes our church could take: either let the colleges move toward the full accreditation or call a halt, eliminate all accreditation (including at Loma Linda) and return all our schools to their original objectives. None of the schools would have to close their doors!

Those students who wished to fulfill the blueprint would attend them. Those who wished to obtain a worldly education for self-advancement were free to attend other colleges and universities—state, private, or religious.

THE BROKEN BLUEPRINT



PART THREE - H

THE STORY OF LOMA LINDA AND WHAT IT DID TO OUR CHURCH

(1905 - ONWARD)

AFTERMATH OF THE COUNCIL

Compromise vote triggers a rush to obtain accreditation

1935: Magan's amazing statement

1936: Magan expresses concerns

1936: The examining committee arrives

1937: Elder McElhany speaks

1935: Daniels weeps

MORE ACCREDITATION DEMANDS

1938: Doubling of classes required

1939: Demand for CME research

SIGNIFICANT STATEMENTS

1944: L.E. Froom editorial

1959: Stratemeyer discovers the blueprint

A.W. Spalding writes

1956: The secret GC questionnaire

1961 statement by W.E. Straw

1961-1964 EVENTS

1961: CME becomes a university

1962: AMA orders single campus

By 1962: No more nutrition classes

By 1964: Objective to instill pride

MORE STATEMENTS

1965: Statement by Dr. Nahm

1967: Statement by LeFevre

1975: Statement by Gerald Ford

Statement by Naomi Joan White

EVENTS FROM 1977 TO 1990

1977: Veteran's Hospital built

1985: New age seminars at LLU

By 1986: Hydrotherapy is gone

1984: Animal heart into a human baby

1988: Harvesting live organs

1990: Majority of CME students are not Adventists

1915 statement by Percy Magan

— *AFTERMATH OF THE COUNCIL* —

COMPROMISE VOTE TRIGGERS A RUSH TO OBTAIN ACCREDITATION

The decision made at the 1935 Autumn Council was like gasoline thrown on the fire. The administrators and faculty at the various colleges said that if two could do it, all the rest should be able to also.

And that is what happened. Each college accelerated its efforts to achieve accreditation. It mattered not how much debt they piled on the institution, how many compromises they had to make, or how many worldly teachers they had to hire. Present and future teachers were rushing to the universities in order to become “competent” to teach in our colleges.

Emmanuel Missionary College, for example, had to tear down and rebuild nearly its entire campus, because all its buildings were constructed with wood, and the accrediting agency demanded brick. It did not achieve senior (four-year) accreditation until 1939.

Within a few years, all our colleges in America had two-year, and eventually four-year, accreditation. The rest is history. Approval from the accrediting agencies required that school libraries be enlarged with many worldly books and that nearly all the faculty be graduates of outside universities. It mattered not what a man believed or taught; as long as he had a Ph.D., he was the one hired to instruct the youth of our church.

For more on this, see *E.M. Cadwallader, A History of S.D.A. Education*.

In 1925, Magan wrote a friend his strategy for pushing church leaders on all levels into agreement with his objectives:

“ ‘You see, my idea was to get as many of these fellows as possible familiar with our problem, and favorable to our cause,’ he explained. ‘In other words, I wanted to be in a place to carry the fight to the highest quarters if it became necessary.’ ”—*Magan to Newton Evans, September 30, 1925*.

In spite of the enthusiasm of colleges to rush into submission to worldly accreditation agencies, there was “a reaction in the field to the accreditation program of the colleges” (*Neff, For God and CME*, p. 285). Many faithful believers were deeply upset by this wholesale sellout.

1935: MAGAN’S AMAZING STATEMENT

It is seemingly incredible (the word fits here for it means “unbelievable”) to discover that, fully six months before the fateful October Autumn Council, when the Branson Report was pushed through so CME could continue as a Class A medical school—Percy Magan wrote that, with trembling, he feared that CME would have to be destroyed because of all that was happening there! Here is the statement:

“I do not know what lies ahead for the school. I am praying, sometimes I think, almost night and day and spending much time on my knees in earnest supplication . .

“It may be that this school [CME] will have to go down and upon its ashes God will uprear one of a sort more in harmony with His will. As I see things here, they are in a great, great peril. Pride, professionalism, and a haughty spirit have laid firm hold on some. On the other hand, a large number of the alumni [graduates] are sound, and all I can do is to ‘contend for the faith which was once delivered unto the saints.’ God’s standards for His institutions must be maintained.”—*Magan to Leroy Edwin Froom, May 7, 1935.*

Froom (1890-1974) was at that time secretary of the General Conference Ministerial Association and in frequent contact with many of our leaders.

1936: MAGAN EXPRESSES CONCERNS

All aside from the pride developing among the CME staff, Magan was also deeply concerned about how the school was locked into obedience to every whim and whisper of the AMA accrediting body. In 1936, he wrote this about the 1931 meeting:

“I am generally credited, I believe, as being the one who forced the accreditation program through the Fall Council at Omaha some five years ago. At that time, after long debate, practically everyone voted for it; but now fears have arisen in the minds of many that we have gone too far.”—*P.T. Magan, letter to Dr. Taylor, January 2, 1936.*

The next year, Magan wrote another letter:

“The whole question of medical education is -be-com-ing an increasingly difficult one. When a man is obliged to take at least three years of premedical college work, then four years in the medical course, then one year of internship, after which many students take one, two, and even three years of residence work in approved hospitals, it can readily be seen that the length of

time required for him to complete his education is coming to be as the irishman would expresses it, 'beyand [beyond] the beyant.' But our necks are in the noose."—*P.T. Magan, letter to Professor H.J. Klooster, September 1, 1937.*

1936: THE EXAMINING COMMITTEE ARRIVES

The long-awaited inspection team, Dr. H. Weis-kotten and Surgeon General M.K. Ireland, arrived in Los Angeles on March 8, 1936, and immediately notified Magan that they would like to meet with him at the Biltmore Hotel. He headed to the meeting, knowing that CME's accreditation was in jeopardy, since the 1935 Autumn Council had only given permission for two colleges (Pacific Union College and Emmanuel Missionary College) to obtain accreditation.

"For four hours they fired questions at him 'with all the speed and precision and accuracy of machine-gun fire.' "—*Neff, For God and CME, quoting Magan letter to C.H. Watson and J.L. Shaw, March 13, 1936.*

Following their departure, in September, Dr. Zapffe wrote that a very high percentage of entering freshman did not have a good academic standing (*Fred Zapffe to Magan, September 23, 1936*).

In October, Dr. Cutter wrote that the school was placed on probation.

"When you feel that the deficiencies noted by the Council have been corrected and that the school is meeting in a satisfactory manner the prevailing standards, application may be made to the Council for re-con-sideration with a view to restoring the school to a position of unqualified approval."—*William D. Cutter to Magan October 21, 1936.*

Three of the several factors causing this probation-ary status were these: The need to greatly enlarge the library. The stopping of the students from working during their school years at CME. The reduction of freshmen enrollment to only 55 or 60 students.

This latter point meant that, for all the massive expense in yearly subsidies sent by the General Conference to Loma Linda, only a few of the young people of the church could take the medical course. But you can know that Loma Linda obeyed the boss, for they knew who it was.

1937: ELDER McELHANY SPEAKS

In 1937, an educational convention was held in North Carolina. Elder McElhany (1880-1959), General Conference president, earnestly pled with the assembled educators not to lead our youth away from the educational blueprint. Frankly, the statement was shocking in what it said:

“I want to say this morning to this educational group, that we maintain our school system to train workers primarily to give voice to this great message, to the second Advent hope. Any change in that objective will be to abort the great purpose of this movement . .

“Too many of our young people are today being led into worldly conformity by some leaders who are themselves adhering to forms of worldly amusements and pleasures. My friends, I wish our young people could be kept away from all the beach parties and nudity parades and moving picture shows and other questionable places where they ought not to go, but where they are sometimes led by their leaders. I believe it is the duty of every school board and every school faculty to take steps to change things.

“Just how far can we go in this matter of worldly conformity? Let us be done with the spirit of compromise. Let us not be like those people of old who allowed their religious beliefs to be so poisoned by contacts with the world that they were unable to recognize their own Messiah when He appeared. Would the pioneers know this movement today if they would awaken? Would they recognize the movement that they started in this world and handed over to their successors? Would they really recognize it?”—*J.L. McElhany, Review, October 14, 1937.*

1935: DANIELLS WEEPS

Arthur Grosvenor Daniells had come a long way. Born in Iowa, the son of a Union Army physician who died in the Civil War, he was baptized at 10 and, due to ill health, attended Battle Creek College only one year. His future looked bleak. But later he met Ellen and James White, and helping them for one year as their secretary, was anxious to obey all the counsel they could give.

By the time he was 31, Daniells was the strong, vigorous president of the New Zealand Conference. From then on, he kept moving up. Like John Harvey Kellogg, he was solid in the Spirit of Prophecy until the turn of the century; but, like him, he began thinking he could improve on the blueprint which God, through her, was presenting to the church.

Dr. Owen S. Parrott, in his memoirs quoted earlier, had said it was Daniells, more than any other single man on a church executive level outside Loma Linda, who rammed through its accreditation.

But, just as Percy Magan later wept, so did Daniells.

In 1935, worn out with the cares of years, Daniells came to Loma Linda and gave five talks to the faculty and students.

One evening, a medical student found him walking in the hallway. Daniells was weeping. Turning to the young man, in an agony of voice Arthur said, “*Obey the Spirit of Prophecy. I didn’t and paid the price!*”

A few weeks later, Daniells was diagnosed with cancer and entered the Glendale Sanitarium. Stricken with grief at the actions he had pushed forward which had been so instrumental in damaging our entire educational system, he sent out an urgent request that three men come to his room. They were G.A. Roberts, president of the California Conference; Roy Cottrell, former China missionary and currently chaplain at Glendale; and George B. Starr, a close friend of Ellen White in Australia, by that time retired. All three were faithful to the Spirit of Prophecy writings. Elder Daniells asked the three ministers to anoint him for healing.

Stepping outside the room to discuss the matter, the three said to one another, “How can we pray for his healing when, for years, he has persistently gone against the Spirit of Prophecy instruction in his diet and so many other ways and has never changed?”

Politely, they refused Daniells’ request to anoint him. He got other men to pray for him, and soon after (1935) died.

Years later, in the 1960s, the young medical student, by this time a practicing physician, related these incidents to Elder James Lee.

— MORE ACCREDITATION DEMANDS —

1938: DOUBLING OF CLASSES REQUIRED

In 1938, Magan contacted Dr. Cutter, secretary of the Council on Medical Education in Chicago, to inquire as to what would be involved if CME started a training program for dentists. Cutter’s startling reply informed Magan that, although many of the medical and dental courses in basic sciences were the same, yet Cutter said they would have to attend different classes! This would require many more teachers!

This same year, directives (actually orders) were sent to CME from Chicago to raise the entrance requirements for new students and hire full-time teachers with adequate specialized training in each of the various departments. The cost of fulfilling the second of these was destined to be immense. It also required hiring large numbers of non-Adventist teachers.

1939: DEMAND FOR CME RESEARCH

The demands of the AMA on Loma Linda never ceased. In 1939, Fred Zapffe wrote CME, demanding that their teachers spend a fair amount of time doing “research work.” As you may know, this is the quiet scandal of every large university in America in our own era: The major professors spend their time doing research while graduate students teach classes below the doctoral level. Beginning in 1939, the AMA wanted Loma Linda to fall into line—or else.

“During the thirties, scientific research in the medical schools of America came into prominence, and this trend brought demands from alumni and medical-association officials for C.M.E. to advance in this field.

“The thinking of this decade was summed up by Dr. Zapffe when he said: ‘It is the function of every medical school to teach and do research, and, I may add, to care for the sick in its hospitals. A teacher who has not been bitten by the research bug is not a real teacher. He is merely a dispenser of knowledge which can be gotten by reading a textbook or the literature. He merely passes on what he has read, which is not real education at all. Such teaching is being discouraged and even condemned more and more . . . There is so much that is unknown that it is not difficult to find a research problem.’ ”—Neff, *For God and CME*, quoting Fred Zapffe letter to Magan, March 2, 1939.

Another inspection visit was made this year by the American Medical Association and the Association of American Medical Colleges. In addition to other criticisms, the inspection team was critical of the fact that Loma Linda was still on two campuses. From the early years, they had always favored a single mammoth training facility in Los Angeles.

(Twenty-three years later, in 1962, the AMA would make a major change in its requirements on this matter. The result brought additional heavy expense to Loma Linda. More on this later.)

By 1939, Percy Magan was 72 years of age. The heavy pressure of trying to keep pushing CME upward to meet AMA demands, with all the consequent problems and expense, year after year, was wearing him out.

“Things are getting harder and harder, and there is no question in my mind but that we are being obliged to do things under very difficult circumstances.”—Magan to Sutherland, August 20, 1939.

By 1940, Percy Magan was exhausted from the continual battle, and he would lie in bed for weeks at a time. His heart was beginning to give out.

Between March and June 1942, he resigned from all his positions. On December 16, 1947, Percy Tilson Magan died of a heart attack. He was 80.

— SIGNIFICANT STATEMENTS —

1944: L.E. FROM EDITORIAL

In 1944, another church leader deplored the situation of what had happened to our colleges, as a result their linkage to Loma Linda:

“How dare a man contemplate (or have the temerity to present) the degree of doctor of divinity (gained in the universities of Babylon) as a credential for teaching or preaching this threefold message—the second stipulation of which is “Babylon is fallen, is fallen . . . Come out of her My people.”

“How dare we accept such a Babylonian credential in lieu of mastery of the truth? Shall a man go into Babylon to gain strength and wisdom to call men out of Babylon? To ask the question is but to disclose how far some have compromised with Bab-ylon, as they have gone back to Babylon to drink from her wells of wisdom. Oh, for the living waters of truth fresh from the Word.

“Someone needs to sound an alarm. We need to grip ourselves and halt a growing trend that, if it becomes entrenched, will bring disaster through our message. We need to give ourselves to the study of the Word until we are again known preeminently for our mastery and sound exposition of Scripture. Otherwise we shall go the way of all other religious bodies before us, who started out with a heavenly message, but who have bogged down in the morass of worldly scholarship with its erudite haziness, its loss of spiritual vision, and its blurring of truth, until its virility and its power to witness have virtually disappeared.”—*Leroy Edwin Froom, editor, Ministry magazine, editorial, April 1944.*

1959: STRATEMEYER DISCOVERS THE BLUEPRINT

What happens when a leading non-Adventist educator in America discovers the blueprint?

“At a meeting of Adventist educators, Dr. Strat-emeyer of the educational department of Columbia University was asked to talk to the group. To them she said, ‘This is an amazing book!’ Dr. Strate-meyer exclaimed in her dignified but forceful manner, ‘And to think that Mrs. White finished only three grades of schooling! . . . If you follow her philosophy of education as outlined in this book,’ she continued, holding up *Education*, ‘you must teach a child to know why he acts as he acts. He must learn how to think, how to reason for himself’ . . .

“Again and again Dr. Stratemeyer remarked on how remarkable it was that an unschooled woman could write as Mrs. White wrote. Current educational developments demon-strated how Mrs. White was more than fifty years ahead of her time.

“ ‘The breadth and depth of its philosophy amazes me. Its concept of balanced education, harmonious development, and of thinking and acting on principles are advanced educational concepts . . . It is this harmonious development that is so greatly needed, yet so greatly neglected today. I am not surprised that members of the Seventh-day Adventist Church hold the writings of Mrs. White in great respect and make them central in developing the educational programs in their schools.”—*Dr. Florence Stratemeyer, quoted by Raymond Moore, Review, August 6, 1959.*

Oh, that we were doing that!

A.W. SPALDING WRITES

W.E. Straw, in his review of our educational work, quotes a letter of A.W. Spalding to a vice president of the General Conference:

“I have had the privilege of long connection with and experience in and out of our schools; and I have, through all this half century and more, been a student of the educational principles and structure and processes which God has given through the instrumentality of Ellen G. White. I have perceived in her writings not merely aphoristic maxims to grace dissertations on religion and learning; but rather a deeply conceived, well intergrated system of education, embracing philosophy, range, form, content, method, and above all, spirit. These writings constitute a blueprint which, alas, our history shows has been little read, less understood, not at all comprehended.

“We need now to begin all over again. Reforms must be entered into with heart and soul and will . . . If there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not to have gone to the expense of purchasing lands and erecting school buildings.”—A. W. Spalding, quoted in W.E. Straw, *Rural Sociology and Adventist Education History, 1961.*

1956: THE SECRET GC QUESTIONNAIRE

During part of the time that the present writer attended our Seminary (located at that time in northwest Washington, D.C., next to the General Conference and the Review), he worked as a night janitor at our world headquarters. One night, in the winter of 1956-1957, the present writer was emptying waste baskets on one floor of the building, when he found a note on top of one basket: “Burn this.”

The request was redundant since all the paper was dumped into the outside incinerator, along with scrap paper from the Seminary and Review, and burned the next morning. But the urgency of the note attracted my attention, so I pulled everything out of the waste basket and briefly examined it.

There before me was a stack of sheets, perhaps 3½ inches thick. They were questionnaires. “Burn it” was the request. Apparently, it was a secret poll, for I never later read about it in the Review, or heard anything relating to it at the Seminary. The stapled, 8½ x 11 sheets (about 100 of them) had probably been sent to a variety of church leaders throughout the world field. Each questionnaire consisted of about three pages of typewritten, single column, questions, with a triple space after each question for a brief, handwritten reply. Every questionnaire had handwritten replies to every question; all were unsigned.

The point of the questions was this: “Should we keep CME (it would be several years before its name was changed to LLU)? Should we continue to support it? Is the money spent on it worth the cost? If you are in a mission field, is your area being helped by Loma Linda or its graduates?”

I spent about half an hour looking at the questionnaires, and then hauled the lot to the incinerator. Because the answers were all about the same, I saw no reason to read them all. I did not see one positive statement on any that I examined. The consensus was that we should stop subsidizing Loma Linda and, if necessary, just close it down. Some were adamant that this be done. Other replies agonized over the matter, yet felt the situation was apparently hopeless.

Back in those days, one of the 52 world offerings each year went to the support of Loma Linda; this is a lot of money! We now have the “World Budget”; and a percentage of all the offerings (and part of the tithe) is sent to keep Loma Linda afloat and help pay the salaries of its Adventist and non-Adventist workers and chaplains. Obviously, a large percentage of church offerings, from around the world, are earmarked each year for Loma Linda.

We are still supporting Loma Linda; so, apparently, the brethren decided it was best to just burn the questionnaires. Perhaps too many influential people, including physicians, would be upset if the annual funding stopped.

1961 STATEMENT BY W.E. STRAW

“Practical” is a key word. What happens when governmental leaders see the results of our adherence to the blueprint? Walter E. Straw (1880-1962) wrote:

“When I was in Africa trying to carry out that system, perhaps in only a partial way, the government of Rhodesia appointed a committee to inspect the schools in that territory. When they came to Solusi Mission and observed the work and classes in agriculture, sewing, and construction, the chairman of the committee said, ‘That is just what the natives need; why can’t the other missions do that?’ I replied, ‘Because they’ve got a Liberal Arts education, and our men got practical work in school.’ Then he said, ‘You ought to go and show the others how to do it the way it ought to be done.’ ”—*W.E. Straw, Rural Sociology and Adventist Education History, 1961 [Straw spent 52 years in Adventist educational work].*

— 1961-1964 EVENTS —

1961: CME BECOMES A UNIVERSITY

On July 1, 1961, the name College of Medical Evangelists was dropped, and the school became

Loma Linda University. The disliked word, “Evangelists,” had been eliminated and the wonderful word, “University,” had been added. We had arrived!

But what an arrival it was. In the late 1940s and early 1950s, there had been, what was called, the “red herring” crisis in California State universities, primarily centered at Berkeley. A major crusade had been made to get rid of “Communist sympathizers” from the faculties of State-approved universities. In strong reaction to this, the State Legislature enacted a law that, henceforth, it would be illegal to discipline or fire any employee of a California university, because of his beliefs or affiliations.

With full knowledge of the implications of that earlier law, the administrators of CME were still determined to gain university status for the school. The honor and prestige it would bring to the institution was considered well-worth the danger.

As a result, from 1961 onward, it is impossible for LLU to reprimand or fire any worker or teacher because he is an atheist, Roman Catholic, or whatever, or because he openly expresses those views.

This danger is no little matter. A friend of the present author, from college days, attended Brigham Young University in the late 1960s and graduated with a doctorate in Speech Pathology. Immediately, LLU called him to come and set up a Department of Speech Pathology. Arriving, he found himself handed the assignment of putting together a faculty. He was told he could get them from anywhere.

So he contacted his former teachers at Brigham Young University—all of them Latter Day Saints. After packing the entire department with Mormons, a couple years later he became deeply upset by the unceasing rivalries, political maneuverings, and jostling for position at LLU. So he quit and moved to northern California. It is very likely that, from that day to this, the Speech Pathology Department is managed and filled with Mormons. And, in accordance with the State “red herring” law, they have full right to share their faith, on the side, with their students.

The school had eliminated “*evangelists*” from its name. The next year, 1962, it took the word from the bannerhead of its periodical. It had been called *The Medical Evangelists* since 1908. In its place the journal was given a very professional sounding name: *Scope*. W.A. Branson, who uttered warnings in 1935, died this year at the age of 74.

1962: AMA ORDERS SINGLE CAMPUS

In 1962, the AMA switched from its earlier position—and totally refused to let LLU teach its students on both the Los Angeles and Loma Linda campus. It now wanted LLU to unite all its teaching facilities on one campus, which should be Loma Linda. That reversal cost another immense outlay of money to greatly expand the facilities of the School of Medicine and the

School of Nursing. The very large 516-bed Loma Linda Medical Center had to be constructed.

Begun in 1964 and completed in 1977, that Medical Center had 546 beds, 656,000 square feet of floor space (a little over 15 acres), housing clinical, hospital, research and educational programs. In addition, there was a four-level, 80,000-square-foot research wing with 46 laboratory areas used by researchers in the School of Medicine. Three circular, seven-story towers, built in a cloverleaf formation form the dominant architectural feature. It also has over 50 classrooms and conference rooms and two amphitheaters. Seventeen surgical facilities are in the Center.

Among a variety of very expensive gadgets, the Medical Center houses two “cancer-killing” machines: One is the eight-ton cobalt therapy machine, which shoots a beam of radiation from a cobalt-60 source into the patient. The machine is so deadly that it is located 30 feet below the hospital’s main entrance.

The second is the Betatron, which emits a beam of either X-rays or electrons, as required. This six-ton, 25-million-volt Batatron produces X-rays that are 20 times the energy output of the cobalt beam.

The Chaplain’s Service, includes salaried chaplains who are Adventist, Roman Catholic, Muslim, and other faiths. The Interfaith Chapel is located near the main entrance, and open at all times for “prayer and meditation.”

As you may know, in 1984, Loma Linda shocked the nation by placing the heart from a live baboon into a human being. Medical ethicists all over the world questioned the morality of that event. But Loma Linda was happy: It brought our church to the attention of the world. In 1988, another storm of protest from ethicists arose, when Loma Linda took the heart of a living anencephalic baby and put it into another living baby. In regard to medical ethics, Loma Linda has a reputation for being very daring.

BY 1962: NO MORE NUTRITION CLASSES

Adele Davis was a well-known nutrition consultant, who had many important contacts in the medical world. She dared to tell the truth about drugs and some natural remedies, which many of her physician friends had to be quiet about, lest they lose their licenses to practice.

In 1962, in a widely circulated appeal because the FDA was trying to push legislation through Congress placing all nutritional supplements on a prescription basis, Adele Davis said that there was not one medical school in America which taught even one class in nutrition. By that, she may have meant “even one required class.” So that eliminates another important part of the blueprint from the Loma Linda training course.

(Hydrotherapy, natural remedies were also eliminated from our church papers and health

journals by the 1950s, apparently to please the AMA so it would not be offended and revoke CME's accreditation.)

BY 1964: OBJECTIVE TO INSTILL PRIDE

In the late summer and fall of 1964, the present writer lived not far from Loma Linda while preparing a newspaper tabloid edition of sizeable portions of *Great Controversy*. While in that area, he and his family had opportunity to make a number of important contacts, including a young couple that was unusual. Although in his fourth year of training in the medical course, the family was solid in its belief in the Spirit of Prophecy.

He explained to this writer that he knew of hardly anyone else in his class who was dedicated to the Spirit of Prophecy.

He also mentioned that it was the objective of the school to instill professional pride in the future physicians during their fourth year of medicine. For some reason, the staff was deeply concerned that this be done. They wanted their students to graduate with an attitude of professional pride that would be a credit to the university.

It is a well-known, frequently mentioned fact that for many years, upon graduation, medical students at Loma Linda have had a higher rate of leaving their wives—who have worked and put them through school—than graduates of any other medical school in the nation.

— *MORE STATEMENTS* —

1965: STATEMENT BY DR. NAHM

Dr. Nahm was the non-Adventist president of the University of Missouri. He commented on the fact that students who graduate from modern colleges and universities have not received the traits of character needed to make a success in life and help other people.

“Interesting studies are now being made in a number of places on qualities which make for a success in job and other life situations as distinguished from those which make for success in the usual classroom situation.

“A study made by Price, Taylor, and others on performance of physicians points to the need, in educating physicians, to focus on qualities other than those which grades reflect—qualities of character and personality, of ability to establish satisfactory relationships with people, and a dedication and integrity. In a recent report . .

“Taylor and others point out that, at present, suitable habits of learning are not implemented in the school setting to assure their continued functioning when persons leave the school setting . .

“Good grade getting and requirements for degrees often force the student to subordinate himself to the teacher in such a way that independent thinking and action—very important on-the-job qualities—do not become developed habits.”—*Dr. Nahm, University of Missouri, American Journal of Nursing, June 1965, p. 98.*

1967: STATEMENT BY LeFEVRE

This is another statement by a discerning non-Adventist educator. Dean Robert LeFevre, addressing a faculty-student meeting, said this:

“As long as we have a situation in this country where an elite can control the intellectual input of its citizens, we will have a situation of regulation and brain control that can and will destroy initiative, individuality, creativity—indeed the freedom of man.”—*Robert LeFevre, Rampart College Newsletter, Larkspur, California, November 1967.*

LeFevre’s school had decided to not initiate a graduate school program. Later in his address, LeFevre quoted a statement by G.L. Pearson of Brigham Young University:

“ ‘The colleges and universities of America are held in a rigid ‘liberal’ straitjacket by accrediting teams . . . The idea that you must be accredited is a fiction.’ ”—*Ibid.*

1975: STATEMENT BY GERALD FORD

The president of the United States made this insightful observation at a university graduation:

“Why can’t the universities of America open their doors to working men and women, not only as students but also as teachers? Practical problem solvers can contribute much to education, whether or not they hold degrees. The fact of the matter is that education is being strangled—by degrees.”—*President Gerald Ford, Ohio State University, Summer 1975.*

STATEMENT BY NAOMI JOAN WHITE

If the following teacher was a Christian, we are sure she later wished she had taught her students about Jesus Christ. If she was not a Christian, she at least probably wished, as part of historical literature class, they had them memorize the Ten Commandments.

“I have taught in high school for ten years. During that time I have given assignments among others to a murderer, an evangelist, a pugilist, a thief, and an imbecile.

“The murderer was a quiet little boy who sat on the front seat and regarded me with pale blue eyes; the evangelist, easily the most popular boy in the school, had the lead in the junior play; the pugilist lounged by the window and let loose at intervals a raucous laugh that startled even

the geraniums; the thief was a gay-hearted *lothario* with a song on his lips; and the imbecile, a soft-eyed little animal seeking the shadows. [A lothario is a seducer.]

“The murderer awaits death in the state penitentiary; the evangelist has lain a year now in the village churchyard; the pugilist lost an eye in a brawl in Hong Kong; the thief, by standing on tiptoe can see the windows of my room from the county jail; and the once gentle-eyed little moron beats his head against a padded wall in the state asylum.

“All these pupils once sat in my room and looked at me gravely across worn brown desks.

“I must have been a great help to those pupils—I taught them the rhyming scheme of the Elizabethan sonnet and how to diagram a complex sentence.”—*Naomi Joan White, Tindall Collection.*

— EVENTS FROM 1977 TO 1990 —

1977: VETERAN’S HOSPITAL BUILT

On September 25, 1977, a massive 500-bed Veterans Hospital was dedicated in Loma Linda. The hospital is located on a 34-acre site, approximately one-half mile east of LLU. It serves over 300,000 veterans. The world not only dictates how Loma Linda operates; it had moved into Loma Linda. And the university helped the new arrivals to move in.

“This hospital would not have been erected here except for the interest of the University and the Loma Linda community. Loma Linda [University] has given us the land on which to erect our structure.”—*John D. Chase, M.D., chief medical director for the Veterans Administration, address at the LLU School of Medicine commencement service on May 29, 1977; entire address printed in University Scope, Summer 1977.*

During the dedication ceremonies of this gigantic hospital, United States Senator Alan Cranston told the audience of 4,500:

“The structure you see here today is not only the most modern veterans hospital in America, but one of the most sophisticated hospitals . . . in the world.”—*Sun Telegram, September 26, 1977.*

1985: NEW AGE SEMINARS AT LLU

In March 1985, the Loma Linda Medical Center sponsored the “*New Age Thinking Seminars*” at the school, under the direction of non-Adventist Lou Tice. Those who attended were told

they needed to harness their “spirit power,” and be “constructive wizards.” “You know, I have the power invested in me,” Tice said; “You can have it too!” The sessions ran from April through May, and provided those enrolled with 20 hours of nursing credit at LLU. Tice even spoke in the pulpit during Sabbath morning church service, advertising his wares (*The New Age Seminars at Loma Linda [WM-107]*).

BY 1986: HYDROTHERAPY IS GONE

With the passing of time, the AMA became increasingly embarrassed by the existence of hydrotherapy treatments. They were simply too effective in the healing of a variety of diseases. If people learned about them, the use of drug medications would be greatly reduced, and the AMA would not receive its kick-backs from the drug cartels.

Over the years, the name of the process was changed to “physiotherapy,” and hydrotherapy was banned by the AMA from the required medical training. It was only approved as a non-medical aid in helping rehabilitation patients learn how to use their limbs again. At Loma Linda, it was located in the School of Physical Therapy. It was down-graded, in 1966, to a section of the newly formed School of Allied Health Professions.

In 1986, in the process of writing his *Water Therapy Manual*, the present writer phoned Loma Linda University and asked for the Physiotherapy Department. Upon inquiry, he learned there was no longer any instruction in hydrotherapy in the entire university! Placing another call, he spoke with the LLU Book Store, and was told that Abbott’s important hydrotherapy book was no longer printed, neither by the denomination nor by LLU, and it did not have a hydrotherapy book on the premises—and had not sold one in years.

Fortunately, the present writer already had a personal copy of Abbott’s book, plus several others, including Kellogg’s mammoth book on the subject. You can purchase a copy of our very complete *Water Therapy Manual* from the publisher of this book.

You may have wondered why our denominational publishing houses never—*never*—print books or magazine articles recommending hydrotherapy, natural remedies, or even vitamins. Unfortunately, they are also locked into the system. If they did otherwise, Loma Linda’s accreditation rating could be downgraded. There is no other explanation for this strange silence, which has continued since the 1950s.

Our concern here has primarily been the terrible cost in diluted teachings and resultant lowered standards. But constantly trying to meet accreditation demands and paying teachers to get their doctorates has also cost the church a lot of money. But the excuse given for the high tuition costs is “sophisticated instruction” and “modernization.”

“Why does Christian college education cost so much? Because . . . the degree of sophistication required in education today makes costs increase.”—“*The Bottom Line on the Cost of Christian*

Education,” in La Sierra Today, Fall 1978.

1984: ANIMAL HEART INTO A HUMAN BABY

An international storm of protest, from physicians throughout the world, arose when Loma Linda put the heart of a baboon into a human child on October 26, 1984. The following article appeared in far-off Laconia, New Hampshire, and is representative of press reports around the world:

“The operation fails to meet the basic requirements of experimental operations established for the world at the Nuremburg [war crimes] trials in 1945-1946 . . . Dr. Donald Carey raised the question that the Loma Linda University Medical Center review committee, charged with assessing whether or not the operation should be approved, could have been pressured by a desire to gain national recognition. ‘Before this operation, no one ever heard of them before,’ he said.”—*Lakes Region Trader, November 28, 1984.*

It is of interest that a human heart could have been transplanted into the infant with hypoplastic left heart syndrome (anonymously known as “Baby Fae”), but Bailey decided to use an ape heart instead.

One of the largest newspapers on the West Coast, the *Los Angeles Times*, in discussing the matter, significantly noted that part of the reason Loma Linda does such strange things is because their reporter was told, by the 1980s—

“For the first time in Adventism’s history, a whole generation of scholars with doctorates from secular universities became active in church institutions.”—“*Adventists See No Conflict of Belief in Baby Fae Case,*” *Los Angeles Times, November 10, 1984.*

Well, that is telling it plainly! A significant part of the problem is the doctorates from secular universities.

The article added that there were so many halfway evolutionists among Adventists now, that their physicians did not mind putting ape hearts in human beings!

“A creationism vs. evolution debate has come into the open recently in the church—an indication in one sense of how medical training could proceed on a pragmatic level while religious ideology remained in the hands of pastors and church theologians.

“ ‘I would say a majority of Adventist scientists would have difficulty accepting at face value the church’s traditional seven-day Creation occurring 6,000 years ago,’ said James Walters, assistant professor of Christian Ethics at Loma Linda University.”—*Ibid.*

1988: HARVESTING LIVE ORGANS

But a little over three years later, medical ethicists were once again shocked. The January 1996 issue of *Rutherford*, the journal of the Rutherford Institute, included an article which discussed how the Chinese eat babies and Loma Linda Medical Center harvests organs from living babies—which, in the process, kills them. Percy Magan would never have believed it (*Harvesting Organs [WM-839]*).

“One of the most controversial programs of the 1980s was that of Loma Linda University Medical Center, which chose to ‘harvest’ the organs of [live] infants with some or most of their brains missing.

“The harvesting did, of course, cause the death of such infants; but, since these infants did not in Loma Linda’s opinion qualify for personhood, their organs were considered fair game. In 1988, the university gave up the program—but not for moral reasons: The transplants didn’t work.”—*Rutherford, January 1996*.

These were anencephalic babies, kept alive till LLU surgeons decided to kill them and get their organs. Here are excerpts from three articles in 1988 regarding what Loma Linda was doing:

“The large majority of physicians and medical ethicists firmly—and rightly—oppose prematurely ending the anencephalic’s life in order to use its organs.”—*Christianity Today, March 18, 1988*.

“The surgeons at Loma Linda are not merely content to use as organ donors anencephalic victims of a fatal auto accident, a typical scenario for most other kinds of organ donations. Led by Leonard Bailey, M.D., who has gained national attention by implanting the heart of a baboon called Goobers into the chest of a baby named Fae, these physicians would use respirators to artificially maintain the lives of anencephalic newborns for the express purpose of waiting to declare the infants brain-dead and *then* using them as organ donors.

“There is something chilling about the doings at this medical center . . . Loma Linda was going to maintain these infants as living organ supply-lockers . . . The disturbing part of the latest news from Loma Linda, as with the Baby Fae affair, is not so much *what* is being done, but rather *how* it is being done. Once again, physicians at that medical center have decided not to wait for the outcome of a national ethical debate and are instead charging headlong into their vision of the future—into . . . bioemporium . . .

“We are seeing them [the babies] being regarded as particularly convenient forms of organic repair kits.”—*Health, March 1988 [italics theirs]*.

“It is to no one’s benefit, especially those in need of organs, that transplant specialists appear

to be manipulating brain death criteria in order to secure a steadier supply of infant organs.”—“*Manipulating Death*,” *Commonweal*, January 15, 1988.

1990: MAJORITY OF CME STUDENTS ARE NOT ADVENTISTS

According to a report, leaked in 1992, most of the students now attending Loma Linda University are non-Adventists! *Did we go through all this misery—diluting all our colleges and universities with doctoral professors trained in outside schools—just to help non-Adventists become nurses, dentists, and medical doctors?*

The problem is the extremely high expenses. The accreditation agencies have placed so many requirements on the school for so many decades, which increase every year—that few can any longer afford to attend Loma Linda.

A percentage of the World Budget (the offerings we place in the basket each Sabbath), plus charges to students, must meet those heavy expenses.

The tuition and other charges are so high that only non-Adventists, and the wealthiest among us, are able to afford to send their sons and daughters through the school (*Our Emerging Non-Adventist Medical School [WM-427-428]*).

The percentage of non-Adventists steadily increased all through the 1980s. As of the end of the 1990 school year, the School of Medicine was the only one of the five that had a majority of Adventist students. Here are the figures:

Allied Health: 1985-1986: 122 SDA, 81 non-SDA

1989-1990: 122 SDA, 128 non-SDA.

Dentistry: 1985-1986: 65 SDA, 14 non-SDA

1989-1990: 32 SDA, 47 non-SDA.

Medicine: 1985-1986: 128 SDA, 12 non-SDA

1989-1990: 103 SDA, 26 non-SDA.

Nursing: 1985-1986: 119 SDA, 21 non-SDA

1989-1990: 23 SDA, 83 non-SDA.

Public Health: 1985-1986: 127 SDA, 60 non-SDA

1989-1990: 41 SDA, 68 non-SDA.

***The totals:* By 1990, Loma Linda University had 321 Adventists and 352 non-Adventists in its five schools.**

1915 STATEMENT BY PERCY MAGAN

In order to help us better see the picture of what we have lost, let us return to 1915, only nine months after Percy Magan graduated from Vanderbilt Medical School in Nashville, Tennessee. In that year, he wrote the following letter to W.C. White:

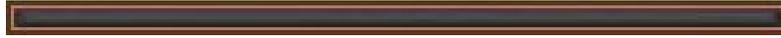
“Brother White, my old teachers in Vanderbilt, men who have been physicians for years, are coming to me [at Madison] with their own personal cases and asking me to prescribe for them for the ills of their bodies, which they know they have brought upon themselves by their own bad habits of living.

“I have had some three different cases of this kind already. When I remonstrate with them and tell them how little I know, and that they, having been my teachers, how reticent I feel about saying anything; they frankly tell me that they know we have the light on these lines far in excess of theirs.”—*Magan to W.C. White, March 3, 1915.*

How much have we lost? It cannot be measured. What we lost in the passing years, not even our learned professors at Loma Linda today have the slightest inkling. They don't even have hydrotherapy books in their student bookstore anymore. The last class in hydrotherapy was stopped in the 1970s. Instead, the students are taught how to work with drugs, saws, knives, electrical equipment, and radiation machines.

How kind it was that God laid Ellen White to rest in 1915, so she did not have to see what followed.

THE BROKEN BLUEPRINT



PART FOUR

HOW OUR SCHOOLS ARE DESTROYING OUR CHURCH

(1935 - ONWARD)

The molding influence of a doctoral program

Our Bible teachers since the 1960s

Enter Desmond Ford

Accreditation agencies to the rescue

Impact of liberalism on our students

A single issue of a college newspaper

Catholic priest gives week of prayer

How to enjoy all the sex you want

Sex all over the campus

PART FOUR

HOW OUR SCHOOLS ARE DESTROYING OUR CHURCH

(1935 - ONWARD)

The decisions made from 1910 onward to obtain approval by the world for Loma Linda, cast a

long shadow. Each year that shadow deepens. Ask the young people in our colleges what they are being taught, whether there are any standards, what they are doing in their off-hours, and what recreational events and Saturday night amusements the school provides for them. You will be surprised at what you learn.

By 1940, all our colleges in the United States had received partial or full accreditation. This meant that they were required to submit to requirements of worldly agencies.

By the 1950s, most of the teachers in our colleges, with the exception of many of our Bible teachers, had Ph.Ds. By the early 1960s, most of our Bible teachers had them also.

THE MOLDING INFLUENCE OF A DOCTORAL PROGRAM

Those not familiar with the system do not realize that obtaining a Ph.D. involves an intense and lengthy effort by the university to mold the mind of the student. Their studied objective is to grant doctoral degrees to students who are a credit to the university, graduates who believe what it believes and will teach what it teaches.

In a baccalaureate or master's program, the emphasis is on learning what is taught you and learning it well. A quantity of objectionable and even atheistic information may be included; but you are required to learn it, whether or not you fully believe it. However, the environment has an effect on your thinking, and you are likely to graduate with a worldly, doubting mind-set.

In contrast, as a candidate in a doctoral program, you work very closely with a single professor. It is part of his job to make sure your views have been molded into something of which he can fully approve. You have many private conferences with that professor. During these meetings, he delves into your thinking and you open your thoughts to him. If your views do not satisfactorily conform to his, you will not receive your doctorate. Throughout the doctoral program, you are well-aware of this fact.

Whatever the field may be, if you have a skeptical attitude you are more likely to receive his approval.

In a secular university, it is expected that you will believe wholeheartedly in evolution, and you will not believe that a lot of things in the Bible actually happened.

If it is a Protestant or Catholic school, you should believe that our world was formed from a gas cloud billions of years ago, which came from a still earlier Big Bang 15 or 20 billion years ago which God arranged. You are on dangerous ground if you really believe that the Bible is inspired, that sins need be put away, or that Christ can help us do it.

Thus you can see that, although it is problematic enough to hire men and women who have received bachelor's and master's degrees from outside colleges and universities, it is even worse to hire doctoral graduates.

OUR BIBLE TEACHERS SINCE THE 1960s

If they do not hire enough Ph.D.s., our colleges and universities will have their accreditation placed on probation and then canceled. This fact makes it difficult for the administration—or the church—to refuse the request of the faculty to teach this or that course, with whatever slant they care to give to it.

By the late 1950s, many of our college Bible teachers had Ph.D.s. By the mid- 1960s, all of those in the U.S. had them. Science teachers bring in evolutionary sentiments. English teachers introduce worldly literature. But Bible teachers with Ph.D.s bring in non-Adventist theological concepts.

It is the Bible teachers who are in charge of teaching religion to the students. Those students later become the future workers, pastors, administrators of the church, and its businessmen and professionals.

When our youth study religion for several years under men with doctoral degrees, their minds in turn become molded. They must please the teacher, if they are to get good grades. If the young man is a theology student, great pressure is placed on him to conform.

In his earlier years he may have found Christ, dedicated his life, believed the Bible, and loved the Spirit of Prophecy. But four years at college frequently changes him. To make matters worse, in 1960, the General Conference ruled that all theology students had to take advanced studies at Andrews University. But that extra year or two under doctoral professors only intensified the changeover in their thinking.

Apparently, our leaders forgot to read the minutes of the 1935 Autumn Council. Indeed, by 1960, they appear to have forgotten the whole story of our educational crisis over accreditation and degrees in the 1920s and 1930s.

A friend of ours decided to attend Southern Missionary College in the late 1980s. The first day of class, very boldly, the Bible teacher looked around the class and said, “There’s no one here who believes there is a literal sanctuary building in heaven, is there?” He then stared around the room. That test question was the first sentence out of his mouth. Everyone was dead quiet. They knew they better be. Satisfied, he started his instruction. Recognizing what was ahead, our friend withdrew from the school a few weeks later.

On a visit to Andrews University in 1981, the present writer spoke with a graduate student who wanted to obtain its highest degree in religion. But he said that he had already been privately

told by a faculty member that, unless he accepted the new theology, he would not be graduated. So after obtaining his masters, he left.

While there, the present writer learned that there were only two professors in the Seminary, another in the undergraduate Department of Religion, and the fourth in administration, who adhered to the Spirit of Prophecy and our historic beliefs. (Since then, two have died, one is very elderly and retired, and the undergraduate teacher is no longer there.) Yet our Seminary at Andrews is the funnel through which every North American theology student, and many of those from overseas, must pass before becoming an ordained minister.

How did our schools become so stacked with liberals?

When one of our colleges or universities decides to hire a new teacher, the professors in that field are generally consulted. It is thought best to keep them happy, for the worst thing that can happen to an accredited school is for its Ph.D.s to quit. (It is well-known that when our religion Ph.D.s—which the school frequently paid to get their doctorates—quit, they generally are hired rather quickly by Protestant universities.)

During interviews of prospective staff members, enough is learned that the religion faculty encourages administration to hire the more liberal ones. Eventually, the department is filled with worldly-minded teachers.

Over a period of time, the professors who exhibit executive ability are moved to higher positions. Such men become the academic deans and presidents of our schools. Thus the school administration is eventually captured by the liberals.

Because of the trend, since 1980, for *Review* editors and the General Conference Education Department secretary to have a doctorate, liberals eventually move into those positions as well.

ENTER DESMOND FORD

About 1959, Raymond Cottrell, an associate editor at the *Review*, asked F.D. Nichol for permission to ask Adventist Bible teachers several questions about key prophecies in the book of Daniel. Tallying up the replies, he found that many of our Bible teachers were uncertain whether our historic beliefs were true. They had been taught something different at the universities they attended for their doctorates.

With the permission of Elder Figuhr, the Daniel Committee began meeting in 1960, in order to standardize the thinking of our Bible teachers. But, by 1965, it ended amid an air of futility. The liberals had clashed continually with the conservatives over such fundamental matters as whether Daniel was talking about the papacy or Antiochus Epiphanes IV, a minor Syrian king who lived before the time of Christ.

Already, far too many of our college Bible teachers no longer believed such fundamental historic teachings as the 1260- and 2300-year prophecies, the Sanctuary in heaven, Christ's ministry within it, the investigative judgment, or even the inspiration of the Spirit of Prophecy.

All through the 1960s, the situation in our colleges and universities gradually became worse as more men and women with doctorates, fresh from molding by the universities, were hired. Yet none could be fired over their beliefs, lest the accreditation agencies cause trouble. "Academic freedom" was the watchword.

By the mid-1960s, Desmond Ford had completed doctoral training under F.F. Bruce, at the University of Manchester in England. Bruce was a dynamic member of the Plymouth Brethren Church and implanted distinctly non-Adventist beliefs in the mind of Ford. Similar things happened to other Adventist Bible teachers elsewhere.

Australia was a microcosm of what would eventually occur in America, Europe, and elsewhere. For at least fifteen years, Ford, head of the Bible Department at Avondale, trained every future pastor in the Austra-lasian (now South Pacific) Division. That provided him with enough time in which to transform the ministers and most of the administrators in that part of the world field! (Avondale supplies pastors and missionaries to Australia; New Zealand; the South Pacific Islands; and much of Africa, south-of-the-Sahara.)

Multiply that by what many other Bible teachers with Ph.D.s were doing elsewhere! In just 20 years, liberal Bible teachers can change an entire generation of ministers in the field! Within four years a minister can change a local congregation and eliminate those who protest.

By the late 1970s, the situation had become very serious when, on October 27, 1979, Desmond Ford gave a Sabbath afternoon lecture at Pacific Union College, in which he vigorously attacked several of our historic beliefs. (For a detailed reply to that lecture, see the present author's study, *How Firm Our Foundation, Part 1-8*, now in our 320-page *New Theology Tractbook*, 8½ x 11, \$24 + \$3.00.)

The situation appeared ominous, for there were indications that other Bible teachers shared his views. In order to smooth over the situation, Bible teachers at Andrews wrote our present 27 Fundamental Beliefs which, amid decided protests, were approved at the 1980 General Conference Session in Dallas. They were carefully worded to provide a lot of leeway in which liberals could safely carry on their work. The July 1980 Glacier View Conference was held shortly afterward to discuss Ford's beliefs.

Ford told the startled General Conference president, Neal C. Wilson, that he could live with this new, revised 27-point Statement of Beliefs. This was because the wording had been changed enough that it provided room for both liberals and conservatives.

A telling indication of the strength of the new theology occurred rather quickly. Ford was fired on Friday at the close of Glacier View; the next afternoon (a Sabbath), nearly every faculty member of Pacific Union College paid to send a western union telegram to Wilson demanding that he rehire Ford.

The following week, a large number of faculty members of Andrews University, including nearly every Bible teacher, sent a signed petition to Wilson to rehire Ford. —Yet it was those Bible teachers at Andrews who wrote our 1980 Doctrinal Beliefs revision!

About six months later, President Wilson wrote an open letter to an inquiring pastor, which was quietly circulated among our ministers nationwide. In it, Wilson said he understood the concerns of the young pastor who said he doubted our historic beliefs and was inquiring as to whether he should resign. In reply, Wilson told him he should remain in the ministry and just not discuss his doubts openly.

But, of course, such tolerance was destined to only spread the doubts and disaffection more rapidly among our local congregations.

The “new theology” is nothing more than a variety of modern Protestant, Catholic, and agnostic errors, which our Bible teachers were taught in outside universities and are now teaching in our schools.

ACCREDITATION AGENCIES TO THE RESCUE

In unity there is strength. Our Ph.D.s were continually gaining strength, and they knew it. They did not fear reprisals; for they knew the worldly accreditation agencies were on their side.

It is a policy of the accreditation agency to step in when a danger looms that church leaders may fire a teacher for holding unorthodox views.

As soon as trouble is on the horizon, word is sent to the accreditation agency. It will then send a team to the school to look it over and threaten removal of accreditation if anything happens to any of the teachers. Our schools are forbidden to use “religious beliefs” as a reason for firing a Ph.D.

This means that the only way a teacher can be ousted is to pay him a large severance package, generally a full year’s salary.

The case of two eastern college teachers provides an example: One who was handsomely paid to leave immediately became pastor of a Sundaykeeping church.

In the case of the other, as is frequently done, the college had earlier paid \$60,000 to send him

through for his doctorate. But when they tried to oust him, he protested so vigorously, that they gave up and moved him to the German Language Department. He is still there today. Yet that man had earlier told one student (who taped it) that he did not even believe in the Bible!

When an attempt was made by the laity of the church in 1981- 1982 to clean out the new theology problem at Pacific Union College, an inspection team from the accreditation agency suddenly arrived on campus. It met with teachers and administrators and then announced that, if the faculty were threatened for their beliefs, the accrediting association might have to take action. (For much more on this, see the *PUC Papers WM-53-60*.) Continual six-month delays on the part of the college board eventually stifled the protests.

Another example occurred in the last decade of the twentieth century, when the godly president of the North Pacific Union tried to clean up Walla Walla College and its rock concerts, faculty-student homosexual club, aberrant theology teachers, and atheist student articles in the campus newspaper,

Threats from the accrediting association stopped the reformation fast, and the apostasy at Walla Walla continues unabated. (If this seems unbelievable, read *Life at Walla Walla College—Part 1-4 [WM-676-679]* and eight other four-page tracts we published documenting the crisis—all of which are now in our book, *Crisis at Walla Walla, 8½ x 11, 60 pp., \$6.00 + \$3.00*).

Astoundingly, instead of fighting the accreditation agencies, our leaders gave our liberal Bible teachers even more protection from firing. In order to avoid problems with the agencies, which so obviously held the reins of control over our colleges and universities, the 1985 Annual Council approved an action which gave all our college and university Bible teachers “academic freedom.” This meant that they could not be fired for what they believed! (See the present author’s study, *Theological Freedom [WM-110]*.)

This may seem incredible, yet it illustrates how important accreditation has become in our church. We are bound to it—hand and foot, and mind.

All through the 1980s the situation continually worsened. Not only were erroneous teachings taught on our campuses, but they soon started appearing in books published by the Review and Pacific Press, and in church papers. The teachers and the students they taught began writing.

These erroneous concepts included:

- Original sin: the concept that we were born in sin and cannot stop doing it in this life. It will never be possible for you, in this world, to live a good, clean, obedient life.
- The atonement was finished at the cross, so your sins were forgiven and you were saved before you were born, conditional on your verbal acceptance.

- **Salvation by profession alone. Behavioral changes are not necessary. Obedience to the law of God is legalism.**
- **Christ had the immaculate nature of Adam before his fall. Therefore, Jesus was not our example; for, while in this world, it was not possible for Him to sin.**
- **Creation occurred in the long-distant past, not about 6,000 years ago. There was death and suffering throughout those long ages. The first chapters of Genesis are parabolic and not literal.**

We would not have this new theology problem permeating our churches today, if we had never accredited our colleges and sent our young people to outside schools for advanced degrees.

In 1980, the present author received a phone call from a church member in the Northwest. When the believer protested to his pastor about what he was teaching in the pulpit, the pastor became angry and defiantly told him, “We are not in the majority now, but eventually we will be. We are going to win! Every year our colleges are turning out more ministers. The day is coming when we will be in the majority—and then we will get rid of you!”

And so it has proven true. Tragically, many of our people have left the denomination or been pushed out.

The only way we can solve the problem is to return to first principles—to the blueprint God gave us through the Bible and Spirit of Prophecy.

The only way we can eradicate the evil is take the ax to the root of the tree, not to its branches.

IMPACT OF LIBERALISM ON OUR STUDENTS

Adventist college students are also hurt by this deluge of liberalism that they are thrust into. Even though they may come from very conservative homes, our youth become bewildered when they encounter this modernist skepticism in our college classrooms and the permissiveness granted them in their extra-curricular activities.

Intra- and intercollegiate sports are encouraged, theatrical love stories are staged, condoms are handed out, and no type of sexual activity or perversion is condemned.

***Item:* For nearly a decade, La Sierra has had its students spend Sabbath afternoon mowing yards, cleaning trash, and painting houses as a community service. They brag about it in the *Pacific Union Recorder*. (The students do their homework on Sundays.)**

***Item:* On February 2, 1990, Lawrence Geraty, president of Atlantic Union College, sent a**

memo to the “faculty and staff” announcing the appointment of Dr. Frank R. Mazzaglia, an Italian Roman Catholic, as financial consultant to the college.

Item: On Sunday, March 18, 1990, part of the faculty and students of Southern College performed a real witchcraft opera. It was open to the public, and widely advertised over the radio to the entire Chattanooga area. The witches stirred their pot, cast in herbs, and pronounced spells, alternately to capture or kill people. The lead characters were the “sorceress” and her fellow witches, called “wayward sisters.”

At the end of the opera, Dido cries out and falls down dead. “Cupids” gather to her fallen form. The witches have triumphed, their curse has finally slain the one whom they hate (*Witches’ Den Opera at Southern College of SDA [WM-275]*).

Item: Atlantic Union College sent students to Wooster, for personal introduction into patterns of active homosexuals. The purpose was to help them become “better counselors.”

Item: A 1980s issue of the PUC newspaper (*Campus Chronicle*) reported that all our North American colleges and universities have pool tables and TVs.

In reaction to this encouragement to worldliness, many of the students turn to liquor, promiscuous sex, dancing, or homosexuality. Here, in brief, are a few news clips. Please know that many, many pages could be filled with them, but the following examples should suffice:

A 1989 study at Walla Walla College found that 66 percent of its students used intoxicating beverages, but, according to Winton Beaven, the average in our schools is not far below that.

“ ‘Between 40 and 45 percent of male students at Adventist colleges in North America drink beer, wine or spirits,’ declared Winton Beaven, assistant to the president of Kettering College of Medical Arts, at the first board meeting of the newly formed Institute of Alcoholism and Drug Dependency at Andrews University. ‘For female students, my estimate is 20 to 25 percent,’ he said.

“Beaven said that after spending much time and talking with many students, he had received adequate basis for the assertion. Beaven shared with the board members the experiences of some of the alcohol dependent Adventist youth he had encountered.”—*Adventist Review*, September 17, 1984, p. 20.

“Walla Walla College protects students: Student services at Walla Walla College do more than treat the common cold. In addition to treating flu, eye, ear and sinus problems, they treat sexually transmitted diseases. Records are completely confidential.

“Jeanne Voriers, office manager, says, ‘We want the students to know that they can come here

with any sensitive problem.’ Student services provides con-doms to sexually active students . . . They also have morning after treatment, in episodes of unprotected sexual intercourse, and referrals for pregnancy detection.”—*Statement by Health Services Department, Walla Walla College.*

“We don’t keep track of who comes to our dances, but I’d say about half of them are from WWC [Walla Walla College],’ says Keith Gallow, a student senator from WWCC [Western Washington Community College]. ‘They’re certainly welcome here. They spice up the dance quite a bit.’

“Although dancing isn’t generally accepted by the Seventh-day Adventist Church, students, administrators and deans estimate that 150-300 WWC students dance regularly. Some believe up to 75 percent of WWC students have danced at one point . . .

“According to Bigger, dancing is . . . by nature, hazardous. ‘Most dancing covers up the real needs of an individual and treats the symptom, not the problem,’ he says. ‘It encourages unhealthy solutions.’

“Boyatt points out that historically dancing has been associated with substance abuse, sexual familiarity and most things that promotes less than Christian standards . . . However policing students’ activities [requiring them not to dance] is unrealistic and unhealthy. ‘We prefer to be here to counsel and explain,’ says Boyatt.”—“*Dancing Comes Out of the Dark,*” *The [Walla Walla College] Collegian, May 2, 1985, p. 8.*

A SINGLE ISSUE OF A COLLEGE NEWSPAPER

Here are a few samples from *just one issue* of one of our college student newspapers.

First, there is page one:

“A recent study of alcohol and drug use here on campus, Collins [Vice President for Student Affairs] said, showed that 83 percent of PUC students are not regular alcohol users. Fully 62 percent of the students surveyed had never used alcohol, according to the survey. ‘How many faculty members can say that?’ Collins asked, jokingly.”—*Pacific Union College Campus Chronicle, Thursday, February 29, 1996, p. 2.*

“In a panel discussion which followed Collins’ talk, faculty members offered alternate perspectives. Trivett said he was not interested in the jewelry issue . . . His concerns about student life dealt with basic integrity and responsibility—not issues like ‘worldly’ music.”—*Ibid.*

Farther down the article, students were quoted as saying that many students lied, and said they

did not drink, so as not to get in trouble (*ibid.*).

On page 3, the students are told of a poster competition they can enter and win prize money:

“Napa’s Jarvis Conservatory has announced a poster art competition with its spring and summer music and dance activities . . . The *Zarzuela festival* will feature performances of two popular Spanish operas, *La Gran Via* and *La Dolorosa*. The *Baroque Festival* will feature delightful classic French ballet creations. As these events lend themselves well to visual expressions, the Jarvis Conservatory is having a Poster Art Competition to memorialize the two operas and the ballet . . .”—*Ibid.*, p. 3.

Elsewhere on the page, we are told that, as do most of our colleges, PUC has “exercise rooms” with large television sets and pool tables for the students.

“The recreation and fitness room is currently open from 6 to 12 p.m. and is equipped with a 35” television set, exercise equipment, a weight training machine, table tennis and pool tables. Although definite dates are not known, more exercise and entertainment equipment will be arriving as funds are available.”—*Ibid.*

We now turn to page 4. Pacific Union College, among several other of our colleges, teaches theatrical production, to prepare students for later careers in stage, screen, and television. The following paragraph mentions three very worldly plays. *Fiddler on the Roof* is the story of a drunken man; the others are not much better.

“PUC senior Melissa Dulcich leads an experienced cast as Jo, in the unforgettable story of the March sisters. Dulcich is active in DAS [PUC’s Dramatic Arts Society], having performed in three of the society’s previous plays. She also played the part of Liesl in PUC’s 1995 production of *The Sound of Music*’ and is currently involved in the musical *Fiddler on the Roof*’ to be presented at the college in April. Playing the part of Laurie is Thor Aagaard, who has been involved in four DAS plays, including Shakespeare’s *The Taming of the Shrew.*’ ”—*Ibid.*, p. 4.

An active movement is on foot in our colleges and universities to incite rebellion in the students against the General Conference Session refusal to ordain women ministers. On March 7, one of the women, illegally ordained to the ministry at La Sierra, spoke to the student body. The article portrayed her as a great hero.

“Halcyon Westphal Wilson, a fourth generation SDA minister, will speak for chapel on March 7. Her topic is ‘How my recent ordination has impacted my ministry.’ This chapel service is sponsored by the *Faculty Women’s Forum* in celebration of *Women’s History Month* in March.”—*Ibid.*

Page 5 is a picture page of the latest PUC competitive sports events. Page 9 has an article on black-white relations, plus a humorous article about the oddities of ministers. Here are

excerpts from an article on p. 10. See if you can figure it out:

“Why does the perfume of our youth smell like a \$2.99 Brut soap on the rope? Here we stand united as one piece of smelly future nostalgia . . . Black Holes. An X generation subgroup best known for the possession of almost entirely black wardrobes. Some of us want to blend in like a smooth cup of sumatra [coffee], others like it black . . .

“QFM: Quelle fashion mistake. It was really QFM, Oh man, painter pants? That’s 1979 beyond belief. Then there are those Silver Belled, cockled Shelled girls who walk around on campus looking like a walking piece of dinner wear, a piece of tinfoil over a Sabbath lunch casserole or a space bimbo extra on Star Trek. The X Generation . . . Now that we are on the hill [Howell Mountain, the location of PUC] and free [from parents and adult supervision] . . . the spirit of rebellion has clothed people in the very dresses Jezebel was wearing before she was told to take off her red nail polish and [be] thrown to the dogs . . .”—*Ibid.*, p. 10.

The top article on page 11 notes that Dr. Martin Marty, a very outspoken, liberal theologian at the University of Chicago, would be at the College Bookstore on February 29, to autograph copies of his book, which the students are encouraged to purchase. He was senior editor of *Christian Century* at the time, probably the most liberal Christian magazine in America.

Below that is “This Week: Calendar of Events.” It tells of several events which the students are encouraged to attend. These worldly events are held on campus and even at a San Francisco down--town theater. Can you believe that the students are encouraged by the faculty to drive down to San Francisco by themselves and see and experience what takes place in one of the wickedest cities in America?

“Andrew Lloyd Webber’s *Music of the Night*,’ March 13-April 7, Golden Gate Theater, 1 Taylor at Golden Gate and Market Streets, San Francisco. Featuring highlights from the musicals *The Phantom of the Night*,’ *Miss Saigon*,’ *Sunset Blvd.*,’ *Requiem*,’ *Cats*,’ etc.”

“SA [PUC Student Association] presents *Cafe 96.*’ It will feature *Janis Loves Jazz*’ with sax player and recording artist Wes Burden, and the *The Poh-etry Corner*’ with area poets. Saturday, March 2, 8 p.m. in Andre [women’s] Recreation Room. Admission is free.”

“*CABL Stress Relief/comedy Show.* Wednesday, February 28, 8 p.m. CABL will sponsor this show in Paulin [music] Hall. Admission is free.”

“Ray Boltz presents *Concert of a Lifetime.*’ Sunday, March 3, 7 p.m. Buy tickets now for concert which will be held [on campus] in Pacific Auditorium [the immense gymnasium, where graduations are held].”—*Ibid.*, p. 11.

Page 12 has an ad about ecology and the importance of protecting the earth, etc. The faculty is more concerned about protecting the environment than protecting

the students.

Page 13 is all about intercollegiate sports competition. Upon arriving at our schools, the students are enticed to go wild in their adoration of this. We can understand why the other “Christian colleges” participate in them, for they do not have our light. But we know better. The PUC teams travel up and down the coast, playing other colleges.

“If you come across anyone from the Pioneer wom-en’s or men’s basketball team, give them a pat on the back, a handshake, or any other form of congratulations. The women placed first in the *California Coastal Conference Tournament* this past weekend in Southern California; the men came in second.

“The Lady Pioneers defeated Pacific Christian College in the semi-finals . . . They played Simpson College for the championship and PUC was again victorious . . . The Pioneer men played against La Sierra University during the semi-finals . . . Pacific Christian College and PUC were matched up for the finals.”—*Ibid.*, p. 13.

Page 14 has an advertisement for a non-Adventist book on how to get scholarships to universities.

Page 16 has a funny quiz.

Ready to send your children to PUC? They will really be educated there. The author has spoken with many parents who learned, too late, that they should not have sent their children to our academies, colleges, and universities.

Anything worldly is generally acceptable at today’s Adventist colleges. The administration needs tuition money, and will tolerate—or encourage—almost anything to keep the students happy. This one issue of a single college newspaper, which you have just reviewed, makes it clear that the administration is doing all they can to steepen the slippery slope to perdition.

CATHOLIC PRIEST GIVES WEEK OF PRAYER

The above quotations were taken from the *PUC Campus Chronicle*, for Thursday, February 29, 1996. Only four months earlier, the school administration provided the students with a “spiritual preparation for the school year”—which helped provoke the students to libertinism.

The fall “Week of Spiritual Emphasis” began on October 11, 1995, and was conducted by Brennan Man--ning, a devout Roman Catholic, former priest, and teacher in the graduate school at Catholic University.

Although historic Adventists had never heard of him, our liberals were different; for they regularly read Protestant, Catholic, and secular literature. Manning is a well-known writer

who, although he speaks reverently of the Virgin, the crucifix, the rosary, and the pope, is strongly opposed to any form of obedience to God's laws and standards.

Manning began his first talk with these words, "In the words of Francis of Assisi, as he spoke to Brother Dominic on the road to Umbria, '*Hi.*'" All the students laughed, and he spent a week telling funny stories, showing how Catholics are good people, and declaring that it is worthless to try to obey any standards of conduct (*The Catholic Gospel at Pacific Union College —Part 1-2 [WM-661-662].*)

Frequently, Manning spoke of his many years as a Catholic, and always favorably. His other primary message, the one he kept pounding into the students, was that God does all the sacrificing, and He only wants love from us—and He definitely does not want our obedience. In disobedience, we belong to the "*faith community,*" a code phrase for Catholics and Adventists together.

"Christianity does not make people with better morals, but new creatures who are professional lovers . . . When you accept Christ tonight [you do so] in the fellowship of *the faith community.*"

"God accepts you just now—as you are—with your beer drinking, your self-hatred . . . The biggest error is: if I change and do better, God will love me."

"One day at Notre Dame [while studying there], I decided to be so good, I would make Francis of Assisi look like a piker . . . But this striving for perfection is a terrible mistake . . . [I found that in spite of] sloppy eating, uncouth manners, God loved me as I was, not because of what I did. If Jesus was here right now, would He say "Repent!" *No! He would say, I love you and have forgiven all your sins.*"

Not one word about repentance, obeying God, living a clean life, or putting away sins.

A local resident sent the present writer a complete set of Manning's sermon tapes for that week. As a rhetorical device, Manning would suddenly shift from very soft speaking to strong shouting. Here is one of his screaming comments:

"Even if you go to church every week, never count another sin, and read your Bible every day—when they bury you, you will look like a shriveled-up old fig. —Why? Because your Christianity was a moral code, a moral ethic, a set of rules and obligations, but it was never a love affair.

"I believe with utter conviction that on the great judgment day, *Jesus is only going to ask you one question, and only one question: 'Did you believe that I loved you?'*"

"The God of so many Christians I meet is a God too small. Instead, He [the true God] is a God

who loves us as we are.”

Manning told of a direct revelation he received from Christ to become a monk. It was the winter of 1968 in the high Spanish desert. He then related delightful stories of how wonderful it is to be a hermit living in a cave. Once again, Christ appeared to him.

“Once a week, a man came up on a burro and dropped off a bundle of food, drinking water, and kerosene for a lamp.”

Manning needed the kerosene, because, as a hermit monk, he must pray every hour of the day and night, bowing before a statue and adoring it as he fingered his rosary. (He was very willing to be obedient to the idol and the glass beads, but not to God.)

“In the cave there was a stone altar and behind and above it was a crucifix. On the left, was a bare stone slab as a bed, and a few potato sacks as a mattress. There was stoneware to cook with, and the kerosene lamp.

“On the night of December 13, 1968, I was praying in the middle of the night when Jesus Christ appeared to me. He said, ‘For love of you, I left My Father, and came to you.’ Those words are still burning in my life.”

Such words were impressive enough to convince many students that Manning was correct when he kept telling them it was all right to sin. Manning had much more to say. You can probably purchase the cassettes from PUC (unless they have mysteriously lost them). Here are excerpts from his final Friday night presentation:

“The central theme of the Bible is that God’s love can be relied on, no matter what we do.”

And then, shouting:

“[Christ says] You are going to be My disciples, not because you are chaste, celibate, honest, sober, not because you are church-going, Bible-toting, or song-singing. You are only My disciples because you have a deep respect for one another. The only thing that matters is a faith that addresses itself in love.”

“Love people a lot” was all that God wanted of them. All the students need do is “love a lot.”

“How does a faith address itself in love?”

“Down in New Orleans [where Manning now lives], in my church, John has died and he was a good Catholic. Why was he a good Catholic? not because he never swore, said a dirty joke, and never missed mass on Sunday.

“You won’t be known [in heaven] because you’re a card-carrying member of a local church.

“Let’s do away with all other criteria, and remember only this: a revolution in love.

“Christianity is not about worship or morality; it’s about love. Do you really believe that God loves you, unconditionally, just as you are? Do you really believe that Jesus loves you beyond infidelity, unworthiness, and sin?

Manning used strange phrases to intensify his startling message. They helped capture the attention. Later in the sermon, he shouted with joy:

“Happily, your life and mine looks beyond Calvary to the resurrection. In the words of St. Augustine, *“We are Easter men and Easter women, and Allelujah is our song; we are Easter men and Easter women, and Allelujah is our song!”*

“The Easter Christians know that, through baptism, they have been caught up in the triumph of Jesus over death, and they have received the seed of eternal life—and one day that seed is going to burst into glory!

“Like [Earnest] Hemmingway’s hero in *Death in the Afternoon*, they—Easter men and Easter women—go forth to meet death courageously, because death is no longer a fearful thing.

“We are members of the redeemed community. Isn’t that good news? Yes, we have been redeemed, and we are Easter men and Easter women, and Allelujah is our song!

“Let us pray.”

And then, spoken slowly as if to drive it into the memory of each bowed head, he says:

“Let us awaken each morning to be an Easter man and an Easter woman, with Allelujah as our song.”

It is intriguing how shallow are the messages of worldlings. After special music, accompanied by a guitar, about already being saved, Manning spoke his final strange words of the week and sat down:

“Those who prayed that I would come here; *it shows a deep love for Adventism.*

“I like the words of Damon Runyon: ‘Boy, oh boy, I look forward to drinking the cup of new wine in the tavern at the end of the road.’ —For an alcoholic, that’s heaven!”

HOW TO ENJOY ALL THE SEX YOU WANT

Postscript: On October 11 to 13, 1995, Manning taught the students that sin matters not, only tolerance and love. “Keep sinning and love people a lot” is what he told them. So they thoroughly enjoyed themselves.

Three weeks after Manning left, the administration of the college found it necessary to bring in an AIDS expert to give the students additional instruction. Apparently, their theological freedom was causing health problems.

On a Sabbath evening (Friday night, November 3, 1995) in the main sanctuary of the Pacific Union College Church, the students were told to masturbate and use condoms in order to avoid AIDS.

The other nights of the week may be reserved for study, dating, television, and pool tables. But Friday night is for sermons by former Catholic priests or instruction in how to practice safe sex. (The students were told in advance that the program that night was “Sabbath Vespers.”)

Nancy Hokobo, a non-Adventist living in Napa Valley at the foot of Howell Mountain where PUC is located, directed the evening program.

“You never get AIDS when you masturbate,” she said. Is this what the theology of “freedom to sin as long as we love”—leads to?

Hardly anything was said about “abstinence.” The main emphasis of that Sabbath evening was “protected sex.” She introduced Greg Smith, a homosexual who, for the past five years has had AIDS, and Tom Merzon who is his “care-giver.” They told the students how they have happily lived together 13 years, and spoke at length of their deepest affection for one other. The key point was that they managed to live together without Tom getting AIDS. How wonderful! What encouragement to the young students to emulate their example.

Nancy, a very young lady, said it is important to protect yourself so you can live life and have sex—without contracting AIDS. A lot more was said. (*Avoiding Aids at Pacific Union College [WM-662]*).

SEX ALL OVER THE CAMPUS

It is now seven years since the young lady told the students how to have safe sex on campus. They are still doing it, according to a January 17, 2002, PUC *Campus Chronicle* article published only a few months ago. When, by their lives and by their instruction, instructors teach students that it is all right to break the law of God—and there are no penalties for disobedience—conditions such as these will always exist. Our colleges and universities have

become places which your sons and daughters should not attend.

“Two PUC students were admitted in stable, but woozy, condition to Health services after suffering carbon monoxide poisoning early Tuesday morning. The couple, residents of Grainger [men’s] and McReynolds [women’s] halls, respectively, spent the night parked in the McReynolds lot and was found by a fellow student on her way to class the next morning . . . What she saw was two groggy students, lethargically embraced in the back seat . . .

“This is simply the latest of an ongoing series of problems related to male-female amatory entanglements. The issue first arose in late 1998 when an unfortunate week-long entrapment caused the Music Department to disallow unauthorized student access to practice rooms.

“The potentially disastrous effects of this decision were reduced by the English Department’s installation of several couches in Stauffer Hall, though the administration soon ruled against hide-a-beds. Despite this deficit, Stauffer Hall is still one of the most popular late-night hangouts on campus . . .

“Most of the administrative staff views *community* [getting together] as an important part of *The PUC Experience*, and do not want to discourage students from getting involved with their peers. ‘We want everything we do here at PUC to be gentle, using encouragement rather than enforcement. We are trying our very best to run our programs without teeth,’ an administrator tried to explain.

“‘I think we need to investigate the social issue more thoroughly,’ stated a PUC financial administrator. ‘We spend hundreds of thousands of dollars a year on SA [student association] activities, when one of the biggest determinants of [ways to increase] enrollment may be something as cheap as visitation rights’ [letting them get together].

“‘I’m going back to Walla Walla next quarter,’ one recent transfer student stated. ‘They’re really cool up there; they even have dance parties! It’s no wonder WWC has the reputation of the place to go if you want to get married. They really try to help you out.’

“Walla Walla College reportedly combines the Theology and Nursing majors’ retreats into one fun-filled weekend, where most of the year’s pairing off takes place . . .

“My boyfriend used to live in Nichol, so it was a whole lot easier to spend time with each other,’ one girl reports. ‘Now that he’s in Grainger we can only be together in my car.’

“The fleet of steamed-up cars parked along the airport frontage road [on the outskirts of the college] every weekend attests to this dearth in privacy, as do reports of frequent car ‘camp-outs’ in campus parking lots . . .

“At press time, PUC officials had stated no concrete plan of action to deter students’ public display of excessive physical affection . .

“Whatever PUC’s final policy entails, Health Services has released a campus-wide memo outlining its plans for a February 13 Health Fair. The goal of this fair is to teach PUC students practical preventative measures against leg and neck cramps and other common ailments, as well as to provide much-needed information about the dangers of carbon monoxide poisoning.”—*PUC Campus Chronicle, January 17, 2002, p. 2.*

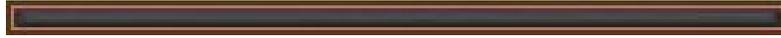
The above article, although full of ironic witticisms, is discussing an extremely serious subject, one which can affect people for the rest of their lives.

“Whatever the appearance may be, every life centered in self is squandered. Whoever attempts to live apart from God is wasting his substance. He is squandering the precious years, squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the companionship of angels has become degraded to the service of that which is earthly and bestial. This is the end to which self-serving tends.”—*Christ’s Object Lessons, pp. 200-201.*

It is obvious that school officials know exactly what is taking place, but they are careful to look the other way. *Nightly room checks in every dormitory could easily solve the problem, and do it fast.* But the situation is not considered serious. It keeps student enrollment up; and, if pregnancies occur, Health Services can quietly explain where the girl can get an abortion. They publicly state that they will provide confidential help.

Does Martin Luther’s dictum apply to our schools today?* “He wrote thus of the universities: ‘I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt.’ ”—*Great Controversy, 140-141.

THE BROKEN BLUEPRINT



PART FIVE

WHERE DO WE GO FROM HERE?

(RIGHT NOW)

Looking it over

How much have we lost?

Where do we go from here?

Should you start a blueprint institution?

Counsel to students

The path marked out

Sanitarium church school minutes

Acknowledgments

Bibliography

Timeline

LOOKING IT OVER

In our historical journey through our schools, we have gone from the mountains of purity and dedication to the cause of God and the needs of humanity, to something equivalent to the lowest levels of conduct in secular colleges and universities.

Teaching students to clean trash on the Sabbath, having them memorize and perform love stories and witch's den operas, and teaching them homosexuality is exactly what you would find in the dregs of state university instruction. Yet that is what we now have in our own schools of "higher learning." We have sunk to the bottom.

If Jesus would walk into our denominational colleges and universities today, and view our students engaged in liquor and dance parties, rock concerts; playing at the pool tables and video games; listening to Catholic priests in the pulpit praise rebellion against the law of God; learning on Sabbath evening the benefits of masturbation and how to avoid disease while regularly committing adultery; and see the administrations and faculties fearful to stop the immorality, but instead encouraging the students that all is well while providing new ways to do it—Christ would say "Take these things hence!" He would cast them out, with their tuition tables, and cleanse these institutions. He would sell them off and start blueprint schools out in rural areas.

It is difficult to grasp the breadth of the problem, the seriousness of the situation. *Can our minds take in the fact that the best of our future workers, leaders, and members are being damaged in our schools?*

"Let none flatter themselves that sins cherished for a time can easily be given up by and by. This is not so. Every sin cherished weakens the character and strengthens habit; and physical, mental, and moral depravity is the result. You may repent of the wrong you have done, and set your feet in right paths; but the mold of your mind and your familiarity with evil will make it difficult for you to distinguish between right and wrong. Through the wrong habits formed, Satan will assail you again and again."—*Christ's Object Lessons, p. 281.*

Time after time, newly introduced lowered standards, doctrinal errors, and entertainment worship styles can be traced back to men who, in college or at the Seminary, lost contact with God and obedience to His Word.

HOW MUCH HAVE WE LOST?

It cannot be measured: entire generations either lost to the cause or crippled in their ability to serve God in these last days and fulfill the claims of Revelation 14. Our people were called out from the world in order to live and proclaim the message of clean living and perfect obedience to the Ten Commandments, by enabling faith in the overcoming grace of Jesus Christ, our

Lord and Saviour.

Our schools today are only parodies of what they should be. They do not build character, but frequently damage it or make it a blackened, empty shell of what it could have been. Not one word is spoken about the coming judgment or the importance of living godly lives which Christ can approve.

They do not build healthy bodies, but exhaust them with unnecessary studies and idleness, that encourages the students to go wild at night and attend drinking, dancing, and sex parties. Not one word is spoken about the importance of nutrition, balanced work-study programs, clothing and dietetic standards, or the evils of city living.

They do not prepare for marriage and parental responsibilities, but encourage premarital sex, which so often weakens if not ruins the likelihood of usefulness in later years. A cloud of shame is laid that will hinder the happiness of the married years. Not one word is spoken about abstinence from wrongdoing or how to be a responsible spouse and parent.

They do not prepare for country living and missionary work, here and overseas. Instead, they prepare for city living, a locked-in job, and a listless life.

They do not prepare for practical things; but, instead, they emphasize trivia, cramming, and entertainment which will not help the person in later life. The minds of the students become shallow as they learn that, not character development, but getting grades and having fun are the best goals. Cheating on tests and having a high time in the dark becomes a pattern which often hinders the possibility of later changes for the better. The youthful freshness, ready to enter adulthood while striving for the highest ideals, has been manhandled and blunted.

The students were robbed of a blueprint education and a life of service for God and man. The spirituality was scooped out of their minds; and, in its place, their heads were filled with a pile of leftovers, termed the teachings of great men.

WHERE DO WE GO FROM HERE?

The blueprint was so beautiful. But the blueprint has been broken. We weep at the tragedy.

To the worldlings among us, it matters not. They wanted to cast off the hated shackles of obedience by faith in Christ to the law of God. They are getting what they want and appear satisfied.

But to the faithful, the situation is one that fills them with deepest sorrow. Why, oh, why did this have to happen? Why did we choose to rebel and seek our own ways? God's plan was so good, so very good.

So now what do we do?

First, trusting in the enabling grace of Christ to help us, we must examine our own lives, renew our dedication, and obediently cooperate so God can fulfill His plan for our lives.

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth, these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven.”—5 Testimonies, p. 216.

Second, we must plead with God and offer Him prayers like those of Daniel, in which he classed himself with the wicked and pled for his people (Daniel 9:3-18; read it again!).

“Though Daniel had long been in the service of God, and had been spoken of by heaven as ‘greatly beloved,’ yet he now appeared before God as a sinner, urging the great need of the people he loved. His prayer was eloquent in its simplicity, and intensely earnest. Hear him pleading.”—Prophets and Kings, p. 555.

“With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own.”—Ibid., pp. 554-555.

Third, we must speak up and protest this great wickedness. We must begin right where we are. Sighing is not enough; we must also speak. We must write letters. The book you now have in hand is available, in small boxfuls, for only a few dimes a copy, plus shipping. Others have sacrificed to make the book available at printing-house cost. There are many who are trying to place copies in the hands of our leaders and our people. This is something each of us can do!

This book tells it better than many of us can. Obtain copies and hand them out and mail them to those who need it, to thought leaders, pastors, and church members.

“The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and

**drinking with the drunken and will surely be destroyed with the workers of iniquity.”—5
*Testimonies, p. 212.***

**“The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God’s people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin.”—5
*Testimonies, p. 474.***

***Fourth*, we need to carefully study the blueprint—the Bible and Spirit of Prophecy—for ourselves, so we can better exemplify its truths and explain it to others. Only in God’s Inspired books can we find accurately stated principles.**

“I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing and that peace and spiritual prosperity are in all her borders.

“The church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us.

**“Let each put the question to his own heart: ‘How have we fallen into this state of spiritual feebleness and dissension? Have we not brought upon ourselves the frown of God because our actions do not correspond with our faith? Have we not been seeking the friendship and applause of the world rather than the presence of Christ and a deeper knowledge of His will?’
”—5 *Testimonies, pp. 217-218.***

“Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives.”—8

Testimonies, pp. 250-251 [also pp. 249-250].

“The church is like the unproductive tree which, receiving the dew and the rain and the sunshine, should have produced an abundance of fruit, but on which the Divine Searcher discovers nothing but leaves. Solemn thought for our churches! Solemn, indeed, for every individual! Marvelous is the patience and forbearance of God! But ‘except thou repent,’ it will be exhausted; the churches and our institutions will go from weakness to weakness, and from cold formality to deadness, while they are saying, ‘I am rich and increased with goods, and have need of nothing!’ The True Witness says, ‘And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ Will they ever see clearly their true condition?”—*EGW, Review, November 7, 1918.*

“I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that . . . the voice which has stirred the people may no longer disturb their carnal slumbers.”—*5 Testimonies, p. 77 [entire page].*

SHOULD YOU START A BLUEPRINT INSTITUTION?

Is God moving on your heart to obey the blueprint and help start, or work in, a blueprint medical missionary or educational institution?

“Opposing circumstances should create a firm determination to overcome them. One barrier broken down will give greater ability and courage to go forward. Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances. Make a beginning. The oak is in the acorn.”—*6 Testimonies, p. 145.*

“A great work must be done all through the world, and let no one conclude that, because the end is near, there is no need of special effort to build up the various institutions as the cause shall demand . . . When the Lord shall bid us make no further effort to build meetinghouses and establish schools, sanitariums, and publishing institutions, it will be time for us to fold our hands and let the Lord close up the work; but now is our opportunity to show our zeal for God and our love for humanity.”—*6 Testimonies, p. 440.*

“Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world. When the advantage of working upon Christian principles is discerned, when self is hid in Christ, much greater progress will be made; for each worker will feel his own human weakness; he will supplicate for the wisdom and grace of God, and will receive the divine help that is pledged for every emergency.”

If you are serious about preparing yourself for this work, I urge you to read this book, *The Broken Blueprint*, again. It is filled with important principles of that which should be done and warnings of that which should be avoided.

In addition, you should purchase a copy of the companion book, *The Medical Missionary Manual*, which is a classified collection of Spirit of Prophecy statements on how to do medical missionary work. Underline both books; thoroughly learn the principles in them. No other two books anywhere so succinctly provide all this blueprint and historical information on the nature and implementation of the divinely given educational pattern for medical missionary work and our schools.

You will want to make sure that your fellow workers and students also have copies of these books.

Inquire around and try to locate an independent educational or medical missionary training school and/or sanitarium. Go work in one for several months or a year or more. You will gain an invaluable education. You can learn from the wisdom and from the mistakes. Some people are good at leading out in an institution; others do better being reliable helpers. Find your niche and go for it. God has a plan for you. Keep studying and learning. Keep praying for guidance. In relation to God, be a little, obedient child; in relation to others, be a solid, reliable friend and helper. Never, never forsake the Bible and Spirit of Prophecy.

COUNSEL TO STUDENTS

Yes, there is counsel for students who want God to guide them. This is because, even though the prophet has passed to her rest, we still have the Inspired Writings.

“Students cannot afford to wait till their education is considered complete, before using for the good of others that which they have received. Without this, however they may study, however much knowledge they may gain, their education will be incomplete.”—*Counsels to Parents and Teachers*, p. 263.

“Young men and young women, gather a stock of knowledge. Do not wait until some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God.

“Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace and light and truth and the many other rich blessings of heaven.

“Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek

the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that anyone can have—the endorsement of God.”—*7 Testimonies*, p. 281.

“God is not seeking for men of perfect education. His work is not to wait while His servants go through such wonderfully elaborate preparations as our schools are planning to give; but the Lord wants men to appreciate the privilege of being laborers together with God—men who will honor Him by rendering implicit obedience to His requirements regardless of previously inculcated theories.

“There is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way. If they will not faint at the rebuke of the Lord, and become hard-hearted and stubborn, the Lord will teach both young and old, hour by hour, day by day. He longs to reveal His salvation to the children of men; and if His chosen people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through the human channels.

“Many who are seeking efficiency for the exalted work of God by perfecting their education in the schools of men, will find that they have failed of learning the more important lessons which the Lord would teach them.”—*Fundamentals of Christian Education*, p. 346.

“There are many ways of practicing the healing art, but there is only one way that Heaven approves. God’s remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying, yet these remedies are going out of date because their skilful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means and the effect produced upon the system.”—*Counsels on Health*, p. 323.

THE PATH MARKED OUT

The blueprint has marked out a path in which our students are taught God’s Word and practical studies, so they can support themselves and minister to the needs of others. They are then to be sent out to be missionaries—working alone or in little groups or starting additional small training centers.

The only other path is that dictated by the accrediting associations which require conformity to worldly standards and instruction by teachers who have been trained in worldly institutions.

Could there not be a third path, one in which we provide, not only practical training, but also training for professional vocations? It does seem that this is the missing element. Yet a little

thought explains why it must remain missing.

First, in order to provide professional training, we would rather quickly have to conform to worldly standards, which would quickly bring us right back under the control of worldly accreditation agencies. Those agencies would, by their demands and forbid-dings, gradually work to eliminate various aspects of the blueprint.

Second, the blueprint only provides training in the fields that actual missionaries can use. These would primarily include construction, agriculture, animal husbandry, trades, nursing, and medical evangelism.

What about those of our people who wish instruction in such fields as chemistry or engineering? The counsel which has been given to us is clear: Let them attend the schools of the world. We cannot provide that kind of instruction, for it will quickly bring us under the agencies.

SANITARIUM CHURCH SCHOOL MINUTES

Here are part of the minutes of a board meeting held at the Sanitarium church school in 1904. It was located on the hill behind Elmshaven where Ellen White was living at the time, and one evening she attended a meeting. *The topic was blueprint grade-school education*, but the underlying principles would apply to more advanced schooling.

“Elder Taylor: This school should be an example. I have felt that we are still following too much the plan of the public schools. We are cramming the students . . . who are carrying all the way from five to ten studies. It seems to me that we really ought to begin to make a change by getting away from the plan of cramming and stuffing, and get back to the simple . . . foundation things. We should work that plan out here, and see if we cannot make a success of those principles that have been given us in the *Testimonies* . . . As it is now, parents are constantly comparing the church school with the public school. They say, If you can make a change and begin to cut off certain things from certain classes, why, you don’t give my children as much as they can get in the public school?

“Sister White: If they prefer to send their children to the public school, let them send them. But [offering] these many studies is a great fallacy. I have seen such precious talent that is sacrificed . . . Your school is to be a sample school. It is not to be a sample after the schools of the day. It is not to be any such thing. Your school is to be according to a plan and far ahead of these other schools. It is to be a practical thing. The lessons are to be put into practice and not merely a recitation.

“Elder Taylor: I am satisfied that when we begin to move in that direction, we will see real light come in . . . In a number of studies today, we have duplicated all that the public school has, and then we have added Bible and nature study and manual training and generally vocal music.

“Sister White: I cannot see a particle of sense in that. Just cut off some of those studies. Teach them the Bible [plus other practical subjects]. Have that as one of their living, practical points of education. That is what it ought to be. We should take no account of how many things they bring out in some other schools. We are on a different road . .

“If there are those who do not want to send their children to our school, at which preparation is given for the future eternal life, to learn here the alpha of how they should conduct themselves for the omega, the end, then they can take their children and put them where they please. If this is the public school, all right. What we want is to educate our children for the future life, and we have but a little time to do it in. This is the work to be accomplished.”—*Minutes of Sanitarium Church School Board, January 14, 1904; quoted in Review, April 24, 1975.*

ACKNOWLEDGEMENTS

In the preparation of this history of our educational work, the author is indebted to James M. Lee and his son David J. Lee who, since the late 1960s, have conducted careful research into the educational crisis in our denomination, but primarily as it related to Loma Linda. James was the son of Howard M. Lee, one of our pioneer missionaries in Korea. James is quite elderly now, and David continues their efforts. Over the years, they collected bits and pieces of historical data, especially for the years 1895 to 1935, from libraries and archives primarily at Loma Linda and in Washington, D.C.

The author is also indebted to the earlier writings and research work of Merlin L. Neff, Emmet K. Vande Vere, D.E. Robinson, Richard A. Schaeffer, R.W. Schwarz, E.M. Cadwallader, Raymond S. Moore, Ella M. Robinson, Percy T. Magan, John A. Burden, E.L. Cardey, Edward A. Sutherland, Emma E. Howell, A.W. Spalding, M. Bessie DeGraw, Ira Gish, Harry Christman, C. Mervin Maxwell, Owen S. Parrett, P. Gerard Damsteegt, and the Madison College Alumni Association.

Of prominent importance were the letters and books of Ellen G. White. Without such a great cloud of witnesses and earnest friends of our blueprint educational work, this present volume could not have been prepared.

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TIME LINE

The nature of the contents of this book lends itself to a somewhat different arrangement; instead of a Topical Index, this one will quickly help you find what you are looking for. (NOTE from webmaster - this index is designed for the book but we have put it here as well for your interest. See [purchase information for this book.](#))

PART ONE - BEGINNINGS OF OUR EDUCATIONAL WORK

1853 - First church school at Bucks Bridge, New York 16

1867 - Edson White encourages Bell to start a school 17

1868 - G.H. Bell opens a private school in Battle Creek 17

1872 - Our first denominational school in Battle Creek 17

1873 - GC Session starts Educational Society fund 18

1874 - 12-acres purchased for Battle Creek College 18

1875 - Sidney Brownsburger elected president of BCC 20

1881 - Brownsburger resigns 20

1881 - Alexander McLearn elected president 21

1882 - Healdsburg College opens 26

1882 - South Lancaster Academy started under Bell 23

1882-1883 - Battle Creek College closed 23

- 1883 - BCC reopens under W.H. Littlejohn 34**
- 1885 - Battle Creek College headed by W.W. Prescott 34**
- 1885 - E.A. Sutherland student at Battle Creek College 37**
- 1886 - P.T. Magan emigrates to U.S. and is converted 37**
- 1888 - Magan enters Battle Creek College as student 37**
- 1889 - Magan tours world with S.N. Haskell 38**
- 1890 - Magan member of Foreign Mission Board 38**
- 1891 - E.G. White goes to Australia 28**
- 1891 - Magan becomes teacher at Battle Creek College 38**
- 1891 - Union College started in Lincoln, Nebraska 28**
- 1892 - First Australian school started in Melbourne 29**
- 1892 - Sutherland head of Walla Walla College 38**
- 1893 - DeGraw goes to Walla Walla College as teacher 40**
- 1893 - Graysville Academy opens 35**
- 1894 - Battle Creek College teaches trades and miss'y work 25**
- 1894 - Solusi College (in modern Kenya) opens 36**
- 1895 - W.W. Prescott leaves Battle Creek College 34**
- 1895 - Edward A. Sutherland ordained 42**
- 1897 - Avondale College opens 31**
- 1897 - Percy T. Magan ordained 42**
- 1897 - Sutherland and McGraw go from WWC to BCC 42**

- 1887 - Sutherland head of Battle Creek College 42**
- 1897 - Sutherland begins short courses at BCC 42**
- 1899 - Goodloe Harper Bell dies 17**
- 1900 - E.G. White returns to America 31**
- 1900 - Sutherland's *Living Fountains* published 44**
- 1900-1904 - Readers published by Suth. and McGraw 53**
- 1901 - EGW at GC Session tells Magan to move school 48**
- 1901 - At EGW urging, GC Session votes move of college 49**
- 1901 - EMC site purchased, school begins 50**
- 1902 - Our first normal (teacher) training school at EMC 53**
- 1903 - Opposition intensifies; Ida Magan dies 55**
- 1902-1908 - Several crises occur at Battle Creek 49**
- 1909 - Brownsburger helps start Fletcher Academy 28**

PART TWO - THE STORY OF MADISON

- 1891 - Lillian Eshleman begins studies at Battle Creek Coll 90**
- 1892 - *Steps to Christ* published through F.H. Revell 78**
- 1894 - Edson White begins work in South 58**
- 1898 - Magan briefly visits Edson White in South 58**
- 1899, 1901 - Sutherland and Magan briefly help Edson 58**

- 1900 - Lillian completes M.D. work, joins BC San staff 90**
- 1901 - EGW has GC Session decentralize the denomination 67**
- 1903 - EGW nearly gives *Education* to Suth to indep'ly print 78**
- 1904 - Sutherland, Magan, and EGW find Madison site 58**
- 1904 - Madison Institute begins 81**
- 1904 - EGW gets Nellie R. Druillard to join the group 60**
- 1904 - EGW urges founders to make Madison indep of ch 61**
- 1904 - Church leaders shocked at ind ministry concept 62**
- 1904 - Church leaders visit Madison 69**
- 1905 - First garden crop at Madison 86**
- 1905 - Magan and Lillian marry, she comes to Madison 91**
- 1906 - EGW tells Madison to start building a sanitarium 97**
- 1906 - EGW: Madison is doing the will of God 96**
- 1907 - Dr. Newton Evans comes to Madison 98**
- 1907 - EGW: Let no one hinder the work at Madison 99**
- 1907 - Opposition to Madison continues 70**
- 1908 - GC ban on Madison becomes official 74**
- 1908 - Southern Union Conference held at Nashville 99**
- 1908 - W.C. White description of Madison 95**
- 1908 - Short-lived "peace treaty" with Madison 100**
- 1909 - Attempt to move Magan to GC position 104**

- 1909 - EGW to Magan: Do not leave Madison 104**
- 1909 - A.G. Daniells rejects anti-meat pledge**
- 1910 - Sutherland and Magan begin medical training 108**
- 1911 - Daniells: We need to remain in the cities 106**
- 1911 - Dr. Evans accepts call to CME 108**
- 1912 - Magan wishes CME would obtain accreditation 109**
- 1913 - U.S. government leader praises Madison 110**
- 1913 - Mention of Madison prohibited in *Review* 106**
- 1914 - Sutherland and Magan receive M.D. degrees 109**
- 1914 - Lida (Funk) Scott joins the group at Madison 112**
- 1915 - Magan visits AMA in Chicago for first time 109**
- 1915 - Magan attends Autumn Council at Loma Linda 282**
- 1915 - Magan accepts call to CME as dean 140**
- 1915 - Sutherland considers accreditation for Madison 111**
- 1915 - E.G. White dies at Elmshaven at the age of 87 112**
- 1917 - Madison Foods is started on the campus 116**
- 1921 - Magan letter re the royalty problem 79**
- 1922 - S.N. Haskell dies 112**
- 1924 - Scott establishes the Laymen's Foundation 112**
- 1928 - Madison trying to get money for accreditation reqmts 120**

1929 - Madison needs \$100,000 for bldgs and 10,000 books 120

1929 - Scott's description of Madison 112

1929 - Sutherland: "going to Egypt" accreditation sermon 130

1931 - Sutherland accred article about "bearing the yoke" 130

1937 - Nellie Druillard dies at the age of 94 126

1938 - New York article describes Madison campus 117

1938 - *Reader's Digest* article about Madison 115

1938-1940 - Other articles about Madison 116

1938 - Eleanor Roosevelt's article about Madison 116

1939 - 500 students enrolled at Madison 116

1945 - Lida Scott dies at the age of 77 126

1946 - Sutherland accepts GC position 126

1947 - Percy Magan dies at the age of 80 126

1952 - Sally Sutherland dies 126

1952 - Ed Sutherland marries Bessie DeGraw 126

1954 - Madison's 50th anniversary 119

1955 - Edward Sutherland dies at the age of 90 126

1963 - Madison handed over to Southern Union 121

1964 - Southern Union closes Madison School 122

1965 - Bessie DeGraw dies at the age of 94 126

1972 - Madison Foods closed 124

- 1976 - Madison Hospital given to AHS/Sunbelt 124**
- 1985 - Its name changed to TN Christian Medical Center 124**
- 1996 - Tennessee Christian unites with Baptist Hospital 125**
- c. 1998 - Baptist Hosp affiliates with St. Thomas RC Hosp 126**

PART THREE - THE STORY OF LOMA LINDA

- 1863 - First health vision 141**
- 1866 - Health Reform Institute started in Battle Creek 141**
- 1866 - *Health Reformer* journal started 141**
- 1875 - J.H. Kellogg graduates, joins HR Institute 143**
- 1876 - Kellogg becomes HRI superintendant 143**
- 1882 - John A. Burden enters Healdsburg College 146**
- 1891 - Burden becomes manager of St. Helena Sanitarium 146**
- 1891 - Kellogg says he uses Spirit Proph to remain accurate 143**
- 1895 - American Medical Missionary College started 143**
- 1900 - Battle Creek San has over 900 workers and staff 144**
- 1900 - EGW moves to Elmshaven 146**
- 1900 - EGW selects Burden to find So. Calif san sites 146**
- 1901 - EGW sees Loma Linda site in vision 146**
- 1903 - EGW pleads with A.T. Jones not to go to BC 209**

1904 - Burden returns to America from Australia 146

1904 - Burden begins search for sanitarium sites 147

1904 - Paradise Valley Sanitarium opens 147

1905 - Glendale Sanitarium opens 147

1905 - Kellogg began work to get his AMMC accredited 276

1905 - Burden finds the Loma Linda property 147

1905 - E.G. White's first visit to Loma Linda 148

1905 - Burden becomes first Loma Linda manager 152

1905 - Loma Linda Sanitarium opens 153

c. 1905-1906 - EGW tells Burden not to deed LL to ch yet 253

1865-1912 - EGW urges natural remedies. Also no drugs, institutional debt, compromise of principles, or affiliation with world. Also school and sanitarium to be separate but working closely together, and students and teachers actively involved in missionary work in outlying areas

1906 - W.E. Howell first president of Loma Linda 153

1906 - LL school named Loma Linda College of Evangelists 153

1906 - Loma Linda property paid for and dedicated 151

1906 - S.N. Haskell helps start LL area evangelism 170

1906 - Many local miss'y contacts made by tchrs and stu's 179

1907 - Howell hurriedly moved to Greece 153

1907 - G.K. Abbott becomes second Loma Linda president 154

1907 - The medical school begins classes 217

1907 - Daniells openly opposes Burden over accred. 244

1907 - Daniells wants full accreditation for the med school 221

1907-1909, 1909-1915 - O.S. Parrett student at CME 243

1908 - Important Burden letter to W.A. Ruble at GC 155

1908 - First issue of *The Medical Evangelist* 176

1908 - Kellogg takes BC Sanitarium away from church 144

1909 - Daniells anxious for LL med school accreditation 222

1909 - Daniells rejects EGW's call to stop eating meat 170

1909 - EGW: LL not to send med students to outside sch's 225

1909 - EGW: state charter for sch only if on right terms 234

1909 - Name changed to College of Medical Evangelists 154

1909 - O.S. Parrett briefly enrolls at USC Med School 242

1909 - Parrett leaves USC Med Sch and returns to CME 242

1909 - Pressure intensifies for CME accreditation 226

1909 - Dr. H.F. Rand letter to Burden re accredit dangers 222

1909 - State charter obtained for Coll of Medical Evangelists 220

1910 - EGW: Spec training w/o man-made restrictions 245

1910 - EGW: CME not to confederate with world 229

1910 - Kellogg's AMMC closes because of accred. reqmts 224

1910 - Sutherland and Magan begin medical course 258

1910 - PU Conf votes CME to become full medical college 255

1910 - CME made a GC institution, under its control 258

1910 - G.K. Abbott removed from CME presidency 224

1910 - W.A. Ruble becomes president of CME 256

1910 - Ruble later: I was sent to CME to get rid of Burden 250

1910 - Burden moved out of CME chairmanship 247

1910 - Voted to combine LL College and Sanitarium 255

1910 - Borrowing of money for CME begins 256

1911 - N.P. Colwell says CME does not need AMA approval 264

c. 1911-1912 EGW refuses to be wheedled into accred okay 267

1912 - Burden removed from being business manager 247

1912 - Ruble urges building of a dispensary in Los Angeles 277

1912 - Salisbury goes to Chicago and pleads for AMA rating 265

1913 - A clinic opens in Los Angeles 277

1913 - CME constituency upset because Burden ousted 248

1914 - Burden pleads with LL board to return to blueprint 246

1914 - Coll of Med Evang's is now over \$400,000 in debt 260

1914 - CME board: only 2 more years trying for accredit 276

1915 - Univ med teachers coming to Madison for med help 365

1915 - E.G. White dies at Elmshaven at the age of 87 254

1915 - 2 months after her death, Burden sent to P Valley San 254

1915 - CME in debt over half a million dollars 278

1915 - Next, AMA demands that CME build large LA hosp 278

1915 - Magan visits AMA headquarters in Chicago 280

1915 - Magan attends Autumn Council at Loma Linda 282

1915 - Magan accepts a call to come to CME 280

1915 - AMA issues seven more demands for CME to fill 280

1915 - CME board meeting even more distraught 279

1915 - CME gets a dismal “C” rating 277

1916 - AMA’s secret objective: no “A” rating for Adventists 284

1916 - Foundation laid for the large Los Angeles hospital 281

1917 - AMA condescends to give a “B” rating to CME 285

1917 - U.S. Army draft crisis occurs to accredited med sch’s 285

1918 - Large earthquake hits the entire Loma Linda area 286

1918 - Yet another fund-raising crisis takes place 287

1921 - Muskgrave Report: “serious deficiencies” at CME 288

1922 - CME has been totally changed by AMA requirements 290

1922 - Daniells fights for GC re-election, but loses 255

1922 - “A” rating, more valued than *Testimonies*, is received 289

1922 onward - Ever more money for new AMA requirements 291

1923 - AMA: only accredited coll’s can send stu’s to CME! 292

1923 - Our colleges begin demanding accreditation 293

1923 - Colorado conference considers our coll accred crisis 293

1924 - Few CME graduates want to go overseas as miss'ys 301

1926 - The continued AMA requirements overwhelm Magan 297

1927 - Magan crushed: CME hardly sending out any miss'ys 301

1928 - Another crisis board meeting over coll accred prob 305

1928 - Magan, though exhausted, elected president of CME 303

1928 - To satisfy AMA, GC Board of Regents is formed 305

1929 - AMA opposes "inbreeding" (hiring Adv's as tchrs!) 310

1930 - Church leaders warn of dire results from sch trends 306

1931 - AMA: CME close to being blacklisted bec of prob's 309

1931 - Autumn Council says 5 colleges can become accred'd 307

1931 - Coll's demand that ch pay tchrs to get their degrees 309

1932 - Daniells: In 1910 he "assumed" EGW wanted accred 237

1933 - F.C. Gilbert's ominous article 311

1933 - Kellogg's Battle Cr San files bankruptcy protection 145

1933 - Magan: We are nearly blacklisted by AMA 314

1934 - Magan: Exhaustive inspection coming from AMA 314

1935 - W.H. Branson delivers the Branson Report 314

1935 - The compromise accreditation vote 335

1935 - Daniells weeps over what he has done and dies 342

1935 - Magan writes that CME may have to be destroyed 339

1936 - CME placed on probation by the AMA 340

1936 - AMA: Only a few Advs can enroll as CME students! 341

1936 - Magan: Have we gone too far? 339

1937 - Magan: Our necks are in the noose 340

1937 - McElhany pleads for our church 341

1938 - AMA: CME must provide double classes 344

1939 - AMA very critical of entire Loma Linda plant 345

1939 - AMA: CME tchrs must do advanced med research 344

1942 - John Burden dies at the age of 80 156

1942 - Percy T. Magan resigns from CME presidency 346

1943 - John Harvey Kellogg dies at the age of 91 145

1944 - L.E. Froom statement 346

1947 - Percy Tilson Magan dies at the age of 80 346

1956 - Secret GC questionnaire re getting rid of CME or not 349

1959 - Dr. Florence Stratemeyer's statement 347

1950s - Our ch pprs no longer dare carry info on nat remedies 354

1960s - LLU continues hiring more non-Adventist teachers 352

1961 - CME becomes university (Loma Linda University) 351

1961 - W.E. Straw statement 350

1961 - W.A. Ruble dies at the age of 93 156

- 1961 - W.H. Branson dies at the age of 74 352**
- 1962 - AMA orders single LLU campus; details specified 352**
- 1962 - Immense bldg program immediately begins at LLU 352**
- 1962 - LLU's *Medical Evangelists* mag becomes *Scope* 352**
- 1962 - Nutrition classes no longer given in any U.S. med sch 354**
- 1964 - Fourth-year objective: instill pride in the med stu's 354**
- 1965 - Dr. Nahm's statement 355**
- 1967 - Lefevre's statement 356**
- 1975 - Gerald Ford's statement 357**
- 1977 - Massive VA hosp built in LL on LLU-donated land 358**
- 1977 - O.S. Parrett writes his bombshell memoirs 243**
- 1984 - Animal heart into human baby 361**
- 1985 - 2 months of New Age seminars for students at LLU 359**
- 1986 - Hydrotherapy totally gone from LLU 359**
- 1988 - Organs harvested from living babies, killing them 362**
- 1990 - Majority of LLU stu's no longer Adventists 364**

PART FOUR AND FIVE - THE AFTERMATH

- 1904 - Minutes of St. Helena church school board meeting 407**
- 1940 - All our U.S. colleges partially or fully accredited 366**

1950s - Most of our college teachers have doctorates 366

1959 - Cottrell poll: Many B tchrs do not believe some tchgs 370

1960 - GC ruling: All theol stu's take adv'd work at Sem 368

1960-1965 - Daniel Com meets, cannot agree on beliefs 370

1960s - All our college Bible teachers have doctorates 368

1960s - By now, difficult to fire tchrs, bec of accred org's 371

1970s - Many of our science teachers are semi-evolutionists 376

1979 - Desmond Ford's apostasy lecture on Sabbath at PUC 372

1980 - Dallas GC Session approves changed Stat of Beliefs 372

1980 - Glacier View meeting in Colorado in July 372

1980 - Nearly all PUC tchrs demand Ford not be fired 372

1980 - AU Bible teachers protest Ford's firing 372

1980 - *Review* head editor must have doctorate 370

1980 - Pastor warns: Eventually, "we will be in majority!" 376

1980s - Intercollegiate sports mania is going strong 376

1980s - LSC (LSU) begins Sabb cleanups; contin till now 377

1980s - All our coll's and univ's have pool tables and TV 378

1980s - Tchrs begin publ'g bks with errors thru our pub hs 375

1981 - By this date, only 3 Andrews Bible tchrs okay 369

1981 - AU stu told: Unless accept new theol, cannot grad 369

1982 - Nearly 1,000 laymen could not get PUC tchers 374

1984 - 20%-25% of our female students drink liquor 378

1984 - 40%-45% of our male students drink liquor 378

1985 - Annual Council approves "academic freedom" 375

1985 - Up to 75% of WWC students are dancing off campus 379

1985 - WWC: free condoms and disease treatment for stu's 378

1989 - 66% of WWC students drink liquor 378

1990 - Atlantic Union College appoints RC to high office 377

1990 - Witches' opera (incl spells, murder) at SMC (SAU) 377

1995 - PUC mtg convened: how to have free sex at PUC 389

1996 - Well-known liberal theologian speaks to PUC stu's 382

1996 - Many PUC students are drinking liquor 379

1996 - Pool tables and large TV for students 380

1996 - PUC encourages San Francisco theater attendance 382

1996 - PUC tchrs say they are not concerned about jewelry 380

1996 - RC priest gives week of Prayer meetings at PUC 384

1996 - Worldly plays regularly given by students at PUC 381

2002 - Newspaper report: Sex all over PUC campus 390

2002 - WWC sex activities said to be even worse 392