

The Need for the Proposed Ellen G. White Memorial Hospital for the College of Medical Evangelists

In the *Review* of January 13 there appeared an article from Elder I. H. Evans, entitled "The College of Medical Evangelists." In this is set forth the different series of recommendations authorizing the raising of a fund of \$61,000 to cover the cost of building and equipping a hospital and dispensary in the city of Los Angeles to be operated for the benefit of the clinical work of the Medical College.

Undoubtedly there are many of our brethren and sisters who would appreciate some information shedding light upon the need for this hospital, and telling why our leading men are calling for assistance for the project at the present time. To many honest hearts the large cost of building, equipping, and maintaining a medical college may seem an uncalled-for burden at this time when so many needy fields are sending Macedonian calls for help, and when hearts are stirred to make every sacrifice to aid them. On the other hand, we know that the loyal supporters of God's cause in the earth are ever willing to lift untiringly for any institution or enterprise concerning which there is reasonable assurance that it has been advocated and advised by the counsel of the Lord. If it is manifest that the present move is in harmony with the "thing which the Lord commanded,"

then both men and women, as many as are willing-hearted, and whose hearts stir them up, and whose spirits make them willing, will offer an offering unto the Lord that we may build an house for God.

Early in the history of Loma Linda a testimony was given stating that the place was not only to be a sanitarium, "but an educational center. . . . Much is involved in this work, and it is very essential that a right beginning be made." And today our souls are stirred to pray that though the prophet of God has been laid to rest every step which we shall take shall be "right." For certainly this is just as essential as that a right beginning be made. It was to "be a school of the highest order,—a school where the Word of God will be regarded as essential." And again in this connection the following words were written which to the writer mean very much, as they call us from our waywardness to patterns given in the days of the gray dawning of this truth:

"This proposed school at Loma Linda must be molded by the *early spirit* of the message. We must try to get such men as Elder S. N. Haskell to connect with it, in order that our students in training for service as medical missionary evangelists may get a new view of the work. We are now farther from the pattern than when our medical work first started."

And prayers are being offered daily now that more and more this school may be "molded by the early spirit of the message," and that we may get back to the "pattern" which was given "when our medical work first started." And there is comfort in

the words,—“At Loma Linda there is to come to the physicians and to the teachers new ideas, a new understanding of the principles that must govern the medical work.” We are grateful also that Sister S. N. Haskell has been chosen as Chairman of the Women’s Committee which is to raise the money for the Los Angeles Hospital, and that she and her husband, Elder S. N. Haskell, have decided to make their headquarters at Loma Linda with the students and teachers of the Medical College while they forward the movement for the hospital.

At first it was not at all clear whether the school at Loma Linda was to be a full-fledged medical college or not, but there were statements made in the beginning which implied that and which clearly showed that Providence was planning developments which at that time had not been fully disclosed. The following words appertain to this:

“Some of the students are to be educated as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all that is essential to perform the work for this time.

“It will take some time to get a right understanding of the matter; but just as soon as we begin to work in the line of true reform, the Holy Spirit will lead us and guide us, if we are willing to be guided.

“A good beginning has been made but the work must broaden. . . . Let us make room for the carrying forward of the grand work that the Lord has specified should be done.”

I have referred to this to show that there was more in the mind of the servant of the Lord rela-

tive to the future of this enterprise than God's people were in a position to fully understand at the time. Some have thought that the matter of having a complete medical college was an after-thought, but evidently the plan was not an after-thought, but rather the unfolding of a divine purpose which had existed in the mind of God from the beginning.

Later on instruction was received which made it very clear that our people should conduct a medical school which would train students so that they would be in a position to pass the examinations required by law to enable them to practise as regularly qualified physicians. Thus, in a communication to Elders Evans, Andross, and Cottrell, the following counsel was given in January, 1910:

“The light given me is: We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians. They should be taught to treat understandingly the cases of those who are diseased, so that the door will be closed for any sensible physician to imagine that we are not giving in our school the instruction necessary for properly qualifying young men and young women to do the work of a physician. . . .

“And for the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law of all who practise as regularly qualified physicians, we are to supply whatever may be required so that these youth need not be compelled to go

to medical schools conducted by men not of our faith. Thus we shall close a door that the enemy would be pleased to have left open; and our young men and women, whose spiritual interests the Lord desires us to safeguard, will not feel compelled to connect with unbelievers in order to obtain a thorough training along medical lines."

From all of the above it is clear that a fully equipped medical school was to be put in operation,— that this people is to train its own physicians just as much as it is to train its Bible workers, teachers, and ministers. And certain it is that until this is done we will labor under a great handicap in our effort to secure that blending of the medical with the evangelical work which so wonderfully characterized the work of the Great Physician.

When the Master was here on earth he spent more time in healing than in teaching. When he sent his disciples forth it was as medical evangelists. To them, he said: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor yet staves." Likewise also spake he unto the seventy when he sent them two and two into every city and place whither he himself would come. The telling of these men to take neither gold, nor silver, nor script would assuredly indicate to our minds that the Saviour meant that a spirit of self-denial was to mark

their lives. It certainly was in harmony with the character of Him who might have come to this world with a retinue of angels; but instead came as a babe, and lived a life of lowliness and poverty, whose glory lay in his simplicity, who made the world, yet when he lived on earth, had not where to lay his head. Surely our medical missionary work must bear the character of its great Originator. Thus it is that of our medical school today it has been written:

“Physicians are to receive their education here. Here they are to receive such a mold that when they go out to labor they will not seek the very highest wages, or else do nothing.”

This is a different spirit from that of the world. It is a spirit which believes that the practitioner of a learned profession cannot take unto himself more of this world's goods than a very humble livelihood.

In another place it has been written that “there is only one power that can make medical students what they ought to be, and keep them steadfast, — the grace of God and the power of the truth exerting a saving influence upon the life and character.” This is a wonderful statement, and one which fathers and mothers having youth desirous of entering the medical profession will do well to ponder. This grace of God and power of truth are revered and inculcated in no worldly medical school, and yet without them no medical student can be to this work what he ought to be.

It has been written that “there are many ways

of practising the healing art, but there is only one way that heaven approves." And this one way is that which blends spirituality with science, and which esteems it a privilege to maintain a living connection with the wisest of all physicians "from whom there is communicated knowledge of a superior order." And said that same gentle voice:

"I wish to express to you some thoughts that should be kept before the sanitarium workers. That which will make them a power for good is the knowledge that the great Medical Missionary has chosen them for his work, and that he is their chief instructor, and that it is ever their duty to recognize him as their teacher.

"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."

From this it will be clear that there is a religious side of the medical training which cannot be had in the schools of the world but which is vital in the preparation of young men and women for the work of the Lord. Moreover, it is not only true that there is a spiritual training which cannot be had, but there are influences in the worldly schools which from the standpoint of training for self-denying missionary service are exceedingly detrimental. Concerning these the following warnings are in point:

"I was shown how that 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 worldly doctors, to imbibe their sentiments and peculiar

prejudices, and to learn to express their ideas and views.

"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 cannot sanction.

"Some have advised that our students should, after taking some work at Loma Linda complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan. Facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with his plans for the treatment of the sick.

"Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of the truth until they become educated worldlings. At what price have they gained their education! They have parted with the Holy Spirit of God.

"In the medical profession there are many skeptics and atheists who exalt the works of God above the God of science. Comparatively few of those who enter worldly medical colleges come out from them pure and unspotted.

"It is because of these peculiar temptations that our youth must meet in worldly medical schools, that provision should be made for preparatory and advanced medical training in our own schools under Christian teachers."

The presence of God is a real thing. All those who have truly tested God know that this is so. His presence cultivated, revered, and trusted, will, in time, make all the world acknowledge that this is a great and wise and understanding people.

We Adventists view the world differently from

the manner in which the world views itself. To us it is a vast lazar house into which Christ has called us to heal the sick, the afflicted, and those who are tortured with evil spirits. Like the Master we must turn away none who come to us for healing power. Of him it is written: "He knew those who petitioned him for help had brought disease upon themselves; yet he did not refuse to heal them." Our course must be the same. In a peculiar way the woes of the sons and daughters of men must appeal to every true medical missionary, and special training is necessary in order that this may be so. Our hearts are to be touched as was the heart of Christ, and of him the "Desire of Ages" has the following beautiful words:

"Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, he feels the agony. And he is just as willing to heal the sick now, as when he was personally on earth. Christ's servants are his representatives, the channels for his working. He desires them to exercise his healing power."—"*Desire of Ages*," *Trade Edition*, p. 987.

"The sufferings of every man are the sufferings of God's child, and those who reach out no helping hand to their perishing fellow-beings provoke his righteous anger."—*Id.*, p. 990.

It is all-important that these sentiments be burned into the lives and hearts of our young men and women who are in training for medical missionary work. Into the warp and woof of the fabric of their medical education these elevating and ennobling principles must be woven. The purest

example of unselfishness is now to be shown by our medical evangelists.

But it is not only legally qualified physicians who are to be trained in the College of Medical Evangelists. In fact the spirit of prophecy calls for only a few of this class. But there are to be a large number of others in training whose qualifications and work are set forth as follows:

"In medical missionary schools many workers are to be qualified with the *ability of physicians* to labor as medical missionary evangelists. This training the Lord has specified as in harmony with the principles underlying true higher education.

"Some of the students are to be educated as *nurses*, some as *physicians*.

"Much good can be done by those who do not hold *diplomas as fully accredited physicians*. Some are to be prepared to work as *competent physicians*. *Many working under the direction of such ones can do acceptable work without spending so long a time in study as has been thought necessary in the past.*"

At the present time in the United States the authorities who determine the standards for legally qualified physicians are requiring that any one entering a recognized medical college must have completed at least two years of college work. The medical course required covers four years more, and it is probable that in the near future there will be added another year of hospital internship. This makes a long and expensive course of study. Nevertheless, according to the instruction which has come to us, some workers are to be trained in this class.

On the other hand, it is our earnest desire to train a large number of medical evangelists who will be well equipped to do much in medical lines, especially in the vast mission fields of the Orient. These will not need nearly so much preparatory work before they enter the Medical College, and they will not need to remain nearly so long in the Medical College. At the present time there is at Loma Linda a large class of these students. For this class of workers there is a very large demand. This was strongly emphasized by Elder A. G. Daniells, and the other leading brethren from the Orient.

And we know and have been told over and over again that the *last* work to close among the Seventh-day Adventist people will be medical missionary work. And is it not highly significant that in the days during which almost all the world is reeling beneath a veritable Pentecost of calamity, when more poor men are being wounded and maimed and tortured on the battlefields and battleships, that God should be calling for advanced moves in medical missionary work? This thought must not be lost sight of.

Now, according to the requirements of the Council on Medical Education of the American Medical Association, every medical college must have a hospital of its own, so located in a large city that an abundance of clinical material can be available. This is a right and reasonable requirement, and one with which we as a people should be fully in harmony. One of the most important things in medical training is to make

that training practical. The world wants medical people who can do things. The students must have abundant opportunity not only to read what the books have to say about disease, but to see it in all its variable forms and phases, and to learn to recognize and treat it under the supervision of competent instructors. The ordinary sanitarium practise does not in any sense meet the requirement. There must be plenty of accident and emergency cases, infectious fevers, such as smallpox, typhoid, scarlet fever, measles, etc.; diseases of the heart and lungs in acute and virulent forms, such as pneumonia, pleurisy, pericarditis, acute dilatation of the heart; the poisons of occupational diseases; all manner of children's diseases, especially those bred by poverty, poor housing, and bad sanitation and hygiene. Such a variety as this can only be obtained from the poorer sections of a large city. Under these conditions there are always plenty of obstetrical cases in which a thorough drill must be given.

In connection with a hospital and dispensary like this there are also always a large number of "out calls" to be made. These are medical visits to the homes of the very poorest people, where conditions are bad, and where the student finds a state of affairs, to some extent at least bordering upon what he will find in the foreign field. This gives a magnificent opportunity for practise with but few facilities, and for practical ingenuity to produce a betterment of conditions. It is the training which all those who are going to foreign fields greatly need.

All of the above furnish the reasons for the building of a hospital in the city of Los Angeles to be operated in connection with the College of Medical Evangelists.

The building is to be named the Ellen Gould White Memorial Hospital. It is fitting that this should be. Sister White and her husband, Elder James White, were the founders of the first medical institution ever owned by Seventh-day Adventists,—the old Health Reform Institute in Battle Creek, Mich. During the closing years of her life she carried a heavy burden for the College of Medical Evangelists. She spoke and wrote very much in its behalf, and many times rallied our people to its support. There is a great difference between the tiny Health Reform Institute of long ago and the Medical Evangelistic College of today. But the spirit of the work is, we pray, the same.

It is eminently true that no monument of brick or stone can really serve as a memorial for a great life. Without doubt a hospital dedicated to the tender care of the suffering and the sick fills the role a little better. But beyond all this the words of the great Lincoln on the occasion of the dedication of the Gettysburg Battlefield are sacredly true:

“We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

“But, in a larger sense, we cannot dedicate

— we cannot consecrate — we cannot hallow — this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from those honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain.”

These words from the lips of the Emancipator beautifully adapt themselves to our present situation. We cannot dedicate, we cannot consecrate — we cannot hallow the name of Ellen Gould White. Her life in its every lineament was a dedication and a consecration to the most sacred causes of mankind. Her devoted labors which so constantly flowed from her life to other lives will ever be her greatest memorial. This she has erected herself, and not all the ravages of troubled time can ever tear it down,— it will never crumble or decay. The holy stream of good which follows on earth's sea in the wake of the vessel of her life will forever stand as its best and most enduring monument.

The world will little note nor long remember our small tribute in erecting this humble hospital to her name. But if her voice were speaking still, and if it were our privilege to ask her what token of our affection she would desire that we give to

her memory, we cannot doubt but that a building to which the poor of earth could come for the alleviation of their sufferings and their woes, would be indeed her holy choice and far more pleasing to her and in keeping with her life work than any polished granite or stately shaft of glistening marble.

As long as time shall last there are thousands who never can forget the life-work of this blessed woman, and while thousands will deny themselves to give of their means in order that this much needed hospital may be made possible, and while many will rejoice that it bears her name,— all of this is but an outward and visible sign of an inward and spiritual purpose to ourselves be dedicated afresh to the unfinished work which those tired hands now folded upon that saintly breast fought so nobly to advance. It is for us, in the work of erecting this memorial and carrying forward the work which it is consecrated to do, to dedicate ourselves anew for service under the great commission of the Master, and from the honored dead to take increased devotion to that holy cause to which Ellen Gould White gave of the fullness of life's measure.

And it is altogether fitting that to the women of the Seventh-day Adventist Church should be entrusted the task of soliciting the means for the hospital which is to bear the name of that one woman, who to human sight, has done more for this cause than any other man or woman, living or dead. In the building of the tabernacle of old, women acted faithfully their part, and all the

women who were wise-hearted and whose heart stirred them up "did spin with their hands." There are many ways today in which wise-hearted women can spin with their hearts and hands in this matter. Let us work with all our might, "for the night cometh when no man can work." Let us pray as did Eliezer of old that God will send us "good speed this day" that the work may be quickly done. Let us "deal courageously," and the Lord shall be with the good.