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The Medical Evangelist

LOMA LINDA

JANUARY

CALIFORNIA

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MONTHLY Ten Numbers 50c A YEAR

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The Medical Evangelist

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No. 1

Our Medical College And Its Relation to Foreign Missions

D. H. KRESS, M. D.

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." * * * "*Behold,*" said Jesus, "*I send you forth.*" * * * Into whatsoever city ye enter * * * heal the sick that are therein and say unto them the kingdom of God is come nigh unto you."

There is a time to sow and a time to reap. The harvest time always follows the sowing time. "The field is the world. * * * The harvest is the end of the world." "I sent you to reap that wheron ye bestowed no labor: other men labored, and ye are entered into their labors." All of this was fulfilled in Christ's time. For many years God's professed people had been engaged in imparting a knowledge of God's Word to the people. The people of that time had a knowledge of God's will; they rested in the law and made their boast of God. They were confident that they were a guide to the blind, a light of them which are in darkness. But they were lacking in the essential Christian virtues, of compassion and mercy, and so the name of God was blasphemed among the Gentiles through them. Their religion consisted chiefly in forms and in ceremonies, and their salvation depended on a stern faith in these. Little was known of real heart religion. Men had lost faith even in the God of the Bible because of the hard, loveless lives lived by its professed teachers. The priest and the Levite on their way to the temple to worship passed by the poor sufferer by the wayside. To look after and tenderly care for the unfortunate, was not a part of their creed.

When Christ appeared, the "good Samaritan," He entered upon His work so differently. He did not come to destroy what they had taught concerning the need of keeping the law. He came to magnify what they had been teaching, but in their lives denying. He lived the law. The law of God was a part

of His being. The principle of love toward God and man actuated Him in all that He did. He it was who knelt beside the poor wounded man by the wayside and bound up his wounds, pouring in oil and wine, and they took him to an inn and made provision for his attention while there. To His disciples He said, "follow me;" do as you see Me do. "In Him was life and the *life* (He lived) was the light of men." Is it any wonder the Greeks said, "We would see Jesus?"

He was the desire of the nations. Those who knew Him best loved Him most. He established a new school in which the physical needs of mankind were to receive study and thought. For three years His students were associated with Him in this school. The time of the harvest had now come, and also the time for reaping. He sent them forth to reap that whereon they had bestowed no labor. Others had presented the Bible doctrines and the claims of the law; now the word was to be revealed in the lives of these men. This gave power to their message and brought conviction to the hearts of the people, and they said, "Men and brethren, what shall we do?" "And the Lord added to the church daily such as should be saved," "and as many as were possessors of houses and lands sold them and brought the price of the things that were sold and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need."

The Bible doctrines have been carried into all the world, but little has in the past been said in regard to the need of being a help to the helpless. Missionaries have been sent out in the past as teachers of the Bible, and to make converts to its teachings. This seed sowing has not been in vain. But in the time of the harvest men and women are again to be sent forth with the commission to heal the sick and give attention to the physical needs of mankind. This the law of God demands. It is this that will again bring conviction to human hearts and will lead men to say, "Men and brethren, what shall we do?" and again lands and houses will be sold to forward the work. The message will go with power, and thousands will be added to the church. God will finish His work and cut it short in righteousness. Before we can expect God's miracle working power to be revealed, a message of reform must go to the world. This message unaccompanied by miracles is to pave the way for miracles. Those who respond to it and make the needed reforms,

thereby place themselves where they can be benefitted by the baptism of the Holy Spirit. Miracles will then again be wrought and the sick will be miraculously healed. To prepare the way for just such a work as this, we have established sanitariums and our medical school. In these instrumentalities young men and women are to receive a training which will enable them to go forth to make plain natural law and urge obedience thereto.

Today the words come to the members of the church, "Pray ye therefore the Lord of the harvest, that He may send forth laborers into His harvest." And again in answer to this prayer they will be sent out with the commission, "Into whatsoever city ye enter heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.'"

The laborers now called for are those who have an intelligent knowledge of the laws of health, those to whom can be given this double commission.

Our medical college, in the providence of God, has been established for just such a time as this. It is not established for the purpose of giving merely a professional training. This other medical schools are fully prepared to do. The purpose of this school is the training of missionary physicians and nurses for the harvest field, who can intelligently go about the work of ministering to the unfortunate by the wayside, and who are able at the same time to impart knowledge, and bring people into harmony with God's laws, so that God can again make bare His arm in the sight of the nations, as He did anciently.

As a people we are distinct from all other people of the world, and our medical school is just as distinct from all other medical schools. Should we aim to be like these schools, there would be no need for the existence of this school. Its purpose is not to take the choicest young men and women from the work of proclaiming the third angel's message, but to give them a special fitness for that work. In answer to the prayers of God's people to send forth laborers into the harvest field, God has brought into existence this school. The support given is, therefore, virtually given to foreign mission fields.

"Men are valuable just in proportion as they are able and willing to work in harmony with other men."

"It is opportunity that brings out the great man, but he only is great who prepares for the opportunity."

Therapeutics for Seventh-day Adventists

J. A. BURDEN

1. What system of healing should the laity follow or practice?
2. What system of healing should our students study?
3. What system of healing should our physicians practice?

"There are many ways of practicing the healing art, but there is only one way that Heaven approves."

Since heaven approves of but one way out of the many ways of practicing the healing art, it ought not to be difficult for those who accept His instruction to determine which is the one to be followed by the laity, studied by the students in our schools, and practiced by our physicians. The one great source of appeal as to what Heaven approves is, "The law and the testimony. If they speak not according to this word, it is because there is no light in them."

What then is the inspired testimony concerning the healing art that Heaven approves and which all should follow who are co-workers with the great Physician?

"May the Lord increase our faith and help us to see that He desires us all to become acquainted with His ministry of healing and the mercy seat." * * *

"The Lord has given His people a message in regard to health reform. The Lord can not sustain His servants in a course which will counteract it. He is displeased when His servants act in opposition to the message upon this point, which He has given to others. For the light which God has given upon health reform can not be trifled with without injury to those who attempt it, and no man can hope to succeed in the work of God while by precept and example he acts in opposition to the light which God has sent."

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord.

"Men and women can not violate natural law by indulging depraved appetite and lustful passions, without violating the law of God. Therefore He has permitted the light of health reform to shine upon us, that we may realize the sinfulness of breaking the laws which He has established in our very being. To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message. All are

bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform."—*Christian Temperance*.

Since those who bring men to the mercy seat are called missionaries and evangelists, what is more fitting than that those whose healing art connects men with the mercy seat should be called medical evangelists, and the college that trains such workers should bear the name "College of Medical Evangelists?"

The healing art of the gospel is a reform work and has been demonstrated by the Spirit of Prophecy as "The Health Reform," a general term that embraces the fundamental principles of the healing art that form a part of the third angel's message.

"I feel a deep interest that careful study shall be given to the needs of our institution at Loma Linda, and that the right moves be made.

"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 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.

"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 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 been accustomed, which demands the use of poisonous drugs.

"Let Seventh-day Adventist medical workers remember that the Lord God Omnipotent reigneth. Christ was the greatest physician that ever trod this sin-cursed earth. The Lord would

have His people come to Him for their power of healing.”—*Special Testimony to Loma Linda.*

From the above quotation it is clear that healing of body and healing of soul are very closely related, that sin and diseases are but cause and effect. To understand the true healing art is to understand God’s remedy for sin. The clearer the gospel principles are comprehended, the more scientific will be the healing art practiced by those who are following God’s way of physical healing.

“The young physician has access to the God of Daniel. Through divine grace and power, he may become as efficient in his calling as Daniel was in his exalted position. But it is a mistake to make a scientific preparation the all-important thing, while religious principles, that lie at the very foundation of a successful practice, are neglected. The man who is closely connected with the great Physician of soul and body, has the resources of heaven at his command, and he can work with a wisdom and unerring precision that the godless man can not possess.”

“Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the God of Ekron. Let us determine that we shall not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not harken to His commandments.” * * *

“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. Some have advised that 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.” * * *

“Our workers are to become intelligent in regard to Christ’s life and manner of working. The Lord will help those who desire to cooperate with Him as physicians, if they will become learners of Him how to work for the suffering. He will exercise His power through them for the healing of the sick.” * * *

“The truth brought to light by Christ teaches that humanity through obedience to the truth as it is in Jesus, may realize power to overcome the corruptions that are in the world through lust. Through living faith in the merits of Christ the soul may

(Continued on p. 23)

What Kind of Therapy and Why?

DR. LAURETTA KRESS

Our sanitariums stand forth as lights to the world. The special light emanating from them is that of health-giving principles and health-restoring practices. In England and other European countries, the Hydro's are prominent. Hydrotherapy is their only "beacon light."

Our sanitariums have more than one ray to their "beacon light" or prominent treatments. All natural means are utilized in assisting the body to rid itself of disease; viz.,—

Hydrotherapy

Electrotherapy

Mechanotherapy

Massotherapy

Rationale

Dietary Therapy

Prayer and Sympathy

True Christian Science.

The great Physician, under whose banner we work, "Giveth to all life and breath." Knowing this, we recognize that He is the healer. Our work then is that of under-workers, or co-workers with Him. Our first efforts, therefore, are to restore as far as possible the life forces by bringing about a free flow of the "life and breath" stream.

Our therapeutics begin by removing foreign products from the body which interfere with this life-giving current. To this end we aim to remove poisons which retard nature's processes and by a corrected dietary prevent the formation of these products in the system.

All remedial agencies which encourage complete oxidation, absorption, and elimination must be utilized to bring about the best results. Instead of placing upon nature an additional burden in the form of some drug poison eliminative or tonic treatment to aid nature in throwing off the poison, already in the body, is indicated.

Years ago physicians reasoned that it required one poison to neutralize or antagonize another one. Now we know that another poison, in the form of drugs, simply adds that much

more additional burden to the work of the body, and often interferes with its efforts to dispel its own waste products.

Hydrotherapy, electricity, and massage, quicken the circulation and hasten elimination through the skin and kidneys, thus relieving the body of its burden. Drugs do not cure disease, they simply change its form and location. Every additional drug given complicates the case and makes the patient's recovery more hopeless. When we, therefore, assist nature to eliminate the poison that produces the disease, we are working along rational lines. Applications may be made to the part affected, or to parts remote if derivative effects are desired.

The majority of physicians today, in foreign countries and in our own country, are more and more discarding drugs in fevers, using some application of water instead. They are finding it does quicker and more efficient service than the oldtime medication when no water was allowed, even for drinking.

In many nervous diseases, hydrotherapy, massage, and electricity are more often prescribed than drugs. In pneumonia, tuberculosis, and lung trouble, curative treatment consist largely in an abundance of fresh air. These principles have been recognized by our sanitariums for many years and the more carefully these measures are studied and practiced the better the results will be.

One other "beacon light" in therapy is confidence and trust in a divine power to heal. Mental influence exerts a powerful effect for good or evil. A person who is cheerful, filling in a large share of his time in blessing others, is doing very much to resist disease, for "a merry heart doeth good like a medicine." When one is confident of God's great care for him and is desirous of doing everything to assist in his own case, by strict and careful adherence to proper regime, he may with confidence expect the very best results obtainable. Prayer and trust in the great Healer will not only be an aid in the treatment when applied, but will aid the physician in prescribing the same.

"Many think success does consist in showing how bad their enemy is."

"Art is not a thing separate and apart; it's the best way of doing things."

"Troubles are not really troubles unless you quit work and incubate them—otherwise they are only incidental diversions."

Why Teach Materia Medica?

W. A. GEORGE, M. D.

In this article the subject of Materia Medica is treated entirely from the standpoint of those who are in every way possible attempting to reduce the use of drugs to a minimum, and not from the standpoint of the physician who depends almost entirely upon drugs in the treatment of disease.

The teaching of this subject may be divided for our purpose according to the following outline:—

Materia Medica

1. Toxicology.
 - a. Signs and tests of poisons.
 - b. Antidotes.
2. Physiological actions.
 - a. Effects of drugs.
 - b. Effects of other remedies.
3. Therapeutic uses.
 - a. Necessary.
 - b. Emergencies.
 - c. Removal of drugs.
4. Dangers.
 - a. Extreme ideas.
 - b. Depending on drugs.

1. Toxicology. a. It is certainly evident to all that every physician and nurse should understand the signs and symptoms of poisoning by various drugs and chemicals used ordinarily as medicine. Physicians should also understand the various tests for poisons which may be taken with suicidal intent or accidentally. If from this standpoint only we were to teach Materia Medica, we have every reason to urge every medical student to spend enough time to become familiar with this phase of the subject.

b. It is also evident that every physician and nurse should understand the simple antidotes which may be used to relieve those suffering from poisoning. Under the heading of Toxicology we might also consider the importance of understanding the effects of all drugs which are ordinarily given, even though not in lethal doses but which leave their signs and symptoms behind, and unless their effects are understood, one is liable to mistake the effect of the drug for some disease. It is often necessary to examine a patient who is suffering from the influence of drugs more than from any ordinary disease, and in

these cases, if the physician does not thoroughly understand the effects of these drugs, he will be led astray and perhaps make a wrong diagnosis.

2. Physiological actions. a. Effects of drugs. In the study of *Materia Medica* and Therapeutics many men have spent years in working out the effects of various drugs, and their efforts are surely of great value in aiding the physician in the study of disease and the desired effects which we may wish to secure in the treatment of disease. While in many cases we may simply study the use of the remedy from the standpoint of those who give the drugs and yet not intend to give them ourselves, it is important to know what would be produced by the administration of these drugs so that we may compare their effects with. —

b. The effects of other remedies. In our efforts to treat disease without the use of drugs, we should receive great benefit by comparing the effects of drugs with the effects of physiological remedies such as hydrotherapy, massage, exercise, electricity, etc. When we study in *Materia Medica* the effects of the various classes of drugs, we should then compare these with the similar effects produced by simple physiological remedies without the use of poisonous drugs. In this way the student will be led to adopt the simpler method and discard the use of drugs.

3. Therapeutic uses. a. Necessary. Under the necessary use of drugs may be placed anaesthetics, antiseptics, and various useful remedies which may be applied externally both for the protection of injured parts and for the relief of pain. Every physician should study carefully the safest and most effectual means of administering an anaesthetic under various conditions. He should also thoroughly understand the nature of antiseptics and their use both externally and internally, as applied to abscesses, cavities, etc.

b. Emergencies. There are certainly times when some simple drug given in sufficient quantity to produce a desired result may be administered with less danger and with better results than can be accomplished by the use of other measures. When it becomes necessary in the mind of the physician to resort to a drug, he should do so only after carefully considering the possible results and dangers which may follow either the use of

the drug or the attempt to relieve the patient without the drug remedy.

c. Removal of drugs. We frequently have cases coming to us who have been using certain drugs as prescribed by other physicians. There are cases where to remove the drug at once may prove a great injury to the patient, and while these cases may be exceptional, yet it is certainly better to give a few doses of some drug which the patient has been taking before, than to run the risk either of serious injury to the patient or possibly of losing the chance to treat the case, as some will not yield to the complete removal at once. Under these conditions a physician is certainly justified in giving a few doses, perhaps reduced in quantity, while he is getting the patient under other forms of treatment.

4. Dangers. a. Extreme ideas. While we are attempting to treat disease as far as possible without the use of drugs, it would certainly be extreme for any one to teach that drugs of every form should never be given under any conditions. There are certainly many cases where, as related above, it may be absolutely necessary to resort to the use of some simple drug remedy, and the idea should not be given out by anyone that our physicians never use any drug remedy.

b. Depending on drugs. Perhaps the greatest danger among our physicians is the growing habit of depending upon the use of drugs. While we claim to use drugs for internal purposes to a very limited extent only, there is danger after giving a certain remedy in some case where we feel that we are obliged to do so, that it will be easier to give the same drug to other cases later, and thus the habit is formed of prescribing certain drug remedies quite frequently. This is by all means the greatest danger among our physicians, and the importance of avoiding the use of drugs excepting in extreme cases, should be most thoroughly impressed upon our students. The more thorough the understanding of *Materia Medica*, the more carefully it is taught to medical students, and at the same time the dangers of the use of drugs pointed out, the more these students will be prepared to resist the temptation of resorting to drugs.

It should be impressed upon students that "drugs never cure disease," that they "only change the form and location of disease;" and while we sometimes resort to certain drugs in an emergency, we do not do so because we think the drugs will

especially benefit the patient, but, as in the case of an anaesthetic, we know there will be an injury but we have the choice of an injury by the drug or not being able to relieve the patient by necessary surgical work. In other cases we may resort to some remedy as a cathartic or laxative in a surgical case, or an accident case where the patient can not be moved or where he can not take food which will bring about the desired results; but even in these cases the student should be taught that the medicine leaves a bad effect and to continue the drug will only prove an injury.

Students and young physicians can not be impressed too strongly with the dangers of relying upon poisonous drugs for the cure of disease. There are undoubtedly many cases where the physician almost thoughtlessly resorts to some drug which is simple to give and required very little study on his part, yet if he were to study more thoroughly he would be able to prescribe some treatment which would relieve the patient without the use of drugs and thereby accomplish not only the relief of the patient, leaving no evil effects behind, but also impress upon both nurse and patient as well as the friends and society at large, the value of simple remedies when given under the blessing of God. Undoubtedly careful, prayerful study and depending upon God's blessing in the administration of the God-given remedies of which we have had the privilege of learning, would cure many cases where the administration of drugs has not accomplished the desired results and patients have gone away disappointed. Above all, our students should be taught that God's blessing added to our humble efforts when we have done the best we can with simple remedies, will always accomplish more than drugs in any form, and while there may be emergencies when we will think it best to prescribe some drug, this should only be done after careful and prayerful consideration of the results to follow and after exhausting all our resources in attempting to relieve the condition by a simpler method.

"In judging others, weigh carefully the method against the motive. If the latter be pure, be patient and charitable, however different from your own the motive may be."

It is easy in the world, to live after the world's opinion: it is easy in solitude, to live after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Emerson.

The Three-Year Course

CLARENCE SANTEE

We hope that all will remember that the Loma Linda College of Medical Evangelists was not called into existence to make doctors. God called it into existence for a specific purpose and to fill a definite place in His closing message. To fill that place He has given instruction that some must be qualified to pass state boards and stand as representatives of the truth among the physicians of the world. This makes it necessary to have the facilities for a complete course. While taking this course it is expected that all will be able when it is completed, to teach a thorough line of Bible truth. In fact none are accepted who do not make a definite statement that this is their desire in coming to the school.

Some may take advantage of the medical knowledge gained while here, to advance their financial interests alone, dropping the evangelistic. Such departures will no doubt be seen. But for this they will answer for themselves before God.

The question will be asked, Why does the three-year evangelistic class take much the same course as those taking the full medical course? There are several reasons. The three-year course gives time enough for a student to get the best general outline of medical practice with hydrotherapy and nursing. In this way, if the student should decide afterwards to take the full course, the past years will count in the complete course.

Then, as we suggested above, the medical course keeps also in view the understanding of the Bible, and the three-year course can not have a more thorough course given than is given in this way.

The question is also asked, Would it not be better to give those in the three-year course less medical knowledge and more field work? We think not. The field work is also important and is not neglected as we shall see. But the knowledge gained in the principles of true medical lines will be of great value all the way through the closing of the message, and the opportunity for that knowledge will most likely, never come again, while the openings for improvement in method and manner of general field work will continue all the way through until the close of the work in the earth.

Field Work

The location of Loma Linda within five miles of three cities with population of seven thousand, fourteen thousand, and seventeen thousand, and another city nine miles away of twelve thousand, makes it one of especial advantage for field work. At the present time our students have engagements at six district school houses where they have arranged to give series of studies on health topics and Bible. These will largely consist of reviews of lessons learned in class work. Our students are doing good work also in assisting our young people in their meetings at the nearby churches. Our people have opened their churches for Sunday evening services which have been a means of gaining good experiences and great blessing. Besides the public work, we have also planned house-to-house work, and our girls have gone out day after day with one of experience, with literature. During the week of prayer just passed, the school was given a vacation, and nearly all joined in taking the *Ingathering Signs* to the people. In this effort they gathered more than two hundred dollars for the mission work. This was from the outside. As usual their experiences were varied, but the fact that they were students from Loma Linda, opened doors which would have opened in no other way. I am more and more deeply impressed with the thought that God is moving upon the hearts of our young people to gain this education in medical and nursing lines, so that when other avenues are closed with which to reach the people, this will still furnish an open door. The world is sick. It will be a difficult task for prejudiced religious zealots to restrict the work of those who, with this knowledge, and with the Spirit of Christ, are proving themselves medical missionaries indeed.

It was said of King Darius that at one time he met with a painful accident, and that after trial his own physicians were unable to give him any relief. For seven days he suffered so that he did not sleep. Then a certain prisoner in irons was recommended to him as one who might bring relief. Being brought before the king, we read, "The first thing he did was to apply gentle fomentations to the parts affected. This remedy had a speedy effect," etc. Not only were the chains taken off, but the prisoner, Democedes, became the honored companion of the king, loved, and counseled.—*Rollins Ancient History*, Vol. 2, p. 18.

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Reasons Why

Some Reasons for What We are Doing at Loma Linda

G. K. ABBOTT, M. D.

From the nature of the inquiries we are constantly receiving, it is very evident that many Seventh-day Adventist physicians, ministers, and laymen have many doubts as to the necessity or advisability of conducting a medical school under denominational management and at denominational expense.

One of the questions so frequently asked by those who are unacquainted with the work of the medical school at Loma Linda is, Why should we be called upon to finance a medical school when there are so many high class medical colleges giving a thorough education in the medical sciences? The answer to this inquiry is evident in the very nature of the educational work of this denomination, that of training missionaries and evangelists for active service in giving the gospel message. It is well nigh impossible to train evangelists in the medical schools of the world. The atmosphere of infidelity and higher criticism is pervasive of the spirit and every principle of Christian missionary work.

The teachings of evolution inground into almost every branch of scientific and medical training undermine faith in the Scriptures and in the nature of God and His relation to created things. The sacredness of divine institutions, notably of the Sabbath and marriage, are questioned and even ridiculed in almost every university of our land.

What has become of the many Seventh-day Adventist young men who have entered these schools? How many of them are today carrying forward the work of this denomination, or are even in sympathy with it? Many such with whom we are acquainted are directly antagonistic to the medical work and the principles of health reform for which we as a people stand. Ninety-nine out of a hundred who have been so trained have lost all desire to labor in the cause of medical missionary work, and many have lost their moorings and are drifting away from Christianity itself.

These influences are so rife in medical schools today that the Spirit of Prophecy has in no uncertain tones uttered its warning against our young people connecting with these schools.

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GEO. McCREADY PRICE, Associate Editor

D. H. KRESS, M. D. and G. K. ABBOTT, M. D., Contributing Editors

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EDITORIAL

Dr. A. J. Sanderson of Berkeley, Cal., recently spent a couple of days at the Sanitarium enroute from the East.

Owing to the additional size of the previous number of the EVANGELIST, we hereby ask our subscribers to count that edition as completing Volume 3 of the Journal. This January number is the first number of Volume 4.

The patronage at the Sanitarium is increasing. Among the guests is J. G. Wilkie who has for many years been closely associated with the work of the Young Men's Christian Association, having taken an active part in the establishment of the organization.

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The next number of the EVANGELIST will be a special double illustrated number. It will be an illustrated history of the College of Medical Evangelists. We ask our subscribers to interest their friends in the Journal, and send us names of those interested in medical missionary work.

Congratulations are due five of our Loma Linda physicians who have lately passed the examination of the Board of Medical Examiners of California. These were Dr. Lauretta Kress, Dr. W. A. George, Dr. Alfred Shryock, Dr. Dorothy T. Harbaugh, and Dr. Ora Kress. California is considered one of the most difficult states in which to register as a physician. All came through with excellent grades.

What's in a Name?

Formerly, much; now, little. In olden times a name stood for character. It expressed what a person really was. This fact is well illustrated by such names as Jehovah, the eternal One; Moses, saved from the water; Joseph, he shall add; David, beloved; Christ, the anointed; Jesus, saviour. In some cases where the character was changed by conversion or otherwise, the Lord even changed the name of individuals to suit their changed lives. Abram, a high father, was changed to Abraham, the father of many nations; Jacob, the supplanter, was changed to Israel, soldier of God.

At the present time a name serves but to distinguish one person, thing, or place from another, unless, perchance, some act or occurrence, worthy or otherwise, causes an association of ideas with a name.

In the choice of a name for our medical school, which was the better plan to pursue, to set an ideal before us and work to reach that ideal in the lives of our students or choose a name that meant nothing, hoping that the achievements of the school would bring some great glory to the school and its alumni? We have chosen the former plan and shall work and trust that our students shall reach our ideal in becoming active medical evangelists.

There seems to be in the minds of some a misconception as to the object of the College of Medical Evangelists. Is it to educate doctors, as that term is generally understood? It is not. There are plenty of medical schools in the world to do that work. Our object is to prepare men in the very best way to fulfill the gospel commission, "Go ye into all the world and preach the gospel to every creature," "and as ye go, heal the sick and say, 'The kingdom of God is come nigh unto you.'"

The justification for such a school is well illustrated by a conversation had by the writer with the inspector of medical schools from the Council on Medical Education of the American Medical Association. 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? Don't you know we are endeavoring to reduce the number of such colleges by cutting out the small schools that are not well prepared to give a medical training?"

To this reply was made practically as follows: Our object in establishing a new medical college 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 to young people a training in the special lines of treatment which we pursue in our denominational institutions that are scattered throughout the world.
4. To throw around our students an influence tending to keep them true to their determination to prepare themselves for medical missionary work.
5. 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 reply was that he was in full sympathy with such a movement and that he saw the need of such a school. He added incidentally that he himself had started into the medical course with the intention of becoming a missionary, but had been turned from that purpose while securing his education.

There are several points worthy of note in this conversation,—

1. The need of a school where medical missionaries are prepared for that work is recognized even by men in responsible positions in medical education. There can be no objection to educating missionaries, especially for foreign missionary work.
2. There is no excuse for starting a medical school merely to educate doctors for medical practice. There are plenty of good colleges whose business it is to do that work.
3. There can be no doubt that young persons are turned away from a determination to devote themselves to missionary work by coming in contact constantly with men who have other ideals and aspirations.

"Sure Enough Doctors"

One of our friends raises this question regarding our name: "Imagine yourself a wealthy, intelligent business man in China and your child taken suddenly very ill with diphtheria. There are two medical men in your town, one a 'medical evangelist' and the other a 'sure enough doctor.' Should it come to the point of life or death of your baby, which one would you send for?" It is evident that the propounder of this question takes it for granted that a "medical evangelist" can not be a "sure enough doctor." Let me emphasize again as ever that the school stands for as high attainments in medical lines as any other college in the land, and our determination is to give a medical education that is second to none. We hope that all our people will dismiss from their minds forever the thought that we are conducting anything but a first class school. As far as the school is concerned from which a man graduates, the name has little, if anything, to do with the ability of the student or the esteem in which he is held in his community. It's the man and what he does that counts.

Personal Testimony

Another conjecture is offered as follows: "Suppose you were on a state examining board and a number of doctors presented themselves for examination, one of them with a diploma as a 'medical evangelist.' You know yourself that in checking up the examinations you would give that fellow the worst of it." I am bound to say to the honor of the men I have encountered on medical examining boards that I have never found the least evidence of what this brother intimates in his criticism. I have registered in four states with a diploma from the American Medical Missionary College and passed examinations of state boards in Maryland, the District of Columbia, and California, in one of these states having received the highest mark given in that examination, the second highest in another (a classmate of mine receiving the highest), and among the highest in the third, and never have I experienced any discrimination in any way against me on account of my school. Two of these examinations were taken under peculiar circumstances.

When I first applied for examination in Washington, D. C., the examination was held on Sabbath. None of our people up

to that time had been able to take the examination on that account. I interviewed the secretary, who informed me there was no way by which I could take the examination without taking it Saturday. In fact one of our physicians had taken all but the last day of the examination, hoping that some concession would be made, but in vain. I was further informed that the days for the examination were fixed as a law of the land, it being in the District of Columbia. I immediately set about to secure a change in the laws of the land in order that I and others of our people might take that examination. Senator Burkett of Nebraska formulated the bill for me and secured its passage in the Senate and House of Representatives on the very last day of the session of Congress in 1907. The report may be found in the Congressional Record of that year. This bill was passed on the very last day of the session, at almost the last hour, when many were clamoring to get bills through. The President of the United States was there to sign late bills, and it became a law of the land, causing examinations to be held on Tuesday, Wednesday, Thursday, and Friday, rather than on Thursday, Friday, Saturday, and Monday. This was not entirely agreeable to the members of the examining board, but it was here that I secured the highest grade given at that examination.

In Maryland, I found the same condition when I applied for examination. Our institutions, both in Maryland and the District of Columbia, were without qualified physicians because none could take the examinations. Upon investigation I found that the examinations there came on the Sabbath because of an action of the examining board. The president of the board was very kind, took the matter to the board, and secured a change of the days when the examination would be held. In this state I passed among those of the highest rank. [These experiences are related in detail to show that no prejudicial influence is brought to bear on a person because of the name of the school from which he graduates. I trust my readers will pardon these personal references.]

In my experience with medical societies I have met as kind a reception as one could desire. I hold membership in the American Medical Association, was a member of the Medical Society in Washington, D. C., also in Maryland, and now hold membership in California. Never has a derogatory word or occurrence

come to me on account of my graduation as a medical missionary. I have taken post graduate work in Harvard, in the Mayo's Clinics in Rochester, and in Los Angeles, and have met on an equality many of the best medical men in this country. On very few occasions have I been even asked my school and never have I experienced any discrimination on account of being a graduate from a medical missionary college.

I might here enumerate the successes achieved by graduates of the American Medical Missionary College before state boards, showing that the record of this school is equal to that of the best in the land. I might refer to the success of many of its graduates but space will not permit. As far as my knowledge goes no one has suffered any inconvenience on account of the missionary name of the school.

In closing I wish to maintain,—

1. That we shall hold a high ideal before our students in the name of our College and, until a name expressing a higher ideal is proposed, we shall hold the name College of Medical Evangelists.

2. The name of the school from which one graduates has very little effect on sensible men of the world. It is what one is and does that counts.

3. A graduate of a missionary school can secure as high standings in state boards as men from other colleges.

4. There is plenty of work in the world for all the medical evangelists this school can put out. Their success as physicians will depend upon themselves when they have completed their course and not on the name of their alma mater.

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“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.” “I would *now* advise that none of our young people attach themselves to worldly medical institutions in the hope of gaining better success, or stronger influence as physicians.”—*Testimony B 73, October 11, 1909.*

Some who are zealous for the rapid spread of the gospel work have asked this question; Why, in view of the shortness of time, prolong the course to five years and require those who have already passed through a full course in Bible instruction in our own schools to continue to go over again these same subjects? To such honest inquirers we must emphasize the fact that the Bible and its principles are not something to be "tacked on" but are to be made the basis and framework of medical missionary instruction. The teaching of Scripture truth is to go hand in hand with medical training. The work of the great Physician is to be given a new and important setting in connection with the medical missionary work for this time. To one whose work was in the cities of the East the instruction was given: "Present the importance of present truth from the physician's standpoint. The Lord has declared that the educated physician will find entrance in our cities where other men can not."—*Personal letter to Dr. D. H. Kress.*

Moreover, it is manifestly impossible to give in four years all that is necessary in Bible instruction and practical training and also complete all that is essential in modern medical training. The fifth year of the course is to be made an *interne* year so that the students may have actual experience in the care of the sick before they are graduated. Several years ago instruction was given us that it would be far better for our young people to be found preparing for an efficient work for the Lord than out doing a superficial work.

Letters have come from other well-meaning and certainly zealous persons urging that the College of Medical Evangelists adopt and promulgate such doctrines as Osteopathy and even Christian Science. To such we would say, that whatever is good in massage or manual manipulations, or in the teachings of any school, are finding and will find a place in the curriculum of the College of Medical Evangelists. All these systems are limited in their work because they try to make certain forms of treatment cover the entire range of therapeutics, drawing largely upon the imagination and even teaching ideas that are directly at variance with fact, and subversive of scientific principles. As systems they can never develop in the student correct principles of medical or missionary work. They teach the sayings of men instead of facts, and laud men and systems instead of the Creator. The glory of the Lord's work must not be given to any system or to any man.

(Continued from p. 6)

be converted and transformed into Christlikeness. Angels of God will be by the side of those who in humbleness of mind learn daily the lessons taught by Christ."—*Special Testimonies to Loma Linda*.

"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." * * *

"Satan is the originator of disease; and the physician is warring against his work and power. Sickness of the mind prevails everywhere. Nine-tenths of the diseases from which men suffer have their foundation here. Perhaps some living home-trouble is, like a cancer, eating to the very soul and weakening the life-forces."—*Testimonies*, Vol. 32, p. 99.

"The standard set for our sanitariums and schools is a high one, and a great responsibility rests upon the physicians and teachers connected with these institutions. Efforts should be made to secure teachers who will instruct after Christ's manner of teaching, regarding this of more value than any human methods. Let them honor the educational standards established by Christ, and following His instruction, give their students lessons in faith and in holiness.

"Teachers who are not particular to harmonize with the teachings of Christ, and who follow the customs and practices of worldly physicians, are out of line with the charge that the Saviour has given us."

"Some of our medical missionaries have supposed that a medical training according to the plans of worldly schools is essential in 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 cor-

rected. 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 by diligent study and faithful service, learn how to grasp the mysteries of his sacred calling.

"At Loma Linda 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." * * *

"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."—*Special Testimonies to Loma Linda*.

In the health reform system natural law is made plain and obedience urged as man's part, while faith in God is made all important for the fulness of divine power to work in our behalf. "Cease to do evil, learn to do well, come let us reason together," and the effect of your transgressions shall be done away, is God's plan for our physical or spiritual ills.

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It has ever been so. The person who can relieve pain is endeared to the sufferer, and the heart is opened for that which such a person may give.

This Loma Linda school was called into existence by the direct counsel of God and is intended to fill a need which the Lord saw would soon be upon us in a sense which as yet we can not appreciate.

Our three-year course includes pastoral training, Bible work, and a practical ministerial course. There is but little time to receive a fitting for successful work, and the question that the Spirit asked of Paul, comes with force to the young man or the young woman who is standing idle today, "and now why tarriest thou?" Also the Lord has said that older men will be called from their occupations to receive a fitting under men of experience, and that they too will help to swell the message to the "loud cry."

List of Publications

Sent post paid on receipt of price

The Medical Evangelist	-	-	-	50c a year
A 16-page monthly devoted to the medical evangelistic education and work.				
Technique of Hydrotherapy	-	-	-	25c a copy
A 40-page pamphlet on the technique of hydrotherapy and Swedish massage. For student nurses.				
Hydrotherapy, Abbott	-	-	-	\$3.00
A 308-page text-book for students and practitioners of medicine, embodying the scientific basis, principles and practice of hydrotherapy and some allied branches of physiologic therapy. Fully illustrated.				
Food and Cookery	-	-	-	25c per copy
A 84-page pamphlet containing valuable instruction in healthful cooking. Full of recipes used in our leading sanitarium dining rooms. Food charts.				
Special Testimonies, Series B, No. 15	-	-	-	5c
Letters from Ellen G. White for sanitarium workers. 24 pages.				
Special Testimonies, Series B, No. 16	-	-	-	5c
Selections from Testimonies for students and sanitarium workers. 20 pages.				
Medical Evangelistic Library, No. 1	-	-	-	1c
An appeal in behalf of our new Medical College by Mrs. E. G. White.				
Medical Evangelistic Library, No. 2	-	-	-	2c
Bread, the staff of life, by H. S. Anderson.				
Medical Evangelistic Library, No. 3	-	-	-	2c
General principles for the sanitarium family.				
Medical Evangelistic Library, No. 4	-	-	-	5c
Testimonies and experiences connected with the Loma Linda Sanitarium and the College of Medical Evangelists.				

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