

History of the Campaign Work

For more than eleven years the medical work has found its place alongside the evangelistic in campaigns conducted by Evangelist Tindall. Starting out under the direction of the College of Medical Evangelists in the year 1910, the first effort was conducted in the city of San Bernardino across the valley from the college. Many strictly evangelistic campaigns had been held there with apparently little result. For many reasons prejudice was extraordinarily manifest, so much that the faculty feared launch the first campaign in that city. However, San Bernardino was finally agreed to. Beginning on a well located lot, in a small but new tent, with a seating capacity of about 150, the campaign was launched. The company consisted of J.H.N. Tindall as Evangelist; C.E. Garnsey, head nurse for the sanitarium, as Medical Evangelist; Mrs. Garnsey as lady nurse; and Mrs. Tindall as musician and demonstrator in cooking. The attendance of people not of our faith was quite small at the beginning. The meetings were well advertised both in the public press and by programs being distributed among the homes of the city. At no time during the campaign did the outside attendance number more than one hundred people, but in just six weeks seventeen souls were baptized into the message at Loma Linda.

Two notable things should be mentioned in this campaign. One was that the tent was located on a vacant lot close by a popular ladies' club of the city. The president of this club became interested in the work we were trying to do along health lines and after a demonstration or two by the nurses, and after inquiring more particularly into our principles, spoke to the members of the club and through them a good sentiment was started in our favor among the better class of people. When we closed our short campaign of six weeks we saw prejudice breaking down all over the city and people began to learn the object of the valuable institution they had so near at hand. The second point that should be mentioned was the case of a man of probably sixty-five years of age who became interested in the message being delivered by the evangelist at the tent. He became convinced of the truth of what he had heard, but we noticed that something kept him from taking his stand. He was a man of means, declaring that it was not the question of money with him, that he could just as easily as not keep the Sabbath. He agreed to every point of doctrine, but we could not tell what it was that kept him from surrendering to the Savior. One day in our round of visiting we found this man sick in bed. We volunteered to have the nurse treat him, and showed such sincerity in our desires to help him that he finally consented to treatments. He became quite ill and along with the simple treatments, prayer was made in his behalf. While in his worst state of sickness he confessed to the nurse the trouble that had stood in his way and kept him from joining the church. He said, "I have used tobacco for over forty-five years and I fear I can never give it up." He heartily agreed that it was not right for Christians to use the weed, but said, "Since I have been interested in your meetings I have tried to give it up and I simply could not do it, so I finally decided I would stay away from the tent."

After being encouraged that God had given us knowledge along the line of diet and treatments which would aid him in giving up his tobacco, he finally consented to try, once more to give it up.

Two things were now combined in the effort to save this precious soul from death. One was to bring him to the Savior with His power and willingness to help him. This kindly sympathy, linked with a demonstration of practical godliness, broke the old gentleman's heart and he wept like a child. God answered our prayer by the gift of the Holy Spirit, which strengthened his faith and he became a liberated man. And oh, such a grateful man as he was! This is but one case of many showing how the proper service of the "right arm" draws men and women to the "body"—the church. The combination of the evangelical and medical as demonstrated in the Savior's life, and carried on in this work, will ever be found efficient in saving souls. A short time after this at the camp meeting, when Loma Linda had to borrow several thousand dollars on short notice, this man gladly loaned the institution \$10,000 without interest, or at a very low rate. He kept as a memorial of his victory in Christian experience an old pipe on top of a gate post outside of the rear door of his house. This he pointed to and told the story to many friends of how he was led to his Savior. Hundreds of remarkable experiences might be related to show the wisdom of this plan of work.

From here this same company went east to Hartford city, Indiana, the home of the parents of Evangelist Tindall, starting meetings in an old Seventh-day Adventist church building where only a few people met for Sabbath school. While some of this group were good loyal Christians, others had dragged our beloved church name in the dust and indeed the name "Adventist" was made a reproach in the community.

With the help of a few dollars and much work, the building was put in fair shape to begin the meetings in the campaign, going under the title "Gospel-Medical Missionaries." It was not at first generally known that we were Adventists, and in a short time we had the building crowded with a good substantial people. The editor of the paper wrote an article on the splendid work that was being done by the "Gospel-Medical Missionaries," and after attending several lectures, volunteered the columns of his paper for our use. Ninety-six articles on the message were written, which came out in large headlines on the front page of his "daily."

The results of this campaign were that forty-two substantial converts surrendered, among whom were Mr. Tindall's mother, a brother (practicing physician) and wife, two sisters and their husbands, two farmers with fine farms, one retired well-to-do county official, bringing a total of tithe and offerings into the treasury of the Indiana Conference of over \$5,000. During this campaign and from this company over \$20,000 was loaned to the cause. A new school building was built, said to be the best equipped among our school buildings in the state. The old church was repaired and put in shape and from that time on for more than ten years, that church was one of the strong tithe-paying churches in the Indiana Conference.

The next campaign was held in Indianapolis. Here some workers were brought into the company by the conference to receive a short training. Each campaign, from the first in San Bernardino in the year 1910, to the one closed last spring in Dallas, Texas, has been marked by one signal success after another—north, south, east, and west, especially in the large cities.

The last five campaigns, conducted in Indianapolis, Indiana; Milwaukee, Wisconsin; Tulsa and Oklahoma City, Oklahoma; and Dallas, Texas, have brought to the cause of God, in souls, 680 actually baptized members into the church, the great majority being adults and nearly half of them men. These campaigns usually last about six months each. The percentage of converts that actually remain faithful is very high, ranging from seventy-five to ninety per cent. The campaigns are more than self-supporting, usually bringing in more tithe into the conference treasure, before the campaign closes, than is paid out by the conference in expense. Friends by the hundreds are scattered all the way across the continent, who will stand by our side in that day which is so soon to come upon us when we will need them most.

The last campaign in Dallas, Texas, paid in cash in tithe alone, more than \$10,000 before the campaign closed. This was besides offerings to all other funds. One of the finest church edifices in the denomination, estimated to be worth \$65,000, stands as a monument to this work. This new property cost us \$23,000. Our old church, on a back street, brought only \$5,000 in the trade. This was dedicated, free of debt, except for a little over \$2,000, which was pledged. And not altogether to be overlooked is the fact that the name of Adventists has been raised into a new setting in the minds of hundreds of business, professional and other good men in that city. A school was conducted in connection with the campaign, by the Southwestern Union Conference, which was attended by more than fifty representatives from various churches. These were trained in medical missionary work and passed satisfactory grades. They returned to their respective churches to carry out the principles and pass on the training received. A recent report from the secretary of the Home Missionary Department of that Union says that the wonderful success they are having in their home missionary work is largely due to that campaign training school.

It has been found to work admirably when the health lectures are given a prominent place at the beginning of the campaign, thus affording the medical workers the opportunity to set principles before the public mind and to launch into strenuous Christian help work from the start. At the same time the least antagonistic Biblical lectures may be given. This quickly gathers the confidence of the people and prepares the heart for the testing truths that come later.

In addition to the Sunday night lectures in a large auditorium, classes are formed where ministers and Bible workers get nearer to the people and give more

detailed instructions. The Bible workers study with the people in their homes whenever opportunity offers or can be made. The “Mark X” card will give an idea of how the interest is handled.

At the time this matter is to go to press it is too early to predict the final outcome of this campaign in Redlands. Twenty-five are now in the first baptismal class. No regular paid company has been organized here at Redlands. Those connected with the campaign are all volunteer help, saving the nurse, paid by the sanitarium; one Bible worker, paid half time; and the evangelist, who is paid jointly by the conference and the college. Twenty-four sermons have been delivered by Evangelist Tindall in a large public theater auditorium. Thirty-two medical lectures have been delivered by fourteen doctors from the College, in the City Hall Auditorium. This hall is furnished by the city free of charge, the lights and janitor service only being paid by the campaign. We feel indebted to the Mayor, Honorable A.E. Brock; Senator Lyman King, editor of the *Daily Facts*; Doctor Sweany of the First National Bank, and other leading citizens for the hearty welcome and support during the campaign.

We quote the following from the *Review and Herald* of January 6, 1921:

“Oklahoma City probably had the most successful single city effort ever held in the history of our work, which resulted in the addition of about 200 members to the church.”

And, particularly in the Dallas campaign, did the Lord vindicate His plan for city work by bringing in thousand of dollars in tithes—much more than was expended in carrying forward the campaign, beside all the offerings made by the new converts.

Plan of Work

Preliminaries

When entering a city for a campaign to extend over a period of months, it is well to become acquainted early with leading men, possibly city officials, placing before them the medical missionary and health work contemplated, and establishing credit at a good bank. For the evangelistic meetings, seek out the auditorium most frequented by the better class of people, and one large enough to accommodate a representative audience of the citizens.

If there is a permanent headquarters available, with offices for consultation, an assembly room for medical lectures and classes, and rooms for treatment purposes, that is quite ideal. If the assembly room is large enough, it can be used for the public medical lectures also, but in a large city campaign it will be found an advantage to secure a smaller auditorium with ante rooms, so that proper arrangements can be made for preparing and serving the food and the food demonstrations in connection with the dietetic lectures.

Donations of provisions, such as groceries, dairy products and produce, the equipment necessary for the public demonstrations and the treatment rooms, and also the use of a piano (if necessary), should be secured by personal visits to leading business men, to whom it should be explained that all the lectures, food demonstrations, medical help and treatments are free and that classes in cooking and home nursing are to be formed for those desiring this instruction.

When there is convenient car service or other means of transportation it is sometimes well for the members of the company to scatter out in different parts of the city, where they will have opportunity to bring many people in touch with the campaign work.

Large cards appropriately representing the two lines of work—Evangelical and Medical—are printed and put up on telephone poles, placed in store and house windows, and in any other conspicuous places that are available. Neatly printed invitations, announcing the meetings and giving the subjects for the current week are taken to the residences and presented personally by the workers, assisted by the church which has been organized for this service. If possible, secure the columns of the largest newspaper for your reports. Run your cuts and advertisements there also.

Appropriate decorations are arranged for the auditorium or lecture halls and good music is provided for. In large campaigns, a singing evangelist should be one of the company.

Public Meetings

Evangelical. These meetings are held in the large auditorium and are conducted by the evangelist himself, usually once a week, on Sunday nights. Another night could be added if thought best, on Friday evening.

Two medical lectures are given, usually on Tuesday and Thursday evenings. The lectures on diet, with appropriate demonstrations of healthful foods, run through the series of Tuesday nights, while on Thursday evenings a line of lectures on disease and treatments, with appropriate demonstrations, is presented. These demonstrations are conducted by trained workers—cooks and nurses. Every effort is made to have all food service as dainty and attractive as possible. Thus the medical work is kept “to the front” during the entire campaign, but particularly at the first, that it may begin its work as the “entering wedge.”

Work at the Headquarters

a. Company Organization. Just as soon as the workers have located themselves and a headquarters has been secured, the Monday morning workers’ meetings are begun. Here those who are to carry the campaign work gather with their books, and most careful instruction is begun which is intended to unify them as workers, to give them clear, definite understanding of just what the Lord wants done in these cities, and to bring them up on every point necessary for the responsible work into which they are about to enter. A careful study of the Savior’s methods of work with His disciples, the detailed plans for the city campaign work as given in various places in the Spirit of Prophecy, Bible and Testimony studies, which are intended to unite hearts and bring them all into complete submission to the Holy Spirit, are given. In these meetings a freedom to ask questions and to discuss various subjects is invited. So far as possible every question which may perplex or bring in confusion as the workers go among the people, is taken up and cleared in these meetings. The influence of a thoroughly united and consecrated company, all speaking the same thing, upholding each other’s hands and standing solidly for the instructions of the Lord, is felt strongly throughout the entire church.

Just as soon as the public meetings begin and the “Mark X” cards are returned, all who have thus manifested an interest are visited by the appropriate workers according to the interest expressed. At this time the reports are brought in by the various workers and during a portion of each Monday morning every name that has been handed in is carefully considered, special prayer is offered for the interested ones and the workers are instructed what to do and how to handle those who are assigned to their lists. These lists then become the particular charge of the worker to whom they are assigned and each one becomes a prayer list for that individual worker. All are prayed for daily and at the Monday morning meetings are made a special object of prayer by the entire company.

b. Question Box by the Evangelist. Just as soon as there are enough interested in Bible questions to warrant it, an hour for the Bible question box is opened at the headquarters by the evangelist himself. Here interested ones may meet and talk with him personally or may bring in their questions for public or private answers. Very soon this opens the way for—

c. Classes by the Ministers and Bible Workers, which are conducted in regular, systematic order for those who wish special instructions in various lines. At this time also—

d. Classes Are Organized for the Church Members Them. Here they are thoroughly instructed particularly in lines of real Christian experience and heart work and just how to present in a simple way our truths and the need of conversion to their neighbors. Those who compose this class are usually known as a “personal workers band.”

e. Classes in Cooking and Nursing. While the ministers and Bible workers are carrying on these lines of instruction, doctors and nurses have organized classes both with the church and for the outside public in cooking. The classes for our own people are conducted separately, since we can study with them some things for which

the outside ladies are not yet ready. These classes are held once each week for about twelve weeks. Usually a “whole wheat bread contest” is held at the close of this instruction and much interest has been manifested by those who take part. Many times a number of bakers in the city will become interested and compete for the blue ribbon prize, as well as private individual. As soon as these classes have been completed, a line of instruction on simple home nursing is begun for those who desire it.

f. At the very beginning of the campaign it is publicly announced at each lecture that the physicians and nurses will be glad to extend their services by way of consultation, treatments, or any possible help to those who desire it, and that all of these services are entirely free of charge. This is the natural outworking of the great principle which the Savior demonstrated in all of His work, that healing of body as well as healing the soul should be brought to the human race, “without money and without price.” Thus the way is opened for many visits in the homes of the people. Meanwhile, office hours are established at the headquarters, where patients may come for consultation and may receive simple treatments according to their needs. While many more people can be taken care of in even a moderately equipped room, yet it is very desirable to do as much work as possible in the homes of the people, where nurses and physicians can get close to their hearts, win their confidence, and in many cases begin evangelistic work with them almost at once. It is the constant aim of the medical workers not only to relieve physical suffering, but to turn the hearts and minds of the those whom they visit to the Great Physician who heals the souls as well as the body. Usually it is necessary to call upon the Bible workers for help very soon after the nurses begin to visit the homes, to care for the interest thus aroused. In some cases the medical people are able to handle both lines of work. The qualification of nurse and Bible worker in one person is a splendid combination for campaign work.

House to House Work

As has been mentioned above, much visiting is done in response to the invitations which come in on the “Mark X” cards. As the interest grows, this house to house work takes the greater part of the time of the workers. Ministers and doctors, Bible workers and nurses, musicians, demonstrators and personal workers—all are thus brought in close contact with the interested ones throughout the city. Bible readings, treatments, counsel, comfort, prayer and song—all have their part in winning and holding the interest and preparing the heart to accept the three-fold message being presented in the city. At the public meetings, the workers make it their special business to seek out and welcome those with whom they have become acquainted. Thus a bond of friendship is established and those who attend the meetings regularly come to look for the members of the company who have been visiting them. At each public service the “Mark X” cards are handed out as the contribution is gathered. These are returned to the ushers by those taking them and become invitation so that when the workers go to the homes they are sure of a welcome and an interest.

Gathering the Interest

Just as rapidly as possible, the medical interest is drawn to the evangelical. In these campaigns we do not draw out a long series of Bible studies with any one person. All is given that is necessary, but it is the constant purpose of the workers to draw the interest to the place where the soul will absolutely surrender to their Savior, after which they are prepared by Bible workers to enter the baptismal class. This is the harvest time. The work must be done after an intensive order. Much prayer and counsel is engage in by the workers, that the reaping may be quickly done. Those who are reading literature are drawn into Bible studies, class work and the public meeting as fast as possible. The Bible classes are announced in the public meetings and all are urged to take advantage of the opportunity to receive instruction from trained Bible readers. The invitation is kept constantly before the public and before individuals in their homes, to attend the Sunday evening meetings. Bible workers and nurses hasten from home to home in their work. As soon as the doctrines of present truth are preached from the public platform and there is a special interest manifested on the part of any, these are invited to the Sabbath service.

Thus we rapidly gather the interest, glean out those who are ready for special instruction and prepare for the organization of our baptismal class.

Baptismal Class

After new ones surrender to their Savior, a class is formed to meet on one of the nights formerly used for health lectures. At the beginning of the campaign two health lectures are usually given [each week]. Now one of these is dropped, giving way for the “class night” for the new converts. On these nights the entire church is invited to hear a series of thorough heart searching studies for these new converts, bringing them up on every point of truth necessary to make them solid, intelligent, consecrated Seventh-day Adventists. This instruction is very much appreciated (and many times much needed) by the members of the church. After about three or four weeks, the Tuesday night health lecture is also dropped, thus closing the Health Lecture Series, and this night is devoted to the finishing of the instructions of the first class of converts. Immediately after baptizing this first class, another class is formed and if necessary, a third. The evangelist now devotes every night either in public or private to the new converts.

Baptismal Service

These baptisms are very solemn occasions. Wherever possible, the entire interest of the city is drawn to a clear lake or a running stream where God and nature give the right impress to the occasion. Usually the first class is large, necessitating several ministers to administer the baptismal rite. These classes are organized and the candidates numbered and place in rank at the waters’ edge. The thoroughly organized company of church officers, deacons, deaconesses, etc., aid in handling the large audience. Relatives and friends of the candidates are brought to the waters’ edge to receive them as they come forth out of the water.

On the Sabbath previous to the baptism, the converts have all been voted in subject to their baptism, which usually takes place on the following Sunday morning. The next Sabbath we have what is termed a reception or right-hand-of-fellowship service to bring the old and the new members together as the beginning of a fellowship which it is hoped will be perpetuated. These are usually grand occasions on which the Spirit of the Lord is present, affecting not only the new converts but the old members as well, and “all the members fitly joined together” are united in blessed fellowship.

Classes are immediately formed for these new converts along with some of the church members for missionary work, teaching them how to give Bible studies, simple treatments, etc. About this time the conference is notified and an institute is usually held for volunteers who desire to enter the colporteur work.

Education of Local Church

At the beginning of the campaign the Sabbath service is used to carry forward a systematic educational work for our own people, preparing the church to better understand the message and be able to aid while the campaign is going on and also be able to help the new converts when they come in. Later in the campaign when it is desired to invite the interested parties to attend the Sabbath services, these services are changed to meet the needs of these interested ones and to prevail upon them to give their hearts to God. They might be now termed “Revival meetings.”