

John H.N. Tindall

Fifty Years a Gospel-Medical Missionary Evangelist

A Paper Presented to
Elder Frank Moran, Instructor
Loma Linda University

In Partial Fulfillment of the
Requirements in Religion 456

by
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April 1969

Preface

The work of Elder J.H.N. Tindall was selected as the subject of this paper for several reasons: **first**, it has been my privilege to know him briefly, and his ideas have had considerable effect on my thinking regarding medical evangelism; **second**, he was a pioneer in the particular type of evangelism that he terms “gospel-medical-missionary evangelism”; and, **third**, I wanted to see if the methods used forty to fifty years ago would still be valid today.

Originally, I had intended to write only on the Field Training School in San Francisco, but it soon became evident that I needed to include Elder Tindall’s earlier work in medical evangelism since it laid the foundation for the establishment of the Field Training School.

This paper has very few references. Most of the account of Elder Tindall’s early work is taken

from Norman Gulley’s syllabus with some elaboration by Elder Tindall.

Elder G.A. Roberts was kind enough to lend me his entire file of papers and letters relating to the Field Training School, covering the period from 1928 to 1931. He requested that none of the material be reproduced. Where reference is made to any letters or materials that are not public knowledge, the writer’s name is not given.

Elder W.D. Frazee and Brother Walter were kind enough to write accounts of their work. I was able to interview Elder J. Lee Neal recently, thereby obtaining much valuable background information.

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April 1969

Prepared by the Holy Spirit

John H.N. Tindall was undoubtedly prepared by the Holy Spirit prior to his conversion for the work that he was later to do. Endowed by nature with a strong and outgoing personality, he had had experience in newspaper work, in legal training, and was also a promoter of various enterprises in his early years.

It was while he was a law student that he was converted and became a Seventh-day Adventist. In 1908 he went to Loma Linda for additional study, being convinced early of the value of health reform both in the church and in evangelism. Elder Tindall brings out the fact that this was a year in which health reform was being actively brought to the fore in the church. It was in the same year that Ellen G. White wrote to Elder A.G. Daniells, President of the General Conference, regarding the need "in the year 1908" for circulating a pledge among the leaders reinforcing certain aspects of health reform, among which was abstinence from meat eating.

In 1910 a vision came to Mrs. White which has been referred to as the "Medical Evangelism Vision." In it she stated that the Lord had presented to her a call for a change in methods of working the cities:

Medical Evangelism in Indiana

At the end of the San Bernardino campaign, Elder Tindall was asked to go to Los Angeles to hold a series of meetings; however, the medical aspect would not be included in this campaign and, since he felt a burden to demonstrate the vision of 1910, Elder Tindall declined and accepted, instead, a call to Indiana.

With only two nurses as helpers and practically no money other than his Conference salary, Elder Tindall began to hold meetings in an abandoned Adventist church in Hartford City, Indiana. This was a crucial test as the Conference was not convinced of the value of this type of evangelism. Again, however, through the blending of successful public relations and health lec-

"During the night of February 27, 1910, a representation was given me in which the unworked cities were presented before me as a living reality, and I was plainly instructed that there should be a decided change from past methods of working. For months the situation has been impressed upon my mind, and I urge that companies be organized and diligently trained to labor in all important cities."¹

In response to this call, Elder John Burden, business manager of the Medical School, came along with other leaders, to Elder Tindall and presented him with the challenge as outlined by Mrs. White. They asked him to set up a program of gospel-medical evangelism with the first demonstration to be in San Bernardino, California.²

Although San Bernardino had been a place of failure for previous evangelistic efforts, Elder Tindall accepted the challenge and, together with a male nurse and his wife who was a registered nurse, they held a six-week evangelistic effort in that city which included various health talks and demonstrations which were favorably received due to good public relations. After the campaign sixteen people were baptized, which fact demonstrated that these methods could definitely be of value.

tures, the company was able to obtain free space in the local newspaper for health articles and was also asked to write columns regarding Adventist doctrines. The health lectures, sermons, and demonstrations filled the church repeatedly, and within a few months there were forty-eight people baptized and a strong church was established. This so impressed the Conference president that the company was brought to Indianapolis for a campaign.

In this effort a singer and a younger minister were added to the working force and meetings began in a tent. This meeting was very successful, and possibly one of the most significant conversions that resulted was that of Mr. Edward

Talge. The director of a large corporation with hundreds of men in his factory, Mr. Talge became a Sabbath keeper and closed his factory on the Sabbath. He later gave many thousands of dol-

lars to the church including generous donations to Southern Missionary College toward the boys' dormitory, which bears his name.

The Work in Virginia

When the presidency of the Indiana Conference changed hands, the reasons for combining medical and evangelistic efforts were not at first seen; consequently, the president planned for Elder Tindall to teach younger men to be evangelists but the training was not to include the medical phase of the message. However, at this time Elder Tindall was more convinced than ever that the blending of the gospel and the medical was the work that the Lord had directed him to do. When a call came from the Virginia Conference for a Gospel Medical Program to be set up, Elder Tindall, therefore, gladly accepted the call and moved his company there.

By this time, the Conference leaders in Indiana had studied the Spirit of Prophecy teachings and had become convinced that the gospel-medical missionary program should be continued in Indiana. However, since the call had already been accepted to Virginia, the Conference reluctantly released Elder Tindall and voted one thou-

sand dollars of their tithe money to help in the work in Virginia.

The first campaign in Virginia was quite successful and resulted in fifty baptisms. The Conference committee was impressed and Elder Tindall was asked to present the program to the Union Conference at their meetings. Elder A.G. Daniells, President of the General Conference, was at some of these meetings and was likewise quite impressed with the program. At a meeting of all of the evangelists, union presidents, and local presidents east of the Mississippi River, Elder Tindall was asked to present the program and it was voted to unite Washington Sanitarium and College to work on a training program to help combine the medical with the evangelistic work. However, since nothing was done at that time to train ministers to lead out in this type of program, very little of a constructive nature came of this meeting.

Further Work in Indiana, Wisconsin, Oklahoma, and Texas

Returning to Indiana, Elder Tindall held a short campaign in Farmersburg, Indiana during which thirty people were baptized. In that campaign Catherine Voth, a German nurse, joined the team and went into the homes of people to give them massage and hydrotherapy. This contributed significantly to the success of the meetings.

In Terre Haute, Indiana, the organization of an evangelistic company, that was partly Conference supported and partly self-supporting was accomplished for the first time. Only three salaries were paid by the Conference those of Elder Tindall, the medical helper, and the Bible worker. Nineteen volunteers rounded out the team

which included a businessman, a singer, and six nurses, all of whom were able to contribute to the support of the company. Overcoming many problems in this worldly city, the company was finally able to find a suitable place to hold meetings; and the health lectures and treatments by the nurses helped greatly in acceptance of the group by the community. After several months, sixty people were ready for baptism and a church was bought for them to worship in. This was accomplished by donations from the mayor, a Jewish rabbi, and a number of businessmen.

A second campaign was held in Indianapolis at which time Dr. A.W. Truman joined Elder Tindall in his company. The meetings were held in a

church which had been donated by Mr. Talge; and donations of jewelry from Mrs. Talge, who at that time was not yet an Adventist, enabled them to build modern treatment rooms in connection with the church. Free treatments were given to the people of the community, and at the end of the campaign one hundred thirty-two people were baptized.

A similar campaign held in Milwaukee, Wisconsin, again produced one hundred thirty-two people who were united with the church at the end of the meetings.

In meetings in Oklahoma, one hundred ten were baptized in Tulsa and two hundred three in Oklahoma City. Dr. Lenore Campbell from the Medical College joined the campaign in Oklahoma City. It is said that Billy Sunday, the world-famous evangelist, was holding meetings in Oklahoma at the same time as Elder Tindall. A local newspaper at that time put it this way: "Sunday got the crowds, but Tindall got the converts." The article was captioned "A New Evangelism," and a picture was run showing seven

Seventh-day Adventist ministers baptizing seventy-seven converts, seven at a time.

After the conclusion of the meetings in Oklahoma, a successful campaign was held in Dallas, Texas. At that time there was only a small Adventist church in Dallas. Dr. Mary McReynolds from the Medical College assisted Elder Tindall during that campaign, and the Union asked that a training school be held in connection with the meetings for delegates from the churches of the Union. This lasted for three months. The Dallas meetings were quite successful, resulting not only in conversions but also in the acquiring of a beautiful new church which was valued at \$23,000. Much of it was paid for by donations and conversions from among the higher strata of society in that city. Norman Gulley states: "That campaign finished with fifty-six people receiving certificates from the training school which were delegates from the churches in the Union, one hundred baptisms, \$18,000 in cash and pledges for the new church and \$10,500 in tithes.... Truly God had wonderfully blessed!"³

Methods of Working

Some time after this, an effort was held by Elder Tindall in Redlands, California under the joint auspices of the Medical College and the Conference. Most of the staff of the college was used at this time in a series of lectures. Although considerable effort went into the campaign and a booklet was published outlining the methods, apparently it was not an extremely successful campaign, at least not in comparison with some of the earlier efforts. Perhaps it was a case of "too many chiefs and not enough Indians." However, it was during these meetings that Elder Glenn Calkins was first introduced to the Advent message and was later baptized.

By this time Elder Tindall had had considerable experience in this method of evangelism, and some of the methods he used are worthy of consideration. To begin with, he stated that he always made it a point to try to prepare the

church and the congregation because of the presence of unconverted and backslidden members, since he was convinced, from the writings of Mrs. White and his own experience, that **God cannot work to bring new members into such churches without this necessary preparation.**⁴ He then set about to prepare the public and this was done by a number of means. Frequently it was by the use of health lectures to various organizations and groups, but he also used cooking classes and treatments by the nurses and doctors in the company, and much of the time a combination of all these methods was utilized.

As the result of his experiences in the early 1920's, and especially because he had had opposition from some doctors in Oklahoma, some of whom advocated the necessity of meat eating, Elder Tindall felt that he should return to Loma Linda for further training and study from which

he would gain additional authority. Accordingly, in 1923 he returned to Loma Linda and took further training in both organic and biochemistry, nutrition, and physical therapy, and in 1925 he graduated from the dietitian's course. He felt that this training was invaluable in his later work, and with this background he developed an early diet-survey system which he called "The Diet Checkup System." This was introduced along with his *Pocket Dietitian* and other dietary and nutritional aids which he developed and which were used in the dietetics course at Loma Linda; and also by the medical students for several years thereafter.⁵

To state that he had a universal understanding and the approval of the Brethren in regards to his course of study would, however, be an overstatement as the following incident recorded in *The Medical Evangelist* of March 15, 1928 will attest:

While at Loma Linda taking my training in dietetics I had a very prominent man of our denomination say to me, "John, what are you doing here? What do you expect to do studying dietetics? Do you think it right to leave your great work as an evangelist, and come here and spend all this time studying dietetics?" In reply to my good friend, I said, "Time will show the wisdom of the plan, my brother. Did you ever read in Volume 9, page 112, 'There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work, but such make a great mistake.'? It seems to me, my brother, that some people do not see the value of dietetics in evangelism; but I am certain there is wisdom in this statement and I am certain that evangelism needs dietetics; but a

great mistake is made by leaving it out and I am here to get the training that someday will aid me greatly in carrying forward that evangelism which will demonstrate God's plan of soul-winning in the closing work."⁶

Elder Tindall's completion of his second course of study at Loma Linda gave him the additional scientific backing and confidence that he needed, and he was able to put his new knowledge to good use in continued gospel-medical evangelism. Again, his training in public relations and as a promoter stood him in good stead, and he developed the idea of approaching key institutions such as Chambers of Commerce, Boards of Health, Boards of Education, etc., offering to give them lectures in nutrition and healthful living. By this method he would gain their confidence and sell them on the idea, and after the lectures he would ask them for letters stating their convictions and reactions to his lectures. These were almost always given readily and proved to be of great value in approaching other leaders and institutions later.

He also lectured to police and fire departments on such things as the relation of diet and food combinations to a person's reaction time, and to various business groups he spoke on efficiency and diet. In May of 1926 he stated that he had lectured to four hundred business leaders at one time at the Palace Hotel in San Francisco, with the lecture being sponsored by the Masonic Club. By these methods he believes that he was able to reach a class of people which he could never have reached as a Seventh-day Adventist minister alone.⁷

The Field Training School in San Francisco

In 1927 Elder Tindall received a call from what was then the old California Conference to demonstrate his gospel-medical missionary methods in San Francisco. Elder G.A. Roberts was president of the conference at that time. Realizing that Elder Roberts was a strong believer in the Spirit of Prophecy and in gospel-medical evangelism, Elder Tindall accepted the chal-

lenge of this great and wicked city. He stated that he was offered any worker in the conference, but that he declined them all, declaring that he did not want people with preconceived notions but wanted someone that he could train himself. He requested W.D. Frazee, who was then a young man taking nursing at the White Memorial Hospital. Elder Roberts turned him

down twice, believing that Brother Frazee was much too young. However, Elder Tindall persisted and Elder Roberts finally agreed to call Brother Frazee. This was a decision that no one ever regretted, since Frazee became one of the ablest and strongest supporters and practitioners of gospel-medical missionary evangelism.⁸

At first a little training program was developed for a few of the workers and Bill Frazee in San Francisco. Before long Elders Tindall and Roberts conceived the idea of expanding it into a

The Course of Study

In the letter previously referred to, Elder Roberts outlined the course of study comprising: forty-eight weeks, divided into three sixteen-week periods. The curriculum was outlined briefly as follows: Bible, one hundred ninety-two hours; campaign company meetings or round table discussions, one hundred ninety-two hours, with the Bible and Testimonies as the textbooks for both of these features; evangelistic services, sixty-four hours (These were to be the regular night services with all students attending and taking various parts in the program as well as taking notes. Each Monday morning the students would discuss the meetings.); field Bible work or evangelism was to comprise one hundred ninety-two hours; baptismal class organization and studies, sixteen hours; gospel salesmanship, thirty-two hours. This part constituted the strictly evangelical sections of the course.

As to the technical part, there would be anatomy and physiology, one hundred twenty-eight hours and taught by a doctor; hygiene, thirty-two hours; chemistry, eighty hours; foods, thirty-two hours; medical dietetics, sixty-four hours; cooking, forty-eight hours; disease and diagnosis, sixty-four hours, also taught by a doctor; home nursing, thirty-two hours; hydrotherapy, practical, sixty-four hours; and hydro-therapy lectures, thirty-two hours.

Elder Roberts also made it clear that there would be very little additional expense to the

larger and more formal training school which would be called the "Field Training School of Medical Evangelism." To be headed by Elder Tindall, this training was designed to "consist of theory and practice combined and blended each day, thus giving those who take the course a thoroughly rounded, practical training. To this end, the course will be a part of the regular medical missionary evangelistic program of soul-winning we are and will be carrying on."⁹

school with most of the teachers donating their own time or coming from St Helena Sanitarium, Pacific Press, and other areas. He also stressed that no new buildings would be erected but that the church building already present would be used as classroom facilities. Treatment rooms were being equipped in the new Central Church in San Francisco (later, treatment rooms were built in the Capp Street Church also).

The types of people for whom the training school was designed were as follows: (1) Local conference workers; (2) doctors who had been in practice and who desired to become evangelistic workers, self-supporting or denominationally supported, as the case might be; (3) ministers who had had successful experience in preaching the doctrine of the diet message and who desired to follow the Lord's instruction in taking up medical missionary work; (4) mature laymen and women who desired to fit themselves for usefulness in the cause; (5) others, had they been so counseled by Union and General Conference men. It was stressed that there were no plans to take the young people who would otherwise be entering our colleges.

This letter, and others in a similar vein describing the proposed field training school, was sent to numerous leaders in the General Conference as well as to leading physicians and educators. Letters sent to Elder Roberts were to indicate, in most cases, hearty enthusiasm and encouragement for going ahead with the program.

Accordingly, the school was launched in 1928, and Elder Roberts was able to report to the Conference that "the Field Training School, giving daily medical evangelistic training, suitable for doctors, nurses, ordained and licensed ministers, Bible workers, colporteurs, and mature laymen and women has been established."¹⁰

The faculty members at that time were listed as follows: Elder J.H.N. Tindall, Evangelism and dietetics; Elder W.L. Byrd, Bible; Dr. O. Rockwell; anatomy, theoretical hydrotherapy; Dr. C.C. Landis, diseases and diagnosis; Mrs. C.C. Landis, hygiene; W.D. Frazee, foods, chemistry; Miss Florence Shull, RN, nursing, practical hydrotherapy; Harold Graham, voice.

Elder Roberts gave excerpts from enthusiastic testimonials from three returned missionaries who had spent several months in the school. The cost for the students was listed as \$5.00 tuition: per month and they were required to purchase their own books to the extent of \$25.00 per year. They were also required to find their own board and lodging, since no boarding house or dormitory was maintained.

Thus the school was launched and it seemed to prosper over the next two or three years with the average enrollment being about fifteen students per year. During this time, Elder Tindall served as pastor of the Central Church with Paul

Scoggins as associate pastor and W.D. Frazee as assistant pastor. Evangelistic campaigns that served as field training for the students, were held in various rented halls and tents about the city, often with both students and faculty taking part. Of Brother Frazee, Elder Tindall could say in a letter of October 31, 1928:

"I consider him to be a capable evangelist, able to head up a large campaign. I hope that no thought will be given to taking him out of San Francisco, in as much as he is an essential part of the teaching staff in the school and our field work."¹¹

A special feature of the Central Church was the well-equipped cooking school and laboratory in the basement of the church with separate small stoves and cooking-laboratory facilities for about twenty-five persons. A picture of this facility is included in Elder Roberts' papers. The home dietetics course was held in this laboratory under the auspices of the field training school, and it was, apparently, always well received and attended.

By January 1, 1930, Elder Tindall could list the following students enrolled in the school: ministers, two; foreign missionaries, two; Bible workers, four; teachers, six; graduate nurses, four; colporteurs, three; practical nurses, three; dietitians, two; high school graduates, six; lay members, nine.

Problems for the School

Although things seemed to be going well, there is evidence that from the beginning many of the church leaders did not understand the objectives nor see the necessity for the establishment of the Field Training School. Part of this reaction can be attributed to simple lack of communication, and a number of letters to Elders Tindall and Roberts from the brethren urged them to "let people know what you are doing there."

Although both men wrote numerous letters to leaders in the denomination, and reports were published from time to time in various church

organs outlining the work done in the school, there seems to have been widespread misunderstanding of what the school was trying to do. A main point of friction was, apparently, with some of our established schools who seemed to feel that the Field Training School was competing with them for students during those difficult days early in the depression. To that end, one of the letters to Elder Roberts in 1930 suggested that the school's name be changed to "Field Training Institute" instead of "Field Training School." This was felt to be a more dignified name and it was hoped that in this way it would

be removed from competition with all of our schools. There is no evidence that this suggestion was ever acted upon.

Another letter from a highly placed church official complained that the catalog of the school, in its section entitled, "The Call for Such a School," was misusing certain Spirit of Prophecy quotations which this leader felt were directed to Loma Linda alone. This section was later removed from the Catalog.¹²

A problem apparently arose from a misunderstanding with the St Helena Sanitarium, which had donated some free literature to be given out by students of the school. Elder Roberts stated that a group from the sanitarium came down to see the school and found no literature. They returned to say that the Field Training School was not supporting the work of the sanitarium; whereas the truth was that all the literature that the sanitarium had sent had already been given out.¹³

Elder Roberts relates the story that at one time a group of Union officials came over to have a hearing to determine whether or not the school should be continued, having had the avowed intention beforehand of closing the school. He received them, knowing nothing of their intentions, but before the meeting the Holy Spirit had impressed him to suggest that they review the Lord's counsel to Ellen G. White on the special problems of San Francisco and how it should be worked. After they did so, one of the leaders exclaimed, "Elder Roberts, I had no idea that this was in the Spirit of Prophecy. This puts things in an entirely different light." Not only did the school remain open, but this leader became, also, one of its most staunch supporters.¹⁴

There were also some criticisms of Elder Tindall's leadership; one suggestion being that he was too egotistical. Others criticized Elder Roberts for starting the school without sufficient counsel. That this was not so is attested by his numerous letters of counsel and encouragement from a wide range of Union and General Conference leaders and medical leaders.¹⁵

A firm and continual supporter was Elder W.C. White, who not only gave invaluable advice and encouragement, but often "went to bat" for the school with the brethren. It was his firm belief that the establishment of such a school was in conformity with counsel given by the Lord to his mother, Mrs. E.G. White. In an address by Elder White to the students and faculty of the Field Training School at the opening of the fourth year of the school in January, 1931, he stated, "It has been my privilege to be present on the first day of the first terms of several of our largest denominational schools, and it is in none of them that I took more joy than in this school."¹⁶ He went on to review the need for establishment of such a school, since Loma Linda had failed to do so.

Despite some degree of opposition in high places, Elder Roberts felt that the Field Training School was generally well accepted by the public; in San Francisco, and he says that benefits were attested to during its period of operation by an considerable increase in tithe, increased mission offerings, and increase in missionary work among the members, to say nothing of the souls that were converted as a result of the evangelistic meetings held by members and faculty. Also, treatment rooms were established, a new church was built, and much good will was built up among city leaders as the result of lectures to various clubs, civic groups, police and fire departments, etc.

Elder Roberts tells of a rather amusing case, demonstrating Elder Tindall's value and versatility to the conference. A boy had been adopted into an Adventist family in San Francisco, and his previous family had attempted to sue the Conference because the boy was being deprived of meat to eat. With his legal and nutritional training, Elder Tindall defended the Adventist family in court, presenting scientific evidence on the values of vegetarian diets and the hazards of eating meat. He also presented Bill Frazee as a young man who had never tasted meat. The judge and jury were favorably impressed, apparently, as the case was dismissed and the family bringing suit was ordered to pay all court costs.¹⁷

End of the School

Despite some degree of opposition from various leaders in high places, the Field Training School did not die from Conference or Union decree, but from a quirk. Of church administration. First, Elder Roberts was called to the Southern Union to head up the work in the South, the school thus losing its most staunch ally among

the conference leaders. Then the old California Conference was split, which divided the faculty of the school – half in Oakland and half in San Francisco. The Central California Conference did not feel that it could bear the expense of the school alone, so it gradually succumbed [to the cash shortage during the Depression years].

Elder Tindall's Later Work

Because of health problems, Elder Tindall never again engaged in active public evangelism after the closing of the Field Training School. However, he was a Church and district pastor for a number of years after that time, actively using gospel-medical missionary methods in his pastorates.

In 1940 Elder Tindall was called to Madison College by Dr. Sutherland to set up a gospel-medical missionary training program there at the college. Although he was on sustentation at this time, Elder Tindall agreed to go to Madison and did remain there for a number of years. Though he was able to do some good and to stimulate the medical-evangelistic program there, Elder Tindall never felt that he was able to

accomplish his purpose, mainly because he could never get the full cooperation of the Conference due to the fact that Madison was a self-supporting institution.

Over the last twenty years Elder Tindall has lived in retirement at Madison, Wildwood Sanitarium, and at the Star Dust Ranch near Hemet, California, where he currently resides. During this time he has been extremely active in study and writing, and maintains a strong interest in the gospel-medical missionary work through the present time. He states that he gets letters and has visits constantly from ministers, evangelists, Conference presidents, and others who want to know how to do medical missionary work.

Some of the Fruits of the Field Training School

Time did not permit the running down of many of the graduates of the Field Training School, but it is a matter of record that many students became Bible workers, colporteurs, Conference workers, evangelists, and pastors, and used their training in gospel-medical missionary work in their various callings.

Elder Eugene Crane combined the medical work with the gospel as a missionary to Burma.

Elder Warren Wittenberg, a graduate of the school, and Elder D.A. Delafield had a medical missionary company in the early thirties, working in and around Sonoma, California.

Elder Paul Scoggins was an evangelist and conference worker in the South, championing medical missionary work there.

In August, 1930 W.D. Frazee and J. Lee Neil formed a medical missionary company composed of two medical evangelists (themselves), one Bible worker, six graduate nurses, two colporteurs, two house matrons and cooks, one auto mechanic, and four gospel students. After a year's work in San Jose, California, they could report fifty baptisms as the result of having used gospel-medical missionary methods. This included the giving of treatments to the sick; distribution of food and clothing to the poor; giving instruction in hygiene, cooking, house-keeping, and other practical subjects; health lectures to clubs and schools; literature distribution; a "public gospel-medical campaign in the auditorium of the San Jose Woman's Club;"

classes in health and cooking; and Bible studies. All of this was done on the salary of only two conference workers!¹⁸

Shortly after this Elder Neil and Elder Frazee separated, forming separate missionary companies. Elder Neil's company worked mainly in California, in the towns of Campbell, San Luis Obispo, Burlingame, and San Mateo. In San Luis Obispo they established an Advent nurses registry to which patients could call in for treatments.

A church was raised up in Campbell, and in Burlingame a small company was increased to a church and a building raised up. Dr. Roy Yates served with the company and there were several nurses and Bible workers associated with the team. Mrs. Neil conducted cooking and nutrition schools, and evangelistic meetings were usually held three nights a week. In 1942 Dr. Yates was called into the army, and the company dissolved with Elder Neil becoming a pastor in the Louisiana Conference. He raised up several churches there as well as in other places. Elder Neil has devoted his life to the furthering of the gospel-medical missionary work, and at the present time he is Executive Director of Medical Ministry, Inc., a group that is dedicated to the furthering of medical missionary work in all dimensions. Its board consists of a number of General Conference leaders, union officials, and many doctors, and other interested persons.¹⁹

Elder W.D. Frazee formed a large company to work in Utah, the company consisting of nurses, dietitians, colporteurs, and Bible workers, a singing evangelist, and doctors.

Dr. Gilbert Johnson and Dr. J.J. Weir both took part in the program at various times. Except for the ministers whose salary was paid by the conference, this unit was entirely self-supporting and operated on a sacrificial sharing program. Elder Frazee operated a well-rounded medical missionary program with cooking and nutrition schools; treatments by doctors and nurses; health food stores and health classes; lectures in clubs, high schools,.. and civic organizations; and evangelistic meetings. In 1933 Elder Frazee

could report that fifty-six had been baptized in Ogden, Utah during the previous year. A similar work with similar methods was carried out in Salt Lake City.; as well.²⁰

Over the next decade Elder Frazee's company worked in many areas, always with good results. In: the early 1940's Elder Frazee established the Wildwood Medical Missionary Institute at Wildwood, Georgia; which institution continues to operate to the present time. The Wildwood Sanitarium and Hospital was established there and a training school offering a wide variety of training along practical lines, but always with the gospel-medical missionary aspect foremost, was also started. Elder Frazee and the leaders 'at Wildwood have continually applied the principles learned in the Field Training School of Sacrificial sharing and giving with the main theme being medical missionary evangelism. The Spirit of Prophecy teachings, as championed by Elder Tindall, of theory and practice combined and blended each day have always been practiced at Wildwood.

Although Wildwood has not been without criticism, it has been mostly undeserved, as previously quoted from the address of Elder W.C. White: "Very largely the criticism of any new line of work for the Master comes from those who do not understand it." At the present time the work at Wildwood is going strongly with a new \$600,000 sanitarium more than half completed. Sister institutions have been established at Eden Valley, Colorado and Yerba Buena, Mexico. These institutions follow the same principles as does Wildwood.²¹

Finally, the testimony of Brother Marvin Walter is typical of the many who were influenced by Elders Tindall, Frazee, Neil, and others. Brother Walter relates that he became associated with Elders Frazee and Neil in their company in San Jose in 1931, serving as a colporteur, Bible worker, and health food salesman.

After describing the work in the company in San Jose, Brother Walter goes on to relate: In 1936 I married a nurse and we have been united

in medical missionary evangelism ever since. In 1941, when we opened the work among the Navajos in Northern Arizona around Holbrook, the medical missionary work opened the work on the reservation and gave us gasoline and tires during the ration period of World War II. In 1950, after establishing the school at Holbrook, we were called to open the medical mission at

Monument Valley, Utah. During our ministry in Michigan, Mrs. Walter worked as a public health nurse in the PawPaw area. This medical missionary work opened doors for evangelism all through the district. At the present time we are still using medical missionary work as the "right arm" to open doors for missionary work among the Sioux Indians in South Dakota.²²

A Lesson For Our Time?

Elder Tindall, who is now in his eighty-eighth year, and Elder Roberts, who is ninety-three, both enthusiastically insisted that the gospel-medical missionary methods will work as well today as they did when pioneered by them so many years ago. The same is true of Elders Frazee and Neil and Brother Walter. Brother Walter has stated, "These principles will be relevant to the end of time." All felt that the gospel-medical missionary company was still workable and was one of the only ways of working the large cities. Elder Tindall gave the urgent precaution that the work must be gospel as well as medical, and stated that many efforts had failed because of failure to unite the gospel with the medical work.

He also believes that any program, however well conceived, is doomed to failure unless it can have the blessings of the Conference in which it is located.

Elder Neil also believes more or less the same thing, and the organization of Medical Ministry, Inc. is designed to attempt to form, to some degree, a bridge between the Conference and the self-supporting work. He believes that with the proper support and backing, Medical Ministry, Inc. can be the catalyst in promoting and starting medical evangelistic projects which can then be

taken over by the various Conferences. Elder Frazee also believes in very strong ties with favorable Conference leaders, and this is now the case at Wildwood.

It thus seems obvious from the lessons and counsels of the past, from dedicated leaders like Elder Tindall and his pupils, and from present endeavors, that the gospel-medical missionary work is the method of choice for reaching hearts and working the great cities; also, that there is more than one way of applying these methods. That cooperation is necessary and urgent is evident in this counsel of the Lord:

"If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each."²³

All that is necessary is that we realize that the records of the marvelous providences of God in past ages, as His servant has so aptly put it:

"...were not written merely that we might read and wonder, but that the same faith which wrought in God's servants of old might work in us. In no more marked manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power."²⁴

1. Ellen G. White, Manuscript 21, 1910
2. Norman R. Gulley, *Gospel-Medical Evangelism*, Book 1, 71. (Mimeographed syllabus for course in Medical Evangelism, Madison College, n.d.)
3. *Ibid.*, 80
4. Elder J.H.N. Tindall, Personal interview (Hemet, California, March 2, 1969)
5. *Ibid.*
6. Elder J.H.N. Tindall, *The Medical Evangelist*, March 15, 1928, 1
7. Tindall, *loc. cit.*
8. *Ibid.*
9. Elder G.A. Roberts, Letter to Elders Fulton, Spicer, Howell, et al., December 26, 1927 (Personal papers of Elder G. A. Roberts)
10. Elder G.A. Roberts, "The Work of 1928 in San Francisco" (personal papers, 1928)
11. Elder J.H.N. Tindall, Letter to Elder G.A. Roberts, October 31, 1928 (Personal papers of Elder G.A. Roberts)
12. Elder G.A. Roberts, Personal interview (Covina, California, March 2, 1969)
13. *Ibid.*
14. *Ibid.*
15. Elder G.A. Roberts, Personal papers (Names of correspondents withheld at Elder Roberts' request)
16. Elder G.A. Roberts, Personal papers (copy of address by Elder W. C. White, San Francisco, California, January 1931)
17. Elder G.A. Roberts, Personal interview, *loc. cit.*
18. W.D. Frazee and J. Lee Neil, "Report of Effort in San Jose, California," *The Elmshaven Leaflet Series*, No.3, August, 1931
19. Elder J. Lee Neil, Personal interview (Loma Linda, California, February 24, 1969)
20. W.D. Frazee, "The Medical Evangelistic Program," *The Medical Evangelist*, July 21, 1932, 1
21. Elder W.D. Frazee, Letter to Calvin L. Thrash, Jr. (February 23, 1969)
22. Marvin Walter, Letter to Calvin L. Thrash, Jr. (February 20, 1969)
23. Ellen G. White, *Counsels on Health* (Mountain View, California: Pacific Press Publishing Association, 1945), 394
24. Ellen G. White, *Education* (Mountain View, California: Pacific Press Publishing Association, 1903), 256