

What Might Have Been!

(And *what was* in a few brief instances!)

## Adventists Favor Union of Work

*The Washington Herald*, Friday, May 17, 1912.

### Movement Started to Combine Evangelical and Medical Duties at Missionary Stations

A movement was started yesterday at the closing session of the council of Seventh-day Adventist ministers from the Middle Atlantic and New England States, which has been in session for several days at the Foreign Mission Seminary, at Takoma Park, to combine the medical and evangelical work of the denomination on a more extensive scale. It is believed by Seventh-day Adventists that the medical work is the right arm of the gospel, and that through medical effort many persons are saved from perdition who would not otherwise be saved.

The proposition of combining the medical and evangelical efforts was placed before the delegates by A.G. Daniells, President of the General Conference, the governing body of the denomination, who has been chairman throughout the council. Mr. Daniells stated, in opening his remarks, that he had spent many years as a missionary in New Zealand, and related incidents of how he treated men with hot and cold water applications in connection with his ministerial endeavor.

Several other speakers made remarks on the same subject. It was expressed by practically all of those in attendance that they would endeavor to have trained nurses assist them in their evangelical work in the future.

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John H.N. Tindall --

Fifty Years A

Gospel-Medical Missionary

Evangelist

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

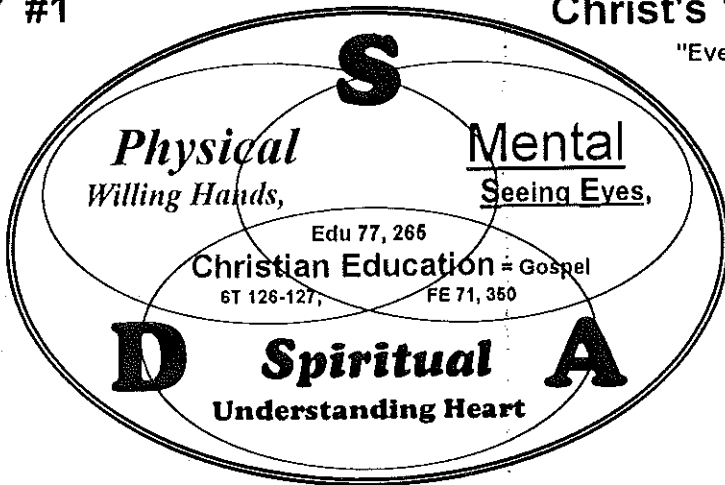
In Partial Fulfillment of the  
Requirements in Religion: 456

by  
Calvin L. Thrash, Jr., MD  
April 1969.

Gleanings from  
J.H.N. Tindall's Files  
compiled by David Lee.

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# Christ's "Gospel of "Everlasting," Universe



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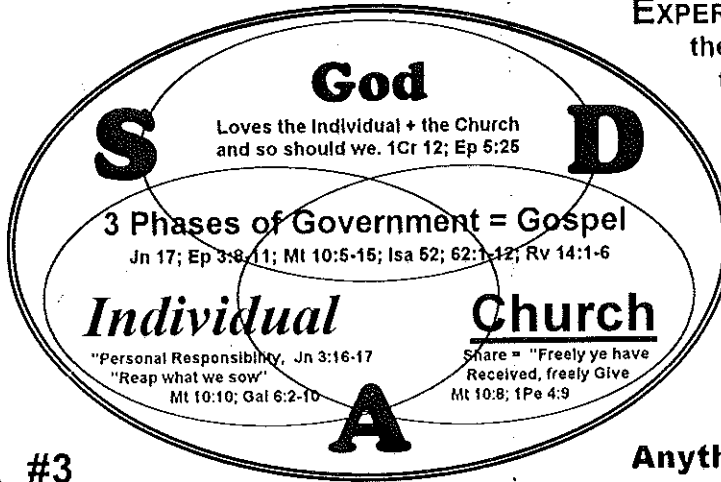
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Anything Less is a

## Medical Missionary Work Will Be Revived!

(CT 476 1090) The light that God has given in medical missionary lines will not cause His people to be regarded as inferior in scientific medical knowledge, but will fit them to stand upon the highest eminence. God would have them stand as a wise and understanding people because of His presence with them. In the strength of Him who is the Source of all wisdom; all grace, defects and ignorance may be overcome.

(5T 443 = CH 323) 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 in the effect produced upon the system

(Ev 518 1901) The study of surgery and other medical science receives much attention in the world, but the true science of medical missionary work, carried forward as Christ carried it, is new and strange to the denominational churches and to the world. But it will find its rightful place when as a people who have had great light, Seventh-day Adventists awaken to their responsibilities and improve their opportunities.

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## 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 Neil recently, thereby obtaining much valuable background information.

Calvin L. Thrash, Jr., MD  
Loma Linda, California

April 1969

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## 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:

"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."<sup>1</sup>

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. 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.

### 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 lectures, 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 dollars 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 thousand 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!"

## 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.**<sup>3</sup> 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.<sup>4</sup>

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."<sup>5</sup>

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.<sup>6</sup>

#### **Establishment of 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 challenge 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.<sup>7</sup>

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 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."<sup>8</sup>

### **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 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 doctrines 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."<sup>9</sup>

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."<sup>10</sup>

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.<sup>11</sup>

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.<sup>12</sup>

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.<sup>13</sup>

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.<sup>14</sup>

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."<sup>15</sup> 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.<sup>16</sup>

### **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, housekeeping, 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! <sup>17</sup>

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. <sup>18</sup>

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. <sup>19</sup>

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. <sup>20</sup>

Finally, the testimony of Brother Marvin Walter is typical of the many who were influenced by Elders Tindall, Frazee, Neil, and others.<sup>21</sup> 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.

### **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."<sup>22</sup>

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."<sup>23</sup>

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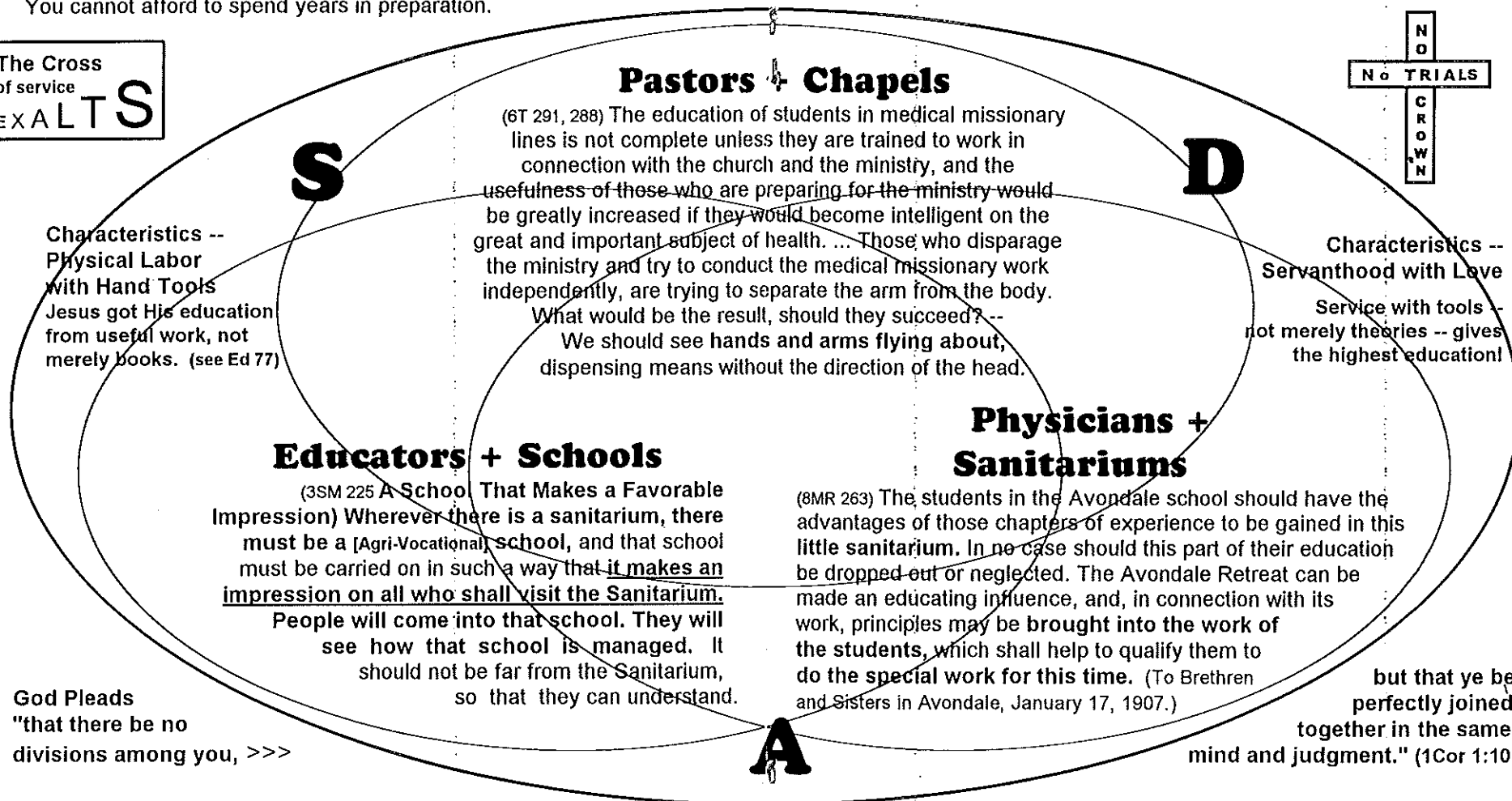
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**Teams of Health Education Evangelists** which "employ" "every member" in the full-time "Gospel of the Kingdom" (9T 116-17; PaM 147). (9T 169-172 EGW 1909 General Conference sermon) **If** ever the Lord has spoken by me, He speaks when I say that the workers engaged in **[A] educational** lines, in **[B] ministerial** lines, and in **[C] medical missionary** lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each. Those connected with our schools and sanitariums [**Sani-Schools Outposts**] are to labor with earnest alacrity. ... There should be **companies [A+B+C] organized and educated** most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, **to perfect a character.** ... You cannot afford to spend years in preparation.

The Cross  
of service  
**EXALTS**

**N**  
**O**  
**N** O **T**R I A L S  
**C**  
**R** O W  
**N**



(1893GCB 1/30/1893 p36-37) Our schools are under the supervision of the General Conference [now more localized]. This body decides as to the advisability of establishing new schools, as to how much means it is wise to invest, and also as to the educational force to be employed. **Our medical institutions should stand in the same relation to the General Conference and the great whole.** The establishment of a health institution is **too important a matter to be left to the independent management of a few interested individuals.**

Matthew 24:14; 6:10, 33 This gospel of the **kingdom ... in earth** as it is in Heaven ... shall be preached in all the world for a witness unto all nations; and then shall the end come.

## Extracts From G.A. Roberts

-- Feb. 16, 1949

to Elder J.H.N. Tindall

I would like to have anything you have along the line you have mentioned, and also I would be very glad to have anything that you have along the line of wages, remunerations, salaries, or under whatever term it may be listed in the Spirit of Prophecy.

My study so far has convinced me that there is one basis, and that basis is a straight wage basis with no percentage and no other source of remuneration as such from patients. The Spirit of Prophecy uses that term, wage, wage, wage all the way through, and to my mind it condemns a percentage program.

There is just one other phase to the matter that I will mention here but I will talk about others when we meet; and that is, the present set-up ["open-staff" policy] in some of our sanitariums precludes the spiritual accomplishments that God had in mind when He told this people to establish sanitariums. The Lord has told us to ordain doctors and that if we do ordain doctors it will "guard them against the temptation to withdraw from the sanitarium and engage in private practice." [CH 540] We should not ordain men in private practice; at least, we have never done such a thing with any other line of workers. The present [open-staff] plan not only prevents men from working in the sanitarium on a straight wage, but compels those who were on a straight wage either to go out in private practice on their own or to bring their private practice into the sanitarium. But it is still private practice on a percentage basis, and surely we would not ordain men who were employed in that way. That is, I do not think we should. And if we would not [because of the recent open-staff policy], then we have eliminated from the sanitarium work that high ideal that God has for the Christian physician."

## Tindall's San Francisco--Oakland City Mission Training School

HEALTH LECTURES BEFORE CIVIC AND  
FRATERNAL ORGANIZATIONS

By John H.N. Tindall

(Read by Central California Conference President  
G.A. Roberts at the 1926 General Conference Session  
in Milwaukee)

On boarding the street car a few days ago, I was addressed by the motorman. "Hello, Doctor," he said; "We surely enjoyed your lecture the other night." He explained that he had heard my lecture at the Labor Council. He is one of three hundred delegates, representing 60,000 laboring men in this city.

Down town, a traffic officer recognized me from the street, as I passed. He had heard my lecture at the Police Station.

As I was waiting on the corner a few evenings ago, I heard a band coming. As they passed, the band master saluted followed by several of his officers. They are from the Salvation Army College, where we gave a lecture to eighty students, -- picked young people and future leaders of the Salvation Army in eleven Western states.

Crossing on the ferry to Oakland, I rode up in the cabin with Captain Strother, who is president of the employees organization of the great Key Route System. We gave their men a lecture in their auditorium.

Every fire wagon that runs the streets of San Francisco has an officer in charge who has heard our lecture.

At the Kiwanis Club in the large Oakland Hotel, where I lectured before some two hundred fifty of Oaklands leading professional and business men, several, men whom I had met in previous lectures were present, among them two high school principals.

These few incidents show the host of contacts which are being made by our scientific lectures on nutrition. All classes are enthusiastic. We have yet to find a single group which does not appreciate getting real facts on diet and its relation to health and efficiency.



Of course the great question is, "How do you get your appointments?" This is a big question, and would require much more than ten minutes to answer. In fact, it cannot be fully answered on paper. It must be demonstrated.

The important thing, of course, is to make the proper impression; and we have this precious promise: "The Lord is able to make the proper impression upon minds, when we cooperate with Him and follow the plans that He outlines" (LLM 226).

A knowledge of man and how to deal with them is essential. 'No cut-and-dried plan or prescribed routine will bring success. The matter of approach is very important. On coming here, we worked for several weeks in Oakland and Berkley getting leverage with which to enter San Francisco. Our lecture work was introduced to the high schools of this city by the associate superintendent of schools, as the result of a letter to him by a personal friend of his -- a high school principal for whom we had lectured in Oakland. Our work for police forces was introduced to the chief here by a letter from Chief Vollmer of Berkeley, who is one of America's leading criminologists. We had lectured to his police school in Berkeley, and also in Los Angeles when he was chief there. An unsolicited letter of appreciation of our lecture to the Kiwanis of Oakland secured an appointment with the Kiwanis here, at exclusive hotel in the city. We aim to work from the top down, rather than from the bottom up. After the most influential men are reached, others are more easily interested.

In approaching an individual or committee for a lecture appointment our conversation runs something as follows -- "We are doing extension work in connection with the St. Helena Sanitarium, offering a lecture to various organizations in the interest of the efficiency of the members. We show the results of research work carried on by the government and by the leading universities. Where possible, the lecture is illustrated with a stereopticon. We go into the chemistry of the body, showing the various elements of which the human body is composed and where these same elements are found in foods. We show the relation of various elements to resistance of disease. We also discuss the chemistry of the blood and show the real cause of fatigue, that 'tired feeling'. The balanced meal is discussed, also food combinations. The causes of obesity

and malnutrition and the proper way to reduce or build up is covered in a scientific, yet practical way."

'Speaking to the head of a large business firm we may say: "You are interested, of course, in the efficiency of your employees. At noon your stenographer uses her American liberty going across the street, perhaps, to get her lunch. Not understanding this question, she may choose foods or combinations which are the cause of a headache in the afternoon. 'Who pays for her resultant lowered efficiency?" We often go over the lecture itself, showing our slides and discussing the various points. Later if letters of appreciation are received, we show these where advisable.

All our work is done under the name of the Health Extension Institute of the St. Helena Sanitarium. This is extending the influence and good will of the institution to thousands of the higher class, as well as to others. Needless to say, the benefits to the institution are beyond measure.

We have given, at this date, more than fifty lectures to police, firemen, high schools, colleges, business, labor, and fraternal organizations, Catholic hospitals, the WCTU, YMCA, churches, employees of large corporations, etc.

We plan to cover the entire city with this lecture. Then we shall go over the ground again, giving a second lecture, linking the interest with our dispensary and treatment rooms, and announcing class work for those especially interested in health and efficiency. Later, we shall announce large auditorium lectures, to which the public will be invited. Announcements will be made to the various groups before which we have lectured, and invitations will be distributed to the members. At this point, in response to investigations already received, we expect to broadcast over the radio.

As a result of this plan, we shall be known throughout the entire city, and shall be able to lead, in a constructive way, from the medical to the evangelical. By this plan, we shall reach thousands whom ordinary means could never reach. And the auditoriums we are using, the advertising we are receiving, cost the Conference nothing.

Following our lecture, the officials are always very enthusiastic and we usually request a letter from them stating their impressions. The following, which are a few of the many we have received, indicate something of the appreciation manifested.

## General Conference of Seventh-day Adventists

Takoma Park, Washington, D.C.

Medical Department  
A.W. Truman, M.D., Secretary  
L.A. Hansen, Associate Secretary  
Feb. 16, 1927

J. H. N. Tindall,  
537 25th Street, Oakland, Calif.

Dear Brother Tindall:

In looking over the material that had been laid aside for further attention, we find some matter connected with our Department papers given at the General Conference session that has not been put into print or mimeograph form.

Your paper, "Health Lectures Before Civil and Fraternal Organizations" would be better if it was now brought up-to-date, for no doubt you have had a number of experiences since this paper was written that would more fully give our workers the correct presentation of your work. You have now probably worked out certain features that were in their experimental stage or in their formative period at the time you wrote the paper. You have probably seen definite results.

Would you not like to give us a report on the work as it has developed, giving the methods followed in the beginning. Tell how you have secured audiences and held them, give your publicity methods, and mention how introductions have been secured to the various officials and organizations. Tell about the newspaper notices that have been given and how you have gotten in touch with editors or reporters. Statements regarding individuals who have realized benefit and have expressed it would be in place.

The idea would be to make this paper one of instruction as to how to proceed and work up a city health effort, the personnel necessary for carrying forward a strong effort, and amount of money that would be necessary to finance it, the kind of committee or body that oversees it, the need of keeping in touch with Conference officials for counsel, guidance, approval, and encouragement, and how to round off each effort.

I think such a paper would be very helpful could we have it. We will be glad to put this in mimeograph form and make mention of it in the Bulletin so it will be available.

Sincerely yours,  
L.A. Hansen

LAH:rb

## Washington Sanitarium & Hospital

Dr. A.W. Truman, Medical Director

Takoma Park, Washington, D. C.

March 10, 1931

Elder J. H. N. Tindall  
San Francisco, California

Dear Brother Tindall:

The fact that I have been tardy replying to your letter is no evidence of my lack of interest in the suggestion which you have made.

I have just completed a rather lengthy epistle to our dear Brother Burden, who recently sent me in addition to a letter, another manuscript of thirty pages made up largely of excerpts from the letters and testimonies which came during the early days to Loma Linda.

Somehow, Brother Tindall, I believe that Loma Linda is still a prisoner of hope. A worthwhile accomplishment has been achieved in securing the present standing of the College before the authorities of the world, but in my letter to Brother Burden, I stated that it seemed to me that **this accomplishment had been achieved at considerable loss**, and with the sacrifice of interests that are vital to the ultimate success of the institution and of our medical missionary program. I do not know just what the "Chief Director" has in mind from this on, but I do not believe He has surrendered the helm; and I think we have come to a time **too near the wind-up of the work to consider possible eventualities of ultimate failure at Loma Linda with the thought of starting over again somewhere else**. I should like to see the tide turn at Loma Linda which would somehow result in **a revolution as regards the ideals and purposes and objectives**, so that as the result we might from this time on turn out at least a larger percent of those "thousands who were to be trained not to labor in

professional lines but as medical missionary evangelists."

Sometimes I am reminded of the statement that "the Lord will do a strange work very soon; **thousands who do not see the necessity of what is to be done will be passed by and the Lord will choose workers from among the common people even as of old who called humble fishermen to do His work.**" Somehow I hope that it will not finally be necessary to **reject the super-trained medical men and women and turn to those "whose hearts are susceptible to pity though their hands may be rough and unskilled."** At any rate I believe that we have trained at Loma Linda some good men who will not always be content to serve tables or amass gold etc., but who will yet find their highest joy in fulfilling the original purpose of the medical school. To this end I shall continue to labor and pray.

If in the providence of God you should be guided to **transfer your field training school down to the vicinity of Loma Linda where some of these medical men could get a real field training and develop an adequate ability to meet the public on the lecture platform,** I should be very happy. A number of years ago I came to a final conclusion that what is needed at Loma Linda is not a medical evangelistic expert who would try to sandwich in if possible a little field training or develop the missionary ideals and desires of these students; but, as I conceive it, **the leading authorities of the medical school must have this essential vision as a fire burning in their bones;** and with that, it will be difficult enough to keep the minds of the students who are naturally ambitious for personal achievement, and honor, and wealth, directed toward the humble aims of the medical missionary.

We are consistently and persistently pushing our field health educational program here at headquarters. The medical staff of the Washington Sanitarium has a program on in connection with the president of the Union Confer-

ence which takes a group into the churches of this Union every Sabbath for health educational work; there has scarcely been a Sabbath since the General Conference that I have not personally been in the field in such effort. We have visited many churches within a radius of two or three hundred miles, and in the immediate future our group will visit Erie, Penna., Mount Vernon, Ohio a distance of four hundred miles, also Pittsburg. I am glad to tell you that we have the **closest and most sympathetic cooperation from our Union president, Elder F.H. Robbins, who usually accompanies us on these trips and takes part in the service.**

I believe, Brother Tindall, it is too late to get discouraged. I note with considerable encouragement the good work along medical evangelistic lines being accomplished in the Pacific Union, in the Atlantic Union, in the Southeastern Union and in the Columbia Union. I believe **our people are ready and waiting for a sane, well-balanced, but emphatic presentation of the health principles.** Many are sick and are willing to pay the price of health. I know also that the people of the world outside are becoming more and more interested in disease prevention, and in our program of diet and treatments. I trust that somehow **our medical missionary force may be rallied and coordinate together with the evangelists** in such a way as to in the near future bring about a great impetus and forward an advance movement along medical missionary lines.

Sincerely,

A.W. Truman

## Reply from J.H.N. Tindall:

March 15, 1931

A. W. Truman, M.D.  
Medical Director, Takoma Park  
Washington D.C.

Dear Doctor Truman,

I very much appreciate your last letter; your sentiments in regard to what is needed at Loma Linda, express my view-point exactly. Yes, I wish that a change could come that would put such leaders in Loma Linda as will have the medical evangelistic spirit as a fire in their bones; and as you well say even with a program of this kind it will be difficult enough to persuade any considerable number of those students.

I note with considerable interest that Elder Daniells is on the ground and they are having a meeting today, which doubtless will be significant. I am sorry you cannot be there. I would like to be there myself. But I know Jesus will be there and we shall pray for the best.

The statement you wrote in your letter "the Lord will do a strange work very soon; ... whose hearts are susceptible to pity though their hands may be rough and unskilled," is an excellent one and I wish you would be kind enough to give me the reference for it, so I may either look it up or have it sent to me from the vaults.

In turn I want to give you one which has recently come into my hands which expresses a similar thought: it is found in "extra document file" W-102-1894 [to Edson White] and reads as follows: "Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels." (GCB, February 15, 1895 par. 8)

Well dear doctor, we are certainly nearing the end and I pray the Lord to keep you humble and faithful. We are approaching trying times and I am sure the nearer we get to the end the more the medical missionary work will come to the front. If it is possible for you to have any special influence on the Loma Linda situation, I wish you would not be reluctant to give your advice. Write the brethren and urge your view point as expressed in your letter to me.

May the Lord bless you, Dr. Truman, and let me hear from you again soon.

Very sincerely

JHNT-p

## Tindall and the Field School

By James and David Lee

At the 1930 General Conference in San Francisco my father was a delegate from Korea, and I, at 18, was one of four messenger boys needed in that pre-electronic era. It was then I first heard of a Field Training School for laymen who wanted to qualify themselves to win souls by means of medical missionary work. It was being carried on right there in San Francisco under the leadership of Elder J.H.N. Tindall.

Since that school might serve as a model for the training programs urgently needed right now for SDA church members, we will devote a chapter to its founder and its operation.

The school had been started in 1928 by Elder G.A. Roberts, president of the Central California Conference. In his youth he had taken the nurses course in Battle Creek, but soon developed into a church leader. As one who had known EGW and was a deep student of her writings, he knew that every SDA should learn to be a medical missionary. This would prepare them for the great crisis ahead, when all regular schools among us will be closed (see *Series B* #2 p63), and there will be no more ministerial work done, only medical missionary work.

As Conference president he had a burden to start such a training school to fill the need. He could think of no one better qualified to lead such a school than Elder J.H.N. Tindall.

In his youth John Tindall had been terrified by the pagan teaching of an eternally burning hell, and had come to hate God for such cruelty. He became an atheist. For several years he made his living by going from city to city, interviewing the civic and business leaders about the history and progress of each city, then making attractive books and selling them to these leaders.

He was living in San Diego in a palatial home with his own riding horses, in 1907 when the following story begins.

One day a friend came to tell him of a gold strike down near the Mexican border. Wouldn't he like to come along and stake out a claim? So he bought a miner's pick and other equipment and accompanied his friend down to a little valley. On the way his friend told him that they would be staying with a very strange old man who went by the name of Daddy Bell. He was the nicest, kindest man he knew but he was just queer in several ways. He wouldn't smoke, drink, or use pork. And strangest of all, he kept Saturday for the Sabbath. So John's friend warned him to be very careful of his language -- no profanity or obscenity.

The two men roamed the hills for several days looking for gold, then John hurt his leg. So Daddy Bell nursed his leg with hot-and-cold fomentations, while his friend continued prospecting. With nothing to do, Tindall decided to find out what kind of a Christian Bell was. Using his lawyer-mind, he heckled Bell all day with atheistic questions. Bell was ever respectful in his replies. Finally Tindall ask Bell to give him something to read about this man Jesus. Daddy Bell gave him *The Desire of Ages*. John started to read, and was soon fascinated. Here was pictured a loving God such as he had never heard of before -- certainly not the kind of God he had been told of as a child. As he read of the life and ministry of Christ, something happened to John the atheist.

It was over 60 years later when Elder Tindall went over this story several times with us. With tears he told how his heart was melted as his imagination grasped the scenes of Christ's sufferings in Gethsemane, on Calvary, His triumphant resurrection, and intercessions at His Father's throne on Easter morning (typified by Moses, Aaron, and later Solomon, in the dedication of the earthly sanctuaries.) Tindall finally got down on his knees, and, beating the bed with his fists in heart-broken repentance, he confessed his sins and accepted Jesus as his personal Savior.

From that day on John Tindall was a new creature in Christ, and everyone who met him knew it. No longer the hardened atheist and self-confident business man, he soon became a Seventh-day Adventist -- like Daddy Bell.

After returning home, a new SDA friend suggested that he go to Union College to take their ministerial course. But Tindall was not impressed. Then someone told him about a new school for medical evangelists being started near Redlands. Tindall told us it seemed that a great fire ignited in his heart, which hastened him to Loma Linda to find the true "gold strike" which Elder John Burden was sharing under the practical instruction of EGW. Tindall was thrilled with the budding faculty and with the beauty of the simple sanitarium perched on the top of the Hill Beautiful.

Looking for a place to live, he was directed to an Adventist builder who was working on a house for one of the new faculty members. John asked the man how much it would cost to build for him a similar house. When the carpenter told him, he pulled out his wallet and gave him the money. He returned to San Diego, sold his horses and his house and promptly moved with his wife to Loma Linda.

The Medical Evangelistic course was starting in a few weeks. There John met Elders Warren Howell, Stephen Haskell, Luther Warren, and R.S. Owen whom EGW defended as the best Bible teacher in the denomination. Tindall learned medical evangelistic skills from Drs. Lillis Starr, Julia White, Daniel Kress, Dr. George Abbott, Dr. Archie Truman, and other dedicated standard-bearers. Most of these individuals came to Loma Linda at the invitation of Elder John Burden and EGW.

### Tindall Studies at Loma Linda

There he sat at the feet of Elder John Burden, whom Ellen White called "the Lord's burden bearer." He heard from Burden's own lips the story of the providential purchase of that hill just three years earlier.

Joseph Malins

# A FENCE v ? OR

Christ's Gospel of the educational Kingdom

'Twas a dangerous cliff, as they freely confessed,  
Though to walk near its crest was so pleasant,  
But over its terrible edge there had slipped  
A duke and full many a peasant.

So the people said something would have to be done,  
But their projects did not at all tally.

Some said, "Put a fence around the edge of the cliff":  
Some, "An ambulance down in the valley."

But the cry for an ambulance carried the day,  
For it spread through the neighboring city;  
A fence may be useful or not, it is true,  
But each heart became brimful of pity

For those who slipped over that dangerous cliff;  
And, the dwellers in highway and alley  
Gave, pounds or gave pence, not to put up a fence,  
But an ambulance down in the valley.

"For the cliff is all right, if you're careful," they said,  
"And, if folks even slip and are dropping,  
It isn't the slipping that hurts them so much,  
As the shock down below, when they're stopping!

So day after day, as these mishaps occurred;  
Quick forth would these rescuers sally  
To pick up the victims who fell off the cliff,  
With their ambulance down in the valley.

Then an old sage remarked: "It's a marvel to me  
That people give far more attention  
To repairing results than to stopping the cause,  
When they'd much better aim at prevention.

"Let us stop at its source all this mischief," ^ cried he,  
"Come, neighbors and friends, let us rally;  
If the cliff we will fence we might almost dispense

With the ambulance v down in the valley."

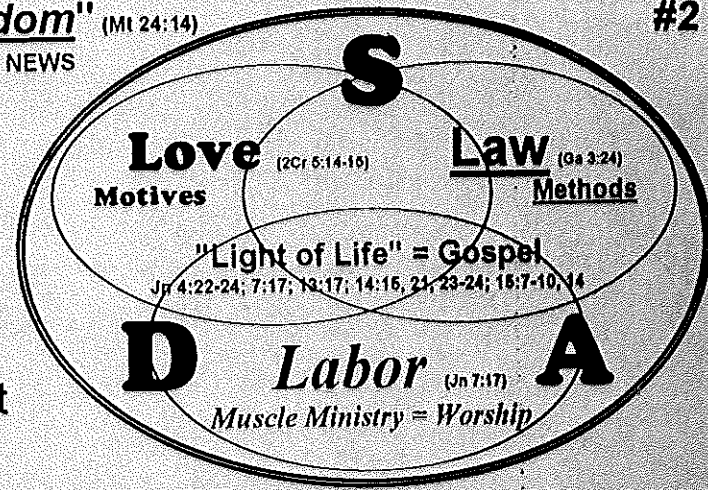
(FEMA = Federal Emergency Management Agency against Terrorism)

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the Kingdom" (Mt 24:14)  
Unifying Good NEWS

#2

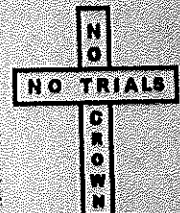


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Good NEWS  
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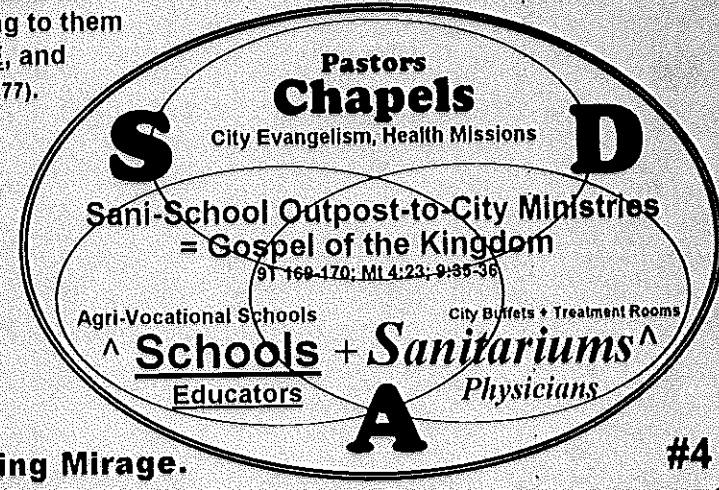


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#4



On several occasions EGW visited Loma Linda and would gather the students out under the pepper trees and share with them the love of Jesus and the place of true medical missionary work in the finishing of God's work in the world.

In February, 1910, in her home at Elmshaven, EGW was instructed in vision that there should be an entire change in our evangelistic strategy. Medical missionary work must be included. When Elder Burden received a copy of this vision he discussed it with his fellow-workers, R.S. Owen, G.B. Starr, W.C. White and others. They decided that of all their graduates John Tindall was the one who should go out and demonstrate this kind of program. He was a mature, married man, had experience in business affairs, and was a good speaker.

The leaders called in John Tindall and told him they had decided he should be the first one to demonstrate this new approach to medical missionary evangelism. He felt the hand of the Lord heavy upon him, much as Paul and Barnabas must have felt when the Antioch leaders ordained them to go out and preach the gospel to the Gentiles. He realized he had a special work to do. (Our next frame gives Elder Burden's record of Ellen White's first description of God's plan for Loma Linda.)

Tindall chose a married couple who were nurses and later others to make up his team. They started a long chain of medical evangelistic crusades all across America. (See Dr. Calvin Thrash's account in this book, for specifics.) But after a few years he realized he needed more scientific knowledge to speak authoritatively on health. So he went back to Loma Linda in 1923 and took the dietetics course they were offering especially for ministers, missionaries, and physicians. By this time John Tindall was into his forties, and the chemistry class was difficult for him.

In his class was a young man in his late teens who proved to be a great help. Wilmont Frazee (Bill) and his older brother Titus had been home-schooled by their

## Ellen White's First Visit to Loma Linda

(J.A. Burden's galley-proof edition only, of *Story of Loma Linda*, p42.)

As Sister White stepped from the express wagon to the ground she said to her son who was with her, "Willie, I have been here before." He said, "No, mother, you have never been here." "Then this is the very place the Lord has shown me, for it is all familiar." Addressing another who stood by, she said, "We must have this place. We should reason from cause to effect. The Lord has not given us this property for any common purpose."

As she walked about the grounds and the buildings at Loma Linda, she frequently remarked, "This is the very place the Lord has shown me." ... A school will be established here. ... Battle Creek is going down. God will establish His medical work at this place." ...

"We are further from the true picture of medical missionary work than when we first began. **He never designed that our work should blossom out in the professional and commercial way in which it stands before the world today. We have educated bedside nurses. He intended that we should educate missionary nurses** to go into the homes of the people and the villages, towns, and, cities, ministering to the people, singing Gospel songs, and giving Bible readings. **Those who do this work will reap a rich harvest of souls, both from the higher and lower walks of life.**"

parents who were both teachers, rooted and grounded in the SDA faith. Both parents encouraged the boys to memorize whole books of Scripture and the writings of EGW. Although considered "uneducated," Bill had a "rarer wisdom," (GW92 p388-389) and with his keen memory had no problem with chemistry. So he could give John Tindall the help he needed.

### Higher Wisdom from Simple People

(GW92 388-389) Men of the highest education and accomplishments have learned the most precious lessons from the precept and example of the humble follower of Christ, who is designated as "unlearned" by the world. But could men look with deeper insight, they would see that these humble men had obtained an education in the highest of all schools, even in the school of the divine Teacher, who spake as never man spake.

We would not discourage education, or put a low estimate upon mental culture and discipline. God would have us students as long as we remain in this world. But no one should set himself as a critic to measure the usefulness and influence of his brother who has had few advantages of book knowledge. He may be rich in a rarer wisdom. Through a connection with God, the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrative and far-seeing, his judgment better balanced.

(DA 56) We must fall upon the Rock and be broken before we can be uplifted in Christ. Self must be dethroned, pride must be humbled, if we would know the glory of the spiritual kingdom. The Jews would not accept the honor that is reached through humiliation.

Elder G.A. Roberts knew of Tindall's successful evangelistic experiences all across America. Two years after Tindall finished his course at Loma Linda, Elder Roberts asked him to come to San Francisco and start the Field Training School mentioned at the beginning of this chapter. He offered Tindall anyone of his conference workers he might choose as an assistant. But Tindall asked for Bill Frazee. "Who is he?" Elder Roberts asked.

"He's a young man who studied with me at Loma Linda."

When Elder Roberts learned that Bill was home-schooled and had never attended academy or college, and had no experience in public evangelism, he was puzzled, to say the least. But John Tindall insisted. "That's why I want him. He is fully dedicated to the Lord. He fully believes the Spirit of Prophecy, has grown up working in the family garden, has a printing press and publishing business, and is faithful in health reform. And because he has no professional experience, I can train him the way I want to. I won't have to re-educate him." That answer wilted Elder Robert's opposition, and John Tindall and Bill Frazee became a team in the Field School in San Francisco, at 1844 Broderick Street. For four years they carried on a successful evangelistic school.

An examination of their catalog reveals an interesting variety of subjects taught. In addition to Bible work and Evangelism, there were lectures on journalism, gospel salesmanship, public speaking and voice culture. In health lines the students learned about anatomy and physiology, diseases and diagnosis, rational treatments, hydrotherapy, chemistry, hygiene, cooking, and foods and nutrition.

Evangelistic efforts were held in various parts of the city where the students practiced what they were studying in classes. There was close cooperation between the school and the doctors at the St. Helena Sanitarium. W.C. White, believing that the program was fully in harmony with his mother's instruction, enthusiastically supported it, and gave Tindall scores of carbon copies of EGW's letters. He



encouraged church leaders to investigate Tindall's school, and let those who were critical know what Tindall's team was really doing.

Scores of men and women, often missionaries on furlough, attended the school. Then in 1932 Elder Roberts was moved to another position. The new conference president, under the pressures of the depression, had less interest in the program, and it died an untimely death.

But Elder Frazee soon had invitations from several Conference leaders to continue holding crusades in their States, using a corps of self-supporting helpers. They ranged the country holding efforts during the Depression years, winning many hundreds of souls to Christ.

In 1941 Bill Frazee, while holding a series in New Orleans, visited the Chattanooga area. There he found the location for what is now Wildwood Institute.

Elder Tindall divided his retirement years between Wildwood and Loma Linda, until his death in 1973 at age 92. It was at Loma Linda that we made his acquaintance in 1966. He seemed to adopt us as ones who could carry on the torch of medical missionary work, and left us his library and the material he had collected for over half a century.

### Tindall Explains Outpost Ministry

When we met Elder Tindall in 1966 we had already visited Oak Haven, Eden Valley, Madison and Wildwood, but we still knew almost nothing about outpost centers and their place in the Lord's work. Nor had we had any experience in Church-Supportive educational and health ministries. It was Tindall who not only informed us but also inspired us to promote what we are calling Sani-School Outpost-to-City Ministries, as God's means for sharing Christ's "Gospel of the Kingdom."

Tindall shared God's promise in MM 331 "When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed."

We asked him "What is this method God wants us to use to work the cities?" Certainly the cities are where the people are, and if we should work them as God would have us, We wanted to find out what that method was.

He went on to read to us from Ev 75 where we are told that it is God's design that our people should locate outside the cities, and from these outposts warn the cities and raise in them memorials for God.

"Okay, so what is an outpost?" we asked.

Then he gave us little by little, the instruction the Lord has given about outposts. The first step is explained in 2SM 258: "Secure country properties at a low figure and from these outpost centers we are to work the cities."

"What do we put on these country properties?" was our next question.

(MM 326) "Sanitariums should be established near every large city." (LLM 284) "Schools must be established in connection with the sanitariums." (CD 459) "Clear light has been given me that our educational institutions should be connected with our sanitariums wherever this is possible."

"You mean something like Siamese twins?" We asked. "Yes!" He said. "That's it!"

"But how do you get people to come to these places out in the country?" We asked.

He always answered with a quote from the Lord.

(7T 60) "I have been given light that in many cities it is advisable for a restaurant to be connected with treatment rooms. The two can cooperate in upholding right principles. In connection with these it is sometimes advisable to have rooms that will serve as lodgings for the sick. These establishments will serve as feeders to the sanitariums located in the country."

And from 7T 234 he also read: "Centers of influence may be established in many places by the opening up of health food stores, hygienic restaurants, and treatment rooms."

## General Conference Leaders Acknowledge Tindall's Success

One of the many stories he told is relevant here. One time some General Conference officers came to him and said, "Elder Tindall, we have been following your work for several years, as you have gone from city to city with your health evangelistic efforts. Each year you bring several hundred people into the church. But Charles Everson, our leading evangelist in America, has been baptizing more than you. But we are perplexed because many more of your people remain faithful. What is your secret?"

"Well, I explain very carefully that Adventism has two characteristics -- we keep all the commandments and have the testimony of Jesus -- the Spirit of Prophecy. Before attempting to evangelize a community, I focus on seeking the thorough conversion of local Adventists. I tell them of the life and work of EGW, and I tell them of my own experience of listening to her as a student at Loma Linda.

"Sometimes people would ask, 'Did you ever talk to her personally?' I would have to confess that I never had. But on one occasion when EGW visited the school, and stayed in one of the five little bungalows on the hill, I went to have a personal visit with her. As I raised my hand to knock, I was overwhelmed with a feeling of unworthiness. How could I, a poor sinful human being, talk to that saintly lady who had listened to Gabriel's instructions? I dropped my hand and walked away with tears streaming down my face. I would tell my audience that I knew without any question that the angel Gabriel from heaven had come to her bedside many times during her lifetime, and had given her instruction for His people, how they were to use the medical missionary health approach in all their evangelistic work. I told my listeners of God's call for His people to sign a pledge against the use of meat, tea, and coffee (SpM 426-429), so that they might be prepared to stand before Him as a perfected people at His coming (See 9T 153-160).

"I taught my listeners the importance of all aspects of health reform, how our bodies are the temple of the Holy Spirit, and how we are not only to keep God's seventh day holy, but we are equally to keep holy His human soul temple. Along with this I of course taught the sacredness of tithe paying, and the importance of sharing their faith with their neighbors and friends. You see, brethren, I didn't want to bring people into the church standing on one leg -- just believing in the seventh-day Sabbath -- and not believing in the Spirit of Prophecy which promotes a healthy, happy lifestyle. It was only then that I baptized them."

One of Elder Tindall's practices in evangelism was to work closely with the WCTU (Women's Christian Temperance Union) and with other community service organizations such as the health department, fire and police departments, chamber of commerce, agricultural department, the Grange association, men's business clubs, etc.

Another of his principles was to not baptize converts until the fruits of conversion were evident. In GW 370 we read: "God would be better pleased to have six thoroughly converted to the truth than to have sixty make a profession and yet not be truly converted."

Having a team to follow-up and thoroughly establish converts was another element in his success. Tindall was definitely not a hireling who cares but little about the daily lives of his converts. He eschewed the popular "hit-and-run gypsy" evangelism which is more concerned about filling empty pews than about pews filled with empty people. These self-centered "pseudo-gospel" movements push the "gospel" backwards two-thousand years: "Jesus did it all and there is nothing we can do to help our salvation." Likewise, they push Christ's "kingdom" away up there, someday soon." But Christ taught and demonstrated His "gospel of the kingdom" by living and working and sharing food, clothing, shelter, and other facilities which His own two hands had raised and built. On the following pages we have framed more of Christ's and Tindall's "gospel of the Kingdom" principles.

Characteristics --  
Physical Labor  
with Hand Tools  
Jesus got His education  
from useful work, not  
merely books. (Ed 77)

# God's Sanctuaries = Ta hagia = SDA Church Refuges = Adventist Ministries Association

Characteristics --  
Servanthood with Love  
Service with tools --  
not merely theories --  
gives the highest  
education.

The  
Cross  
EXALTS

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**Simple**

Efficient

Not Complex,  
Expensive.

**Superior**

God's Healers

Not Regular AMA

**Separate**

Freedom in Truth

Not Enslaved to  
Confederacies.

Seeking A  
Sanctuary from the  
Coming Storm?

Babylon's Creeds:  
offer no Ta Hagial  
(= no Sanctuaries)

**Sani-Schools**

= Ta Hagial = Sanctuaries = Refuges

**Small**

Homelike

Not Impersonal,  
Unwieldy.

**Service**

with Hand Tools,  
Not Competitive.

Not Inve  
Parasites.

**Secluded**

Agriculture

Not Crowded in  
Cities.

God Pleads!  
"Come Out"  
And Be Not "Unequally  
Yoked" (Rv 18:4; 2Cr 6:14).

"Be ye Separate,  
saith the Lord" (2Cr 6:17; see  
5T 193-198; 8T 41-47; LLM 899-903).

(6T 219) God's Design in Our Sanitariums [and Agri-Vocation] Schools] Every institution established by Seventh-day Adventists is to be to the world what Joseph was in Egypt and what Daniel and his fellows were in Babylon. [What was Joseph? Was he not the provider of sanctuaries from the famine? Was he not the supervisor of food production and food distribution? Christ's earthly and heavenly sanctuaries were/are involved in "Gospel of the Kingdom" provisions for physical and spiritual refuge!]

# GOSPEL MEDICAL MISSIONARY EVANGELISM

The University  
of Midian

"OUTPOST" CENTER"  
COUNTRY TRAINING & FINANCIAL BASE

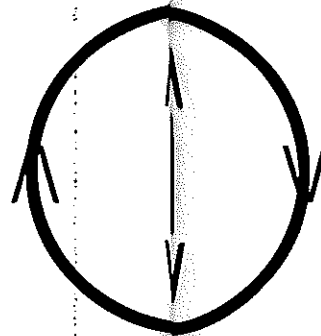
Re-Education  
for Heaven

Workers' Homes ♦ Home Gardens ♦ Tining Institute ♦ Homelike Sanitariums  
Industrial Training ◦ Food Products ◦ Health Education & Reconditioning ◦ Medical Evangelistic Training

N E W \*  
Nutrition  
Exercise  
Water



Workers



Guests

The Cross --  
not competition!  
E X A L T S

S T A R T  
Sunlight  
Temperance  
Air  
Rest  
Trust God

For more information regarding  
Sani-School Outpost Ministries,  
contact David & Anne Lee,  
423-949-7687, RT 3, Box 349-A,  
Dunlap, TN 37327

CITY MISSIONS  
Better Living Recruitment Centers

The "Gospel" includes God's  
complete way of life -- not  
merely theoretical doctrines.

Clinics ♦ Treatment Rooms ♦ Vegetarian Cafeterias ♦ Health Food Stores ♦ Lecture Halls  
GENERAL PUBLIC WORK = Cooking Schools ◦ Health Evaluation ◦ Simple Treatment ◦ Health Lectures  
HOUSE-TO-HOUSE WORK = Christian Help Work ◦ Literature Evangelism ◦ Cooking & Health Instruction ◦ Home Nursing Treatments

What in the World Is  
the Church For?

BIBLE WORK ◦ EVANGELISTIC MEETINGS

To build Christ's "Gospel of the Kingdom"  
here "in Earth as it is in heaven." (Mt 6:10, 33; 24:14)

\$\$\$ ASSIST = Adventist Schools and Sanitarium Institutes for Survival Training = PROGRAM \$\$\$  
\* NEW START = Acronym for Weimer Institute's health education programs.