



d'Sozo

REVERSING THE WORST EVIL



Prototypes

A PICTURE WORTH A THOUSAND SOULS

The Path of Influence

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—Letter, W.C. White to O.A. Olsen, August 20, 1895

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“For some months they [A.W. Semmens and his wife, Emma] have been laboring in Sydney and its suburbs. He combines the work of a colporteur-evangelist and a missionary-nurse, and his labors are very effective. He is becoming one of the best Bible workers we have, and I think he is being much benefited by the course of instruction [in how to give ‘Bible Readings’] he is receiving from Elder Corliss.”

—Letter, W.C. White to Elder Robert Hare, November 20, 1896

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“When instruction came, telling us that we should blend the health principles with all these other things in our ministerial work, I began to pray most earnestly that God would enlighten me, so that I might be able to know how to do it....

“After pleading with God for help, it came to me that instead of dwelling upon one particular feature of our faith until the people began to feel that that was the only thing we had, I should so preach Christ that these things would all blend in him, and that when people came to Christ, they would accept everything of Christ at once....

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“The reporters of the city papers visited this school, and the daily papers published the principles taught there; and so the whole city became more or less interested. I really never before had an interest like that one, and I attribute it largely to bringing these things to the front, which made the whole truth symmetrical.

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“The interest continued for ten weeks; and the last night of the series, we had the largest audience of the whole time. As an evidence of the people’s appreciation of these things, those in attendance contributed something over twelve dollars a week to the expense of the meetings for the entire time. You see that was an indication that they had been longing for these things, and were willing to pay for all they received; and not only that, but it made them feel better toward our people. They said, ‘This people are not talking all the time on one doctrine, but they have something that will help our bodies as well as our souls.’

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—*General Conference Daily Bulletin*, February 22, 1899, 52

San Francisco

“There are many lines of Christian effort being carried forward by our brethren and sisters in San Francisco. These include visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the love of Christ from house to house; the distribution of literature; and the conducting of classes for healthful living and the care of the sick. A school for the children is conducted in the basement of the meeting-house.

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“Nearer the center of the city, our people conduct a Vegetarian Cafe, which is open six days in the week, and is entirely closed on the Sabbath. Here about five hundred meals are served daily, and no flesh-meats are used.

“Dr. and Mrs. Dr. Lamb are doing much medical work for the poor in connection with their regular practice; and Dr. Buchannan is doing much free work at the Workingmen’s Home.

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“We earnestly hope that the steps taken in the future in the work in San Francisco will still be steps of progress. The work that has been done there is but a beginning. San Francisco is a world in itself, and the Lord’s work there is to broaden and deepen.”

—*Australasian Union Conference Record*, March 1, 1901

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Company Evangelism

“During the night of February 27 [1910],... the unworked cities were represented 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 on my mind, and I urge that companies be organized and diligently trained to labor in our important cities.”

—The Paulson Collection, 69

Gospel Medical Missionary Evangelism



John H.N. Tindall (1880–1972)

Gospel Medical Missionary Evangelism

“Loma Linda is to be not only a sanitarium, but an educational center.... for the training of gospel medical missionary evangelists.”

—*Review and Herald*, June 21, 1906

Gospel Medical Missionary Evangelism

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

—*Review and Herald*, January 6, 1921

Gospel Medical Missionary Company Evangelism

- ◆ **Elder Tindall**
- ◆ **One medical “helper”**
- ◆ **One Bible worker**
- ◆ **One businessman**
- ◆ **One singer**
- ◆ **Six nurses**
- ◆ **Ten unspecified volunteers**

Gospel Medical Missionary Company Evangelism

- ◆ **Plan on several months of effort**
- ◆ **Become acquainted with the city's leaders of commerce and politics**
- ◆ **For the evangelistic meetings, rent the auditorium most used by the upper middle class and above**
- ◆ **Rent a hall with kitchen facilities for health meetings**
- ◆ **Solicit donations of food and equipment from businesses for use in the free cooking and home nursing classes**

Gospel Medical Missionary Company Evangelism

- ◆ **Advertise both evangelistic and health meetings with posters, cards delivered door-to-door by church members, and in the leading newspaper**
- ◆ **Evangelistic meetings once a week, Sunday night, starting with non-controversial topics**
- ◆ **Medical lectures on Tuesday and Thursday nights**
- ◆ **Weekly team meetings for prayer, study of methods and questions asked, and general coordination**
- ◆ **“Question Box” always available for public to submit questions for the evangelist**

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- ◆ **Classes for church members, especially those working with the team**
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- ◆ **“Treatment Room” established, but treatments given in homes whenever possible to maximize impact**
- ◆ **Continual visitation of all contacts to inquire about any needs they may have**
- ◆ **All contacts are drawn to evangelistic meetings**

Gospel Medical Missionary Company Evangelism

“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 my plan, brother. Did you ever read in [*Testimonies*] volume 9, page 112—

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“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.”

—*Testimonies*, vol 9, 112

Gospel Medical Missionary Company Evangelism



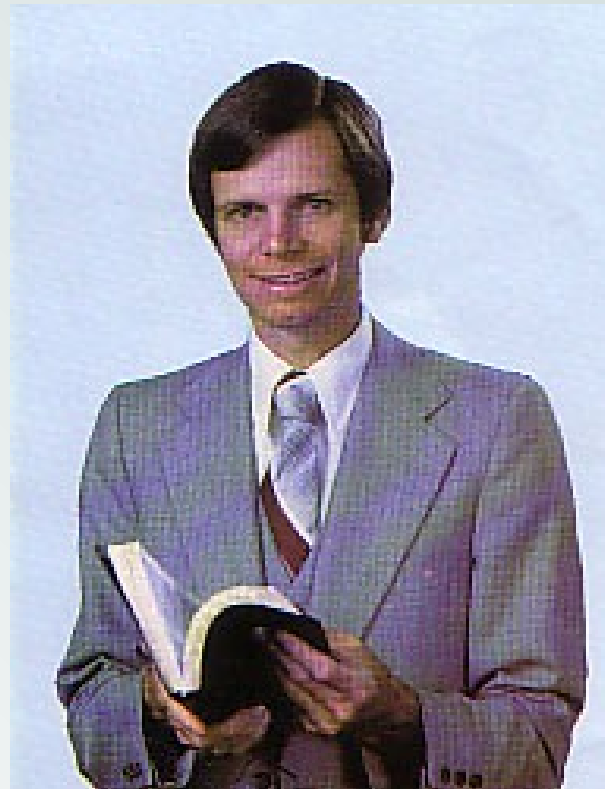
Gospel Medical Missionary Company Evangelism



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Gospel Medical Missionary Company Evangelism



Gospel Medical Missionary Company Evangelism



A STUDY OF ELLEN G. WHITE'S THEORY OF
URBAN RELIGIOUS WORK AS IT RELATES TO
SEVENTH-DAY ADVENTIST WORK IN NEW YORK CITY

N. C. (TED) WILSON

Submitted in partial fulfillment of the
requirements for the degree of Doctor of
Philosophy in the School of Education, Health,
Nursing, and Arts Professions
New York University
1981

“I still believe that the city model of evangelism and medical missionary work as outlined by the Spirit of Prophecy is viable and needs to be implemented. Sometime the Lord will help us to implement these ideas in New York City and many large cities of the world. The world is now 50% urban so the counsel is even more appropriate.... God’s plans for the urban religious work need to be implemented as we come to the close of this earth’s history.”

—Elder Ted Wilson, email, May 17, 2010

Gospel Medical Missionary Company Evangelism

“There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude.”

—*Testimonies*, vol. 9, 171, 172

Gospel Medical Missionary Company Evangelism

“God is calling, not only upon ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talents, who have a knowledge of present truth, to consider the needs of the unwarned cities.”

—*Review and Herald*, November 17, 1910

Where Will It All End?

“God has given us a commission which angels might envy. The church has been charged to convey to the world, without delay, God’s saving mercy. This is the trust that He has given us, and it is to be faithfully executed. Medical missionary work is to be done. Thousands upon thousands of human beings are perishing in sin. The compassion of God is moved.

Where Will It All End?

“All heaven is looking on with intense interest to see what character medical missionary work will assume under supervision of human beings. Will men make merchandise of God’s ordained plan for reaching the dark parts of the earth with a manifestation of His benevolence? Will they cover mercy with selfishness, and then call it medical missionary work?”

—*Special Testimonies, Series B, No. 1, 19*

Where Will It All End?

“There is no change in the messages that God has sent in the past. The work in the cities is the essential work for this time. 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.”

—Medical Ministry, 304

Where Will It All End?

“There is to be a working of our cities as they never have been worked. That which should have been done [a hundred and] twenty, yes, more than [a hundred and] twenty years ago, is now to be done speedily. The work will be more difficult to do now than it would have been years ago; but it will be done.”

—*Loma Linda Messages*, 143

d'Sozo

REVERSING THE WORST EVIL

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This file was originally prepared by Dave Fiedler, but you are welcome to use, share, or adapt it. Just don't make it heretical. Seriously—don't do that. If you happen to find additional information that somehow improves this presentation, please be so kind as to email a copy to me at dfiedler@AdventistCityMissions.org.

My book on Adventist History, *Hindsight*, is also available through that address. (\$10 +s/h; free s/h on 5 or more copies). The book upon which this series of talks is based, (same title and subtitle as above) is currently available online from Remnant Publications. The HEALTH program (that's "Health Evangelism And Leadership Training for Him" and I highly recommend the class) operated by Weimar Institute has a supply, and the book is also available in at least some ABC's. If you are interested in box lots (36 copies per box), you could get in touch with me at the email above and I may (or may not) be able to help out on the pricing.

Questions and comments are always welcome, but please don't deprive yourself of sleep or food while waiting for a reply.

The notes for this file are typed out in some length so that readers can more or less re-create the full message of the presentation.

Sometimes there are notes intended to be read *before* the text on the slide, though usually the notes come *after* the text. How can you know? Just look for **CLICK** in the notes. If you see the bright red word, it means that the notes to that point apply *before* some element of the page which, in the original presentation format, would appear when the speaker "clicked" his remote control. It's not totally consistent, but if you're smart enough to be reading this, you're smart enough to figure it out. Any slide with no **CLICK** in it means that you read the slide first, then read the notes, and move on.



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3

Our goal in this meeting is to look at a few of the specific methods used over the years in response to the Lord’s instruction about using practical ministry as the “right arm” of the evangelistic work.

You may remember this letter from Willie White, describing the combined medical/evangelistic work that had been begun in Australia:

CLICK and read text

And here’s another comment, also from Willie White—

The Path of Influence

“For some months they [A.W. Semmens and his wife, Emma] have been laboring in Sydney and its suburbs. He combines the work of a colporteur-evangelist and a missionary-nurse, and his labors are very effective. He is becoming one of the best Bible workers we have, and I think he is being much benefited by the course of instruction [in how to give ‘Bible Readings’] he is receiving from Elder Corliss.”

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This all sounds good, and it was, but our interest right now is actually the minister who was teaching Semmens, Elder John Corliss.

Elder Corliss was clearly the elder member in that partnership, but he was humble enough—and smart enough—to learn what he could from this nurse he was turning into a Bible Worker. And the obvious fact that Semmens could do things that he could not, did not escape his observation. What’s more, Elder Corliss noted that the people his junior partner ministered to in practical ways always seemed to be grateful.

A couple years later, Corliss was working in Ottawa, Canada, and ready to try new ideas. Here is his account:

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“I was taught, a good many years ago, that the proper method of carrying on tent-meetings was to explain the symbols of the second and seventh chapters of Daniel: then to run down over the symbols of the book of Revelation; and then dwell upon the Sabbath and the law almost entirely, in order to get people to receive a certain theory. I was long dissatisfied with such methods. I found that while I could get a good many people to acknowledge the theory of these things, some way there did not enter into their lives that which I desired to see.

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“From the chart again, the combination of foods and their relation to the stomach could be carefully set forth. I also had a supply of health foods on exhibit. At the close of the discourse, the people were invited freely to sample these foods, and make inquiries. This brought me near my audience. These points were dwelt upon Sundays, when the people could attend in force. During the week, a cooking school was held in order to demonstrate the methods of preparing the foods.

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“The reporters of the city papers visited this school, and the daily papers published the principles taught there; and so the whole city became more or less interested. I really never before had an interest like that one, and I attribute it largely to bringing these things to the front, which made the whole truth symmetrical.

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“The interest continued for ten weeks; and the last night of the series, we had the largest audience of the whole time. As an evidence of the people’s appreciation of these things, those in attendance contributed something over twelve dollars a week to the expense of the meetings for the entire time. You see that was an indication that they had been longing for these things, and were willing to pay for all they received; and not only that, but it made them feel better toward our people. They said, ‘This people are not talking all the time on one doctrine, but they have something that will help our bodies as well as our souls.’

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From that effort I was impressed that there is something more to do than we have ordinarily done to bring people to realize what they must do to be saved, to get life in them from the very beginning of their Christian experience; to get them to understand that there is a life power that they must have in order to be saved....

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—General Conference Daily Bulletin, February 22, 1899, 52

Elder Corliss’s comments pretty well speak for themselves, so we’ll move right along to another prototypical setting. But notice the date for what we’ve just read: February 1899.

Within a few months, Elder Corliss was called to work in California.

And so as we turn our attention to San Francisco now, we are actually following in his footsteps, and largely looking at the fruit of his influence.

The following description was written by Ellen White:

San Francisco

“There are many lines of Christian effort being carried forward by our brethren and sisters in San Francisco. These include visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the love of Christ from house to house; the distribution of literature; and the conducting of classes for healthful living and the care of the sick. A school for the children is conducted in the basement of the meeting-house.

San Francisco

“In another part of the city a workingmen’s home and medical mission is maintained. On Market Street, near the City Hall, there is a bath establishment [hydrotherapy treatment center], operated as a branch of the St. Helena Sanitarium. In the same locality is a depot of the Health Food Company, where health foods are not only sold, but instruction is given as to reforms in diet.

“Workingmen’s home”—that would be something like a homeless shelter, or a halfway house.

Here was an example of a more judiciously run operation than the Workingmen’s Home in downtown Chicago. Essentially all the same services were offered as had been in Chicago, but it wasn’t carried to a kind of mindless extreme. Expenses were held in check by maintaining a common sense level of accountability along with generosity. I don’t have actual figures, but I’d be willing to bet that the evangelistic success was improved by doing this.

San Francisco

“Nearer the center of the city, our people conduct a Vegetarian Cafe, which is open six days in the week, and is entirely closed on the Sabbath. Here about five hundred meals are served daily, and no flesh-meats are used.

“Dr. and Mrs. Dr. Lamb are doing much medical work for the poor in connection with their regular practice; and Dr. Buchanan is doing much free work at the Workingmen’s Home.

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“We earnestly hope that the steps taken in the future in the work in San Francisco will still be steps of progress. The work that has been done there is but a beginning. San Francisco is a world in itself, and the Lord’s work there is to broaden and deepen.”

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CLICK for highlighting

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But it wasn't to be. Most of the work mentioned here was ended by the San Francisco earthquake of 1906.

To the best of my knowledge, such a full-scope effort of Metropolitan Medical Missionary Evangelism has never been attempted since.

But that's not to say that the topic was dropped!

Company Evangelism

“During the night of February 27 [1910],... the unworked cities were represented 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 on my mind, and I urge that companies be organized and diligently trained to labor in our important cities.”

—The Paulson Collection, 69

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This is the vision that started the slowest change in Adventist History. OK, so that was a little cynical, but here's the story.

After this vision, Ellen White put the responsibility for this “decided change” on the shoulders of the most trustworthy man she knew—John Burden—and the other leaders of the College of Medical Evangelists, R.S. Owen, G.B. Starr, and maybe another one or two.

They did what committees always do: they delegated.

The man they picked was a former newspaper man, law student, and gold prospector who had been converted in 1907 by reading *Desire of Ages*. You've probably never heard of him... **CLICK**

Gospel Medical Missionary Evangelism



John H.N. Tindall (1880–1972)

As you can see, his name was John H.N. Tindall. He pioneered “Gospel Medical Missionary Evangelism” in California, Indiana, Virginia, Wisconsin, Oklahoma, and Texas.

Elder Tindall combined medical education with his gospel presentations, even though he wasn’t a doctor. That’s what he’d been trained to do. “Where did he learn to do that?” you ask. At a little school in southern California that—when he enrolled in 1908—was following this counsel

CLICK

Gospel Medical Missionary Evangelism

“Loma Linda is to be not only a sanitarium, but an educational center... for the training of gospel medical missionary evangelists.”

—Review and Herald, June 21, 1906

But something was still missing. Sister White’s vision of February 27, 1910, had called for the formation of “companies” of workers. It took a couple of years for Elder Tindall to figure out how to make that happen.

But when he did, it showed, big time! For the five campaigns before he incorporated Company Evangelism, Elder Tindall’s work had been successful. He was averaging 36 baptisms per campaign. That’s not too shabby.

But when the company aspect came online, that number jumped to 121 baptisms per campaign.

Somebody was doing something right!

(data from Calvin Thrash’s paper, 7–10)

Gospel Medical Missionary Evangelism

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

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Gospel Medical Missionary Company Evangelism

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24

So how did Tindall get such good results? What sort of a “company” did he have?

CLICK

These are his three paid employees, and

CLICK

these are the 18 unpaid volunteers.

But what kind of program was Tindall running? How did he accomplish all this? Well, here are a few of the details:

Gospel Medical Missionary Company Evangelism

- ◆ **Plan on several months of effort**
- ◆ **Become acquainted with the city's leaders of commerce and politics**
- ◆ **For the evangelistic meetings, rent the auditorium most used by the upper middle class and above**
- ◆ **Rent a hall with kitchen facilities for health meetings**
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CLICK and read 5 items

Gospel Medical Missionary Company Evangelism

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CLICK and read 5 items

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- ◆ **Continual visitation of all contacts to inquire about any needs they may have**
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CLICK and read 6 items

In 1923 Elder Tindall returned to the College of Medical Evangelists to study dietetics. Not everyone saw value in this.

Gospel Medical Missionary Company Evangelism

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Gospel Medical Missionary Company Evangelism

“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.”

—Testimonies, vol 9, 112

READ, then

Well, Elder Tindall stuck with it, and in 1925 he graduated from the dietetics course, along with these other nice folks.

CLICK for picture

Gospel Medical Missionary Company Evangelism



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More important to our story at the moment, though, is the fact that he returned to CME in 1923—which just happened to be the last year that the “Medical Missionary” course was offered. A 17-year-old student—who was technically too young to be enrolled in the college—ended up as Tindall’s Chemistry Lab partner, and made a favorable impression on Tindall.

Continue with notes on next page

In 1927, Tindall was called to the California Conference (only one conference back then) and told he could select any conference worker there to be his assistant in establishing a school to teach Gospel Medical Missionary Company Evangelism.

He asked for his chem lab partner—now only 21 years old. The conference president turned down, twice. But Tindall finally convinced the Conference leadership that he really wanted this young man. He said it would be easier to take someone who didn't already think he knew everything.

You may have heard of the young man.

CLICK

Gospel Medical Missionary Company Evangelism

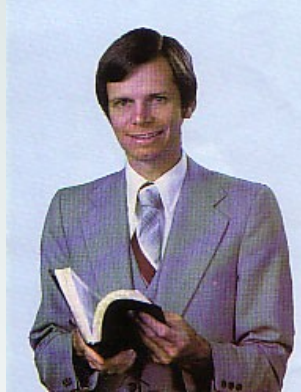


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This is a picture from later in his life, obviously, but—in case you don't recognize him—this is W.D. Frazee.

Frazee worked with Tindall, directly and indirectly, for about a decade. When he was called to Utah to form his own company of workers, the depression forced him to rely even more heavily on volunteers than Tindall. When both the “Field School of Medical Evangelism” and formal Gospel Medical Missionary Company Evangelism both died out—partially due to finances—in the late 1930s, Frazee came to the conclusion that that line of work would never prosper unless there was at least one school promoting it. So in 1942 he started a little operation down in Wildwood, Georgia.

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It took a long time, but the first person that I know of coming out of Wildwood to pursue Gospel Medical Missionary Company Evangelism wasn't until the late 1960s.

CLICK for picture

If you don't recognize him, perhaps a more recent photo that includes his wife might help...

Gospel Medical Missionary Company Evangelism



In case you still don't recognize him, this is Mark and Ernestine Finley.

A STUDY OF ELLEN G. WHITE'S THEORY OF
URBAN RELIGIOUS WORK AS IT RELATES TO
SEVENTH-DAY ADVENTIST WORK IN NEW YORK CITY

N. C. (TED) WILSON

Submitted in partial fulfillment of the
requirements for the degree of Doctor of
Philosophy in the School of Education, Health,
Nursing, and Arts Professions
New York University
1981

Others have developed an interest in these topics as well, some for quite a few years now.

“I still believe that the city model of evangelism and medical missionary work as outlined by the Spirit of Prophecy is viable and needs to be implemented. Sometime the Lord will help us to implement these ideas in New York City and many large cities of the world. The world is now 50% urban so the counsel is even more appropriate.... God’s plans for the urban religious work need to be implemented as we come to the close of this earth’s history.”

—Elder Ted Wilson, email, May 17, 2010

So... what are the take home lessons from all this?

First, that God has given us a plan of action that has shown success when used. And, second, that it’s time to put this all together and make it happen.

Gospel Medical Missionary Company Evangelism

“There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude.”

—Testimonies, vol. 9, 171, 172

This full-scope aspect has seldom been tried with the advantages of a full team of workers uniting their various talents.

Gospel Medical Missionary Company Evangelism

“God is calling, not only upon ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talents, who have a knowledge of present truth, to consider the needs of the unwarned cities.”

—Review and Herald, November 17, 1910

To me, this looks like a promise that the whole is more than the sum of the parts.

Where Will It All End?

“God has given us a commission which angels might envy. The church has been charged to convey to the world, without delay, God’s saving mercy. This is the trust that He has given us, and it is to be faithfully executed. Medical missionary work is to be done. Thousands upon thousands of human beings are perishing in sin. The compassion of God is moved.

Time to finish up now. But we have one last very important thing to look at: the future of Gospel Medical Missionary Evangelism.

CLICK for text

Where Will It All End?

“All heaven is looking on with intense interest to see what character medical missionary work will assume under supervision of human beings. Will men make merchandise of God's ordained plan for reaching the dark parts of the earth with a manifestation of His benevolence? Will they cover mercy with selfishness, and then call it medical missionary work?”

—Special Testimonies, Series B, No. 1, 19

Where Will It All End?

“There is no change in the messages that God has sent in the past. The work in the cities is the essential work for this time. 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.”

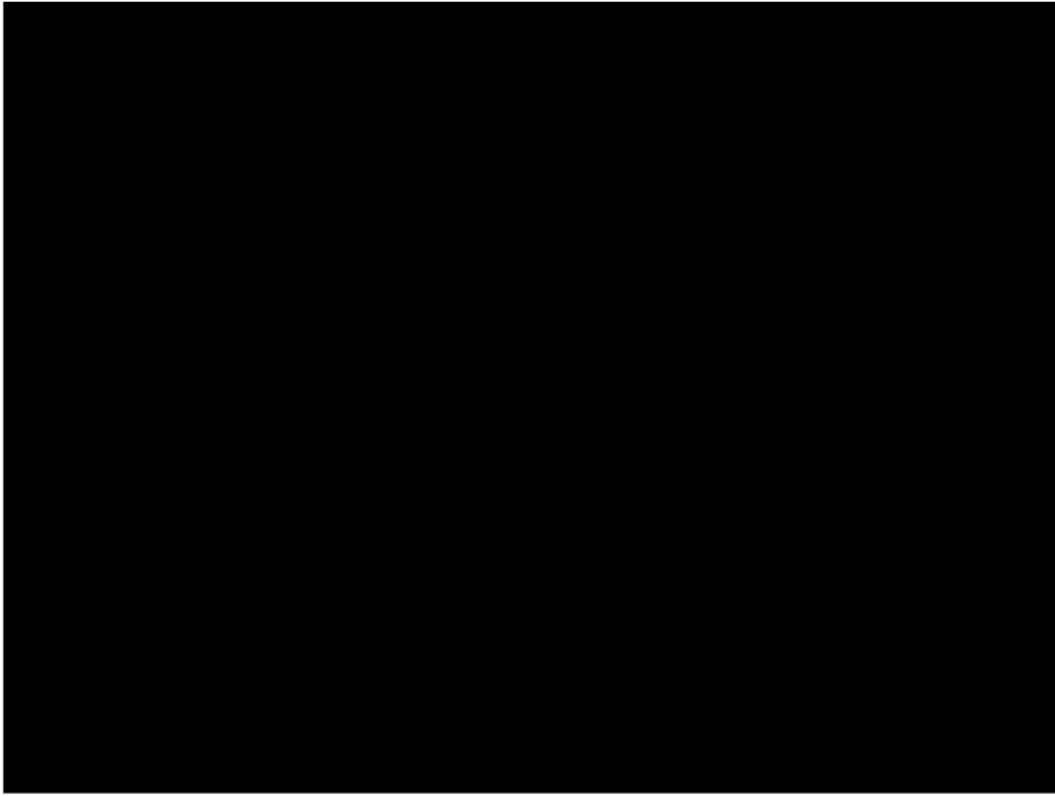
—Medical Ministry, 304

Where Will It All End?

“There is to be a working of our cities as they never have been worked. That which should have been done [a hundred and] twenty, yes, more than [a hundred and] twenty years ago, is now to be done speedily. The work will be more difficult to do now than it would have been years ago; but it will be done.”

—*Loma Linda Messages*, 143

“It will be done,” but the question that is still floating in the air out there, is “**Who** is going to do it?”



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