

What is Medical Evangelism 1 of 2

#0571

Study given by W.D. Frazee—December 13, 1975

As I heard that song, I wanted to read a statement right now at the beginning that I intended to read in the middle of my study tonight. It's from a message that Sister White delivered at the general conference in 1909, a plea for medical missionaries. You'll find it in *Counsels on Health*, beginning on page 392 and in *Volume 9*, beginning on 167. In these chapters occurs this statement that the song brought to my mind:

“The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing” *Testimonies for the Church, Volume 9*, page 171, and *Counsels on Health*, page 396.

And then, I think of that statement concerning physicians, given by the servant of the Lord at Loma Linda, as she stood there on the hill beautiful shortly after that location had been secured by Elder Burden. Her prophetic eye took in the future and outlined, as God revealed it, the plan for that institution.

Physicians and nurses were to be educated there to labor not in professional lines or commercial, but as medical missionary evangelists, uniting the ministry of the word with that of physical healing.

We're going to study tonight what is medical evangelism. Before we go into the study, I want to call your attention to my little visual aid here. Facing you is the sanitarium. This door is opening to those who need physical healing, but like every door, it opens into something. Let's see what else is here.

Some come in through this door, the door of education. Every school established by those who bring the third angel's message is to unite physical healing with educational work. Every school is to be a medical missionary training school.

But now, let's turn it once more and see what we've got. Yes, the church is to be a training school for workers and its doors are to be open to those who need help physical, mental or spiritual.

I'd like to have you notice that anybody who enters either of these three doors gets in the same place, and if he hasn't gotten into the same place, he's not inside, he's just on the porch.

As an evangelist, I have to say that sometimes people attend our evangelistic meetings but they're not given the whole message. I'm ashamed of that. The great

purpose of this message is to prepare a people for the coming of Jesus, not just to add some members to a church.

If a person has really entered the church, the true church, the remnant church, he has been taught how to live. Do you agree with me? His habits of life are changed, not merely the day that he keeps, not merely the doctrines he professes, but the way he lives from day to day.

And so it is with the school. Whatever training may be given in our schools—whether elementary, high school, college or university—unless a student has learned how to live, unless he understands the laws of physiology, unless those laws are exemplified in his life practice, is he really educated? No, he's just on the porch—he hasn't really gotten inside—no matter if he has a certificate saying that he spent so much sitting time in the institution. The real crux of it is this—does he know how to live and is his life demonstrating it.

And so with the sanitarium. The great purpose of the sanitarium is to get people inside this triangle, inside this holy house where God meets with men. The sanitarium is a door, we are told, through which the truth is to find entrance to the large cities. But our effort is not merely to *reach* people, it is to *teach* them and to bring them to share with us in this wonderful third angel's message. So, if you'll keep this little visual aid in mind as we study tonight.

I thank the Lord that over 50 years ago, in His providence, He led me to Loma Linda to be trained as a medical evangelist. Through eternal ages, I shall praise Him that He arranged that providence, and He arranged it at a time when there were men on that hill that were teaching the true science of medical missionary work, and He also, as the result of leading me there at that time, put me in touch with a medical evangelist who had had years of experience in the city work, Elder John Tindall.

He was the one selected by the Loma Linda College soon after it was established to go out and demonstrate the combined gospel medical evangelistic program, and for years he did this in the great cities of America, north, east, south and west.

And so, in God's providence, it was my privilege as a young man to be apprentice to him. It was in the days before they spoke of ministerial interns, but I guess that's what I was. I carried his briefcase and ran his stereopticon and helped answer questions after the health lectures and learned on the public platform and in the homes of the people the science of combining the medical and the evangelistic phases of our work. I know nothing else, dear friends, than the combined work, and I'm so thankful that God led me to Loma Linda and God led me into the cities of America in medical evangelism.

San Francisco was the place of our work together for a number of years. We were thankful for the opportunity this gave us for close contact with Elder W.C. White, the son of the prophet. Inspired by his mother, he always had a deep interest in medical missionary work.

He came to San Francisco from time to time, spoke to the students in our field training school of gospel-medical evangelism, and through the years until his death, counseled us personally and as a group.

I shall never forget one morning when I was visiting in his home at St. Helena. He went to his work in the office early, and presently I came down and found him there in his little office, a humble little room that was used as the headquarters of the Ellen G. White Publications at St. Helena.

As I came in, he raised his eyes and spoke to me, and as sometimes happened when deep emotion was filling his heart, the tears filled his eyes. He said, Brother Frazee, what can we do to help our brethren to know what we mean by medical evangelism?

He mentioned that when that expression is used, some people speak of the great health food work over in Australia—the chain of health restaurants, health food stores—and Brother White said, That's a wonderful work—it's accomplishing great results—but that is not what we mean by medical evangelism.

Then he said, Others point to the chain of treatment rooms and associated activities in the Scandinavian countries. He said, There, too, a wonderful medical missionary work is being done, but that is not what we mean by medical evangelism. What can we do, he repeated, to help our brethren to know what we mean by medical evangelism?

This is what I want to study with you tonight, friends—medical evangelism. Most of this audience are well acquainted with chemical terminology, and you will understand when I say that medical evangelism is not a mixture but a compound—not a mixture but a compound.

You can take certain gases and mix them together, but each retains its identity, but when you take hydrogen and oxygen and join them together, you no longer have two gases. You have what? Water, a liquid. And medical evangelism is not taking somebody who has had some medical training and taking somebody who has had some ministerial training and simply putting them on the platform together. That is a mixture. It's not a compound.

Don't misunderstand me. Like many things that we do, it's good, but it's not the ultimate, it's not the ideal. Tonight I want to study with you the ideal—what God has been calling for, for nearly a century—medical evangelism—and personally, I don't believe the message—its work—will ever be completed until wholeheartedly we embrace the concept of medical evangelism given us in the Spirit of Prophecy.

Let's go back to what we were looking at last night—that wonderful vision in Rochester, New York, on Christmas day, 1865. With alacrity, our people responded to that, and in less than a year the Western Health Reform Institute was opened in Battle Creek, developing into the Battle Creek Sanitarium, and for a third of a century, our medical missionary work had its headquarters there as it reached out.

But message after message came from the prophet calling upon Dr. Kellogg and those associated with him, to get into medical evangelism. Message after message came to our general conference leaders and the ministers of this church to link up with the medical missionaries, to unite in companies to carry medical evangelism into our churches and to the world.

But for various reasons little of that particular counsel was followed. Dr. Kellogg got buried in his enterprises of a humanitarian, philanthropic and scientific nature, and sad to say, some of our ministering brethren were not interested in a message which would change their diet and which would call for sacrifice of the appetite.

And so, the Devil had his way and brought a schism between the medical and the evangelistic. That was a deep wound, my friends. This is a deadly wound that we want to see healed. Thank God, it's in process of being healed.

I rejoice as I think what has been done by our brethren in the ministerial association of the general conference and the medical department, the other phases of the work, to bring in the last few years a demonstration of physicians and ministers laboring together to reach the cities. May this tribe increase—may this tribe increase.

But now, back to Battle Creek. Battle Creek failed. The institution itself was maneuvered out of denominational ownership and denominational use, but God is never caught off guard, He's never taken by surprise, and right at the time Battle Creek was going down, although it stood high in the eyes of men, God was planting some little seeds out in southern California.

In the providence of God, John Burden had been called from Australia to come back to this country, and under the immediate direction of the prophet to pioneer medical missionary institutions in southern California—you know the wonderful story. There's nothing more wonderful in all the history of this denomination than the story of the guidance of God in the establishment of the sanitariums in southern California in the early part of this century, and particularly, the finding and the founding of Loma Linda. A wonderful story, friends. We're going to be studying it all thru eternity. I can tell you that. It's a wonderful story.

I want to read you something from a little pamphlet that Elder Burden published early in the history of Loma Linda. It's called *Medical Evangelistic Library No. 3, Testimonies and Experiences Connected With the Loma Linda Sanitarium, The College of Medical Evangelism*, on page 32.

[I typed this. Couldn't find the reference.]

"The proposed school at Loma Linda, said Sister White, must be molded by the early Spirit of the message. We must try to get such men as Elder S.N. Haskell to connect with it in order that our students in training for service as medical missionary evangelists may get a new view of the work. We are now, said she, farther from the pattern than when our medical work first started" *Medical Evangelistic*

Library No. 3, Testimonies and Experiences Connected With the Loma Linda Sanitarium, The College of Medical Evangelism, page 32.

Isn't that interesting? Forty years after the Rochester vision. Forty years after the establishment of the Battle Creek Sanitarium, in spite of all the counsels that had been given and in spite of all the wonderful work that had been done—and thank God for all that was wonderful—nevertheless, the prophet said:

“We are now farther from the pattern than when our medical work first started” *Medical Evangelistic Library No. 3, Testimonies and Experiences Connected With the Loma Linda Sanitarium, The College of Medical Evangelism, page 32.*

We could spend quite a bit of time analyzing that and studying it and seeking to learn what lessons we can, 70 years this side of that statement, but I leave that to the Spirit of God. I come back to this fact—that when Loma Linda was established, God intended a new view, a fresh vision, of medical evangelism to come to this denomination.

And that was reflected in the name chosen for that institution. Sister White repeatedly used four words, linked them together, in speaking of the training to be given there—a school for the training of gospel medical missionary evangelists—a school for the training of gospel medical missionary evangelists.

Now, you will quickly note that, of those four words, one is distinctly dealing with the physical side of things—the medical. You will note that the other three are dealing with the evangelistic, the missionary, the spiritual, side of things. It's all one. It is not a mixture. It is a compound, my friends—gospel-medical-missionary evangelism.

At this point, I think I will share with you two statements, and tell me what you make of them. The first is *Counsels on Health*, page 503 and 504, and the second is *Gospel Workers*, page 338, and I'm going to read them just as they stand, and you tell me what they mean. The first, from *Counsels on Health*:

“I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word” *Counsels on Health, page 503.*

Now, the one from *Gospel Workers*:

“As the physician deals with physical disease, so does the pastor minister to the sin-sick soul. And his work is as much

more important than that of the physician as eternal life is more valuable than temporal existence” *Gospel Workers*, page 338.

Now, what do you do with those two statements? Maybe I ought to read them over. Would you like to hear the first one again, after hearing the second one? All right. I’ll go back to *Counsels on Health*:

“I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word” *Counsels on Health*, page 503.

Now, the one in *Gospel Workers*:

“As the physician deals with physical disease, so does the pastor minister to the sin-sick soul. And his work is as much more important than that of the physician as eternal life is more valuable than temporal existence” *Gospel Workers*, page 338.

I’m so glad, dear friends, that we don’t have to cut this baby in two. No, no. No. What God wants is medical evangelism, my friends, and medical evangelism is medical, but it’s evangelism—it’s medical, but it’s evangelism. The Spirit of Prophecy tell us—and I’m not going to turn to all the references tonight—that the gospel minister will be twice as successful in his work if he knows how to deal with disease.

God intended, at least from 1905 on—you can go as far back of that as you want—but at least from 1905 on, when Loma Linda was started—God intended that our ministry should be medically oriented. God intended that every pastor, every evangelist, should be trained in physiology and simple treatments.

He also intended that every physician among us should be trained in soul winning, not merely in a didactic way but in the field with the ministers learning how to win souls to Christ, and He intended these teams of gospel medical missionary evangelists, headed by ministers and physicians, augmented by nurses and Bible workers and teachers and colporteurs, to enter every city on this continent and all over the world, with the whole message for the whole man.

That’s the program in these red books. That’s the program that yet will be demonstrated in this movement, my friends. Thank God, it’s beginning. Aren’t you glad? It’s going—it’s going.

And listen. I'm not a prophet, but I'm sure that there are men and women here tonight that God is going to call into this larger ministry. I'm sure of it, friends. I can't call you, but God can.

Let me let me read you some interesting things here from this book, *Counsels on Health*, in the years soon after Loma Linda was started, there was a demonstration given of medical evangelism in the great cities of the east—in New York City and Boston and Washington—by Dr. Daniel Kress and Elder G.B. Starr. It was my privilege to know both of these dear men in their later years, when I was just a young fellow, and I was so glad to learn from them more about the work that they carried.

Dr. Kress at that time was the medical superintendent of the Washington Sanitarium at our nation's capitol, and under the direct guidance of the prophet, Dr. Kress and his wife, who was also a physician, joined with Elder G.B. Starr and his wife, and together they made a gospel medical evangelistic team that carried on, as I say, in Boston, in Washington, D.C., and in New York City.

Now, you might wonder how a man could do that and still be the medical director, the medical superintendent, of the Washington Sanitarium. Well, he wondered that, too, and so the prophet wrote him a letter about it. You'll find it here in *Counsels on Health*, page 543:

"The work you have been doing in the cities is meeting Heaven's approval. What you have done demonstrates that if our physicians and our ministers can work together in the presentation of truth to the people, more can be reached than could be influenced by the minister laboring alone. I trust that your example in this respect may be followed by other physicians. You need not feel that the Lord has separated you from the sanitarium because you have made more direct efforts to reach the souls in our cities, who need to be converted. You have a burden for this work of presenting the message to the people. Present Christ as the healer of the sin-sick soul" *Counsels on Health*, page 543.

Now, listen, brethren, to this next sentence:

"In your work in the field you will gain a broader and more extended influence than if you were confined to an institution" *Counsels on Health*, page 543.

You see, to many people, it's either/or—either a physician forgets his practice and goes into ministerial work, evangelistic work, public health lecture work, or else he spends his time in an institution or in his office practice, and he helps out occasionally as he can in this field work.

But here is a concept—the concept of medical evangelism—in which a man who is qualified for the position of medical director of one of our large sanitariums

spends part of his time in the field and part of his time in the institution. Why? Because it takes the two activities to meet the whole need.

As medical superintendent of the sanitarium, Dr. Kress could speak at Washington and New York City and in Boston, with an influence that he couldn't have had merely as an itinerant doctor giving a health lecture. Not only that, he had clinical experience all the while from which to speak. Not only that, as he went in the city and cooperated with Elder Starr in the evangelistic company, he was finding people all the while that needed to be brought for help—where do you suppose? To the sanitarium.

Now, I'm not guessing this. Let me read it here:

“The acquaintances you make as you attend meetings and present the truth from the physician's standpoint will help to give you an influence, and this line of work will be the means of bringing to our sanitariums a class of people who can be greatly benefited. Arrange your plans so that you can engage in this line of work with freedom, and so that your absence will not hurt the work of the institution... The health talks which you give in the meetings will be one of the best ways of advertising our sanitariums” *Counsels on Health*, page 543.

Why, yes, friends. How long do you suppose our publishing houses would be able to carry on the volume of work they do if we didn't have any colporteurs in the field? It's unthinkable, isn't it? It's the army of colporteurs we have in the field that keeps our presses running, in some cases, day and night.

And so, God intends that from every one of our sanitariums, a field work shall be carried on continuously. This does something for the workers in the institution, it does something for the field, and notice, the prophet says it brings to the sanitarium a class of patients that can best be benefited by the institution.

Now, of course, this opens up a great subject as to what a sanitarium is. Well, I'll tell you, friends, what it isn't. It's not a community hospital in which the priests of Babylon serve along with the ministers of Christ. It's not that. Neither is it just a nursing home where some decrepit patients are kept till they die.

Let me read the description of the sanitarium here in *Medical Ministry*, page 26:

“Sanitariums are needed, in which successful medical and surgical work can be done” *Medical Ministry*, page 26.

Now, across the page, it says:

“The purpose of our health institutions is not first and foremost to be that of hospitals” *Medical Ministry*, page 27.

So, a sanitarium may include some features of a hospital, but a sanitarium is not primarily a hospital. A sanitarium is a specific concept. The world knows very little about it. God gave us the blueprint from heaven, dear friends, and that blueprint will yet be carried out in its fullness all over this world.

I go back to page 26:

“Sanitariums are needed, in which successful medical and surgical work can be done...The highest aim of the workers in these institutions is to be the spiritual health of the patients. Successful evangelistic work can be done in connection with medical missionary work. It is as these lines of work are united that we may expect to gather the most precious fruit for the Lord” *Medical Ministry*, page 26.

Isn't that a wonderful promise, friends? Listen, oh, listen. If God can have His way, if over this continent and other continents more and more we can have this union of the gospel ministry and the physician, uniting in teams, companies, of workers, to reach these cities, and if out from these cities, we can have these country sanitariums, where the sick can be brought, then, dear friends, we shall see indeed the fulfillment of the prophetic vision, and the work quickly be finished, for we are told that when the cities are worked as God would have them, the result will be the setting in motion of a mighty movement—a mighty movement.

Now, I want to stress the importance of rural location for these sanitariums from which to work the cities. *Medical Ministry*, page 308. This particular message was sent to the general conference leaders in 1909. It deals specifically with New York City, but as you read the whole testimony, you see that the Lord intended it as a blueprint for other cities. I read:

“We need a sanitarium and a school in the vicinity of New York City, and the longer the delay in the securing of these, the more difficult it will become” *Medical Ministry*, page 308.

That's one part that's certainly been fulfilled, dear friends. Gets more difficult year by year, but does that mean we're to stop? No, no. The conquest of Canaan was much more difficult 40 years after they left Egypt, but Caleb and Joshua and the others finally got it done, right? Oh, let's get ready to go over Jordan and challenge the cities that need to be reached with this message. Even if the sons of Anak are now in possession of them, God has true-hearted people there that He wants us to get.

I read on:

“It would be well to secure a place as a home for our mission workers outside of the city” *Medical Ministry*, page 308.

The way to reach these cities is by establishing a country outpost:

“...it is...well to consider the advantages of locations among the hills. And there should be some land, where fruit and vegetables might be raised for the benefit of the workers. Let it be a mission in as healthful a place as possible, and let there be connected with it a small sanitarium... Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city” *Medical Ministry*, page 308.

You'll be interested in the next sentence:

“The exercise called for in climbing hills is often a great benefit to our ministers, physicians, or other workers who are in danger of failing to take sufficient exercise. Let such homes be secured in the neighborhood of several cities, and earnest, determined efforts be put forth by capable men to give in these cities the warning message that is to go to all the world” *Medical Ministry*, page 308.

Dear friends, I thank God for this page, and may I tell you, this is the particular page, this is the specific counsel, that led us to this place a third of a century ago, to establish here a training school for gospel medical missionary evangelists, and I know that God wants hundreds of places—hundreds of places—where there are little sanitariums, small enough to do a simple spiritual work, large enough to do a complete work, but all focused on evangelism, all focused on soul winning.

You will readily recognize that this calls for a total Seventh-Day Adventist staff. We cannot expect those who do not understand the third angel's message to know how to carry on medical evangelism, not the kind that we're studying about here. Is this possible? Yes. Thank God. And this, too, will be fulfilled.

I read you the statement Thursday night calling for a health institution entirely operated by Seventh-Day Adventists. This was God's plan for our work from the beginning. It will yet be carried out, dear friends. It takes Seventh-Day Adventists to make Seventh-Day Adventists. It takes Seventh-Day Adventists to operate a sanitarium which leads people into the church. It takes Seventh-Day Adventists to get ready a people prepared for the coming of our Lord.

Back to the letter to Dr. Kress. *Counsels on Health*, page 544:

“One thing I know: the greatest work of our physicians is to get access to the people of the world in the right way. There is a world perishing in sin, and who will take up the work in our cities? The greatest physician is the one who walks in the footsteps of Jesus Christ... Will the ministers, will the physicians, take up this work [in the cities] that has scarcely been touched... It is the Lord's plan that physicians well versed in Bible truth shall unite with ministers laboring in the cities and aid in

giving as a whole the harmonious message of warning that should be given to the world. Some of the very best-qualified men in our institutions should be chosen for this work" *Medical Ministry*, page 544-545.

So, brothers and sisters, I bring you tonight a message that has cheered my heart through the years as I read these counsels, and wherever I've seen it carried out over the years in city evangelism, it has brought blessed results.

I could keep you here as long as Paul kept his audience at Troas telling you stories, but that's not my purpose tonight. We have gone over a few of these wonderful statements, and I know of nothing more cheering than to go over this divine blueprint and renew our vision of what's ahead.

Ah, friends, if anybody thinks it's too late, it's never too late to do what God says, friends—never too late. And remember this. If God had been willing to accept something less than the full blueprint, He could have done it long ago and come and taken us home, but it's going to take a full carrying out of the blueprint, a full message for the whole man, to make ready a people prepared for the Lord.

Now, I recognize that the things we've studied tonight will pose some problems, and may I suggest what I did in an earlier study—we start from where we are for there's no other place to start from. And if every one of us tonight will, in a personal way, make a whole-hearted dedication—re-dedication—to Jesus—if we will say, as Saul of Tarsus did on the way to Damascus Road, Lord, what wilt Thou have me to do, put ourselves—all we have and are—on the altar, God will direct us—God will direct us. I have no question about that.

Jesus accepts, oh, so gladly, every human agent that is surrendered to Him, but brothers and sisters, frankly, we shouldn't do that unless we are prepared to have God do something drastic in our lives. Jesus made some big changes in the lives of the men that He called to associate with Him as fishers of men. Didn't He? But, oh, it's safe to go where Jesus leads.

And this is not something in which we turn our lives over to somebody else. No. We're not Roman Catholics. We don't turn our lives over to priest or pope and say, You decide. We turn our lives over to Jesus Christ, the great head of the church, the Great Physician, the Great Medical Evangelist, and we say, Dear Lord, if you thought enough of me to give your life for me, I'll think enough of you and of those for whom you died that I will give my life for you to be used in any way that you wish.

May we kneel. Our wonderful Lord, here we are at the mercy seat. We thank Thee that our Great High Priest still lifts His wounded hands and prays for us. Long hast Thou waited, long hast Thou held back the rising storm of war and strife and persecution, waiting for the servants of God to be sealed in their foreheads. Long hast Thou waited for Thy church to take hold in a complete way of gospel-medical-missionary evangelism.

We see omens that cheer us, Lord. We thank Thee for all the efforts that are being made to unite the health work and the evangelistic work, and we pray that Thy good Spirit shall come upon this congregation tonight and that men and women shall feel the call of God to a complete ministry.

And Lord, Thou Thyself, must choose men and choose their place of labor and their method of labor. Thou must take all of us and fit us into Thy plans for this denomination. Thou must Thyself take the reins in Thine own hands.

And so, we thank Thee that Thy good Spirit will move, is moving, upon human hearts here tonight, and like Saul we're saying, Lord, what wilt Thou have me to do, and oh, we thank Thee that Thou dost accept us, through the merits of Jesus, and as we take the next step and the next step and the next step, guided by Thy Spirit, Thou wilt lead us into the finishing of the work.

Oh, what a concept—to bring an end to the pain, the sickness, the distress, of this weary world. There is no other answer. Thank God, as we pray for Thy speedy coming, we can help bring that coming sooner. We thank Thee, in Jesus' name, amen.

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