

IDENTICAL

Turning up the Volume
of the Loud Cry

Dave Fiedler

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God's purpose... is to disentangle His followers from all worldly connivings and policy, and to give them a work identical with the work that Christ did.

—*Manuscript Releases*, vol. 18, 109

Connected with Christ... it will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.

—*Christ's Object Lessons*, 385

OUR story begins in the turbulent era following the General Conference session of 1888. Remembered primarily for the role played by A.T. Jones and E.J. Waggoner, those meetings produced another, less noted, result:

After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life.¹

What makes this curious is that Dr. Kellogg had been the Medical Director of the Battle Creek Sanitarium for a dozen years at this point. He was a prominent member—in good and regular standing—of the denomination’s flagship congregation, the famous Dime Tabernacle right there at church headquarters in Battle Creek, Michigan.

But now he was converted, and so obviously so that everyone knew it. We might be excused for asking what was different. What had changed? The simple answer turns out to be that he started being nice to people. That sounds a bit anticlimactic, perhaps, but Dr. Kellogg being Dr. Kellogg, nothing was that simple. He did most everything

1. *1903 General Conference Bulletin*, 86

on a grand scale, and this matter of benevolence was no exception. For our purposes, we will note three specific areas in which this showed up.

Before considering those benevolent efforts, however, it may be worth documenting that there is in fact a vital connection between true conversion and benevolent acts in general. Perhaps this statement will suffice:

While [the believer] is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed.²

The Haskell Home

The first of Dr. Kellogg's interests was his desire to care for Adventists who were suffering at the extremes of life. He had done a little simple research and learned that there were more than four hundred Adventist orphans in the United States at that time. Some were being cared for by non-Adventist relatives, some were in county poorhouses, some were living on the streets, and some were in Catholic orphanages. Similarly, the church made no provision

2. *Selected Messages*, Book One, 398

for the care of ministers who were no longer able to work in an active manner (it would be almost twenty years before the beginnings of the “sustentation plan”), so Kellogg proposed a “home for the aged.”

When he approached Ellen White with the idea, she concurred, saying that as a people we were “far behind other denominations... in enterprises of this kind.”³

At the General Conference session of 1891, the motion to establish such an institution was duly voted, a managing board was selected, and plans were laid to raise the necessary funds through appeals in the *Review and Herald*. And that’s what they did... up to a point. After a year of fund raising, though, it was apparent that the church was not particularly motivated in this regard. There were funds enough to purchase a plot of land, but nothing with which to build a facility or begin operations.

It turned out that very few Adventists were excited about the project, and most of those who were excited were those who had been caring for orphans on a private basis. Many of these welcomed the idea of someone taking this responsibility off their shoulders, and so the children began to arrive at the train station, sometimes with noth-

3. *Testimonies*, vol. 8, 133

ing but a note pinned to their shirt—"Adventist orphanage, Battle Creek." Fortunately, it was not so easy to do that with ninety-year-old ministers.

By the time twenty-some of these little ones had shown up like this, Dr. Kellogg was getting desperate. He began to pray, telling the Lord that he needed quite a bit of money, and he needed it soon.

To make a long story much shorter, the doctor's prayer was (partially) answered in a remarkable manner, and construction on the orphanage began in the summer of 1892, courtesy of a \$30,000 gift (the largest amount ever received by any Adventist entity up to that time) from Mrs. Caroline Haskell. What makes this remarkable is that not only was she no relation to the well known pioneer minister Stephen Haskell, she was not even a Seventh-day Adventist. Nor was her husband, Frederick, in whose memory the bequest was made. Not a single dime of Seventh-day Adventist money went into the building, which is a pretty good reason for it being named after a non-Adventist. And that's how the Haskell Home for Orphan Children came to be. The gift did not provide for a home for the aged, however.

The Visiting Nurses

Our second glimpse into the involvements of the converted Dr. Kellogg came as the result of a

teenage girl's death. The daughter of a Chicago banker, she had spent six weeks in the Battle Creek Sanitarium before returning to Chicago for a critical surgery. When it became obvious that the surgery was not going to prove successful, she extracted a promise from her father. Because "there are no nurses anywhere else" like those who had cared for her in Battle Creek, she asked him to pay for a nurse to come from the Sanitarium and work for the poor in Chicago. And so it was that Emily Schranz ("one of the best" nurses in the Sanitarium) found herself beginning the Visiting Nurses program in a section of the city variously known as "The Brewery" and "Hell's Half Acre." (This latter name was often criticized, however, since the area involved was significantly larger than the name might lead one to believe.)

Into these neighborhoods where the police refused to go, Emily marched prayerfully alone. She sought out the sick and wounded, fed the hungry, and treated each one with respect. She was adored by all, of course. And in time, as more nurses joined her, the stories multiplied of divine—and divinely arranged—protection, in one case coming through the pistol of one of Chicago's most notorious criminals. His reputation left little doubt that he meant every word when he said he would im-

mediately shoot any or all of the six men who had made the mistake of abducting one of these nurses from the street and trying to carry her to the back room of the tavern in which he was sitting.

This program, too, was funded with the wealth of the “Gentiles,” since none of the banker’s family were Adventists.

Christian Help Bands

Our third vignette actually *did* involve Adventists—nine of them, to be precise. In mid-November 1893, Dr. Kellogg gathered some of the sanitarium workers to a Friday night meeting and urged the formation of a “Christian Help Band.” Despite the formal title, the idea was simple—a band of Christians who tried to help people.

The doctor’s efforts resulted in “Christian Help Band Number One,” consisting of one leader, three “mother’s helpers,” three “burden bearers,” one nurse, and one Bible worker. Taking on the responsibility for a certain section of town, they sought out those who needed food, warm clothing, or firewood; they provided instruction in cooking, home hygiene, and domestic skills; in serious cases, medical treatments were provided in the home, and—sometimes—full-scale surgery at the Sanitarium was arranged for on a charitable basis.

Within half a year, there were sixteen such bands of sanitarium workers doing what they could to improve the lot of the hungry, the ignorant, and the "fallen."⁴ Do the math: sixteen times nine equals one hundred forty-four people working to help the "poor and needy" of Battle Creek.

The Loud Cry

We turn now to another landmark event of this same month. In the *Review and Herald* of November 22, 1893, there appeared a momentous statement from the pen of Ellen White:

The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.

This singular statement has stood ever since as the high water mark for the accomplishment of the Lord's work. The loud cry had begun; the prophet said so. And yet it is safe to assume that it was never completed. In years past, some have maintained that, once begun, the loud cry has simply continued ever since. Without arguing the merits and demerits of that position, it is certainly

4. A common euphemism of the day which meant drunkards and prostitutes.

fair to say that it has fallen from favor, with almost no one supporting it today.

The alternative position, of course, is to say that somehow the loud cry simply died away. That idea, extensively debated since the 1950s largely due to the work of Robert Wieland and Donald Short, has led to two major questions:

1. What was there about the teaching of Elders Jones and Waggoner that helped to begin the loud cry?
2. What can be done to begin the loud cry again?

The theology of “the 1888 movement” has been analyzed, and re-analyzed, parsed, and re-parsed; various solutions to the difficulty of restarting the loud cry have been put forth, ranging from “corporate repentance” to “forensic justification,” with a half dozen or so in between.

What has made this task particularly challenging is that those setting forth these positions have always sought to be loyal to the teachings of Adventism. These are not wild eyed heretics running rough shod over established doctrine; they have been respectful and respected spiritual leaders, seeking the unique effectiveness of the message which—long ago—began the loud cry.

Adventist doctrine is highly systematic and logically interrelated, so this has not been an easy task. It's been a lot like trying to fit an extra piece into an

already assembled jigsaw puzzle. And yet the picture *can't* be complete, for the loud cry has not finished its work.... What can one make of the situation?

The General Conference Session of 1893

The major premise of this booklet is that this whole discussion can best be addressed through the lens of comments made at the General Conference session of 1893, less than three months after the famous statement appeared in the *Review*.

These comments were addressed to the delegates of the General Conference in a series of eight presentations by Dr. Kellogg, but for reasons too complicated to consider here they were not included in the *General Conference Bulletin*, the official record of the conference proceedings.⁵

Such an omission is highly unusual, to say the least. And though the presentations were eventually published in the *Medical Missionary* magazine, this was not a denominational periodical, and

5. Readers interested in a more complete discussion of this—and many other points which will be touched only in passing—are encouraged to read the author's previous book, *d'Sozo: Reversing the Worst Evil*, available from Remnant Publications. Though not strictly a condensation of that work, this booklet is an effort to cover some of the same ground in a succinct manner.

copies were not retained in the General Conference archives. All these circumstances led to Kellogg's thoughts being essentially forgotten and unconsidered for more than a century.

Before considering the doctor's comments, it would be well to remind the reader of the chronology involved here. These comments come from February 1893, a time when many would have considered Dr. Kellogg to be one of the (if not *the*) strongest and most loyal proponents of the Spirit of Prophecy in Battle Creek. A decade later, no one would have made such a claim, but this was not a decade later.

In those later years of faithless disobedience, none other than former General Conference president George I. Butler wrote to Kellogg to remind him of happier days, saying "I used to say sometimes, I thought the Doctor believed the Testimonies more than he did the Bible."⁶

But what did Kellogg say in 1893?

He began by stressing the important role to be played by medical missionaries in the work of evangelism. Here are two quotations from Ellen White which he read to the congregation in his first sermon:

6. Letter, G.I. Butler to J.H. Kellogg, March 7, 1906

“How shall the Lord’s work be done? How can we gain access to souls buried in midnight darkness? Prejudice must be met; corrupt religion is hard to deal with. The very best ways and means of work must be prayerfully considered. There is a way in which many doors will be opened to the missionary. Let him become intelligent in the care of the sick, as a nurse, or how to treat disease, as a physician, and if he is imbued with the spirit of Christ, what a field of usefulness is opened before him!”⁷

“I am much perplexed in regard to many matters concerning the education of men and women to become medical missionaries. I could wish that there were one hundred nurses in training where there is one....

“It ought to be thus. Both men and women can be more useful as medical missionaries than as missionaries without a medical education.”⁸

The second time Kellogg addressed the delegates, he spoke of the importance of God’s people in general, and ministers in particular, observing the laws of health. As an example, here he quotes Ellen White and then comments:

7. *The Medical Missionary*, Extra No. 1, March 1893, 1; [also in *Counsels on Health*, 33]. It is interesting to note that the first element of Kellogg’s talks was the role of medical missionary work in evangelism. In later years, as his relations with the ministers of the church deteriorated, this concern faded away.

8. *The Medical Missionary*, Extra No. 1, March 1893, 2; [similar to *Counsels on Health*, 503]

“If you would exercise your muscles, your mind would be better balanced, your thoughts would be of a purer and more elevated character, and your sleep would be more natural and healthy.”

She says here, “Your mind would be better balanced.” Now if there is a man who needs to have his mind better balanced than a minister or a laborer in these institutions, I do not know who he is. Do not we, more than any other class of people on earth, need well balanced minds?⁹

Good Works

His third presentation took a new tack, as this time he built his argument on nothing but Bible verses admonishing believers to “good works.” As it turns out, there are *many* such verses; here are a few of those cited by Kellogg:

Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.¹⁰

That the man of God may be complete, thoroughly equipped for every good work.¹¹

9. *The Medical Missionary*, Extra No. 1, March 1893, 7; [*Testimonies*, vol. 3, 235]

10. 1 Timothy 6:17–19

11. 2 Timothy 3:17

That He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.¹²

Those who have believed in God should be careful to maintain good works.¹³

And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful.¹⁴

The Force of Faith

Kellogg's fourth presentation focused on the relationship between "faith and works." Though he did not address the question in these terms, his position might best be explained by noting that "faith" is a force, not an object. Objects can be measured in several ways: dimensions such as length, width, and height; volume; mass; density, etc. But there is only one way to measure a force, and that is to take the energy of it and have it do some sort of physical work.

Physicists have devised many methods and defined many units for this task, so we have gauges that indicate pressure, for instance, dynamometers that tell us horsepower, and thermometers that report in a variety of degree scales. But in each case,

12. Titus 2:14

13. Titus 3:8

14. Titus 3:14

the process is a measure of the work the force is capable of doing. Electrical forces, even chemical forces are measured in this way.

This explains why the force of faith is so frequently spoken of in terms of the work that it can accomplish. This is no surprise, and should certainly not be a theological embarrassment.

We show our faith in God by obeying his commands. Faith is always expressed in words and actions. It produces practical results; for it is a vital element in the life. The life that is molded by faith develops a determination to advance, to go forward, following in the footsteps of Christ.¹⁵

In relation to Kellogg's interest in medical missionary work, this was all very pertinent. If a passive, "holy" faith was what the gospel required, what was the point of actually doing all those "good works" the Bible called for? He explained his understanding with comments based on both the Old and New Testaments.

The True Fast

Isaiah 58:3–12 is a wonderful passage of scripture well worthy of study....

The Lord says, "Is not this the fast that I have chosen; to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break

15. *Testimonies to Ministers*, 189

every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?" It is not simply to go without bread yourself, but it is to go without bread that you may feed somebody else. There is no virtue in fasting, itself, in going hungry.... The virtue consists in fasting in order to feed somebody else.

"And that thou bring the poor that are cast out to thy house.... When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh." How often we have hidden ourselves from our own afflicted brethren.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:16. The Lord asks us to let our light shine. How shall we let our light shine? "So shine that they may see your good works." Now we are not going to let our light shine by simply talking. Talking is not letting our light shine. I think that many people have an idea that distributing tracts and talking is letting light shine, but the text says, "Let your light so shine before men that they may see your good works." It is the good works that are the shining light; it is the things that we do, not what we say, that shine. ["Amen."] And the consequence of these good works is this, that we glorify our Father who is in heaven.

You will find the same thought in Isaiah 58:10: "If thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity." That is the way your light will shine; it will rise like the bright sun coming up in midnight darkness. "And thy darkness shall be as the noonday." Is not this plain? The Saviour

teaches us that we are to let our light shine by means of good works; that is the way we are to let it shine, and that is the way in which our light will shine. And the prophet tells us that we are to do these good works which are an indispensable part of religion, and if we do them, our light will rise in darkness, and our obscurity be as the noonday. “The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones.” Oh, what a grand promise is this!¹⁶

Kellogg referred his audience—largely composed of ministers—to a text they often used in their own presentations:

“Thou shalt build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in.” Verse 12. Now to whom does this prophecy refer?

Ans.—“Seventh-day Adventists.”

Then this whole chapter refers to Seventh-day Adventists, doesn't it [“Yes.”] So this is a prophecy relating particularly to us, and we cannot expect our light to shine, no matter how loudly we may talk, or how much we may spread our literature, unless we do what the Lord here tells us to do.

Before our light shines like the sun coming out in moonlight darkness, we must begin to do these common works of humanity—these common deeds of charity and benevolence that we have so long neglected. We must

16. *The Medical Missionary*, Extra No. 1, March 1893, 18

begin to clothe the naked, to feed the hungry, and not hide ourselves even from our own flesh, as we have been doing. We have turned away our foot from the Sabbath, but we have been hiding ourselves from our own flesh.

At the present day there are Seventh-day Adventists in poor-houses in this State, and in other States. There are poor aged brethren living among paupers and criminals, and we have no place for them. We have been trying to get a home ready for these poor people, but as yet we have not succeeded. Can we expect our light to shine, can we hope that God will manifest his power in a remarkable manner through us, can we properly claim to be “the repairers of the breach,” until we fulfill the conditions clearly laid down in the prophecy; in other words, until we fast in an acceptable manner, and do the work which God has clearly pointed out to us as our duty to do?¹⁷

Kellogg’s comments were rather direct; he was, after all, speaking to a contemporary circumstance in regard to the orphans and aged of the denomination. At that time, construction of the Haskell Home was nearing completion—thanks to non-Adventist generosity—but there was no relief at all in sight for the older colleagues of the ministers to whom the doctor was speaking.¹⁸

17. *The Medical Missionary*, Extra No. 1, March 1893, 18–19

18. Later in his presentation Kellogg mentioned that the money that had been received for that cause amounted to “no more... than will be required for boiler, heating apparatus, etc.”

Dr. Kellogg continued, quoting Ellen White:¹⁹

“Let the mind of Christ become your mind, and the works of Christ become your works, and then you will keep the fast that Isaiah describes.”

I read about that in your hearing this morning, and it is conceded that the prophecy is intended for our times—a statement of what the Lord expects of us as a people. Now if this Scripture applies to our time, then the works which it specifies must be ours also, and it is high time we were doing them. [“Amen.”] In order that that prophecy may be fulfilled, we must do those works specified in it. There is something for us to do before that prophecy is fulfilled. We cannot be “the repairers of the breach, and the restorers of paths to dwell in,” unless we do the works that that people are commanded to do. [“Amen.”] The Lord says that very thing here. “Is not this the fast that I have chosen?” etc. Now here is the commentary on that:

“Find out what the poor and suffering are in need of, and then, in love and tenderness, help them to courage and hope and confidence by sharing with them the good things that God has given you. Thus you will be doing the very work that the Lord means you to do.”

19. Incidentally, the original source of most of the Ellen White comments he quoted in this meeting was an article she had written for his *Medical Missionary* magazine just before he approached her about the wisdom of opening an orphanage. You can find it under the date of June 1, 1891.

This is a part of the third angel's message. ["Amen."] Then we will not be sounding the third angel's message unless we are doing this very thing.

Again:

"Do not rest till you break every yoke. It is not possible for you to neglect this and yet obey God."²⁰

Practical Righteousness and the Sabbath

If the doctor's ideas strike us as a little strange, or perhaps too pointed, it is no surprise; they have not been echoed loudly for a long time, and that is enough to raise questions in Adventist minds. But as it turns out, this silence is more a continuation of the problem than a fault of the message. To find the most blunt and direct presentation of the concept, we have to turn to some of Ellen White's less quoted comments. Notice how she seamlessly ties together righteousness by faith and Isaiah 58:

Faith in Jesus Christ as our personal Saviour, the One who pardons our sins and transgressions, the One who is able to keep us from sin and lead us in His footsteps, is set forth in the fifty-eighth chapter of Isaiah. Here are presented the fruits of a faith that works by love and purifies the soul from selfishness. Faith and works are here combined....

"Thy righteousness shall go before thee." What does this mean? Christ is our righteousness.²¹

20. *The Medical Missionary*, Extra No. 1, March 1893, 20

21. *Review and Herald*, March 17, 1910

Our great need as a people is that we come into right relation to God. We can not afford to let one day pass in which we have not laid hold by living faith on the God of Israel. We need the clear light of the Sun of Righteousness to shine upon us. This light is given to those who keep holy the Lord's Sabbath: but we can not keep this day holy unless we serve the Lord in the manner brought to view in the scripture: "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh?" This is the work that rests upon every soul who accepts the service of Christ.²²

This particular comment was made years later, of course, nearly two years after Dr. Kellogg was disfellowshipped, in fact, but that certainly doesn't mean he was on the wrong track in 1893. If anything, it assures us that the work of Isaiah 58 is for all Christians, not just Dr. Kellogg.

Space does not allow thorough coverage of every aspect of the doctor's talks in this little booklet. Like virtually everything from the mouth of mortal man, they contain some overstatements and some wording that hindsight would wish to alter.

22. *General Conference Bulletin*, May 31, 1909

Each of those details is instructive, and certainly worth noting for the sake of a more complete understanding of the history involved, but our focus now will be simply the broad concept he presented, that the successful completion of the loud cry would require the practical implementation of what has been the most neglected aspect of God's work—the manifestation of Christlike unselfishness.

We Have Just Begun to Do a Little

Here is a final quotation to more or less sum up his argument:

Now if we expect that our light is going to shine, and that the loud cry is going to begin, and that this people is going to begin it—that we are going to be the instruments through which the Lord is going to do this wonderful work, we ought to begin to let our light shine by our good works pretty soon....

If the loud cry has been begun by our people, it must be because we have just begun to do a little in the way of letting our light shine. But we have done so little in that way that it seems to me that before the loud cry will make any great noise in the world, we will have to let our light shine a great deal brighter than we have ever yet done, because the works come *first*. The light must shine through these "good works," before we can be called "the repairers of the breach and the restorers of paths to dwell in,"

for that promise comes after all of these conditions, you see.²³

Kellogg had a point, of course. Though it had been nearly three months since the publication of Ellen White's statement that the loud cry had begun, there had not yet appeared a single notice of the fact—either positive or negative—in the pages of the *New York Times*. Nor any other non-Adventist publication, for that matter.

In other words, Ellen White was right; the loud cry had “*begun* to sound.” Even more telling, though, is the way she described that development. Notice the statement once again:

The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.²⁴

As described by inspiration, the loud cry was not to be accomplished through “proclamation,” but through the “*revelation* of the righteousness of Christ.” Should the Dr. Kellogg of 1893 have been privileged to see the later efforts of sincere, honest, godly theologians to find the unique theoretical distinction of the 1888 message, he would have

23. *The Medical Missionary*, Extra No. 1, March 1893, 28–29

24. *Review and Herald*, November 22, 1892

said, "The works come *first*. The light must shine through these 'good works,' before we can be called 'the repairers of the breach and the restorers of paths to dwell in.'"

The formal thesis statement of this position, then, would be something like this: The preaching of the "most precious message" of faith in Christ is to serve as the catalyst for an unprecedented revelation of the righteousness (right doing) of Christ as manifest in the "righteous deeds of the saints." It is this display of Christlikeness, supported by unwavering faith in Christ to direct and sustain His work when it seems impossible to accomplish, that will serve as the final call to a sinful world.

Or, as Ellen White put it:

The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.²⁵

Simply put, Dr. Kellogg argued that the key element of the loud cry was more practical than theoretical, more revelatory than proclamatory, and more self-sacrificing than anything God's people have collectively done in ages past. None of which

25. *Christ's Object Lessons*, 415

is to eliminate correct theology, nor proclamation of the gospel, nor the role of the publishing work in the loud cry. These are essential, but in and of themselves they are not sufficient. Indeed, correct theology cannot fully develop without correct practice, and any proclamation of the gospel which does not lead to self-sacrifice is faulty from the get-go.

The Needed Combination

Again, these concepts are clearly portrayed and often repeated by the Spirit of Prophecy.

Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated.²⁶

The ministry and the medical missionary work must be combined. Never lose sight of this.²⁷

The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel.²⁸

Medical missionary work and the gospel are one. If united, they make a complete whole.²⁹

Christ's ministers must stand in an altogether different position. They must be evangelists; they must be medical missionaries. They must take hold of the work

26. *Ministry of Healing*, 140

27. Letter 40, 1899

28. *Review and Herald*, March 4, 1902

29. *Manuscript Releases*, vol. 1, 228

intelligently. But it is of no use for them to think that they can do this while they drop the work which God has said should be connected with the gospel. If they drop out the medical missionary work, they need not think that they can carry forward their work successfully, for they have only half the necessary facilities.³⁰

Sadly, the elimination of the doctor's message from the *General Conference Bulletin* was only the harbinger of things to come. Ten years later—a full year after he had written out his pantheistic views in *The Living Temple*, Ellen White would publicly admonish the delegates of the General Conference, declaring that—

God does not endorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible, in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in the position of warfare, and He does not want you to stand there.³¹

To a degree, the messenger of the Lord was defending a pantheist! True, but not defending his pantheism. With only the exception of her own some-

30. *Manuscript Releases*, vol. 13, 206

31. *General Conference Bulletin*, April 6, 1903

times wayward son, Edson, Ellen White expended more time and energy trying to save John Kellogg than any other soul. How could she do otherwise after recognizing the evangelistic potential of “the greatest physician in our world, a man to whom the Lord has given understanding and knowledge”?³² Like every other person on earth (though more so than most of us) Dr. Kellogg would prove either a blessing or a curse. The Lord’s instruction was clear:

The Lord has reproved those who claim to believe present truth for failing to cooperate with Dr. Kellogg and his faithful co-workers in walking in the light of health reform. Dr. Kellogg is to stand as God’s physician, and is to do an exalted work. But if he is left to follow his own judgment in all things, he will make mistakes....

To the leaders in the medical missionary work I must say that no one is to claim kingly power over God’s heritage. God’s people are to be under Him and Him alone.³³

Unfortunately, over the course of the next few years the influence of the “good Kellogg” gave way to the influence of the “bad Kellogg,”³⁴ and he ig-

32. *Manuscript Releases*, vol. 5, 406

33. *Spalding-Magan Collection*, 366

34. This contrast can easily be seen in the author’s two books, *d’Sozo* (featuring the “good Kellogg,”) and *Tremble* (dealing with the influence and present-day aftermath of the “bad Kellogg”).

nored the instruction given him. That “coat of irritation” made him unwilling to work with his brethren unless he could exert that “kingly power” the Lord had told him to leave to Him. These difficulties were only magnified by the doctor’s growing fascination with the mystical teachings of pantheism.

To make matters worse, even those with discernment to see the mistakes he was making, seldom managed to retain the beneficial influence the Lord had brought to His church through Kellogg’s work. In the common idiom, the baby got thrown out with the bath water.

So what happened?³⁵

Kellogg was disfellowshipped in 1907. The Haskell Home burned down in 1909 (three children died in the fire), and most of the nearly fifty other small “benevolent institutions” that Kellogg had helped get started around the United States closed their doors in the next few years.

But the Lord was not caught flat footed. Long before, when Ellen White and her team of helpers had gone to Australia, He had begun working on a new model for the Adventist ministry, a model

35. The whirlwind tour of history which follows is but the sketchiest of presentations of many chapters to be found in *d’Sozo: Reversing the Worst Evil*.

that balanced the spiritual work of the gospel with the practical manifestation of it.

It is [God's] purpose that there shall be a true pattern in Australia—a sample of how other fields shall be worked. The work should be symmetrical, and a living witness for the truth.³⁶

The symmetry of the work back in the States was suffering as a result of Kellogg's megalomania. Symmetry was the key distinction of the new "pattern," but what was supposed to be symmetrical? The clearest answer comes from W.C. White:

It has been presented to Mother that Australasia is a field in which we will do a model work, a work that will show to our friends and brethren in other lands how the evangelistic work and the medical work should be carried forward in perfect agreement, in perfect harmony, blended together.³⁷

This blending of the evangelistic and the medical is more important than anyone recognized back then. To be honest, if we take Ellen White's words to be anywhere near literal, it's doubtful that we see the importance even yet today:

36. *General Conference Daily Bulletin*, March 2, 1899

37. Letter, W.C. White to Dr. F.T. Lamb, August 23, 1899, WCW Book 13, 512 (quoted in Bert Haloviak, *Ellen White and the Australasian Ministers, 1893 to 1901*, 5)

I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there.³⁸

Contingency Plans

Back on American soil, and well before the final rupture with Kellogg, God directed Ellen White to begin training a minister by the name of John Burden to lead out in a more balanced form of health evangelism. She first encouraged him to work at the sanitarium in Sydney, Australia—and then promptly began writing him letter after letter about the need for developing sanitariums in southern California!

Elder Burden established something of a record in terms of his correspondence with Ellen White. There were others who received more letters than he did, but in the eighty-three letters of counsel she wrote him, not once was he ever reproved! This little detail argues for some serious consideration of his positions on the issues of the day.

After playing a key role in the acquisition of the Glendale and Paradise Valley sanitariums, Burden pushed forward through official opposition (but with Ellen White's encouragement), and engineered the purchase of the Loma

38. *Sermons and Talks*, 347

Linda property. Two years later—totally apart from any Adventist involvement—the legislature of California completely re-wrote the law governing the awarding of licenses to practice medicine. The new law established “a certificate authorizing the holder thereof to practice any other system or mode of treating the sick or afflicted not referred to in this section.”³⁹

A Fork in the Road

Burden saw this development as a wonderful opportunity, just waiting for God’s people to build up a uniquely Adventist approach to medical work. Others felt there was greater wisdom and certainty in adopting the methods and goals of the American Medical Association.

Despite the fact that the AMA had never spent a single moment considering how best to optimize the evangelistic value of medical work, it was this second position which eventually garnered the votes.

But training doctors wasn’t all the new school was doing. The Lord had said that—

In this school many workers are to be qualified with the ability of physicians, to labor, not in professional lines as physicians, but as medical missionary

39. *The Statutes of California*, 1907, Chapter 212, 252

evangelists.... The cause is in need of hundreds of workers who have received a practical and thorough education in medical lines, and who are also prepared to labor from house to house as teachers, Bible workers, and colporteurs.⁴⁰

Indeed, it was from this feature of its divine mandate that the school derived its name, the College of Medical Evangelists.⁴¹ The two-year “Medical Evangelist” course actually predated the medical course by one year, accepting its first students in the fall of 1908. It lasted fifteen years, the final enrollees coming in 1923. The work of training AMA-recognized physicians had become the dominant feature of the College of Medical Evangelists.

One should not see nothing but gloom in this. Many of the more than 10,000 doctors trained there over the years have done great things for the Lord’s work; to ignore this would be criminal. Still, the fully developed “symmetry” of “the evangelistic work and the medical work... carried forward

40. *Counsels to Teachers*, 471

41. Note that English syntax routinely places modifiers before substantives, thus a “red car” is a *car* that happens to be red. So a “medical evangelist” is an *evangelist* especially trained to use a medical approach. This was the original intent for the institution, as opposed to being a College of Evangelistically Minded Physicians.

in perfect agreement, in perfect harmony, blended together” has proved elusive.

Is That Really a Problem?

Some would say “Yes,” and some would say “No.” In the final analysis, it more than likely depends on our understanding of the “finishing of the work.” If we—like Dr. Kellogg—see a practical demonstration of Christlike love as not simply a “good thing” but as an absolutely unavoidable *necessity* for the finishing of the plan of salvation, then the failure to keep “teaching and healing” together is a huge problem. By way of refresher, here are a couple of quotations that we’ve looked at already:

Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated.⁴²

I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there.⁴³

And since “finishing the work” is generally understood to refer to the work of the three angels of Revelation 14; and since those messages culminate with the warning about the last day conflict over

42. *Ministry of Healing*, 140

43. *Sermons and Talks*, 347

the Sabbath; and since the Lord assures us that “we can not keep this day holy unless we serve the Lord in the manner brought to view in” Isaiah 58;⁴⁴ then it’s not hard to see how a case can be made for the importance of the whole medical missionary idea.

After all, preaching the binding nature of the fourth commandment while failing to keep it holy—or even making any attempt to keep it holy as God has stipulated—well, the whole idea just seems foolish.

So if all this is predicated on our picture of what it takes to finish the work, is there any coherent picture of the end that incorporates this medical missionary element? It’s no secret that our emphasis has generally been on matters of religious liberty, separation of church and state, and doctrinal distinctives—the Sabbath chief among them. Can we remain true to those themes and yet incorporate this element of sacrificial service?

A Matter of Focus

Perhaps as much as any other influence in this regard, we might think of Ellen White’s book *The Great Controversy* as embodying the doctrinal focus, but even there we find clear evidence that

44. *General Conference Bulletin*, May 31, 1909

God's people are called to reflect Christ's character by working as He worked.

Wherever the word of God has been faithfully preached, results have followed that attested its divine origin....

These souls brought forth fruit meet for repentance. They believed and were baptized, and rose to walk in newness of life—new creatures in Christ Jesus; not to fashion themselves according to the former lusts, but by the faith of the Son of God to follow in His steps, to reflect His character, and to purify themselves even as He is pure.

The fruits of such revivals were seen in souls who shrank not at self-denial and sacrifice....

This is the result of the work of the Spirit of God. There is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has found peace with God.⁴⁵

Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times.⁴⁶

God is love, and His law is love. Its two great principles are love to God and love to man. "Love is the fulfilling of the law." Romans 13:10....

It is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the prin-

45. *Great Controversy*, 461–463

46. *Great Controversy*, 464

ciples of His law.... This change is the new birth, without which, says Jesus, "he cannot see the kingdom of God."⁴⁷

Intriguingly, *Great Controversy's* most direct evidence of a last-day medical missionary element in the Lord's work comes in its description of Satan's effort to counterfeit the true work of God:

Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light.... as a benefactor of the race, healing the diseases of the people.... as a great physician who can heal all their maladies.... as a majestic being of dazzling brightness [who....] heals the diseases of the people.⁴⁸

So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures.⁴⁹

Still, these quotations make up only a small part of a rather large book; if this matter of "medical missionary work" is really important, why didn't Ellen White stress it more?

She did... just not in *The Great Controversy*. Why not? Perhaps because it's *already* "a rather large book." At 678 pages, it's enough of a challenge for many of its intended audience. How much more would *you* want to put into it?

47. *Great Controversy*, 467

48. *Great Controversy*, 588–589, 625

49. *Great Controversy*, 593

Besides, the omission of any particular idea from a single presentation is hardly reason to assume that the idea is to be discarded. Remember, Jesus told the parable of “The Rich Man and Lazarus” to make one primary point, not as an exposition on the state of the dead!

A Case for End-time Benevolence

“Benevolence” isn’t a complicated concept. It’s just being helpful, though sometimes that can be quite expensive in terms of time, money, or—perhaps—one’s life. Still, *anyone* who reads the Bible knows that we are supposed to be kind. But is that particularly important in the end times? Is there a special *need* for kindness in that setting?

Perhaps the following quotation is as good a place to start as any.

The truth for this time, the third angel’s message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends.⁵⁰

Notice that the test of the Sabbath “*must come*” in a certain context. Why? Because that context is righteousness by faith:

50. *Ellen G. White 1888 Materials*, 1710

Faith in Jesus Christ as our personal Saviour, the One who pardons our sins and transgressions, the One who is able to keep us from sin and lead us in His footsteps, is set forth in the fifty-eighth chapter of Isaiah. Here are presented the fruits of a faith that works by love and purifies the soul from selfishness. Faith and works are here combined....

“Thy righteousness shall go before thee.” What does this mean? Christ is our righteousness.⁵¹

I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel’s message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment.

We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: “They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.” God’s memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced by the man of sin. God’s people have a special work to do in repairing the breach that has been made in His law; and the nearer we approach the end, the more urgent this work becomes.

51. *Review and Herald*, March 17, 1910

All who love God will show that they bear His sign by keeping His commandments. They are the restorers of paths to dwell in. The Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight... then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."

These are familiar thoughts. We know about keeping the commandments and honoring the Sabbath. But notice what all this means! This quotation continues on, and Ellen White's next word is "thus." What does "thus" mean? It means "as a result or consequence of."

So... what is the natural result of all this?

Thus genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the work of restoring the moral image of God in man. This is the ministry which God's people are to carry forward at this time. This ministry, rightly performed, will bring rich blessings to the church.⁵²

"Rich blessings," indeed; but in this case there is a very fine line between blessings and curses. If we

52. *Testimonies*, vol. 6, 265–266

fail to gain those blessings through that kind of Christlike effort, we just fail... period.

The standard of the golden rule is the true standard of Christianity. Anything short of it is a deception.⁵³

The moral apathy that is prevailing in the churches today, would be largely corrected, if they would consider that they are under service to God to do the very work Christ did when he was upon the earth and “went about doing good.”...

This work is the work the churches have left undone, and they cannot prosper until they have taken hold of this work in the cities, in highways, and in hedges.⁵⁴

We are to work the works of Christ... Isaiah says, “Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.”... This is the work that must be done before Christ shall come in power and great glory... Man is the agent through whom God works for man, and yet how few have given themselves unreservedly to work the works of God. Man can accomplish nothing without Jesus, and yet it is so arranged in the plan of salvation, that its great object cannot be consummated without human co-operation.⁵⁵

No wonder heaven is observing carefully!

All heaven is looking on with intense interest to see what character medical missionary work will assume un-

53. *General Conference Bulletin*, July 1, 1900

54. *Home Missionary*, November 1, 1897

55. *Review and Herald*, November 1, 1892

der 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?⁵⁶

None of this is to detract from our doctrinal message, of course. It's just that the doctrines alone will never finish the job:

The work of the people of God is to enlighten the world, in accordance with the directions given in the fifty-eighth chapter of Isaiah. Here is presented the plan of work which is to be carried on in every place where the truth takes hold of minds and hearts. In connection with the proclamation of the message is to be done the work of relieving families who are in distress. Those who take their position on the Lord's side are to see in Seventh-day Adventists a warm-hearted, self-denying, self-sacrificing people, who cheerfully and gladly minister to the needy.⁵⁷

Search heaven and earth, and there is no truth revealed more powerful than that which is made manifest in works of mercy to those who need our sympathy and aid. This is the truth as it is in Jesus. When those who profess the name of Christ shall practice the principles of the golden rule, the same power will attend the gospel as in apostolic times.⁵⁸

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

57. *Manuscript Releases*, vol. 1, 224

58. *Mount of Blessing*, 137

Nothing will help us more at this stage of our work than to understand and to fulfill the mission of the greatest Medical Missionary that ever trod the earth. Nothing will help us more than to realize how sacred is this kind of work and how perfectly it must correspond with the life-work of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send His Son to the fallen world? To make known and to demonstrate to mankind His love for them. Christ came as a Redeemer. Throughout His ministry He was to keep prominent His mission to save sinners.

Clothed with humanity, Christ performed a work that revealed the invisible Father in order that His disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven." But how many who claim to be His followers concede to a worldly policy! This is because their hearts are not filled with a love for the truth. They are not pursuing uncorrupted principles.

God's purpose in committing to men and women the mission that He committed to Christ is to disentangle His followers from all worldly connivings and policy,⁵⁹ and to give them a work identical with the work that Christ did, that they might continually be Christ's representatives in character.⁶⁰

59. What are "worldly connivings and policy"? However we might define them, the only safe option is to include anything and everything that would prevent us from taking up "a work identical with the work that Christ did."

60. *Manuscript Releases*, vol. 18, 109

“Identical” is a very strong word, but it makes sense. We are, after all, *Christians*, so it’s not a philosophical stretch to think that our lives should follow the pattern Christ left for us.

This is not a new idea by any means:

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.⁶¹

The meaning of this paragraph has been discussed, debated, and—sadly—fought over for decades. Perhaps the most practical clarifying concepts can be found in context, some pages further on in the same book:

The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within.⁶²

When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.⁶³

61. *Christ’s Object Lessons*, 69

62. *Christ’s Object Lessons*, 384

63. *Christ’s Object Lessons*, 312

Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.⁶⁴

The Long-awaited Demonstration

And what has the grace of God done for them? It has restored their faith in Him so fully that, like Christ, they will live—or die—for the benefit of others.

By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.⁶⁵

This is the role of faith; simply trusting that God's will is best, that He will provide all that is needed to do all that He asks. Sure, it's easy to say, but it remains to be demonstrated as never before by those who take up this work, identical to the work of Christ. And the result?

We shall see the medical missionary work broadening and deepening at every point of its progress... until the whole earth is covered as the waters cover the sea.⁶⁶

64. *Christ's Object Lessons*, 415

65. 1 John 3:16

66. *Notebook Leaflets*, book one, 18

Picture the impact of such work! As chaos increases; when politics, finance, health care, and societal structures all fall short of the needs of the population; in the face of discriminatory legislation specifically targeting them, God's people continue to do a work identical to the work Jesus did. With no more resources than He had, they continue to do the work of ministry that He did. And it will have influence as nothing else has!

You need the working of the Holy Spirit upon your own heart and mind, in order to know how to do Christian help work. Pray much for those you are trying to help. Let them see that your dependence is upon a higher power, and you will win souls.⁶⁷

Here is the final display of the power of faith. When "those who are loyal to God... see every earthly support cut off,"⁶⁸ they find that "it is safe to let go every earthly support and take the hand of Him who lifted up and saved the sinking disciple on the stormy sea."⁶⁹

Here is that perfect blending of the gospel of salvation and the gospel of help and healing. Here is that two-fold witness offered to Laodiceans:

67. *Welfare Ministry*, 244

68. *Desire of Ages*, 122

69. *Testimonies*, vol. 4, 558

What is the gold which the True Witness counsels us to buy of Him? It is faith and love combined. Faith leads us to act. And what is love? A tender care and solicitude for perishing souls. Faith and love go hand in hand. And, as a general thing, the church is almost entirely destitute of this love. And now shall we earnestly labor to win back this grace?

We have lost disinterested benevolence.... It is the little things, if they are right, that are of the greatest service.⁷⁰

And the best news in all this? The best news is that we are incredibly privileged, and have undreamed-of capabilities!

It is our privilege to lay hold of the divine nature and say, Lord, you promised it. We ask thee to give us a spirit of self-denial and self-sacrifice.⁷¹

The joy of our Lord consisted in enduring toil and shame for others, that they might be benefited thereby. We are capable of being happy in following His example and living to bless our fellow men.⁷²

When we truly disentangle ourselves “from all worldly connivings and policy” and accept the privilege God grants us, our hearts will be “filled with a love for the truth.” Our work and our experience will be *identical* to His. And we will be *happy!*

70. *Manuscript Releases*, vol. 18, 284

71. *General Conference Bulletin*, May 17, 1909

72. *Testimonies*, vol. 4, 224

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