

d'Sozo

REVERSING THE WORST EVIL

The Troubler of Israel

WHY THE LOUD CRY ONLY BEGAN

The Setting

- ◆ **October 10–November 5, 1888: Ministerial Institute and General Conference Session held at Minneapolis.**

“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.”

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General Conference, 1891

“I have given quite a good deal of thought and study to this subject. My wife and I have given considerable attention to this work for a number of years. We have been planning to raise forty or fifty children ourselves. Just as fast as we get any money, we will invest it in children. I have done that for several years. Every single dollar that can be saved from other necessary expenses goes into the education of children.

General Conference, 1891

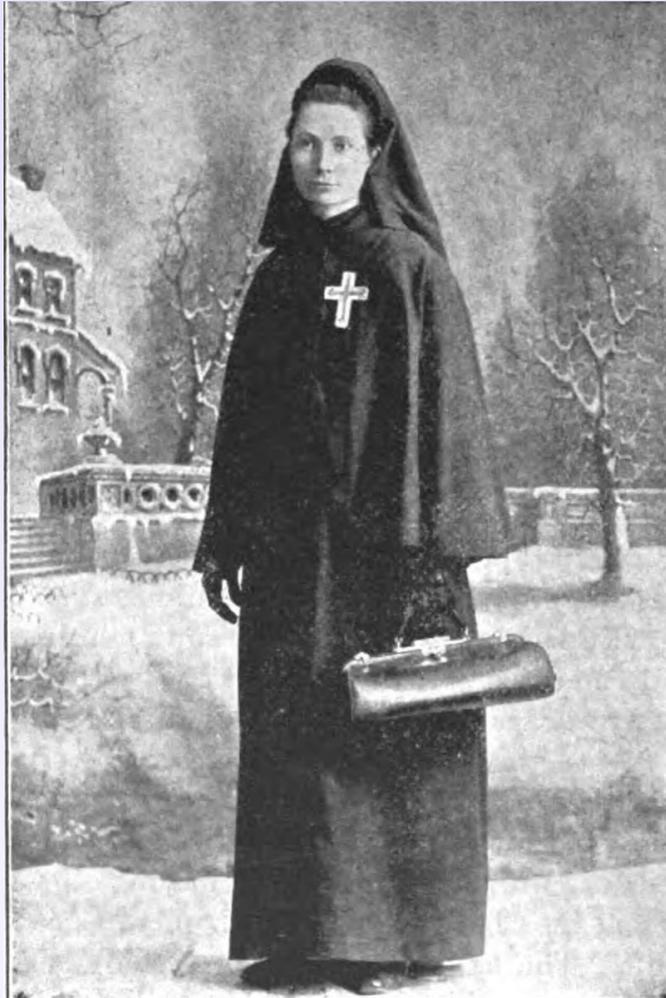
“I do not believe we have any right to accumulate money. I think as long as we are well, and have God’s blessing upon our work, it is our duty to spend what we earn in God’s work. I do not believe that in this age any man has a right to accumulate money.”

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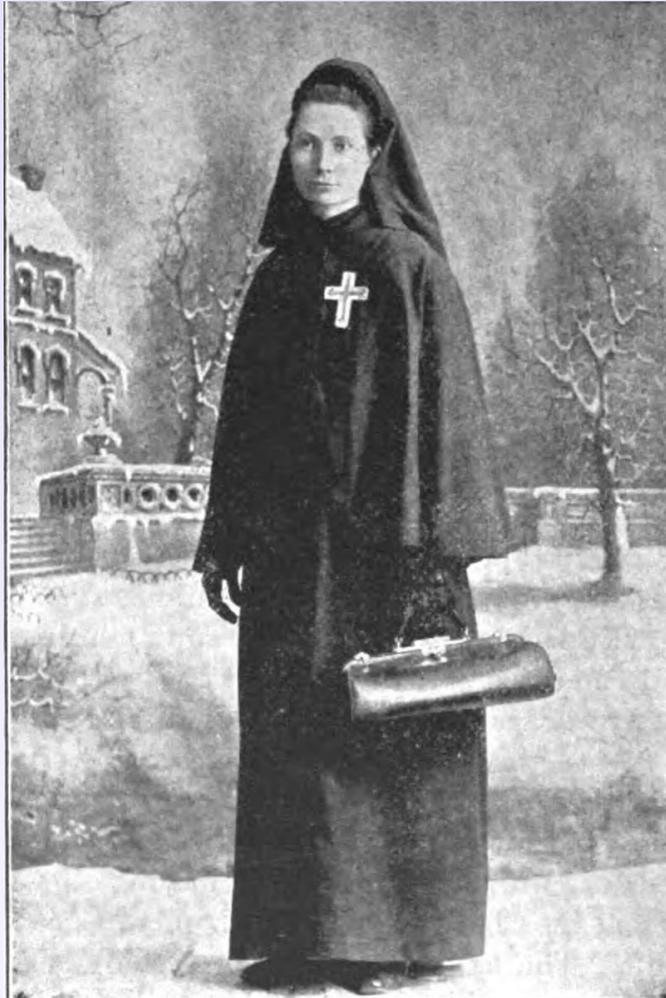
The Haskell Home



The Visiting Nurses Program



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- ◆ **November 22, 1892:** Ellen White's comment that "The loud cry of the third angel has already begun in the revelation of the righteousness of Christ" is published in the *Review*.

The 1893 General Conference

- ◆ **January 27–March 7, 1893: Ministerial Institute and General Conference Session held at Battle Creek.**
- ◆ **Elder A.T. Jones presents a 24-part series of studies on the “Third Angel’s Message” which goes from start to finish of the session.**
- ◆ **Dr. Kellogg presents a series of 8 talks on Medical Missionary Work between February 5 and 15.**

EXTRA NO. 1.



BATTLE CREEK, MICH., U. S. A., MARCH, 1893.

The Preamble

“This extra number of the *Medical Missionary*, and another extra number which will succeed it, comprise an abstract of the addresses pertaining to *Medical Missionary Work* delivered at the late **SDA General Conference and the “**Institute**” preceding it, together with the business transacted by the **Sanitarium Association** and the **International Health and Temperance Association**, and the organization of the **S. D. A. Medical Missionary and Benevolent Association**.**

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“This number of the Extra is made up, except when otherwise stated, of addresses delivered before the Institute and the General Conference by Dr. J.H. Kellogg. It should be further stated that these extra numbers of the *Medical Missionary* will be sent to all subscribers to the General Conference Bulletin, which should have contained the same matter; but the funds raised for the publication of the Bulletin having been exhausted, the publication of the report of meetings and other matters pertaining to *Medical Missionary* and Benevolent work was undertaken by the *Medical Missionary*.”

What Had He Said the Last Time?

The backward movement continued, however, until it seemed almost like a stampede. Men and women who had for years testified to the great benefits received from the adoption of health principles, suddenly discovered that health reform did not agree with them; that two meals a day were insufficient to support a working man, especially brain workers, who need more nourishment than those who use their muscles only; that good beef steak was necessary for good health; that good cheese was essential to good digestion, and a cup of strong tea, now and then, to relieve sick headache, not particularly objectionable, and possibly of service as a preventive.

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The provision stands and boarding-tents at camp-meetings ceased to be object lessons for our people and those not of our faith, in healthful dietetics. The camp-meeting provision stand in the last decade has rarely failed to include in its stock a good supply of lard crackers, ginger snaps, baker's pies and cakes of various sorts, dried beef, smoked halibut, sale codfish, smoked herring, painted candies and unwholesome knick-knacks of various sorts, a good supply of cheese, ripe enough to be buried and lively enough to move on if not kept in a cage,

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and in the background might usually be seen, arranged in a picturesque manner, sundry coils of sausage, warranted, however, to be bologna, as I have frequently been told, which is a guarantee that the article is not Simon pure swine's flesh, but a miscellaneous assortment of all manner of beasts.

—1891 *General Conference Daily Bulletin*, 41–42

Good Works

“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.”

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

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

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“In 1 Cor. 11:1, Paul exhorts us, ‘Be ye followers of me, even as I also am of Christ,’ who, Peter tells us, left us ‘an example that ye should follow his steps.’

“In Acts 10:38, Peter tells us that Christ ‘went about doing good.’ It is evident, then, that if we are Christ’s servants, if we follow Christ, we must also go about doing good. We are not to wait for the opportunities for doing good to come to us, but we must go about doing good, seeking opportunities to do good, to help the needy, to bless and comfort the sorrowing, to uplift the fallen. We must search them out, not wait for them to hunt us up and move us to action by their appeals.”

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“We are not to be narrow in our charities, for Paul says to us, in Gal. 6:10, ‘Let us do good unto all men.’ It is true he adds, ‘Especially unto them who are of the household of faith,’ but this does not excuse us from doing good to those who are not of the household of faith; for he says all men, and certainly we cannot hide behind this apology, for we have not been good even to those belonging to the household.”

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“For years and years we have been well able to furnish a Home for the aged, the infirm, the homeless; for poor widows, worn-out ministers, aged pilgrims, and helpless children, members of our denomination, old pioneers in the cause, who gave liberally of their property in the early days when the work was just beginning, and whose faith in the truths which we profess has led them to put all their earnings into the cause instead of hoarding up a competency for themselves—all these worthy and deserving ones who appeal to us on fraternal as well as humanitarian grounds, we have neglected in a manner which has become a denominational disgrace.”

Counsel from the Testimonies

“We have seen the widowed mother with her fatherless children, working far beyond her strength in order to keep her little ones with her, and prevent them from suffering for food and clothing. Many a mother has thus died from over-exertion.’

“A mother who has the true instincts of self-respect will not go from door to door begging. She will suffer rather than complain; and because people do not complain, because they do not clamor for assistance, we do not stop to think that they may be suffering; we seldom inquire after them.”

Counsel from the Testimonies

“How little has been done by us as a people for this class!”

“Please think of that! This was said two years ago. ‘How little has been done by us as a people for this class,’ for mothers—for widowed mothers. Have we not come far short of our duty?

“We are not doing as much as is done by other denominations.’

“Now, I don’t say this, the Lord says it.

Counsel from the Testimonies

“We have set ourselves up on a high pinnacle, and say, ‘We are God’s special people.’ Our cause is the Lord’s cause, and we talk about ourselves as being THE ‘peculiar people,’ and yet we are not doing as much Christian work (and Christian work of a very important character) as other denominations are doing!

“Again:

“It is right that more should be expected of us than of others.”

Conflicting Perspectives

“The Bible teaches us the same thing—that we ought to be doing more than others, but we are doing less. Now, can we expect ‘the loud cry’ to begin while we are so neglectful of the needy around us? We may imagine that the Lord is going to work miracles for us, and do this work Himself; but He will not. We need not expect that the loud cry will begin until we do what the Lord wants us to do.”

Conflicting Perspectives

“Voice—The loud cry has already begun.

“Dr. Kellogg—We ought to be able to show that we are doing what the Lord says should be done first.

“Voice—It has begun.

“Dr. Kellogg—Then we shall see this work that the Lord tells us must be done, begin right away.”

Kellogg's Conclusion

“Now the question is, whether Seventh-day Adventists are going to lead in this work, or is it going to be left for some one else to do. The Lord has given us here a very precious work to do; it is not the whole of the third angel's message, but it is a part of it. You read in Isaiah 58, how we can make our light shine:

“If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday.’

Kellogg's Conclusion

“If we want the loud cry to begin, brethren, that is the place where it is going to begin. The loud cry is going to begin with our doing the things that the Lord in this chapter says come before the loud cry. So He says we must draw out our soul to the hungry, and satisfy the afflicted soul. He says if we will do this, our light shall shine.

Kellogg's Conclusion

“Ques.—Don't you think the loud cry has commenced?

“Ans.—I don't know. I am presenting this subject of medical missionary work from my standpoint. There is everything to indicate that the Lord is anxious to have the loud cry begin to sound, but He says these things referred to in Isaiah 58 must first be done, and so far, the things that have been done in this direction have been done by other people, not by us.”

Kellogg's Conclusion

“Brother Jones may be right in thinking that the time has come for the loud cry to begin; but 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.”

Kellogg's Conclusion

“We had a testimony over thirty years ago, saying that we as a people were to “rise higher and higher,**” but it does not appear, from testimonies received at different times since that one was given, that we have risen perceptibly from that time until now—a period of over thirty years. How is the loud cry going to be given through us, when a large part of the denomination are thirty years behind time, and sounding a note altogether out of tune?**”

Kellogg's Conclusion

“We must do the work which the Lord has told us to do, and which we have left undone. We must do our duty in relation to health principles and benevolence in connection with other questions. We must heed the light and accept the whole truth before we can expect the Lord to sound the loud cry through us.”

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The Crux of the Issue

“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.”

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“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.”

—Medical Ministry, 317

The Crux of the Issue

They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

—Isaiah 11:9

For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

—Habakkuk 2:14

The Goal of All

“The work that the Great Teacher did in connection with His disciples is the example we are to follow....

“It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel....

“The Lord will give you success in this work; for the gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel.”

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“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. **Our medical missionaries ought to be interested in the work of our Conferences, and our Conference workers ought to be as much interested in the work of our medical missionaries.**”

—*Loma Linda Messages*, 59

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REVERSING THE WORST EVIL

1

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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.

The Troubler of Israel

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—General Conference Bulletin, April 6, 1903

3

To get started here, let's get a few background facts out on the table to work with:

CLICK for first item

This was the famous 1888 General Conference, with Jones & Waggoner, the law in Galatians, the ten horns, righteousness by faith, and all the rest.

But one aspect of that “all the rest” category that tends to be overlooked is this:

CLICK for second item

Now the obvious question that comes from this is, What was different? What could everyone see in Dr. Kellogg that showed he was converted?

NOTES CONTINUE ON NEXT PAGE

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Skipping over a ton of interesting details, it turns out that the difference is that Dr. Kellogg started being nice to people. And that led him to have an interest in orphans, widows, and “the aged.”

Well, there may be more to it than that: not only was he nice to other people, but he largely stopped worrying about taking care of himself. More on that in a minute.

In the summer of 1890, Kellogg asked Ellen White about starting an orphanage. She said it was a great idea, something we were years behind on.

So at the General Conference session in February of 1891, Kellogg made a motion that the church start an orphanage. Here’s part of what he said in the discussion of that motion:

General Conference, 1891

“I have given quite a good deal of thought and study to this subject. My wife and I have given considerable attention to this work for a number of years. We have been planning to raise forty or fifty children ourselves. Just as fast as we get any money, we will invest it in children. I have done that for several years. Every single dollar that can be saved from other necessary expenses goes into the education of children.

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6

Did he really mean this? Did he really follow his own advice?

Well, he and his wife did raise forty-two children, 18 of which they adopted... but I can't tell you about his bank account.

Kellogg's motion was passed by the General Conference, and a committee was set up to start raising funds.

Or at least they tried. By February 1892, it had become apparent that the church at large just wasn't excited about supporting an orphanage. There was enough money for them to buy some land, but nothing to begin construction.

Kellogg was getting a little frantic, because when the word went out that there was going to be an orphanage, orphans started showing up at the Sanitarium. They put about twenty of them in a little cabin, and put some nurses back there to care for them, but it just wasn't a good situation.

The Haskell Home



7

Again, skipping over lots of interesting details, this was the Lord's answer to his prayer:

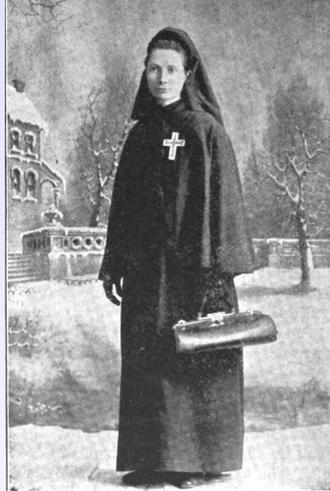
CLICK for picture

It was known as the Haskell Home for Orphan Children, and it was all paid for by Mrs. Caroline Haskell, in memory of her husband, Charles Haskell who had died and left her a fair amount of money.

It cost \$30,000 and housed about 100 orphans.

But what was interesting is that neither of the Haskell's were Adventists. (And no relation to Elder S.N. Haskell, either.)

The Visiting Nurses Program



8

But Dr. Kellogg didn't spend all his time on the orphanage project. In early 1892 he started the visiting nurses program in Chicago where one of the Sanitarium nurses worked full-time in the worst parts of the city, doing all she could to help the poorer members of society. This program, too, was paid for by a non-Adventist.

Picture may be of the very first nurse in this program: Emily Schranz, and you'll note that these were the days when they still knew the difference between a nurses uniform and a pair of pajamas.

NOTES CONTINUE ON NEXT PAGE

Tell story of Chicago businessman's daughter.

Kellogg also started the Christian Help Bands in Battle Creek in 1892. It was almost as if he were saying, “there has to be *something* the Adventists can do to make the world a better place.” Within a few months, there were more than 140 Adventists—almost all Sanitarium workers—making weekly visits to the poor, sick, or generally needy in Battle Creek. That had to be making an impact!

The Christian Help Bands were a simple idea: An organized group of church members, with a variety of skills, working together to help people who needed things like firewood, clothing, food, a job, medical care, or even a surgery—when that was an option, anyway. Sometimes they helped people clean their homes, and they taught people about healthful foods and how to cook them. They might teach hydrotherapy, or help someone stop smoking, and through it all they talked about Jesus. Sometimes they might leave behind a Bible or a good book for the people to read.

It was simple, really.

The Setting

- ◆ **November 22, 1892:** Ellen White's comment that "The loud cry of the third angel has already begun in the revelation of the righteousness of Christ" is published in the *Review*.

Something else important happened that year.

CLICK for item.

And that brings us up to our starting point....

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CLICK for two additional items

If you wanted to find out what Kellogg said in his talks, normally, you’d look in a publication known as the General Conference Bulletin. But don’t bother in this case. Instead, you’ll need to track down a copy of this publication:

CLICK



The Medical Missionary was a publication “issued monthly under the auspices of the International Health and Temperance Association” and printed by the Good Health Publishing Company of Battle Creek, Michigan.

In other words, it was Kellogg’s paper. But how those talks ended up there is a bit of a puzzle. The only solid evidence we have is a notice, printed prominently on the front page.

But before we move to that, please notice the wording at the very top of this masthead. “Extra No. 1.” This wasn’t a normal monthly issue; this one was special.

And here’s what it said on the cover, by way of introduction:

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OK, so what this says is that all of the formal presentations by Dr. Kellogg, and all of the business proceedings of the organizations Kellogg was involved with, will be in two “Extra” editions of *The Medical Missionary*.

OK... but no hint as to why this should be.

So let's keep reading...

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Now we can't take time for the whole story, but this explanation is actually nonsense.

The Bulletin that year was published in 26 installments. Kellogg's first talk would have been in the sixth of these. And we're supposed to believe that some sharp accountant figured out that the only way they could stay on budget was to not print any of the meetings that involved Kellogg or the Sanitarium?

Given the concerns some people had with what Kellogg had said at the last general conference, it's far more likely that someone made an editorial decision to boycott the medical missionary work—and so Kellogg's talks were ignored for more than a century.

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The backward movement continued, however, until it seemed almost like a stampede. Men and women who had for years testified to the great benefits received from the adoption of health principles, suddenly discovered that health reform did not agree with them; that two meals a day were insufficient to support a working man, especially brain workers, who need more nourishment than those who use their muscles only; that good beef steak was necessary for good health; that good cheese was essential to good digestion, and a cup of strong tea, now and then, to relieve sick headache, not particularly objectionable, and possibly of service as a preventive.

15

What could the Doctor have possibly said that would bother anyone so much?

Well, let's look at one example. In this case, Dr. Kellogg was telling the history of "health reform" in the Adventist church. According to him, it got off to a great start... but then people began to emphasize other things, and health kind of got forgotten.

Eventually, there was a back-sliding, which Kellogg described as only he could.

CLICK

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So... that may explain why he got edited out of the pages of the *General Conference Daily Bulletin*, but what did Dr. Kellogg say in 1893?

For one thing, he quoted a whole bunch of Bible verses like these:

Good Works

“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.”

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23

Put bluntly, Kellogg was embarrassed by his church’s response to these issues.

Basically, the church seemed to think that health reform, medical missionary work, and anything else associated with Dr. Kellogg was, at best, a nice little optional feature that some people might be interested in. But Kellogg knew they were things that God was calling His people to do, and he was frustrated with being ignored.

What could he say? What could he do?

Maybe quoting Ellen White would help:

EGW quotations in red text

Counsel from the Testimonies

“We have seen the widowed mother with her fatherless children, working far beyond her strength in order to keep her little ones with her, and prevent them from suffering for food and clothing. Many a mother has thus died from over-exertion.’

“A mother who has the true instincts of self-respect will not go from door to door begging. She will suffer rather than complain; and because people do not complain, because they do not clamor for assistance, we do not stop to think that they may be suffering; we seldom inquire after them.”

Counsel from the Testimonies

“How little has been done by us as a people for this class!”

“Please think of that! This was said two years ago. ‘How little has been done by us as a people for this class,’ for mothers—for widowed mothers. Have we not come far short of our duty?

“We are not doing as much as is done by other denominations.’

“Now, I don’t say this, the Lord says it.

Counsel from the Testimonies

“We have set ourselves up on a high pinnacle, and say, ‘We are God’s special people.’ Our cause is the Lord’s cause, and we talk about ourselves as being THE ‘peculiar people,’ and yet we are not doing as much Christian work (and Christian work of a very important character) as other denominations are doing!

“Again:

“It is right that more should be expected of us than of others.”

Conflicting Perspectives

“The Bible teaches us the same thing—that we ought to be doing more than others, but we are doing less. Now, can we expect ‘the loud cry’ to begin while we are so neglectful of the needy around us? We may imagine that the Lord is going to work miracles for us, and do this work Himself; but He will not. We need not expect that the loud cry will begin until we do what the Lord wants us to do.”

Right here Dr. Kellogg crossed a line that went a bit too far for someone in the congregation.

The reaction was swift:

Conflicting Perspectives

“Voice—The loud cry has already begun.

“Dr. Kellogg—We ought to be able to show that we are doing what the Lord says should be done first.

“Voice—It *has* begun.

“Dr. Kellogg—Then we shall see this work that the Lord tells us must be done, begin right away.”

What was Kellogg supposed to say?

It seems he was aware of the awkwardness of his position. But the Bible was clear....

He came back to the question a while later. Speaking of the more humanitarian side of Christian service, he said:

Kellogg's Conclusion

“Now the question is, whether Seventh-day Adventists are going to lead in this work, or is it going to be left for some one else to do. The Lord has given us here a very precious work to do; it is not the whole of the third angel's message, but it is a part of it. You read in Isaiah 58, how we can make our light shine:

“If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday.’

This was his first mention of Isaiah 58 in these 1893 talks, but it certainly wasn't the first time he had drawn attention to that chapter.

Kellogg's Conclusion

“If we want the loud cry to begin, brethren, that is the place where it is going to begin. The loud cry is going to begin with our doing the things that the Lord in this chapter says come before the loud cry. So He says we must draw out our soul to the hungry, and satisfy the afflicted soul. He says if we will do this, our light shall shine.

As might be imagined, someone in the congregation choked a bit on this comment.

Kellogg's Conclusion

“Ques.—Don't you think the loud cry has commenced?

“Ans.—I don't know. I am presenting this subject of medical missionary work from my standpoint. There is everything to indicate that the Lord is anxious to have the loud cry begin to sound, but He says these things referred to in Isaiah 58 must first be done, and so far, the things that have been done in this direction have been done by other people, not by us.”

At this time, 1893, Kellogg was a firm believer in the Spirit of Prophecy. Years later, when he had chosen the path of doubt and resistance, his old friend George Butler wrote a letter reminding the good doctor that back in the 1890s it had sometimes looked as though he believed Ellen White more than he did the Bible.

Kellogg isn't opposing Ellen White here. He was confused. Like he said, “I don't know.”

He was missing something; we'll look at it in a minute. But let's hear him out first.

Kellogg's Conclusion

“Brother Jones may be right in thinking that the time has come for the loud cry to begin; but 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.”

Kellogg's Conclusion

“We had a testimony over thirty years ago, saying that we as a people were to **“rise higher and higher,” but it does not appear, from testimonies received at different times since that one was given, that we have risen perceptibly from that time until now—a period of over thirty years. How is the loud cry going to be given through us, when a large part of the denomination are thirty years behind time, and sounding a note altogether out of tune?**”

Kellogg's Conclusion

"We must do the work which the Lord has told us to do, and which we have left undone. We must do our duty in relation to health principles and benevolence in connection with other questions. We must heed the light and accept the whole truth before we can expect the Lord to sound the loud cry through us."

OK, now let's back up a bit and see where the problem came in.

Kellogg's Conclusion

“Brother Jones may be right in thinking that the time has come for the loud cry to begin; but 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.”

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This is as close as Dr. Kellogg came to getting a handle on the question, at least at this time.

The problem here is that Kellogg had a vision of what the Lord was calling for in medical missionary work, but he confused what was needed for the loud cry to finish, with what the Lord was willing to accept to say the loud cry had started.

The irony is that Dr. Kellogg was really failing to see that the work he himself had started had contributed to the beginning of the loud cry.

Of course, this explanation only makes sense if medical missionary work is actually an integral part and a requirement of the loud cry, so let's look at that.

The Crux of the Issue

“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.”

—Review and Herald, November 22, 1892

Here's Ellen White's statement again, and I'd like you to notice one word...

CLICK for highlighting

The Crux of the Issue

“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.**”

—*Review and Herald*, November 22, 1892

Notice that Ellen White didn't say “the proclamation” of the righteousness of Christ. That's actually a big difference.

And then, there is this parallel as well:

CLICK for next slide

The Crux of the Issue

“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.”

—Review and Herald, November 22, 1892

“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.”

—Medical Ministry, 317

There is a strong hint of a connection between the loud cry and the medical missionary work.

When she wrote this last statement, Ellen White seems to have been thinking of one or the other of these two verses:

The Crux of the Issue

They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

—Isaiah 11:9

For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

—Habakkuk 2:14

Notice in the verse from Habakkuk, what knowledge fills the earth. It is to be the “glory of the Lord,” which is His character. And character is something which requires demonstration, not just proclamation.

And that would explain this next statement:

The Goal of All

“The work that the Great Teacher did in connection with His disciples is the example we are to follow....

“It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel....

“The Lord will give you success in this work; for the gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body and Christlike work for the soul is the true interpretation of the gospel.”

—Review and Herald, March 4, 1902

Please notice this one word:

The Goal of All

“The work that the Great Teacher did in connection with His disciples is the example we are to follow....

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“The Lord will give you success in this work; for the gospel is the power of God unto salvation when it is interwoven with the practical life, when it is lived and practiced. The union of Christlike work for the body and Christlike work for the soul is **the true interpretation of the gospel.**”

—*Review and Herald*, March 4, 1902

So here's the simple, take-home thought from all this:

Dr. Kellogg was a fallible human being; he certainly went far astray from the Lord in later years; but maybe, just maybe, he was on to something in 1893.

And this is important. Because without this, bad things will happen

The Crux of the Issue

“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.

Notice who suffers in this. It's the churches, the spiritual side of the issue, they get the “worst evil,” and not a mention of the medical types at all.

And what is that worst evil? I'd suggest that it is people believing that what they are doing is going to lead to the second coming, when by its very nature it is insufficient to provide the necessary “revelation” of the righteousness of Christ.

But the statement continues...

The Crux of the Issue

“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. **Our medical missionaries ought to be interested in the work of our Conferences, and our Conference workers ought to be as much interested in the work of our medical missionaries.**”

—*Loma Linda Messages*, 59

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What would that mean to us today? A crossing of boundaries, perhaps? A combining of talent and effort that has too often remained separated, maybe?

What if the truths of the Third Angels' Message were united with practical ministry to the well-being of all with whom we came in contact?

What if everyone interested in Righteousness by Faith learned to blend it with hydrotherapy and massage? What if the 1888 Message Study Committee joined forces with the Adventist Medical Evangelistic Network?

Could such a thing re-ignite the Loud Cry? Is that what it's going to take?

It's time for us to figure this out, because there's a lot of work to be done yet.



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