

The Forgotten Work

The Call
to Seventh-day Adventists
to Care for Those in Need

by
Vance Ferrell

Pilgrims Books

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Seventh-day Adventists

to Care for Those in Need

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LEAH AND THE BENEVOLENT WORK. This is the astounding story of Leah Schmitke's discovery of the benevolent work, and how she tried to promote it. It is a story that takes us across continents and oceans. This is a saga you will not easily forget. (8½ x 11) 80 pages.

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Introduction

This is the amazing story of a special work which was committed to Seventh-day Adventists over a century ago; a work which has, for the most part, been obliterated.

This is the story of our ministry to young people who have been orphaned by the loss of their parents, or, for one reason or another, have no home they can go to; to widows with children; and to the needy.

Our people were urgently called upon by Inspiration to take up this work. At one time it was becoming a major part of our work at Battle Creek, and it was just beginning to extend throughout the field. —Then it stopped, and later generations know nothing about the fact that it was ever done or recommended!

Perhaps we still would not know about this forgotten part of the call to the marriage supper, if, many years ago, a young woman had not stayed for a time in the Takoma Park home of one of Ellen White's granddaughters (Ella Robinson)—and there learned the truth of the matter.

Researching the matter out, Leah Schmitke, whom God had blessed with speed typing ability, copied hundreds of pages of material from the Spirit of Prophecy and historical materials. She traveled to various parts of the world (including George Muller's orphanages in Bristol, England, and Franke's orphanages in Germany), and, although consistently rebuffed when she presented the need to our leaders to take up the good work, finally was herself able to start several orphanages. She was encouraged in her efforts by the Robinsons, Dr. A.W. Trumann, and others.

This is the story of the benevolent work, a work given us of God. It is about helping those in need. It was originally part of the overall picture of practical ministry called "medical missionary work." In the years since then, our people have neglected natural remedies, vegetarian diet,

healthful dietetics, and the eight laws of health. But the benevolent work (helping those in need, in non-medical ways) has been even more forgotten.

Leah Schmitke is now nearing the end of her life in southern California. She has given the present writer a rather complete set of files on the subject. Over the years, this dedicated Christian lady has had such concern to bring the matter to the attention of others, that she purchased printing equipment and hired workers to print small booklets for her, detailing various aspects of the matter. God has been pleased with her efforts.

The present writer is thankful that he can have a part in gathering much of the most significant portion of this material into this volume (along with a supplementary volume of historical documents), in the prayerful hope that it will awaken our people to a long-forgotten truth.

This present collection should provide you with a major overview of how we were given—and then lost—this special ministry.

Aside from brief quotations, the bulk of the documentary material has been placed in a companion book, entitled, *Seventh-day Adventist Benevolent Work: A Documentary*. A third book, contains the autobiography of Leah Schmitke, dictated by Leah in the present writer's home.

Leah and the Benovlent Work: This is the astounding story of Leah Schmitke's discovery of the benevolent work and how she tried to promote it. It is a story that takes us across continents and oceans. This a saga you will not easily forget.

Speaking of the forgotten message, Leah calls it the "Supper Call Message." The people of God were called upon to go out into the highways and hedges and gather them in. The gathering was to be done through a combined *medical-health-benevolent work*—all together a *true medical missionary work!* Here is a portion of a letter Leah sent us. It will provide you with a quick

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insight into how such a work could be part of the special task assigned to the remnant:

“In studying this subject, you will find that the Christian help work was the center of this message, an important part of the loud cry message, which the brethren in 1898 rejected. This is the benevolent work which the people of God were called to do. Ministering to the needy is part of the sanctification process which trains the soul for heaven. It all centers around ‘supreme love for God and for mankind.’ If we do not love our neighbor, then we do not love God either. Claiming to love God, and at the same time neglecting our duty to our fellow man, is a denial of faith which God cannot accept.

“As you notice in *8 Testimonies*, pp. 70-75, the Supper Call Message is instruction to the church to go out into the highways and hedges and help those who are unfortunate. It is part of the right arm; it is the other half of the medical missionary work. Ellen White said this work was hardly being touched with the tips of our fingers. Today this special ministry to needy souls is almost entirely lost sight of.”—*Leah Schmitke, letter to the writer, dated August 19, 1992.*

Helping children and those in need may seem to be far less in the limelight than preaching, sitting on a church board, or managing a conference—but, in God’s sight, the former is a more direct ministry to humanity; one which is far more crucial to character building.

Ella Robinson, Ellen White’s granddaughter, deeply appreciated Leah Schmitke’s efforts, and wrote a forward to one of Leah’s books. We will include it below, to show Sister Robinson’s appreciation of efforts to bring again before our people these forgotten truths.

Dores Eugene Robinson, one of the Farnsworth children, became one of Ellen White’s secretaries at Elmshaven. He there met her granddaughter, Ella White. They were married in 1905. From 1928 to 1953, he was on the staff of the E.G. White Estate. Both he and Ella had a deep concern that our people should carry out the messages given in the Spirit of Prophecy.

In the following statement, you will note that Ella Robinson tried to get the General Conference to publish one of Leah Schmitke’s books, containing several urgent Spirit of Prophecy quotations a brief history of the benevolent work in the church, plus a few documents. But it was unsuccessful.

Here is Sister Robinson’s statement:

“From the early days of the founding of the

Seventh-day Adventist Church, the importance of the medical missionary and benevolent work was emphasized and prominently featured in the teachings of the church. It is very fitting, therefore, that the early history and facts relating to the rise and progress of the benevolent institutions of the denominational program be prepared for the present generation, as this work is of the highest importance the closer we come to the end of time.

“My late husband (Elder D.E. Robinson) and I have tried to assist Sister Leah Schmitke in getting some of this material together, when she was employed at our nation’s capital. My husband was closely connected with my grandmother (Mrs. Ellen G. White), doing secretarial work up to the time of her death in 1915. The book entitled *The Story of Our Health Message* was written by him some years ago. After the Home Missionary Secretary of the General Conference read the compilation of this volume, he felt that this book, on *The Story of Our Benevolent Institutions*, should be put out by the denomination as a twin sister to *The Story of Our Health Message*. But for some reason this book has been delayed since then, yet after my visit with Sister Schmitke and going over the vast material that she has collected since we last saw her in Washington, D.C., I am convinced that now is the time for this book to get out at the earliest possible time.

“The author has spent many years of painstaking effort and study to prepare this volume. Drawing upon correspondence and documents not generally available, as well as from the *Testimonies for the Church*, Sister Schmitke has presented an interesting historical sketch of the background and beginnings of the benevolent work of the denomination which, from a humble start, grew to encircle the world in its influence.

“Dr. A.W. Trumann, who for many years served as medical superintendent in the denomination before his death, reviewed this manuscript, and highly recommended that it be reproduced for the benefit of the present generation. At the time these benevolent institutions were operated in Battle Creek, Michigan, he was a young medical student. Later he was, for a time, one of the instructors in the Haskell Orphan Home.

“Because of various circumstances the benevolent work has been retarded for many years. It is hoped that by reviewing the historical sketches of the work as it was carried on by our pioneer leaders of this denomination, we shall be better able to understand the blueprint as it was given to God’s people from the very beginning of our message to the finishing of the

work, when Jesus shall come to claim His own.

“This volume is especially commendable to all Christian help workers and lay members, or those connected with philanthropic or benevolent work.

“Historical sketches of our first Seventh-day Adventist Orphan Homes, Widows’ Homes, Homes for the Aged, and many other institutions are given here. These were operated under the supervision of the General Conference, and at the same time when J.H. Kellogg was still in good and regular standing in the church. They were intended to be pattern institutions for all other enterprises to follow. The work done by these benevolent enterprises were carried out according to God’s blueprint, up until trouble arose in the medical department, and a separation with Dr. Kellogg was necessary. Never-

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theless, the work that God had outlined for the church in the benevolent work was never to be lost sight of, in spite of the fact that some departed from the faith, so it behooves us not to repeat the same mistake that was made in the past, but to press forward and accomplish the work that God is requiring of us.

“As the zeal and faithfulness of the pioneers of this message are recounted, and as the incidents and providences associated with the development, origin, and character of these benevolent institutions are read, it is our wish that the reader will be inspired anew, will feel an individual responsibility to study and observe these principles and bring forth an abundance of fruit, and will seek to impart the knowledge of them to those who do not know them.”—*Statement by Ella (White) Robinson.*

1 - The Call is Given

It is remarkable how frequently the call was given to our people to take up this important work. Yet why should we expect it to be otherwise? Caring for those in need reaches to the heart of both halves of godly living:

• ***In ministering to others, in the strength of Christ, we are drawn closer to Him—and we partake more fully of His character.***

• ***In ministering to those in need, we reach their hearts and are enabled to gradually lead them into the message.***

A thoughtful reading of this chapter will bring you into the depths of this special message to our people:

How would they feel?—“How would a father and mother feel, did they know that their child, lost in the cold and the snow, had been passed by, and left to perish, by those who might have saved it? Would they not be terribly grieved, wildly indignant? Would they not denounce those murderers with wrath hot as their tears, intense as their love? The sufferings of every man are the sufferings of God’s child, and those who reach out no helping hand to their perishing fellow beings provoke His righteous anger. This is the wrath of the Lamb. To those who claim fellowship with Christ, yet have been indifferent to the needs of their fellow men, He will declare in the great judgment day, ‘I know you not whence you are; depart from Me, all ye workers of iniquity.’”—*Desire of Ages*, p. 825.

We must establish a home for orphan children—“While in Petoskey I had some conversation with your physician in chief in regard to establishing a home for orphan children at Battle Creek. I said that this was just what was needed among us as a people, and that in enterprises of this kind we were far behind other denominations.”—*8 Testimonies*, p. 133 (written in 1890).

We are to do good to all men—“We are to be laborers together with God. There are some who manifest great affection for their relatives, for

their friends and favorites, who yet fail to be kind and considerate to those who need tender sympathy, who need kindness and love. With earnest hearts let us inquire, Who is my neighbor? Our neighbors are not merely our associates and special friends, they are not simply those who belong to our church, or who think as we do. Our neighbors are the whole human family. We are to do good to all men, and especially to those who are of the household of faith. We are to give to the world an exhibition of what it means to carry out the law of God. We are to love God supremely, and our neighbors as ourselves.”—*Review and Herald*, January 1, 1895.

Let not their cries call down vengeance—“Christians are not excusable for permitting the widow’s cries and the orphan’s prayers to ascend to Heaven because of their suffering want, while a liberal Providence has placed in the hands of these Christians abundance to supply their need. Let not the cries of the widow and fatherless call down the vengeance of Heaven upon us as a people . . .

“What will these church members say when confronted in the day of God by the worthy poor, the afflicted, the widows and fatherless, who have known pinching want for the meager necessities of life, while there was expended by these professed followers of Christ, for superfluous clothing and needless ornaments, expressly forbidden in the word of God, enough to supply all their wants? . . .

“They have no ears for the cries of the needy, no eyes to behold the cold and almost naked forms of women and children around them. They look upon real want as a species of crime, and withdraw from suffering humanity as from a contagious disease. To such, Christ will say, ‘I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.’”—*Review and Herald*, November 21, 1878.

They are given us to care for—"Our Redeemer throws souls into the arms of the church, for them to care for unselfishly and train for Heaven, and thus be co-workers for Him. But the church too often thrusts them away, upon the devil's battlefield. One member will say, 'It is not my duty,' and then bring up some trifling excuse. 'Well,' says another, 'neither is it my duty'; and finally it is nobody's duty, and the soul is left uncared for to perish. It is the duty of every Christian to engage in this self-denying, self-sacrificing enterprise. Cannot God return into their granaries, and increase their flocks, so that instead of loss there shall be increase? 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'"—2 *Testimonies*, p. 331.

Make a home for the homeless—"I ask you to consider this matter carefully. Think of the wants of the fatherless and motherless. Are not your hearts stirred as you witness their suffering? See if something cannot be done for the care of these helpless ones. As far as lies in your power, make a home for the homeless. Let every one stand ready to act a part in helping forward this work. The Lord said to Peter, 'Feed My

Lambs.' This command is to us, and by opening our homes for the orphans, we aid in its fulfillment. Let not Jesus be disappointed in you."—6 *Testimonies*, p. 284.

Tested on the homeless—"Years ago I was shown that God's people would be tested upon this point of making homes for the homeless; that there would be many without homes in consequence of their believing the truth. Opposition and persecution would deprive believers of their homes, and it was the duty of those who had homes to open a wide door to those who had not.

"I have been shown more recently that God would especially test His professed people in reference to this matter. Christ for our sakes became poor that we through His poverty might be made rich. He made a sacrifice that He might provide a home for pilgrims and strangers in the world seeking for a better country, even an heavenly. Shall those who are subjects of His grace, who are expecting to be heirs of immortality, refuse, or even feel reluctant, to share their homes with the homeless and needy? Shall we who are disciples of Jesus, refuse strangers an entrance to our doors because they can claim

KEY SECTIONS IN THE INDEX

The following listing of entries, in the three-volume Index to the Writings of Ellen G. White, will help you deepen your study of this subject.

When only page numbers are given, it is a general entry. In the case of "*Family, poor*"; "*Women, poor*"; and "*Youth, poor*"; subentries are listed. Example: "*Family, poor*" is found in Volume 1 of the Index, on page 983, column 2, 4/10s to 6/10s of the way down.

Destitute 1Index 795
Destitution 1Index 795

Family, poor 1Index 983/2.4-6

Needy believer(s) 2Index 1876-1877
Needy family(s) 2Index 1877
Needy neighbor(s) 2Index 1877
Needy person(s) 2Index 1877-1878

Orphan(s) 2Index 1931-1933

Orphanage 2Index 1933
Orphan asylum 2Index 1933
Orphanage boy(s) 2Index 1933
Orphan girl(s) 2Index 1933
Orphan home(s) 2Index 1933

Outcast(s) 2Index 1933-1934

Poor believer(s) 2Index 2079-2081
Poorer class(s) 2Index 2081
Poorest child 2Index 2081
Poorest person(s) 2Index 2081
Poor fund 2Index 2081
Poor person 2Index 2081-2089
Poverty 2Index 2096-2098
Pauper 2Index 2003
Pauperism 2Index 2003

Women, poor 3Index 3021/1.2
Youth, poor 3Index 3084/1.3

Blind person(s) 1Index 311-312
Lame person(s) 2Index 1483
Sick person(s) 3Index 2547-2549

no acquaintance with the inmates?”—2 *Testimonies*, pp. 27-28.

If one soul is saved, what a victory is achieved—“Jesus, the dear Saviour, is preparing a home for you; and why will not you in your turn prepare a home for those who need it, and in thus doing imitate the example of your Master? If you are not willing to do this, when you shall feel that you need a habitation in the heavens, none will be awarded you. For Christ declared: ‘Inasmuch as ye did it not to one of the least of these, ye did it not to Me.’ You that have been selfish, studying your own case and advantage all your life, your hours of probation are fast closing. What are you doing to redeem your life of selfishness and uselessness? Wake up! wake up! . . . I implore you, my brethren in every place, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help.

“You may say you have been taken in and have bestowed your means upon those unworthy of your charity, and therefore have become discouraged in trying to help the needy. I present Jesus before you. He came to save fallen man, to bring salvation to His own nation; but they would not accept Him. They treated His mercy with insult and contempt, and at length they put to death Him who came for the purpose of giving them life. Did our Lord turn from the fallen race because of this? Though your efforts for good have been unsuccessful ninety-nine times, and you received only insult, reproach, and hate, yet if the one-hundredth time proves a success, and one soul is saved, oh, what a victory is achieved! One soul wrenched from Satan’s grasp, one soul benefited, one soul encouraged. This will a thousand times repay you for all your efforts. To you will Jesus say: ‘Inasmuch as ye have done it unto one of the least of these My brethren,

ye have done it unto Me.’ Should we not gladly do all we can to imitate the life of our divine Lord? Many shrink at the idea of making any sacrifice for others’ good. They are not willing to suffer for the sake of helping others. They flatter themselves that it is not required of them to disadvantage themselves for the benefit of others. To such we would say: Jesus is our example.”—2 *Testimonies*, pp. 30-31.

God tests His professed followers—“Providence, though unseen, is ever at work in the affairs of men. God’s hand can prosper or withhold; and He frequently withholds from one while He seems to prosper another. All this is to test and prove men, and to reveal the heart. He lets misfortune overtake one brother while He prospers others to see if those whom He favors have His fear before their eyes and will perform the duty enjoined upon them in His word, to love their neighbor as themselves and to help their poorer brother from a love to do good. Acts of generosity and benevolence were designed by God to keep the hearts of the children of men tender and sympathetic, and to encourage in them an interest and affection for one another, in imitation of the Master, who for our sakes became poor, that we through His poverty might be made rich.”—3 *Testimonies*, p. 547.

They need our sympathy and tender consideration—“Jesus honored the poor by sharing their humble condition. From the history of His life we are to learn how to treat the poor . . . The poor should be treated with as much interest and attention as the rich. The practice of honoring the rich, and slighting and neglecting the poor, is a crime in the sight of God. Those who are surrounded with all the comforts of life or who are petted and pampered by the world because they are rich, do not feel the need of sympathy and tender consideration as do persons

KEY CHAPTERS IN THE SPIRIT OF PROPHECY

There are many chapters in the Spirit of Prophecy which describe your duty as a child of God, in relation to those about you who are in need.

Here are several of these special chapters:

1 *Testimonies*, pp. 170-172.

2 *Testimonies*, pp. 24-37, 307-314, 327-344.

3 *Testimonies*, pp. 511-521, 527-544

8 *Testimonies*, pp. 70-75.

Desire of Ages, pp. 637-641

Ministry of Healing, pp. 183-200.

Ministry of Healing, pp. 201-208.

Welfare Ministry, pp. 321-340.

Review, December 18, 1894.

Review, December 25, 1894.

Review, January 1, 1895.

Review, January 22, 1895.

4 *Bible Commentary*, pp. 1149-1152.

whose lives have been one long struggle with poverty. The latter have little in this life to make them happy or cheerful, and they will appreciate sympathy and love . . . [We] should in no case neglect this class; for by so doing we may neglect Christ in the person of His saints.”—4 *Testimonies*, pp. 550-551.

We are to do our duty to these orphans—“Were there no revelation to point out our duty, the very sight of our eyes, and what we know of the inevitable working of cause and effect, should arouse us to rescue these unfortunate ones. If the members of the church would bring into this work the same energy and tact and skill that they employ in the common business relations of life, if they would seek wisdom from God and earnestly study how to mold these undisciplined minds, many souls that are ready to perish might be rescued . . . The Lord calls upon every member of the church to do his duty to these orphans.”—6 *Testimonies*, pp. 282-283.

Be friends to the friendless—“All who profess to have a Father in Heaven, who they hope will care for them, and finally take them to the home He has prepared for them, ought to feel a solemn obligation resting upon them to be friends to the friendless, and fathers to the orphans, to aid the widows, and be of some practical use in this world by benefiting humanity. Many have not viewed these things in a right light. If they live merely for themselves, they will have no greater strength than this calls for . . .

“Why is it not a duty which God enjoins upon you who are able, to expend something for the benefit of the homeless, even though they may be ignorant and undisciplined? Shall you study only in the direction where you will receive the most selfish pleasure and profit? It is not meet to you to neglect the divine favor that Heaven offers you if you will care for those who need your care, and thus let God knock in vain at your door. He stands there in the person of the poor, the homeless orphans, and the afflicted widows, who need love, sympathy, affection, and encouragement. If you do it not unto one of these, you would not do it unto Christ were He upon the earth.”—2 *Testimonies*, pp. 329-330.

The church is responsible for its own orphans—“A dying father and mother left their jewels to the care of the church, to be instructed in the things of God and fitted for Heaven. When these parents shall look about for their dear ones, and one is found missing because of ne-

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glect, what will the church answer? It is in a great degree responsible for the salvation of these orphan children.”—2 *Testimonies*, p. 333.

We have the poor among us that we may be tested and proved—“I am daily pained with exhibitions of selfishness among our people. There is an alarming absence of love and care for those who are entitled to it. Our heavenly Father lays blessings disguised in our pathway, but some will not touch these for fear they will detract from their enjoyment. Angels are waiting to see if we embrace opportunities within our reach of doing good—waiting to see if we will bless others, that they in turn may bless us. The Lord Himself has made us to differ,—some poor, some rich, some afflicted,—that all may have an opportunity to develop character. The poor are purposely permitted to be thus of God, that we may be tested and proved, and develop what is in our hearts.”—2 *Testimonies*, p. 28.

Satan advises neglect of the widow and orphan—“Satan has been the adviser of some. He tells them that if they would prosper they must hearken to his counsel: ‘Do not be overconscientious in regard to honor or honesty; look out sharply for your own interest, and do not be carried away with pity, softness, and generosity. You need not care for the widow and the fatherless. Do not encourage them to look to you and depend on you; leave them to look out for themselves. Do not inquire whether they have food, or if you can bless them with thoughtful, kindly attention. Take care of yourself. Get all into your hands that you can. Rob the widow and the fatherless, and turn away the stranger from his right, and you will have means to supply your various wants.’ Some have heeded this counsel.”—4 *Testimonies*, p. 494.

A record of indifference to the afflicted—“He (Christ) marks every act of selfishness, every act of indifference to the afflicted, the widows, and the fatherless; and He writes against their names, guilty, wanting, lawbreakers.”—*Review and Herald*, July 13, 1886.

We must open our hearts to their wants—“If we neglect the cases of the needy and the unfortunate that are brought under our notice, no matter who they may be, we have no assurance of eternal life; for we do not answer the claims that God has upon us. We are not compassionate and pitiful to humanity because they may not be kith or kin to us. You have been found transgressors of the second great commandment,

upon which the last six commandments depend, Whosoever offendeth in one point, is guilty of all. Those who do not open their hearts to the wants, and the sufferings of humanity, will not open their hearts to the claims of God as stated in the first four precepts of the decalogue . . .

Worse than worldlings—“Although the customs of the world are no criterion for us, yet I have been shown that the pitying sympathy and the benevolence of the world for the unfortunate in many cases shame the professed followers of Christ.”—*3 Testimonies*, p. 524.

Those who are the real commandment keepers—“The Samaritan represents a class who are true helpers with Christ and who are imitating His example in doing good. Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment keepers, who shall have eternal life.”—*3 Testimonies*, p. 512.

We must remove the wrong—“God will hold the church at __ responsible, as a body, for the wrong course of its members. If a selfish and unsympathizing spirit is shown to exist in any of its members toward the unfortunate, the widow, the orphan, the blind, the lame, or those who are sick in body or mind, He will hide His face from His people until they do their duty and remove the wrong from among them . . . He will not hearken to the prayer of His people while the orphan, the fatherless, the lame, the blind, and the sick are neglected among them.”—*3 Testimonies*, pp. 517-518.

Only two groups in the judgment—“When the nations are gathered before Him, there will be two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and suffering . . . To their perplexed inquiries He answers, ‘Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.’”—*Desire of Ages*, p. 637.

The road that Jesus walked—“Many feel that it would be a great privilege to visit the scenes of Christ’s life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great cities, and in every

place where there are human hearts in need of consolation. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and to inspire hope in the hopeless.”—*Ministry of Healing*, pp. 105-106.

Partnership with heavenly beings—“God and Christ and angels are all ministering to the afflicted, the suffering, and the sinful. Give yourself to God for this work, use His gifts for this purpose, and you enter partnership with heavenly beings . . . When earthly things shall have passed away, the watchers at heaven’s gates will bid you welcome . . . Precious will heaven be to those who have been faithful in the work of saving souls.”—*Christ’s Object Lessons*, p. 373.

Angels draw near and there is joy in heaven—“When hearts sympathize with hearts burdened with discouragements and grief, when the hand dispenses to the needy, when the naked are clothed, the stranger made welcome to a seat in your parlor and a place in your heart, angels are coming very near, and an answering strain is responded to in heaven. Every act of justice, mercy, and benevolence makes melody in heaven . . . Every merciful act to the needy, the suffering, is regarded as though done to Jesus. When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.”—*2 Testimonies*, p. 25.

The Scriptures plainly tell us what to do—“The Word of God abounds with instruction as to how we should treat the widow, the fatherless, and the needy, suffering poor. If all would obey this instruction, the widow’s heart would sing for joy; hungry little children would be fed; the destitute would be clothed; and those ready to perish would be revived . . . And what a blessing would reward the workers! To many who are now indolent, selfish, and self-centered, it would be as life from the dead. There would be among us a revival of heavenly charity and wisdom and zeal.”—*6 Testimonies*, pp. 284-285.

The genuine fruit—“The law of Jehovah is the tree; the gospel is the fragrant blossoms and fruit which it bears.”—*Review and Herald*, April 5, 1898. “Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in caring for the needy, the fatherless, and widows, are genuine fruits, and grow naturally upon a good tree.”—*2 Testimonies*, p. 24.

Helping those around us—"Strengthened in spirit by the grace of God, we are to manifest a living interest in those with whom we associate; for good works are to be the fruit that will manifest itself upon the Christian tree."—*Review and Herald, January 2, 1894.*

The fragrance of helping others—"We need Jesus, the Rose of Sharon, to beautify the character and make our lives fragrant with good works, so that we shall be a savor of Christ unto God."—*Review and Herald, August 14, 1894.*

Helping the oppressed—"The Lord has plainly stated what kind of devotion is acceptable to Him . . . Those who profess to serve God are to do the work of relieving the oppressed. They are to bear the fruit of the good tree. Those who are truly Christ's will not bring oppression in the home or the church."—*Review and Herald, June 12, 1894.*

Actions which bring a curse on their doers—"Little Christlike tenderness is manifested toward the unfortunate. Many lavish tenderness upon themselves, and upon their favorites, but the souls who most need attention, sympathy, and unselfish labor are neglected.

"The tender, pitying love of Jesus has been excluded from the heart, and self and its interests have closed the ears against the appeals of the widow and the orphan. As a result of this lack of service to the needy and unfortunate, many are lifted up in pride, and are full of self-esteem and Phariseeism. They are cold, hard, unimpressible . . . They are unapproachable, because they are bound about with selfishness and self-importance. They have no home religion, they have no neighborhood religion, they have no church religion. Their lives should be fragrant with deeds of love and mercy, a savor of life unto life; but instead of this, they are destitute of loveliness as were the hill of Gilboa of dew and rain.

"Many of this class are placed in positions of trust, and they know not the Father nor the Son. They may be zealous in certain things, and have some characteristics essential to the positions they occupy; but Christ, who weighs actions in the balance of the sanctuary, says, 'I know thy works.'"—*Review and Herald, February 10, 1891.*

The conditions upon which eternal life is granted—"The law of the Lord is perfect, converting the soul. The Lord Jesus weighs men in the golden scales of the Sanctuary, and gives them credit as far as their practice of the great standard of righteousness will justify . . .

"The young man had inquired of the Master, 'What lack I yet?' and Jesus had told him. But when he 'heard that saying, he went away sorrowful: for he had great possessions' . . . Jesus looked upon the ardent young man, and saw material for the working out of a beautiful character; but the young man had not taken into account what was meant by practicing the commands of the law . . . The question asked of Christ involved the whole conduct of life, and in the answer Jesus revealed the scheme of redemption . . . the moral standard of righteousness. The young man had thought he understood all the requirements of the law . . . He showed him what he was lacking in the knowledge and practice of the law . . . His neighbors were in suffering need of the good things which had been lent him of heaven, through which he was to bless the widow and the fatherless . . . He had no practical experience . . . He did not accept the conditions upon which eternal life was granted."—*Review and Herald, March 28, 1893.*

He tests the love of His professed followers—"Among all whose needs demand our interest, the widow and the fatherless have the strongest claims upon our tender sympathy and care . . .

"The father who has died in the faith, resting upon the eternal promise of God, left his loved ones in full trust that the Lord would care for them. And how does the Lord provide for these bereaved ones? He does not work a miracle in sending manna from heaven. He does not send ravens to bring them food, but He works a miracle upon human hearts. He expels selfishness from the soul, He unseals the fountain of benevolence. He tests the love of His professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphan."—*Review and Herald, June 27, 1893.*

They need encouragement, sympathy, and tangible help—"Many a widowed mother with her fatherless children is bravely striving to bear her double burden, often toiling far beyond her strength in order to keep her little ones with her and to provide for their needs. Little time has she for their training and instruction, little opportunity to surround them with influences that would brighten their lives. She needs encouragement, sympathy, and tangible help. God calls upon us to supply to these children, so far as we can, the wants of a father's care . . . Seek to aid

the careworn mother.”—*Ministry of Healing*, p. 203.

We are able to provide the help—“In homes supplied with life’s comforts, in bins and granaries filled with the yield of abundant harvests, in warehouses stocked with the products of the loom, and vaults stored with gold and silver, God has supplied means for the sustenance of these needy ones.”—*Ministry of Healing*, p. 202.

Dare we withhold from Christ’s needy ones?—“The poor, the homeless, and the widows are among us. I heard a wealthy farmer describe the situation of a poor widow among them. He lamented her straitened circumstances, and then said: ‘I don’t know how she is going to get along during this cold winter. She has close times now.’ Such have forgotten the Pattern and by their acts say: ‘Nay, Lord, we cannot drink of the cup of self-denial, humiliation, and sacrifice which You drink of, nor be baptized with the suffering which You are baptized with. We cannot live to do others good. It is our business to take care of ourselves.’ Who should know how the widow should get along unless it be those who have well-filled granaries? The means for her to get along are at hand. And dare those whom God has made His stewards, to whom He has entrusted means, withhold from the needy disciples of Christ?”—*2 Testimonies*, pp. 32-33.

Donations of money are not enough—“What misery exists in the very heart of our so-called Christian countries! Think of the condition of the poor in our large cities. In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children, ragged and half starved, with vice and depravity written on their faces . . . And from these abodes of wretchedness piteous cries for food and clothing are sent out by many who know nothing about prayer.

“By our churches there is a work to be done of which many have little idea, a work as yet almost untouched (Matthew 25:35-36, quoted). Some think that if they give money to this work, it is all they are required to do; but this is an error. Donations of money cannot take the place of personal ministry. It is right to give our means, and many more should do this; but according to their strength and opportunities, personal service is required of all . . . In doing this work we have a favorable opportunity to set forth Christ the crucified one.”—*6 Testimonies*, pp. 275-276.

God is finding out what we are really like—“I saw that it is in the providence of God that widows and orphans, the blind, the deaf, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God’s test of our character.”—*3 Testimonies*, p. 511.

If the work is left undone, darkness will come upon us—“The two great principles of the law of God are supreme love to God and unselfish love to our neighbor. The first four commandments and the last six hang upon, or grow out of, these two principles. Christ explained to the lawyer who his neighbor was, in the illustration of the man who was traveling from Jerusalem to Jericho and who fell among thieves and was robbed and beaten and left half dead. The priest and Levite saw this man suffering, but their hearts did not respond to his wants. They avoided him by passing by on the other side . . .

“The Levite and the priest represent a class in the church who manifest an indifference to the very ones who need their sympathy and help. This class, notwithstanding their position in the church, are commandment breakers. The Samaritan represents a class who are true helpers with Christ and who are imitating His example in doing good.

“Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment keepers, who shall have eternal life . . . There is a work for the church to do, which, if left undone, will bring darkness upon them. The church as a whole and individually should bring their motives under faithful examination and compare their lives with the life and teachings of the only correct Pattern.

“Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan as done to Himself; and these works are preserved in the heavenly records and will be rewarded. On the other hand, a record will be written in the book against those who manifest the indifference of the priest and Levite to the unfortunate, and those who take any advantage of the misfortunes of others and increase their affliction in order to selfishly advantage

themselves . . . Disinterested benevolence is very rare in this age of the world . . . Then can the church triumph in God.

“But just as long as the church suffers selfishness to dry up kindly sympathy and tender, thoughtful love and interest for their brethren, every virtue will be corroded. Isaiah’s fast should be studied and close self-examination made with a spirit to discern whether there is in them the principles which God’s people are required to possess in order that they may receive the rich blessings promised . . . Here in this example we have some idea of the responsibility resting upon the church and work that God requires them to do in order to have His presence.”—*3 Testimonies*, pp. 511-513, 516, 519-520.

Caring for the blind—“God requires that His people should not allow the poor and afflicted to be oppressed. If they break every yoke and release the oppressed, and are unselfish and kindly considerate of the needy, then shall the blessings promised be theirs. If there are those in the church who would cause the blind to stumble, they should be brought to justice; for God has made us guardians of the blind, the afflicted, the widows, and the fatherless. The stumbling block referred to in the Word of God does not mean a block of wood placed before the feet of the blind to cause him to stumble, but it means much more than this. It means any course that may be pursued to injure the influence of the blind brother, to work against his interest, or to hinder his prosperity.

“A brother who is blind and poor and diseased, and who is making every exertion to help himself that he may not be dependent, should be encouraged by his brethren in every way possible. But those who profess to be his brethren, who have the use of all their faculties, who are not dependent, but who so far forget their duty to the blind as to perplex and distress and hedge up his way, are doing a work which will require repentance and restoration before God will accept their prayers. And the church of God who have permitted their unfortunate brother to be wronged will be guilty of sin until they do all in their power to have the wrong righted.

“All are doubtless familiar with Achan’s case. It is recorded in sacred history for all generations, but more especially for those upon whom the ends of the world are come. Joshua lay moaning upon his face before God because the people were obliged to make a disgraceful retreat be-

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fore their enemies. The Lord bade Joshua arise: ‘Get thee up; wherefore liest thou upon thy face?’ Have I humbled without cause by removing My presence from thee? Does God forsake His people without a cause? No; He tells Joshua that there is a work for him to do before his prayer can be answered. ‘Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also.’ He declares: ‘Neither will I be with you any more, except ye destroy the accursed from among you.’

“It is a sin in any church not to search for the cause of their darkness and of the afflictions which have been in the midst of them. The church in _____ cannot be a living, prosperous church until they are more awake to the wrongs among them, which hinder the blessing of God from coming upon them. The church should not suffer their brethren in affliction to be wronged. These are the very ones that should awaken the sympathy of all hearts and call into exercise noble, benevolent feelings from all the followers of Christ.

“The true disciples of Christ will work in harmony with Him and, following His example, will help those who need help . . . all should seek to be eyes for the blind and thus make him feel his loss as little as possible. There are some who improve their eyes by watching opportunities to work for their own advantage to get gain, but God may bring confusion upon them in a manner they do not expect.

“If God in His mercy has given the blind man inventive faculties that he can use for his own good, God forbid that anyone should grudge him this privilege and rob him of the benefits he might derive from God’s gift to him. The blind man has disadvantages to meet on every side in the loss of his sight. That heart in which pity and sympathy are not excited at seeing a blind man groping his way in a world clothed to him in darkness, is hard indeed and must be softened by the grace of God. Not a face can the blind man look upon and there read kindly sympathy and true benevolence. He cannot look upon the beauties of nature and trace the finger of God in His created works. Their cheering gladness does not speak to him to comfort and to bless when despondency broods over him. How quickly would he exchange his blindness and every temporal blessing for the blessing of sight. But he is shut

up to a world of darkness, and his God-given rights have been trampled upon that others might gain.”—3 *Testimonies*, pp. 519-521.

How a rich man can enter heaven—“The love of Jesus and the love of money cannot dwell in the same heart . . . Through love he is then to minister to the wants of the needy . . . In this way it is possible for a rich man to enter the kingdom of Heaven.”—*Review and Herald*, September 16, 1884.

How a poor man can become rich—“Here the power of wealth is seen. The influence of the love of money over the human mind is almost paralyzing. Riches infatuate, and cause many who possess them to act as though they were bereft of reason. The more they have of this world, the more they desire. Their fears of coming to want increase with riches. They have a disposition to hoard up means for the future. They are close and selfish, fearing that God will not provide for them. This class are indeed poor toward God. As their riches have accumulated, they have put their trust in them, and have lost faith in God and His promises. The faithful, trusting poor man becomes rich toward God by judiciously using the little he has in blessing others with his means. He feels that his neighbor has claims upon him that he cannot disregard and yet obey the command of God.”—*Review and Herald*, January 15, 1880.

Laodiceans are those who live for themselves—“Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean Church. The ardor of their first love has lapsed into a selfish egotism.”—*Review and Herald*, August 6, 1901.

Genuine Christians are not destitute of love—“There is no such thing as a loveless Christian. It is not possible for the heart in which Christ abides to be destitute of love. The heart that is cold and stern is not catching the bright, softening beams of the Sun of Righteousness.”—*Review and Herald*, April 3, 1900.

The spirit of self-denial is becoming rare—“Many will lose heaven unless they change their selfish, unlovable, unsympathetic ways, and learn that the Spirit of Christ is not selfish and forbidding, uncourteous and loveless . . . Unless we practice Christ’s ways, and receive His Spirit, we are none of His. He desires us to reveal His love in word and action. All that we do should flow from a deep, abiding principle of love,—a principle that is after the similitude of Christ,

who is love and light and peace. But how little, how very little, of Christ’s character is revealed! The spirit of self-denial is becoming a rare thing.

“Yet there is love in our churches. There are those who love God supremely and their neighbors as themselves. Their prayers and their alms come up before God as a memorial. The Lord does not lose sight of them. He is watching those who are walking in the light as fast as they receive it. They are the objects of His special care.”—*Review and Herald*, April 3, 1900.

The disappointment of Christ is beyond description—“God says to His people to-day, ‘I have somewhat against thee, because thou hast left thy first love’ (Revelation 2:4, quoted). Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. Unless those who have sinned speedily repent, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. God calls for repentance without delay . . . You have left your first love. Self-righteousness is not the wedding garment. A failure to follow the light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people.”—*Review and Herald*, December 15, 1904.

They must be warned before it is too late—“What disposition will these make of the message of the True Witness to the Laodiceans? There can be no deception here. This message must be borne to a lukewarm church by God’s servants. This message must arouse the people of God from their security and dangerous deception in regard to their real standing before God . . . Anciently, when Elijah was sent with a message from God to the people, they did not heed the warning. They thought Elijah unnecessarily severe. He must, they thought, have lost his senses, that he would denounce them, the favored people of God, as sinners, and their crimes, so aggravating, that the judgments of God would awaken against them.”—*Review and Herald*, September 16, 1873.

Something has cut the cable and they are drifting away—“Spiritual death has come upon many who should be examples of zeal, purity, and consecration. Their practices speak more loudly than their professions, and witness to the fact that some power has cut the cable that an-

chored them to the Eternal Rock, and they are drifting without chart or compass . . .

“Though the professed followers of Christ are in a deplorable condition, they are not yet in so desperate a strait as were the foolish virgins whose lamps were going out, and there was no time in which to replenish their vessels with oil. When the bridegroom came, those that were ready went in with him to the wedding; but when the foolish virgins came, the door was shut, and they were too late to obtain entrance.

“But the counsel of the True Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement; for the backslidden church may yet have the white robe of the righteousness of Christ, that the shame of their nakedness need not appear. Purity of heart, purity of motive, may yet characterize those who are half-hearted and who are striving to serve God and Mammon. They may yet wear their robes of character and make them white in the blood of the Lamb.”—*Review and Herald, August 28, 1894.*

Those who come up, stand, and overcome—“Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.”—*1 Testimonies, p. 187.*

Only those who obtain the victory—“I saw that none could share the refreshing unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.”—*Early Writings, p. 71.*

Joined to their idols; let them alone—“If they will not be purified through obeying the truth, and overcome their selfishness . . . the angels of God have their charge. ‘They are joined to their idols, let them alone,’ and they pass on to their work, leaving them with their evil traits unsubdued, to the control of evil angels.”—*2 Spiritual Gifts, p. 226.*

Self must be crucified—“Self must be crucified in every one who shall enter the gates of the City of God.”—*Manuscript Releases, Vol. 2, p. 226.*

We must become meek, lowly children of God—“In the family of God in Heaven there will not be one who is selfish. The peace and harmony of the heavenly courts will not be marred

by the presence of one who is rough or unkind. He who in this world exalts self in the work given him to do will never see the kingdom of God unless he is changed in spirit, unless he becomes meek and lowly revealing the simplicity of a little child.”—*8 Testimonies, p. 140.*

Those who enter heaven—“None can enter heaven whose characters are defiled by the foul blot of selfishness.”—*Review and Herald, May 16, 1893.* “Our hearts must be filled with unselfishness before we can enter the city of God.”—*Review and Herald, November 26, 1901.*

Those who would not be happy in heaven—“Let none suppose that they can live a life of selfishness, and then, having served their own interests, enter into the joy of their Lord. In the joy of unselfish love they could not participate. They would not be fitted for the heavenly courts. They could not appreciate the pure atmosphere of love that pervades heaven. The voices of angels and the music of their harps would not satisfy them.”—*Christ’s Object Lessons, pp. 364-365.*

We cannot afford to miss it—“We can receive of heaven’s light only as we are willing to be emptied of self.”—*Desire of Ages, p. 181.* “No one can afford to lose Heaven.”—*5 Testimonies, p. 568.*

Not one nook or corner—“Not one nook or corner of the soul is to be a hiding place for selfishness.”—*8 Testimonies, pp. 139-140.* “If this [selfishness] is not remedied, you will lose Heaven, and your happiness here will be greatly marred.”—*2 Testimonies, p. 56.*

Lacking the principles of heaven—“The selfish principles exercised on the earth are not the principles which will prevail in heaven.”—*Counsels on Stewardship, p. 133.*

Making Calvary of none effect—“Selfishness is the great evil that makes of none effect the preaching of the cross of Christ.”—*Review and Herald, February 21, 1899.* “Angels pity these wandering ones. Angels weep, while human eyes are dry and hearts are closed to pity.”—*Christ’s Object Lessons, p. 192.*

True conversion—“True conversion is a change from selfishness to sanctified affection for God and for one another. Will the Seventh-day Adventists now make a thorough reformation, that their sin-stained souls may be cleansed from the leprosy of selfishness?”—*1 Selected Messages, p. 115.*

Selfishness must be recognized and overcome—“There exists in the hearts of many an

element of selfishness which clings to them like the leprosy. They have so long consulted their own wishes, their own pleasure and convenience, that they do not feel that others have claims upon them. Their thoughts, plans, and efforts are for themselves. They live for self, and do not cultivate disinterested benevolence, which, if exercised, would increase and strengthen until it would be their delight to live for others' good. This selfishness must be seen and overcome; for it is a grievous sin in the sight of God."—*Review and Herald, July 13, 1886.*

How we displease God—"I saw that He (God) is greatly displeased with the least manifestation of selfishness on the part of His professed people for whom Jesus spared not His own precious life."—*Early Writings, pp. 268-269.*

Constantly proving us—"The Lord is constantly proving us, to see if our work is free from selfishness and pride."—*Review and Herald, April 18, 1912.*

Being good and doing good—"By being good and doing good Christ's followers expel selfishness from the soul."—*Medical Ministry, p. 317.* "Only when the church is composed of pure, unselfish members, can it fulfill God's purpose."—*Review and Herald, May 21, 1901.*

Constantly deny self by helping someone else—"Constant self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness."—*3 Testimonies p. 548.*

We must win back what we have lost—"Will you engage in this conflict anew, and win back the precious gifts of which you are nearly destitute? You will have to make efforts more earnest, more persevering and untiring, than you have ever yet made. It is not merely to pray or fast, but it is to be obedient, to divest yourselves of selfishness, and keep the fast which God has chosen, which He will accept. Many feel grieved because I have spoken plainly, but this I shall continue to do."—*2 Testimonies, p. 37.*

Those who have been indifferent to the needs of others—"To those who claim fellowship with Christ, yet have been indifferent to the needs of their fellow men, He will declare in the great judgment day, 'I know you not whence you are; depart from Me, all ye workers of iniquity.'"—*Desire of Ages, p. 825.*

How are you answering the one question?—"As you engage in this work, you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for

the wounded stranger. Angels from the heavenly courts stand by all who do God's service in ministering to their fellow men. And you have the cooperation of Christ Himself. He is the Restorer, and as you work under His supervision, you will see great results.

"Upon your faithfulness in this work, not only the well-being of others, but your own eternal destiny depends . . . By accepting this work of ministry we place ourselves in His school to be fitted for the courts of God. By rejecting it, we reject His instruction, and choose eternal separation from His presence . . . By cooperating with heavenly beings in their work on earth, we are preparing for their companionship in heaven . . . angels in heaven will welcome these who on earth have lived 'not to be ministered unto, but to minister.' In this blessed companionship we shall learn, to our eternal joy, all that is wrapped up in the question, Who is my neighbor?"—*Christ's Object Lessons, pp. 388-389.*

Those who are numbered as His most precious treasure—"The Father from His throne beholds those who do these acts of mercy, and numbers them as His most precious treasures. 'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels' . . . When you succor the poor, sympathize with the afflicted and oppressed, and befriend the orphan, you bring yourselves into a closer relationship to Jesus.

"Mark, selfish Christian: every neglect of the needy poor, the orphan, the fatherless, is a neglect of Jesus in their person."—*2 Testimonies, p. 26.*

Angels want to work through you—"Is there not something stimulating and inspiring in this thought, that the human agent stands as the visible instrument to confer the blessings of angelic agencies? . . . The knowledge and activity of the heavenly workers, united with the knowledge and power that are imparted to human agencies, bring relief to the oppressed and distressed. Our acts of unselfish ministry make us partakers in the success that results from the relief offered."—*6 Testimonies, p. 457.*

Angels are anxiously waiting—"All heaven takes an interest, not only in the lands that are nigh and that need our help, but in the lands that are afar off. The heavenly beings are watching and waiting for human agencies to be deeply moved by the needs of their fellow workmen who are in perplexity and trial, in sorrow and dis-

tress.”—*6 Testimonies*, p. 459.

Our most powerful preaching—“The good works of the children of God are the most effectual preaching the unbeliever has.”—*1 Testimonies*, p. 193. “Personal labor is far more effective than is preaching, and yet this essential feature of the work has been strangely neglected.”—*Signs of the times*, March 19, 1894.

True religion is more than prayer—“True religion is the work of grace upon the heart, that causes the life to flow out in good works, like a fountain fed from living streams. Religion does not consist merely in meditation and prayer. The Christian’s light is displayed in good works, and is thus recognized by others . . . He will glorify God in his works, and lead others to honor Him.”—*Review and Herald*, September 18, 1888.

Help them first—“During the life of Christ the sick and afflicted were objects of His special care. When He sent out His disciples He commissioned them to heal the sick as well as to preach the gospel. When He sent forth the seventy He commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for their minds to be reached by those truths which the apostles were to preach.”—*4 Testimonies*, p. 225. “During His ministry, Jesus devoted more time to healing the sick than preaching.”—*Ministry of Healing*, p. 19.

Live the truth by helping others—“Let Sabbathkeeping families move to the South and live out the truth before those who know it not. These families can be a help to one another, but let them do nothing that will hedge up their way. Let them do Christian help work, feeding the hungry and clothing the naked. This will have a far stronger influence for good than the preaching of sermons.”—*7 Testimonies*, pp. 227-228.

The power of unselfish ministry—“The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evildoer than will the sword or the court of justice.”—*Ministry of Healing*, p. 106.

Help place them in homes—“All can do something for the needy little ones by helping to place them in homes where they can be cared for.”—*Welfare Ministry*, p. 221.

Shall we refuse Him a home?—“I am grieved at the selfishness among professed Seventh-day Adventists everywhere. Christ has gone to pre-

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pare eternal mansions for us, and shall we refuse Him a home for only a few days, in the person of His saints who are cast out? . . . Those who finally overcome and sit down with Christ in His throne will follow the example of Jesus, and from a willing, happy choice will sacrifice for Him in the person of His saints. Those who cannot do this from choice will go away into everlasting punishment.”—*1 Testimonies*, p. 680.

The good works done to suffering people—“Please read Matthew 25:31 . . . the next time you take the Bible at your morning or evening family devotions. The good works performed by those who are to be welcomed to the kingdom were done to Christ in the person of His suffering people. Those who had done these good works did not see that they had done anything for Christ. They had done more than their duty to suffering humanity. Those on the left hand could not see that they had abused Christ in neglecting the wants of His people. But they had neglected to do for Jesus in the person of His saints, and for this neglect they were to go away into everlasting punishment.”—*1 Testimonies*, p. 679.

Three principles of true missionary work—“True missionary work is that in which the Saviour’s work is best represented, His methods most closely copied, His glory best promoted. Missionary work that falls short of this standard is recorded in heaven as defective. It is weighed in the balances of the sanctuary, and found wanting.”—*6 Testimonies*, p. 230.

A work men might have done—“When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern, angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God.”—*Review and Herald*, December 15, 1885.

Helping the suffering is the work to be done—“Medical Missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out. I have been made so sorry to see that our people have not taken hold of this work as they should. They have not gone out into the places round about to see what they can do to help the suffering.”—*General Conference Bulletin*, April 12, 1901.

We are to carry on the work He began—

“Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began. In this work we are to do our very best.”—9 *Testimonies*, p. 168.

The church was organized to carry on Christ’s work—“Someone must fulfill the commission of Christ; someone must carry on the work He began to do on earth; and the church has been given this privilege. For this purpose it has been organized. Why, then, have not the church members accepted the responsibility? There are those who have seen this great neglect; they have seen the needs of many who are in suffering and want; they have recognized in these poor souls those for whom Christ gave His life, and their hearts have been stirred with pity, every energy has been aroused to action.”—6 *Testimonies*, p. 295.

What it means to not put on the wedding garment—“In neglecting this work which is within their own borders, in refusing to bear these burdens, the church is meeting with great loss. Had the church taken up this work as they should have done, they would have been the means of saving many souls. Because of their neglect the Lord has looked with disfavor upon the church. A love of ease and selfish indulgence has been shown by many . . . These slothful servants are represented as coming to the wedding supper without the wedding garment, the robe of the righteousness of Christ. They have nominally accepted the truth, but they do not practice it . . .

“All the members should engage in missionary work. They should visit every family in the neighborhood and know their spiritual condition. If professed Christians had engaged in this work from the time when their names were first placed on the church books, there would not now be such widespread unbelief, such depths of iniquity, such unparalleled wickedness, as is seen in the world at the present time. If every church member had sought to enlighten others, thousands upon thousands would today stand with God’s commandment-keeping people.”—6 *Testimonies*, pp. 295-296.

Ministers should have a part in it—“While I have been commissioned to point out the danger of swaying things too heavily in the medical missionary line to the neglect of other lines of service, this does not excuse those who have held themselves aloof from the medical missionary

work . . . The indifference among our ministers in regard to health reform and the medical missionary work is surprising. Even those who do not profess to be Christians treat the subject with greater respect than do some of our own people, and these are going in advance of us.”—6 *Testimonies*, pp. 298-299.

Those who refuse to take part, should not try to control it—“Those who cannot see the importance and bearing of the medical missionary work should not feel authorized to endeavor to control any phase of it . . . The reason why so many church members do not understand this branch of the work is that they are not following their Leader step by step in self-denial and self-sacrifice . . .

“Then why do not all our ministers heartily cooperate with those who are carry forward medical missionary work? Why do they not carefully study the life of Christ, that they may know how He labored, and then follow His example? . . . The work now being done in medical missionary lines ought to have been done years ago, and would have been done if God’s people had been soundly converted to the truth, if they had studied the word with humble hearts, if they had revered the God of the universe and studied His will instead of pleasing themselves. Had our people done this work, many persons of ability and influence would have been converted and joined us in giving the message of Christ’s soon coming.”—6 *Testimonies*, pp. 300-301.

Doing the work will help you understand the work—“Our ideas of Christian benevolence must be worked out if we would have them enlarged. Practical work will accomplish far more than sermons. The ideas of our ministers must broaden, and from an earnest personal experience they should speak words that will arouse the dormant energies of the people.”—6 *Testimonies*, pp. 302-303.

Large orphanages are not needed—“When all is done that can be done in providing for orphans in our own homes, there will still be many needy ones in the world who should be cared for . . . To care for these needy ones is a good work, yet in this age of the world the Lord does not give us as a people directions to establish large and expensive institutions for this purpose. If, however, there are among us individuals who feel called of God to establish institutions for the care of orphan children, let them follow out their convictions of duty.”—6 *Testimonies*, p. 286.

Because of neglected opportunities and

abuse of privileges—"Because of neglected opportunities and abuse of privileges, the members of these churches are not growing 'in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' 2 Peter 3:18. Therefore they are weak in faith, deficient in knowledge, and children in experience. They are not rooted and grounded in the truth. If they remain thus, many delusions of the last days will surely deceive them, for they will have no spiritual eyesight to distinguish truth from error."—*6 Testimonies*, pp. 424-425.

Those who do not want the cross, will not receive the crown—"The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward—men who are more solicitous for principle than for promotion."—*Ministry of Healing*, pp. 476-477.

God presents to you those you should care for—"To my sisters I would say: Be daughters of benevolence . . . You may have thought that if you could find a child without fault, you would take it, and care for it; but to perplex your mind with an erring child, to unlearn it many things and teach it anew, to teach self-control, is a work which you refuse to undertake. To teach the ignorant, to pity and to reform those who have ever been learning evil, is no slight task; but Heaven has placed just such ones in your way. They are blessings in disguise."—*2 Testimonies*, p. 27.

It is not pets but children which should be cared for—"Many who have no children of their own could do a good work in caring for the children of others. Instead of giving attention to pets, lavishing affection upon dumb animals, let them give their attention to little children whose characters they may fashion after the divine similitude. Place your love upon the homeless members of the human family. See how many of these children you can bring up in the nurture and admonition of the Lord."—*Ministry of Healing*, pp. 203-204.

We should use every opportunity to help others—"We do not want to misuse any of God's creatures, but we should give our first attention to those souls for whom Christ died; and we should not allow our means to flow out in these foolish channels for our own selfish gratification. We should use all of God's gifts in gaining an experience that will help us to benefit our fellow creatures, and advance the missionary work; for in doing this, we are laying up for ourselves trea-

sure in heaven.

"Every self-sacrificing work and effort that shall be made for the sake of Christ, to reflect back glory to God, in educating and training ourselves for this kind of labor, will meet with the approval of Heaven; and God Himself will connect with these efforts, and put His seal upon them. This work may appear to us very feeble, and we may never in this life understand the results of such labor; but God knows all about it, and we must sow continually beside all waters, not knowing which will prosper, this or that."—*Review and Herald*, November 6, 1888.

Putting property and furnishings first—"Too often those who are enjoying the gifts of God add house after house, and farm after farm, to their possessions . . . How long, O Lord! how long, shall this state of things exist? God will judge the world in righteousness by that man Jesus whom He hath ordained to judge the quick and the dead; and those who have long neglected to feed the hungry, to clothe the naked, to give relief and comfort to suffering humanity, will have to render an account to God for the misapplication of his intrusted talents. What a record will then appear of money spent on pleasures and the gratification of appetite in wine and liquor and rich dainties, for extravagant houses and furniture and dress, while human beings received not one pitying look, not one word of sympathy."—*Review and Herald*, January 4, 1898.

Matthew Eighteen—"Let us study the eighteenth chapter of Matthew. This chapter should enlighten our eyes."—*8 Testimonies*, p. 73.

Place them where they will be prepared for heaven—"As these homeless ones are placed where they can obtain knowledge and happiness and virtue, and become sons and daughters of the heavenly King, they will be prepared to act a Christ-like part in society. They are to be so educated that they in their turn will help others. Thus the good work will be extended and perpetuated."—*6 Testimonies*, p. 287.

God's blessing rests upon those who work with Him—"When the Lord moves upon the churches, bidding them to do a certain work, and they refuse to do that work; and when some, their human efforts united with the divine, endeavor to reach the very depths of human woe and misery, God's blessing will rest upon them."—*8 Testimonies*, pp. 72-73.

The blessing will return—"When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought

a miracle, and caused that in that act of making a home for His servant, and sharing her morsel with him, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully for the glory of God.”—*2 Testimonies, p. 29.*

They do not see the wants of the needy—“From what has been shown me, Sabbathkeepers are growing more selfish as they increase in riches. Their love for Christ and His people are decreasing. They do not see the wants of the needy, nor feel their sufferings and sorrows.”—*2 Testimonies, p. 24.*

To bear the cross of Christ—“To bear the cross of Christ is . . . to practice Christian courtesy, even when it is inconvenient to do so.”—*4 Testimonies, p. 627.*

Would these also fail of receiving the promise?—“The first generation had been condemned to perish in the wilderness because of their unbelief, yet the same spirit appeared in their children. Would these also fail of receiving the promise?”—*Patriarchs and Prophets, pp. 417-418.*

What is being done to meet the command of Jesus?—“Please read the invitation to the supper, and the last call to be made. Study what is being done to meet the command of Jesus. I cannot understand why such indifference is manifested.”—*8 Testimonies, p. 72.*

The pitiful cries of a suffering world—“Why do we not become enthused with the spirit of

Christ? Why are we so little moved by the pitiful cries of a suffering world? . . . The church must realize its obligation to carry the gospel of present truth to every creature. I entreat you to read the third and fourth chapters of Zachariah. If these chapters are understood, if they are received, a work will be done for those who are hungering and thirsting for righteousness.”—*6 Testimonies, p. 296.*

A message to church leaders on all levels—“If you will not encourage medical missionary work in the church, it will be done without your consent; for it is the work of God, and it must be done.”—*8 Testimonies, p. 75.*

He gives you the work because He loves you—“The Lord could carry forward His work without our cooperation. He is not dependent on us for our money, our time, or our labor. But the church is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock, and He longs to see it without spot or blemish or any such thing. He yearns after it with unspeakable love. This is why He has given us opportunities to work for Him, and He accepts our labors as tokens of our love and loyalty.”—*6 Testimonies, p. 261.*

They are to hear God’s voice through us—“God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice through us. Through Human agents, He desires to be a comforter, such as the world has never

**PERSONAL MINISTRIES
OF ELLEN AND JAMES WHITE**

Ellen and James White, themselves, set an example in ministering to the needs of the unfortunate.

Welfare Ministry, pages 321 to 340 is a compilation of many such incidents.

“After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do . . . I have taken children of three to five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care and a training for ser-

vice. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility. While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls.”—*E.G. White, Review and Herald, July 26, 1906.*

“‘No one feels like taking the responsibility of such cases now. Brother White always took the charge of them’ . . . He would take them to his own house till every chair and bed was full, then he would go to his brethren and have them take those whom he could not. If they needed means, he would give to them, and invite others to follow his example. There must be men in Battle Creek to do as he has done, or the curse of God will follow that church.”—*1 Testimonies, p. 677.*

seen.”—*Manuscript 65b, 1898.*

This is your opportunity to proclaim the gospel—“Here is an opportunity to proclaim the gospel—to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, and you have shown a lively interest in the afflicted, the heart is opened, and you can pour in the heavenly balm. If you are looking to Jesus, and drawing from Him knowledge and strength and grace, you can impart His consolation to others because the comforter is with you.”—*Medical Missionary, January, 1891.*

Obedying the law means ministry to others—“The priest and Levite had no excuse for their coldhearted indifference. The law of mercy and kindness was plainly stated in the Old Testament Scriptures. It was their appointed work to minister to just such cases as the one whom they had coldly passed by. Had they obeyed the law they claimed to respect, they would not have passed this man by without helping him.”—*Manuscript 117, 1903.*

He is willing to accept you—“He will accept

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all who have ability, if they will devote themselves to him in willing service.”—*Review and Herald, December 15, 1885.*

Are we in the same danger as was Judas?—“Satan is playing the game of life for every soul. He know that practical sympathy is a test of purity and unselfishness of the heart, and he will make every possible effort to close our hearts to the needs of others, that we may finally be unmoved by the sight of suffering. He will bring in many things to prevent the expression of love and sympathy. It was thus that he ruined Judas. Judas was constantly planning to benefit self. In this he represents a large class of professed Christians of today. Therefore we need to study his case. We are as near to Christ as he was. Yet if, as with Judas, association with Christ does not make us one with Him, if it does not cultivate within our hearts a sincere sympathy for those for whom Christ gave His life, we are in the same danger as was Judas of being outside of Christ, the sport of Satan’s temptations.”—6 *Testimonies, pp. 264-265.*

THE CASE OF HANNAH MORE

Ellen White tells us it was the events surrounding the tragic end of Hannah More which especially brought to her attention the increasing selfishness coming in upon the people of God.

Ironically, Hannah More was an experienced foreign missionary; and for a number of years thereafter, our denomination did not have one. Our people badly needed her counsel and help. But, according to Ellen White, they let her die.

Hannah More is mentioned in both *Volumes 1 and 2 of the Testimonies*. She had been a missionary in a foreign field for another Protestant denomination, but then accepted the Advent message. Rejected by her former friends, this experienced missionary moved to Battle Creek, hoping she would find employment and a home among our people. She was 58 years old at the time. But she found neither a job or a home. Destitute, she was forced to move to northern Michigan among unbelievers. There, in a squalid, cold room, she died and was buried by a non-Adventist minister, who sent an obituary to the *Review* for publication.

Learning what had happened, Ellen White

was shocked and wrote these words:

“God wants that we should have means that we may, as in time past, help where help is needed. Satan wants to tie our hands in this respect and lead others to be careless, unfeeling, and covetous, that such cruel work may go on as in the case of Sister More.”—1 *Testimonies, p. 678.*

“In this testimony I speak freely of the case of Sister Hannah More, not from a willingness to grieve the Battle Creek Church, but from a sense of duty . . . I present the frightful facts in this case to arouse our people everywhere to a sense of their duty. Not one in twenty of those who have a good standing with Seventh-day Adventists is living out the self-sacrificing principles of the Word of God.”—1 *Testimonies, p. 632.*

Hannah More’s story is told in 1 *Testimonies, pp. 632 and 666-680; 2 Testimonies, pp. 140-145 and 332; 3 Testimonies, pp. 407-408.*

You will want to read this account for yourself, and see how God regards our neglect in not making homes for the homeless aged, widows, and fatherless and motherless children. The dates were 1867 for the experiences in *Volume 1*, and 1868 for those in *Volume 2*.

2 - The Message of Isaiah Fifty-eight

Ellen White made a remarkably large number of comments on Isaiah 58—more, in fact, than for any other chapter in the major or minor prophets, including Daniel.

Many of those messages cluster around the concept that the entire ministry and message of the Advent people focuses on three essential aspects: the medical work, the benevolent work, and the giving of the Sabbath message.

She repeatedly counsels us to read Isaiah 58. So read it just now.

And then read this:

Summary—“The union that should exist between the medical missionary work and the ministry is clearly set forth in the fifty-eighth chapter of Isaiah. There is wisdom and blessing for those who will engage in the work as presented. This chapter is explicit, and there is in it enough to enlighten anyone who wishes to do the will of God. It presents abundant opportunity to witness to suffering humanity, and at the same time to be an instrument in God’s hands of bringing the light of truth before a perishing world. If the work of the third angel’s message is carried on in right lines, the ministry will not be given an inferior place, nor will the poor and sick be neglected. In His Word God has united these two lines of work, and no man should divorce them.”—*Counsels on Health*, pp. 514-515.

Read Isaiah 58—“Read Isaiah 58, ye who claim to be the children of light. Especially do you read it again and again who have felt so reluctant to inconvenience yourselves by favoring the needy. You whose hearts and homes are too narrow to make a home for the homeless, read it; you who can see orphans and widows oppressed by the iron hand of poverty and bowed down by hardhearted worldlings, read it. Are you

afraid that an influence will be introduced into your family that will cost you more labor, read it . . . The reason why God’s people are not more spiritually minded, and have no more faith, I have been shown, is because they are narrowed up with selfishness. The prophet (Isaiah) is addressing Sabbathkeepers, not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the rightdoing, doing the right thing, and at the right time. It is to be less self-caring, and more benevolent. Our souls must expand. Then God will make them like a watered garden, whose waters fail not.”—*2 Testimonies*, pp. 35-36.

The whole of the chapter—“The whole of the fifty-eighth chapter of Isaiah is to be regarded as a message for this time, to be given over and over again.”—*Special Testimonies, Series B, No. 2, p. 5.*

It will be fulfilled—“The whole chapter is applicable to those who are living in this period of the earth’s history. Consider this chapter attentively; for it will be fulfilled.”—*Manuscript 36, 1897.*

Of the highest importance—“What saith the Lord in the fifty-eighth chapter of Isaiah? The whole chapter is of the highest importance.”—*8 Testimonies, p. 159.*

“Many Seventh-day Adventists fail to realize the responsibility which rests upon them to cooperate with God and Christ for the saving of souls. They do not show forth to the world the great interest God has in sinners. They do not make the most of the opportunities granted them. The leprosy of selfishness has taken hold of the church. The Lord Jesus Christ will heal the church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth

chapter of Isaiah.”—*Counsels on Stewardship*, p. 85.

The Lord has a message for His people—

“Our work is to arouse the people. Satan with all his angels has come down with great power, to work with every conceivable deception to counterwork the work of God. The Lord has a message for His people. This message will be borne, whether men will accept or reject it. As in the days of Christ, there will be the deep plottings of the powers of darkness, but the message must not be muffled with smooth works or fair speeches, crying peace, peace, when there is no peace, to those who are turning away from God, to the wicked’ [Isaiah 58:1-2, quoted].”—*Manuscript 36*, 1897.

The recipe Christ has prescribed—“In the fifty-eighth chapter of Isaiah Christ has shown how this condition of things may be changed. He says: . . . “This is the recipe that Christ has prescribed for the fainthearted, doubting, trembling soul. Let the sorrowful ones, who walk mournfully before the Lord, arise and help someone who needs help.”—*6 Testimonies*, p. 266.

A deeper experience is needed—“Many in the church are represented to me as seeing men like trees walking. They must have another and deeper experience before they discern the snares spread to take them in the net of the deceiver. There must be no halfway work done now. The Lord calls for stanch, decided, whole-souled men and women to stand in the gap, and make up the hedge [Isaiah 58:12-14, quoted].

“There is a decided testimony to be borne by all our ministers in all our churches. God has permitted apostasies to take place in order to show how little dependence can be placed on man. We are to look to God; His word is not Yea and Nay, but Yea and Amen.”—*Notebook Leaflets*, No. 19, pp. 2-3.

Show them where they are making a mistake—“My brethren, you need to study more carefully the fifty-eighth chapter of Isaiah. This chapter marks out the only course that we can follow with safety . . .

“ ‘Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.’ Though they are called the people of God, the house of Jacob, though they profess to be linked with God in obedience and fellowship, they are far from Him. Wonderful privileges and promises have been given to them, but they have betrayed their trust. With no words of flattery may the message

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be given them. ‘Show my people their transgression, and the house of Jacob their sins.’

“Show them where they are making a mistake. Set their danger before them. Tell them of the sins they are committing, while at the same time they pride themselves on their righteousness. Apparently seeking God, they are forgetting Him, forgetting that He is a God of love and compassion, long-suffering and goodness, dealing justly and loving mercy. Worldly policy has come into their business and religious life. Their hearts are not purified through the truth. God looks upon their outward ceremonies of humility as a solemn mockery. He regards all religious sham as an insult to Himself.

“The people of whom the prophet spoke make a high profession of piety, and point to their fasting and to other external forms as an evidence of their piety. But their deeds were tainted by the leprosy of selfishness and covetousness. They had nothing except that which they had first received from God. He bestowed His goods on them that they might be His helping hands, doing what Christ would do were He in their place, giving a true representation of the principles of heaven.”—*Letter 76*, 1902.

It opens an extensive vineyard to be worked—“The piety and advanced spiritual knowledge and growth of a church is proportionate to the zeal, piety, and missionary intelligence that has been brought into it, and carried out of it to be a blessing to the very ones who need our assistance the most. Again I urge you to consider Isaiah 58, which opens a wide extensive vineyard to be worked upon the lines which the Lord has pointed out. When this is done there will be an increase of moral sources and the church will no more remain almost stationary. There will be blessing and power attending their labor. The selfishness that has bound up their souls they have overcome, and now their light is being given to the world in clear, bright rays of a living faith and godly example. The Lord has His promises for all who will do His requirements.”—*Manuscript 14a*, 1897.

Take these destitute children—“Fatherless and motherless children are thrown into the arms of the church, and Christ says to His followers, Take these destitute children, bring them up for Me, and ye shall receive your wages. I have seen much selfishness exhibited in these things. Unless there is some special evidence that they themselves are to be benefited by adopting into their family those who need homes, some turn

away and answer: No. They do not seem to know or care whether they are saved or lost. That, they think, is not their business. With Cain they say: 'Am I my brother's keeper?' They are not willing to be put to inconvenience or to make any sacrifice for the orphans, and they indifferently thrust such ones into the arms of the world, who are sometimes more willing to receive them than are those professed Christians. In the day of God, inquiry will be made for those whom Heaven gave them the opportunity of saving. But they wished to be excused, and would not engage in the good work unless they could make it a matter of profit to them. I have been shown that those who refuse these opportunities for doing good will hear from Jesus: 'As ye did it not to one of the least of these, ye did it not to Me.' " Please read Isaiah 58 . . .

"This is the special work now before us. All our praying and abstinence from food will avail nothing, unless we resolutely lay hold of this work. Sacred obligations are resting upon us. Our duty is plainly stated. The Lord has spoken to us by His prophet. The thoughts of the Lord and His ways are not what blind, selfish mortals believe they are or wish them to be. The Lord looks on the heart. If selfishness dwells there, He knows it. We may seek to conceal our true character from our brethren and sisters, but God knows. Nothing can be hid from Him."—*2 Testimonies*, pp. 33-34.

Care for the aged at home—"The matter of caring for our aged brethren and sisters who have no homes is constantly being urged. What can be done for them? The light which the Lord has given me has been repeated: It is not best to establish institutions for the care of the aged . . . Nor should they be sent away from home to receive care. Let the members of every family minister to their own relatives. When this is not possible, the work belongs to the church, and it should be accepted both as a duty and as a privilege . . .

"The minister should educate the various families and strengthen the church to care for its own sick and poor . . . Let them deny themselves luxuries and needless ornaments, that they may make the suffering needy ones comfortable. In doing this they practice the instruction given in the fifty-eighth chapter of Isaiah, and the blessing there pronounced will be theirs."—*6 Testimonies*, p. 272.

All can do something for the needy little ones—"We felt that the Lord's instruction in

Isaiah 58 was for us, and that His blessing would attend us in obedience to His Word. All can do something for the needy little ones, by helping to place them in homes where they can be cared for."—*Welfare Ministry*, p. 221.

When you meet suffering souls, help them—"I have been instructed to refer our people to the fifty-eighth chapter of Isaiah. Read this chapter carefully and understand the kind of ministry that will bring life into the churches. The work of the gospel is to be carried by means of our liberality as well as by our labors. When you meet suffering souls who need help, give it to them. When you find those who are hungry, feed them. In doing this you will be working in lines of Christ's ministry. The Master's holy work was a benevolent work. Let our people everywhere be encouraged to have a part in it."—*Manuscript 7, 1908*.

The third angel's message is to be one with this work—"I have no fears of workers who are engaged in the work represented in the fifty-eighth chapter of Isaiah. This chapter is explicit, and is enough to enlighten anyone who wishes to do the will of God. There is plenty of opportunity for everyone to be a blessing to humanity. The third angel's message is not to be given a second place in this work, but is to be one with it. There may be, and is a danger of burying up the great principles of truth when the work is to be to the message what the hand is to the body. The spiritual necessities of the soul are to be kept prominent."—*Letter 24, 1898*.

It is sealed with the seal of God—"The fifty-eighth chapter of Isaiah contains present truth for the people of God. Here we see how medical missionary work and the gospel ministry are to be bound together as the message is given to the world. Upon those who keep the Sabbath of the Lord is laid the responsibility of doing a work of mercy and benevolence. Medical missionary work is to be bound up with the message, and sealed with the seal of God."—*Evangelism*, pp. 516-517.

Our work needs cleansing too—"[Christ declared,] 'It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.' Then the Restorer practiced His medical missionary work. 'The blind and the lame came to Him in the temple, and He healed them.' The market places, the merchandise stores, need cleansing. Courts of justice, Lawyer's offices, the medical fraternity, need purifying. Shall we say that the medical missionary work needs cleans-

ing? Christ, who came to our world to reveal the Father's heart of tender compassion, has shown us the methods which Sabbathkeepers are to follow in their work. These are plainly specified in the fifty-eighth chapter of Isaiah. God will not be a party to any dishonest transaction. The soul who keeps the Sabbath is stamped with the sign of God's government, and he must not dishonor this sign. By closely examining the Word of God, we may know whether we have the King's mark, whether we have been chosen and set apart to honor God."—*Medical Ministry*, p. 123.

Those who have no special care for anyone except themselves—"But every man's work is to be tested, and brought into judgment, and be rewarded as his works have been . . . (Proverbs 3:9-10; Isaiah 58:6-7, quoted). Read the next verse, and notice the rich reward promised to those who do this. 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily' [Isaiah 58:8]. Here is an abundantly precious promise for all who will interest themselves in the cases of those who need help. How can God come in and bless and prosper those who have no special care for anyone except themselves, and who do not use that which He has entrusted to them, to glorify His name on the earth?"—*2 Testimonies*, pp. 331-332.

Like the rich young ruler—"The people whom the prophet [referring to Isaiah 58] is commanded to warn are blinded, under a deception. They have a form of godliness, and regard themselves as entitled to special favor and blessing, because they make a high profession and keep up a round of religious service. This nourishes their self-complacency, and they feel as the young man who came to Christ, claiming to have kept all the commandments, and asked, 'What lack I yet?' "—*Review and Herald*, October 13, 1891.

The command is: Minister to those more needy than yourself—"The fifty-eighth chapter of Isaiah is a prescription for maladies of the body and soul. If we desire health and true joy of life, we must put into practice the rules given in this scripture. Of the service acceptable to Him, and its blessings, the Lord says [Isaiah 58:7-11]: . . . If those who are suffering from ill health would forget self in their interest for others; if they would fulfill the Lord's command to minister to those more needy than themselves, they would realize the truthfulness of the prophetic promise, 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily.' "—*Ministry of Healing*, pp. 256-

258.

You are to search for them—"Please read Isaiah 58 [Isaiah 58:5-11, quoted]. This is the special work now before us. All our praying and abstinence from food will avail nothing unless we resolutely lay hold of this work. Sacred obligations are resting upon us. Our duty is plainly stated. The Lord has spoken to us by His prophet. The thoughts of the Lord and His ways are not what blind, selfish mortals believe they are or wish them to be. The Lord looks on the heart. If selfishness dwells there, He knows it. We may seek to conceal our true character from our brethren and sisters, but God knows . . .

"The fast which God can accept is described. It is to deal thy bread to the hungry and to bring the poor which are cast out to thy house. Wait not for them to come to you. The labor rests not on them to hunt you up and entreat of you a home for themselves. You are to search for them and bring them to your house. You are to draw out your souls after them. You are with one hand to reach up and by faith take hold of the mighty arm which brings salvation, while with the other hand of love you reach the oppressed and relieve them . . .

"If you engage in this work of mercy and love, will the work prove too hard for you? Will you fail and be crushed under the burden, and your family be deprived of your assistance and influence? Oh, no; God has carefully removed all doubts upon this question, by a pledge to you on condition of your obedience. This promise covers all that the most exacting, the most hesitating, could crave. 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily.' Only believe that He is faithful that hath promised. God can renew the physical strength. And more, He says He will do it. And the promise does not end here. 'Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.' God will build a fortification around thee. The promise does not stop even here. 'Then shall thou call, and the Lord shall answer. Thou shalt cry, and He shall say, 'Here I am.' If ye put oppression from you and remove the speaking of vanity, if ye draw out your soul to the hungry, 'then shall thy light rise in obscurity and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought (famine), and make fat thy bones. And thou shalt be like a watered garden, and like a spring of water whose waters fail not.' "—*2 Testimonies*, pp. 33-35.

In doing it, you yourself will be helped—

“To those who minister to the necessities of the hungry and afflicted, the promise is, ‘Then shall thy light arise in obscurity.’ Many are in obscurity. They have lost their bearings. They know not what course to pursue. Let the perplexed ones search out others who are in perplexity, and speak to them words of hope and encouragement. When they begin to do this work, the light of heaven will reveal to them the path that they should follow. By their words of consolation to the afflicted they themselves will be consoled. By helping others, they themselves will be helped out of their difficulties.”—*Manuscript 116, 1902.*

Arise, and help someone who needs help—

“As believers in Christ we need greater faith. We need to be more fervent in prayer. Many wonder why their prayers are so lifeless, their faith so feeble, and wavering, their Christian experience so dark and uncertain. Have we not fasted, they say, and ‘walked mournfully before the Lord of hosts’?”

“In the fifty-eighth chapter of Isaiah, Christ has shown how this condition of things may be changed. He says: ‘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 when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh.’ This is the recipe that Christ has prescribed for the faint-hearted, doubting, trembling soul. Let the sorrowful ones, who walk mournfully before the Lord, arise and help someone who needs help . . .

“To those who have been engaged in this work I would say: Continue to work with tact and ability. Arouse your associates to work under some name whereby they may be organized to cooperate in harmonious action. Get the young men and women in the churches to work. Combine medical missionary work with the proclamation of the third angel’s message. Make regular, organized efforts to lift the church members out of the dead level in which they have been for years . . . God’s people must realize their great need and peril, and take up the work that liest nearest them.

“With those who engage in this work, speaking words in season and out of season, helping the needy, telling them of the wonderful love of Christ for them, the Saviour is always present,

impressing the hearts of the poor and miserable and wretched. When the church accepts its God-given work, the promise is [Isaiah 58:8, quoted]. Christ our righteousness; He goes before us in this work, and the glory of the Lord follows.

“All that heaven contains is awaiting the draft of every soul who will labor in Christ’s lines. As the members of our churches individually take up their appointed work, they will be surrounded with an entirely different atmosphere. A blessing and a power will attend their labors. They will experience a higher culture of mind and heart. The selfishness that has bound up their souls will be overcome. Their faith will be a living principle. Their prayers will be more fervent. The quickening, sanctifying influence of the Holy Spirit will be poured out upon them, and they will be brought near to the kingdom of heaven.”—*6 Testimonies, pp. 266-268.*

Here are those who will bear the banner—

“[Isaiah 58:8-14, quoted] Here are given the characteristics of those who shall be reformers, who will bear the banner of the third angel’s message, those who avow themselves God’s commandment-keeping people, and who honor God, and are earnestly engaged, in the sight of all the heavenly universe, in building the old waste places. Who is it that calls them, ‘the repairers of the breach, the restorers of paths to dwell in’?—It is God. Their names are registered in heaven as reformers, restorers, as raising the foundations of many generations.”—*Review, October 13, 1891.*

They will flash the light of truth on systems of error and oppression—

“As the end approaches, the testimonies of God’s servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe the present truth must stand, not in their own wisdom, but in God; and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of His example is to be kept before the people.”—*Letter 1f, 1890.*

With the commandments, mingle compassion for suffering humanity—"The work specified in these words [Isaiah 58] is the work God requires His people to do. It is a work of God's own appointment. With the work of advocating the commandments of God and repairing the breach that has been made in the law of God, we are to mingle compassion for suffering humanity. We are to show supreme love to God; we are to exalt His memorial, which has been trodden down by unholy feet; and with this we are to manifest mercy, benevolence, and the tenderest pity for the fallen race. 'Thou shalt love thy neighbor as thy self.' As a people we must take hold of this work. Love revealed for suffering humanity gives significance and power to the truth."—*Special Testimonies, Series A, No. 10, pp. 3-4.*

The work of restoring the moral image of God in man—"I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message of the fifty-eighth chapter of Isaiah. The work of benevolence enjoined in this chapter is the work that God requires of 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. 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.'

"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."—6 *Testimonies, pp. 265-266.*

"In the fifty-eighth chapter of Isaiah is outlined the work which God's people are to do. They are to magnify the law and make it honorable, to build up the old wasted places, and to raise up the foundations of many generations. To those who do this work, God says, [Isaiah 58:12-14, quoted]. The Sabbath question is to be the issue in the great final conflict in which all the world will act a part . . . Each Sabbath institution bears the name of its author, an inefaceable mark that shows the authority of each. It is our work to lead the people to understand this. We are to show them that it is of vital consequence whether they bear the mark of God's kingdom or the mark of the kingdom of rebellion, for they acknowledge themselves subjects of the kingdom whose mark they bear. God has called us to uplift the standard of His downtrodden Sabbath. How important, then that our example in Sabbathkeeping should be right."—6 *Testimonies, pp. 352-353.*

Amid great opposition, they become loyal to their God—" [Isaiah 58:8-14, quoted] Where do we find the people who are thus addressed? Who is it that shall build the old waste places, and raise up the foundation of many generations? Where are the people who have had light from heaven to see that a breach has been made in the law of God?

"In Revelation, John says, 'The temple of God was opened in heaven, and there was seen in His temple the ark of His testament' (Revelation 11:19). John saw in vision the Lord's people looking for His coming and searching for truth. As the temple of God was opened unto His people, the light of the law of God, which was in the ark, shone forth. Those who receive this light are brought to view in the proclamation of the Third Angel's Message.

"This angel is seen flying in the midst of heaven, 'saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured without mixture into the cup of his indignation . . . Here is the patience of the saints: Here are they that keep the commandments of God and the faith of Jesus.'

"This is the people that are repairing the

The Message of Isaiah Fifty-eight

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breach in the law of God. They see that the Sabbath of the fourth commandment has been supplanted by a spurious sabbath, a day that has no sanction in the Word of God. Amid great opposition they become loyal to God, and take their position under the standard of the Third Angel.”—*Manuscript 48, 1900.*

Who is doing it?—“Soon the Lord is com-

ing to this earth with power and great glory. The work that we are to do is outlined in the fifty-eighth chapter of Isaiah. Who is doing this work?”—*Review and Herald, December 17, 1901.*

When God says something, it is important. Let us put important things first, where they belong.

FOR FURTHER STUDY

Isaiah 58:1—Read Ezekiel 3:18; Matthew 3:7; 23:1-3, 33; Luke 20:45-47; Acts 7:51; 2 Corinthians 13:2.

Isaiah 58:2—Jeremiah 42:20; Ezekiel 33:31; Proverbs 15:8; Matthew 15:8; Mark 4:16-17; Titus 1:16; James 1:22.

Isaiah 58:3-5—Malachi 3:14; Zechariah 7:5-6; Proverbs 21:27; Luke 18:9-14.

Isaiah 58:6-7—Exodus 21:2; Leviticus 25:39, 50; Jeremiah 34:8-9; Nehemiah 5:1-13; Matthew 25:35-36; 6:17-18; 1 Peter 2:5; 1 John 3:17; Psalm 41:1.

Isaiah 58:8—Psalm 97:11; 112:4; Job 42:12; Proverbs 4:18; Malachi 4:2; Acts 10:4.

Isaiah 58:9—Psalm 34:15; Isaiah 65:24; Psalm 66:18; 1 John 3:22.

Isaiah 58:10-11—Psalm 25:9; 32:8; 48:14; 73:24; 33:18-19; 37:19; 34:9, Proverbs 11:25.

Isaiah 58:12—Nehemiah 2:17; Isaiah 61:4; Amos 9:14; Isaiah 51:3.

Isaiah 58:13—Exodus 20:8-11; Deuteronomy 5:15; Exodus 31:13-17; Nehemiah 13:15-22; Jeremiah 17:21-27; Isaiah 56:6-7; Psalm 122:1; 27:4.

Isaiah 58:14—Deuteronomy 32:13; 33:29; Philippians 4:4; 1 Peter 1:8; Genesis 28:14; Isaiah 55:10-11; Matthew 24:35.

3 - Our Christian Heritage

About 2,000 years ago, Jesus and the New Testament Church set the example. He loved children and was kind to them. He ministered to the sick. He found the needy and helped them.

His followers did likewise, for Christianity changes people. It makes them like God.

We are to work as our Lord did, in earnest, whole-hearted ministry to others.

Back in New Testament times, the Roman government did not provide for widows and orphans. But in the early centuries, as the number of Christians increased, they took in homeless children and raised them. This was the general practice at the time of the first persecutions. To take in an orphan to raise was considered an honor among Christians down through the centuries. They cared for needy widows and old people. They ministered to the sick.

THE NEW TESTAMENT CHURCH

We clearly observe such clean, godly living in the New Testament Church:

“I was pointed back to the days of the apostles. . . they were also taught that the widows and fatherless had a claim upon their charity. Pure and undefiled religion is defined, to visit the widows and fatherless in their affliction, and to keep unspotted from the world.”—*1 Testimonies*, 190.

Dorcas was an example of a good disciple (Acts 9:36). She cared for all the needy people she could find. Her life is an example for us today. The young church had a plan for caring for their widows (1 Timothy 5:9). The believers cared for the needy in the church, especially the household of faith, as well as others (Acts 2:44-45; 4:32-35; Gal 6:10). Deacons were appointed to oversee this task (Acts 6). The believers supported the poor and needy (1 Thessalonians 5:14-15; cf. *Acts of the Apostles*, pp. 87-96).

This work of benevolence also included training the young people, so that they would later make good parents. A Christian writing from the

very early centuries said this:

“Orphans as well as widows are always commended to Christian love. The bishop is to have them brought up at the expense of the church and to take care that the girls be given, when of marriageable age, to Christian husbands, and that the boys should learn some art or handicraft and then be provided with tools and placed in a condition to earn their own living, so that they may be no longer than necessary a burden to the church.”—*Apostolic Constitutions*, IV, 11, Tr. Uhlbrn, p. 185.

THE EXAMPLE OF JESUS

But aside from the example of the early Christians, first and foremost, we have the example of our Master:

“Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer [*Greek*: do not hinder] little children and forbid them not to come unto me; for of such is the kingdom of Heaven.”—*Matthew 19:13-14* (cf. *Desire of Ages*, p. 511).

Mark and Luke add this verse:

“Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”—*Mark 10:13-15* (*Luke 18:15-17*; cf. *Desire of Ages*, p. 517).

Later Jesus said to Peter:

“Lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.”—*John 21:15*.

FEED MY LAMBS

“The charge given to Peter by Christ just before His ascension was ‘Feed My lambs.’ And this charge is given to every minister. When Christ said to His disciples, ‘Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God,’ He was speaking to His disciples in all ages.”—*Gospel Workers*, p. 207.

This charge to care for the lambs is also for us today—and it includes caring for orphans.

“The Lord said to Peter, ‘Feed My Lambs.’ This command is to us, and by opening our

homes for the orphans we aid in its fulfillment. Let not Jesus be disappointed in you.”—*6 Testimonies*, p. 284.

God is testing our hearts, to see if we really love Him and appreciate the great atonement He is completing for us.

“By our love and service for His needy children, we prove the genuineness of our love for Him. To neglect them is to declare ourselves false disciples, strangers to Christ and His love.”—*Ministry of Healing*, p. 205.

Compare that statement with the urgent statement in *Desire of Ages*, 825.

THE SUPPER CALL MESSAGE

Ministry to the frail, the weak, and those in need is an essential aspect of the “supper call message.”

“Please read the invitation to the supper and the last call to be made. Study what is being done to meet the command of Jesus . . . Let us study the eighteenth chapter of Matthew. This chapter should enlighten our eyes. ‘Take heed,’ Christ says, ‘that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven.’”—*8 Testimonies*, pp. 72-73.

We just read in the above passage that we should give careful attention to Matthew 18. You will want to read it. That chapter tells what it means to be a member of the kingdom of heaven (18:1); We must care for children (18:2-7); we must put away sin from us (18:8-9); we must cooperate with Christ’s objective by helping the little ones (18:10-11); we must go in search of the frail and lost ones (18:12-14). In view of the great debt of forgiveness we have received, we must minister that forgiveness to others (18:15-35).

We are told about the supper call message in *Luke 14:12-15*.

“When thou makest a dinner or a supper, call not . . . thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.”—*Luke 14:12-14*.

In order to explain this more fully, Jesus then gave the parable of the great supper (*Luke 14:15-24*). The command was urgent. The servants were sent out “into the highways and hedges” to search for those in need—and bring them in.

“Go out quickly into the streets and lanes of

the city, and bring in hither the poor, and the maimed, and the halt, and the blind . . . Go out into the highways and hedges, and compel them to come in, that my house may be filled.”—*Luke 14:21, 23*.

The people of God were called upon to go to the highways and hedges and gather them in. The gathering was to be done through *medical-health-benevolent work*—a uniting of all components of *true medical missionary work*, which in turn must be united with spiritual ministry—which is prayer and the teaching of God’s Word!

Those who would partake of the marriage supper of the Lamb in heaven (*Rev 19*) will on earth have helped to bring the poor and needy to that supper (*Luke 14*).

“I saw another angel fly in the midst of heaven.”—*Revelation 14:6*.

We represent that angel with the urgent message. Our assignment is to go everywhere about us and gather in the people. Not only are we to go to the rich and the favorable; we are to go to the poor, the weak, and the most needy. We are to minister as Christ ministered.

THE HINGE OF THE JUDGMENT

In that great day, when the sheep are separated from the goats, the test of the judgment will be clearly perceived by everyone. Though they were warned of it centuries before by our Lord; the day of reckoning will finally have arrived:

The test of the judgment will be what Christ’s followers have done for Him in the person of the poor and needy.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of His glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.”—*Matthew 25:31-32*.

What we do for Christ, in the person of the frail ones, will in that day be the hinge of the judgment:

“And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me. I was in prison and ye came unto me.

“Then shall the righteous answer him, say-

HE WILL AVENGE HIS OWN

ing, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison and came unto thee?

“And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”—*Matthew 25:33-40*.

Then the King shall turn to the other group:

“Then shall he say also unto them on the left hand . . . saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.”—*Matthew 25:41-46*.

Think not that this is a matter of little importance. —An entire chapter in *Desire of Ages* was written to explain its importance! Read it: *Desire of Ages, chapter 70; pages 637 to 641*. It says it all.

“Thus Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering.”—*Desire of Ages, 637. Read the entire chapter; it is not long.*

A FATHER TO THE FATHERLESS

To be Christlike is to be Godlike, for this is the way God is toward us. God’s promise to orphans is:

“When my father and my mother forsake me, then the Lord will take me up.”—*Psalms 27:10*.

God is described as being a *Father to the fatherless*. What a wonderful promise that is! He will also defend and relieve them, and do justice to the needy. The day of judgment will be the final defense and justice. Consider these promises:

“A Father of the fatherless, and a judge of the widows, is God in his holy habitation.”—*Psalms 68:5*.

[Yes, He will] “defend the poor and fatherless; do justice to the afflicted and needy.”—*Psalms 82:3*.

“The Lord preserveth the strangers; he relieveth the fatherless and widow.”—*Psalms 146:9*.

In contrast are the attitudes of the merciless heathen:

“They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless.”—*Psalms 94:5-6*.

God will avenge His own.

“Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.”—*Psalms 10:14*.

“Lord, thou has heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress.”—*Psalms 10:17-18*.

God’s judgments are pronounced against those who neglect the fatherless and the poor:

“As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land.”—*Jeremiah 5:27-30*.

Elsewhere, through Jeremiah we are told:

“Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do not wrong. Do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.”—*Jeremiah 22:3*.

But to those who refused to defend and help the poor and weak, the promise is that their house will ere long be desolated (*Jeremiah 22:4-5, 7-9*).

Leah Schmitke has deep feelings about this matter. She went through many years of suffering and persecution for her faith and her concerns. Several years ago, she wrote these words in her typical, very direct, way:

“So my dear brothers and sisters, when the Lord says ‘Do this and do that,’ what right ever have we as human beings to go contrary to His orders, the Captain of the Host? Who has authority to act over Him, our Creator!—*Leah Schmitke*.

“We must repent of the past evil of our doings, and seek God with all our hearts. We must believe that God means just what he says, and make no compromise with evil in any way. We should humble ourselves before God, and consider any loss preferable to the loss of his favor.”—*Review and Herald, June 29, 1911*.

“When the Lord sent warnings to His people at the time Jerusalem was to be destroyed, He gave them a sign when the danger was approaching, and told them to get out! Those that

heeded the warning, were saved from that doom. But those who did not listen, and stayed right on, and mocked God by disregarding His counsel, were left to their fate. God could not help them. Christ wept over Jerusalem. So today He is shedding tears over those who have no tears to shed for themselves.”—*Leah Schmitke, undated manuscript.*

My friend, it is a solemn duty to carry the call to the marriage supper to everyone. Long ago we were warned:

“O how terrible it is to treat the Lord with

dissimulation and neglect, to scorn His counsel with pride because man’s wisdom seems so much superior. Just as the blood must be in the veins of the body, and circulate there with its vitalizing power, so Christ must dwell in the heart. Then souls will be rooted and grounded in the truth. The truth with all its sanctifying power must dwell in the heart by faith. Then it becomes our own property, and Christ our personal Saviour. The pardon of all our transgression will be a living experience to us.”—*Letter dated December 1, 1898.*

4 - Conditions Around Us

Some may imagine that conditions are so improved today that there is no further need to help the unfortunate. Yet, less than an hour ago, the present writer heard a radio news report that the numbers of children who are homeless is increasing faster than any other age group in America! It was stated that, at the present time, 20 percent of the people who go to relief shelters for food are homeless children.

In Ellen White's day, conditions were also serious. So her statements, made at that time, apply equally to our time.

For nearly four years, the war between the North and the South had been in progress. During the winters of 1864 to 1866, it was especially difficult for Seventh-day Adventists. At first, President Lincoln issued a call for 75,000 men to enlist in the Union army. But as the Civil War intensified, a second call was made for additional men—another 30,000. Then, later, another call was made which brought great hardships to the families left behind. Many of the soldiers gave their lives for their country, and never returned.

In various parts of the nation homeless children on the streets were taken into almshouses, and some were confined in jails. This was done, not because they were bad children, but because they had no homes to go to.

Concerning this condition, we read the following report released in 1864:

“It was not the sight of homeless children in the streets, as with Mr. Brace of New York in 1853, not the memory of little children seen in almshouses in college days, as with Mr. Van Arsdale of Illinois in 1883; not even the story of cold, hungry and beaten children indentured in family homes, as with members of the first State Board of Charities in Massachusetts in 1863-1864; but the sight of little children in solitary confinement in jail that stirred Boston women to action in 1863. What they saw is told in these words, quoted in a leaflet entitled *Children's Aid Society: Its Origin and Objects*,

1864:

“Some ladies interested in the Newsboy's School, having occasion to visit certain boys confined in Boston Jail for petty larceny, found that the jail always contained a number of children, from 10 to 15 years of age, who were kept in solitary confinement. Each one is alone from morning till night, except when by accident he sees a passing face or receives a visit.

“In addition, little children, ten or twelve years old accused of crime, but not convicted, and unable to find bail, are here shut up by themselves without society or occupation. They stand by their grated door, clinging to its bars, as birds cling to the bars of their cage, watching hour after hour in hopes of seeing the face of a passing visitor or officer; or they sit on the bed, crying, refusing to sleep or eat.”—*Dependent Child, Thurston, 1864, p. 171.*

Such conditions occurred not in faraway lands but in America. As noted earlier, conditions have not improved much in the intervening years. Then as now, children are found starving in American homes, children with inadequate clothing.

These conditions have not changed.

“Some 100,000 children are sitting in jails and jail-like institutions throughout the country. They are as young as six. Most, perhaps 60 percent, are not delinquents. They have committed no criminal acts . . . They are in jails (thousands of them illegally, without benefit of court hearings or attorneys or specific release dates) because there is no place else for them to be. These jails, which have many different names—detention centers, training schools, even hospitals—have guards and locks and, for the most part, bars and high walls.”—*Magistrate David S. Schaffer, of the Chicago Juvenile Court, quoted in Charles Mangel, editorial, Look Magazine, June 29, 1971.*

Later, in the above article, Mangel interviewed Chuck. He was seven when he was sent to prison because he had no parents to care for him. They did not want him around. At that young age, he began a training in criminal behavior. Mangel interviewed him when he was 35. Chuck had spent

26 years in some kind of institution, and had been out ten months—the longest period of time he had been freed since he was seven.

Here is what happened to this child, whose only fault originally, was that he did not have a home he could go to:

“‘My mother put me in an orphanage when I was seven,’ he recalled. Why? ‘I don’t know. My parents were both working. I was an only child. I don’t think they wanted me around. They were both pretty young.’

“Chuck kept running away, trying to go home to his parents. After three years, the orphanage gave up and sent him back. But he didn’t want to go to school. While truant one day, he wandered into a variety store, picked up a hard-boiled Easter egg from a display and ate it. A neighbor told his mother.

“The next day, Chuck’s mother petitioned the court to have him committed as an uncontrollable child. (In many states, “incorrigible” children, solely on petition of a parent, school, or police officer, can be held until age 21. New Jersey last year imprisoned a boy until newspaper publicity forced his release. He was five). Chuck, 12, was sent to a reformatory. He was to stay there for most of the next four years. He had done nothing more serious than eat the egg and play hooky.

“‘When you go into reform school at 12 or so,’ he told me, “and you see a guy maybe a year or two older in there for robbing; he’s a big man. You look up to him. You listen to him. I listened to stories about [criminal] jobs. I just took it all in my head.’

“What did you learn?

“I learned the best time to break into a market, how to get into a closed gas station, how to empty a jewelry-store window, how to find out if a house is empty and get in quietly, how to sell the junk you deal.’ (Eight out of ten kids—including those who enter these institutions for non-delinquent behavior—commit crimes after they leave. Three out of four are back in jail within five years.)

“After a year at the reformatory, Chuck got a two-week home leave. He could barely wait to test his new knowledge. ‘I hitchhiked across the state line the first night out—they told me not to mess with your hometown—and crashed into two closed gas stations. I went into the cash registers and the vending machines. I still remember, I got \$50 in one and \$20 in the second. That was big money for me. I was 13½. I hit two more when that money ran out. Now I had some stories to tell when my leave was up.’

“Chuck learned ‘how to stick a knife in a guy,

shoot a gun. They taught me to fight; they made me want to do it, to get revenge. The kids said if you’ve got the guts to stick it out till you’re a guy, then you’re OK. Otherwise, you’re a punk. This went on, day after day. All we did was talk. They had pictures of guns and showed us how to load them. Over and over. When I got out and got a gun, I felt at home with it.’

“Discharged at 14, Chuck formed a three-boy gang and started breaking into houses. ‘We would do 12-15 houses in an afternoon when people were out.’

“His career had begun, it was to take him into four different reformatories, Federal and state prisons, through five knifings of other inmates—he tried to kill each, but failed—through episodes and drugs. When discharged the last time, he had been out of confinement a total of 13 days of the 13½ years. Now he sat with me, worrying about his future.

“He lost five jobs because his employers learned he is an exconvict; another because of his temper. Although he is trying to stay clean, he had broken into two houses the week before we talked. He is trying to stay off pills and liquor but may be losing. He is continually looking over his shoulder, afraid he’ll be caught for those entries, dodging friends he made in prison who are looking for him so they can get back to the only real work any of them knows. ‘I get two or three offers a week.’

“Chuck doesn’t know what he will do. He has the defenses of a child. ‘He is terror-stricken,’ a new friend of his told me. ‘He carries a knife because he’s afraid someone will stab him in the back. He doesn’t believe anyone could love him. He tried to con me until he realized I wasn’t out to hurt him, that I wanted to help. He doesn’t know what it is to be happy.’

“The only thing Chuck is sure about is ‘that it started in reform school. ‘That was my trade school, that’s where I learned, and all those in reform school with me. Eight out of ten guys I saw in prison were in reform school with me.’

“These are not isolated examples. They represent dozens of boys and girls I met across the country, non-delinquent or borderline delinquent children who are committed to institutions for indeterminate stays under the guise of treatment. But only five out of 100 get it.

“Instead, they find themselves in a world governed by brutality (one survey reported major punishment in two out of three institutions) and a different code of conduct. ‘Imagine,’ said one researcher, ‘what can happen to a ten-year-old boy, whose only offense is to have been deserted by his parents—when he is assigned a bed between a burglar and a homicide suspect.’

Inevitably, they learn a new set of rules.

“No one, anywhere, demands an accounting of what happens to these children. Nobody touches their lives. Except on a hit-or-miss basis, no hand exists to support a stumbling child, no hand exists to help good families that find survival impossible without assistance. I interviewed poor parents of disturbed or brain-injured kids who committed their children in desperation because they could find no other promise of treatment. Each ‘incorrigible’ child went to jail. None got the promised treatment. Schools simply eject kids who do not learn—90,000 under 16 walk the streets all day in New York City; 60,000 in Philadelphia; 36,000 in Detroit; 53,000 in Los Angeles.

“Most judges refuse to visit the institutions they sentence kids to. Three out of four juvenile courts have neither diagnostic services to seek out reasons for a child’s behavior nor treatment services to help a child before committing him to an institution.

“Logic plays little part in our treatment of children in trouble. We imprison a child of seven and tell ourselves he is the failure. We maintain we will treat him, but only one of 20 institution employees is assigned to rehabilitation. Yet our Federal Government spends \$480 million for an ominous crime act, and only \$14.7 million for delinquency prevention—versus \$4.4 billion for highway construction. We complain endlessly about money, yet we will spend as high as \$12,000 to keep one child in a jail cell for one year when most could be helped in small group homes for a third of that sum. ‘Secure institutions are necessary for some ten percent who are dangerous,’ says Milton Rector of the National Council on Crime and Delinquency.

“We know our juvenile prisons are failures, yet we plan to increase their capacities by almost 50 percent. We deplore the need to put non-delinquents with hardcore child criminals—and some 10,000 in with adult prisoners—yet unblushingly continue to do it. In 1961, New York State passed a law forbidding non-

delinquents to be placed in facilities housing delinquents. The jails started to empty. Suddenly there was no need for all those guards. Forty percent were let go. They protested. The legislators repealed the law and returned to the old system.”—*Charles Mangel, Look Magazine, June 29, 1971.*

The Spirit of Prophecy had the solution to the problem. Families should help one another care for homeless children, so they would not wind up in jails and enter a life of crime. In addition, orphanages should be established:

“If all were done that could be done in providing homes in families for orphan children, there would still remain very many requiring care. Many of them have received an inheritance of evil. They are unpromising, unattractive, perverse, but they are the purchase of the blood of Christ, and in His sight are just as precious as are our own little ones. Unless a helping hand is held out to them, they will grow up in ignorance and drift into vice and crime. Many of these children could be rescued through the work of orphan asylums.

“Such institutions, to be most effective, should be modeled as closely as possible after the plan of a Christian home. Instead of large establishments, bringing great numbers together, let there be small institutions in different places. Instead of being in or near some town or large city, they should be in the country where land can be secured for cultivation and the children can be brought into contact with nature and can have the benefits of industrial training.

“Those in charge of such a home should be men and women who are largehearted, cultured, and self-sacrificing; men and women who undertake work from love to Christ and who train the children for Him. Under such care many homeless and neglected ones may be prepared to become useful members of society, an honor to Christ themselves, and in their turn helping others.”—*Ministry of Healing, pp. 205-206.*

5 - Our People Take Up the Work

1868

THE BENEVOLENT ASSOCIATION

It was in the year 1868 that a special message came to the Advent people. They were to care for the needy, minister to the friendless, and, when necessary, make homes for the homeless.

“Years ago I was shown that God’s people would be tested upon this point of making homes for the homeless; that there would be many without homes in consequence of their believing the truth. Opposition and persecution would deprive believers of their homes, and it was the duty of those who had homes to open a wide door to those who had not. I have been shown more recently that God would specially test His professed people in reference to this matter.”—*2 Testimonies p. 27.*

That same year, the General Conference met in Session in Battle Creek. The opening meeting was on May 12. There were only about 5,000 members and about 25 or 30 experienced ministers in the denomination back then. As a rule, the churches had to rely on local elders to do the preaching.

So only 13 accredited delegates attended the Session (one each from New York, Maine, Ohio, and Missouri; two from Iowa; and four from Michigan). In addition two others were seated by vote of those present. Two concerns were foremost on the agenda:

“They felt that . . . the holding of annual state camp meetings, and the organization of systematic relief of poverty and suffering among the believers, were worthy of immediate consideration at the Conference.”—*Review, March 4, 1937.*

This resulted in two special actions:

“The importance of Health Reform and medical missionary work was recognized by the appointment of Dr. M.[erritt] G. Kellogg to lead out in an educational program for health among

the churches.

“Provision was made for systematic, united action in caring for the worthy poor among the brethren. For this there was formed the *Seventh-day Adventist Benevolent Association* with a membership fee of ten dollars, open to ‘all our people who are willing to enter into it,’ the elders and deacons of each local church to act as its agents in promoting its work. James White was elected president, and there was associated with him a secretary, a treasurer, and two other persons to serve with him as an executive committee. There was an enthusiastic response to the plan presented, and one hundred fifty of those present enrolled as charter members.”—*Review, March 4, 1937.*

It is highly significant that our medical and benevolent work began at about the same time. The above decision occurred only five years after Ellen White received her important health reform vision.

Having received this message, many families in the church began more fully to turn their attention to helping the needy, and a good work was started.

1890

CALL TO START AN ORPHANAGE

But, with the passing of years, as the denomination grew, the interest waned. By 1890, there were about 50,000 members, and many of them were more lax than the faithful believers had been in 1868. It was becoming impossible to find enough homes for the orphans who needed help.

After the 1888 Conference in Minneapolis, the Lord sent a message to Ellen White to share with our leaders and with Dr. John Harvey Kellogg: It was time that an orphanage be established in Battle Creek, as a pattern which could be copied by our people in other parts of the field.

“To the Managers of the Battle Creek Sani-

tarium—Dear Brethren: While in Petoskey, I had some conversation with your physician-in-chief [J.H. Kellogg] in regard to establishing a home for orphan children in Battle Creek. I said that this was just what was needed among us as a people, and that, in enterprises of this kind, we are far behind other denominations.”—*8 Testimonies*, p. 133.

There are those who say the idea of an orphanage was invented by Dr. Kellogg. But this is not true. The project was presented to the General Conference Session held in the spring of 1891 (March 19-22), by Dr. Kellogg at the request of Ellen White.

In his opening statement, requesting that construction be started on the project, he referred to the 1868 instruction (which had been given in *2 Testimonies*, pp. 24-27).

“I dare say that if we had had an institution twenty-five years ago, where orphans could have been trained, there would not be such a dearth of workers at the present time. It is a Christian duty we owe to care for these friendless orphans. If you take the volumes of the *Testimonies*, and look in Volume 2, you will find something written in 1868, twenty-three years ago, and there you will find this expression, ‘There is a decided want of care for widows, orphans, and the feeble of the flock.’”—*J.H. Kellogg, General Conference Bulletin, 1890*.

Ellen White had been urging the care of the orphans and the needy for years. As examples, read “*The Care of Orphans*,” *6 Testimonies*, 281-287; and “*Our Duty to the Household of Faith*,” *6 Testimonies*, pp. 269-272.

However, from the very start, there had been opposition by some of our people to the work—both the health reform work and the benevolent work. But those who believed the *Testimonies* kept moving forward.

See Seventh-day Adventist Benevolent Work: A Documentary:

1 - *Relief Department. Medical Missionary, May 1890*. Several examples of orphans who have been contacted and helped (2 pages).

1891

ORPHANAGE CONSTRUCTION APPROVED

At the March 19-22, 1891, General Conference Session, the necessity of a home for orphans and aged persons was presented. The delegates took action, and a temporary board of trustees was appointed. This seven-man committee was asked to take the matter into immediate consid-

eration, and given power to act.

Elder O.A. Olsen, president of the General Conference, chaired the Session and said this:

“I think we can hardly appreciate the importance and extent of the measure which we have met to carry into effect this afternoon. It comprehends more, it will have a wider range, and it will be more effectual in accomplishing important results, than we at present can really understand.

“As the importance and extent of missionary work has dawned upon us more and more, we are made to realize that we ought to enlarge all our plans; that the work should not be confined to *Bible readings*, etc., but should extend to caring for the needy and the suffering wherever we may find them.

“I am certain that when our missionary work thus enlarges its scope and enters this field, we shall find an interest arising among our people such as we have never seen manifested up to this time.

“In this line of work every church and every believer can participate. There is no church, no place, and no community where such work is not needed, where much cannot be accomplished in carrying it out, much suffering be relieved, and the glory of God advanced thereby.

“It seems to me that nothing can be more proper and consistent than taking such action as this, while planning as we are at this time for the enlargement of our work. This effort must grow into an immense work in its extent and results.”—*O.A. Olsen, quoted in 1896 Medical Missionary and Benevolent [MMBA] Yearbook*.

It is clear that it was our church leaders who began this institutional project; it was not merely “Kellogg’s project,” as later charged.

Approval for a home for the aged was also given at that General Conference Session.

However, there was opposition. Throughout the 1890s it was to intensify. Gradually, this would lead Kellogg into paths he would not otherwise have entered.

See Seventh-day Adventist Benevolent Work: A Documentary:

2 - *The Orphans’ Home*, an article by Ellen White in the June and July, 1891, issues of the *Medical Missionary Bulletin*. An appeal to our people to do something concrete for the needy widows and fatherless and motherless children (9 pages in 5).

3 - *The Need for An Orphans’ Home*, an address by Dr. J.H. Kellogg on March 16, 1891, at the 1891 General Conference Session. The

many needs of homeless children, and how they need our care. Concluded by a presentation of Isaiah 58, and the need for a home for the aged (17 pages in 9).

1892

ORPHANAGE UNDER CONSTRUCTION

Mrs. E.H. Whitney had been a primary mover in getting the orphanage started. Because of her early generous contributions, she was known as the founder of the orphanage. However, when it came time to start construction, there was still not enough money.

"After one year has passed, we, with much regret and chagrin, curtailed the size and plan of the proposed buildings, and proceeded to adjust the plans to fit the small amount donated. We had just provided plans and asked for bids, when to our joy and surprise a stranger unknown to us before, hearing of our disappointment in having to accept a small building that we hoped to get, stepped forward, unasked, and gave us a donation sufficiently large enough to erect the Home for the orphans. This we accepted providential, and feel to thank God for this timely aid, which will enable us to erect a second building for the aged and infirm worthy persons."—*Elder L. McCoy, Review, December 20, 1892.*

That stranger was Mrs. Caroline E. Haskell, a non-Adventist who lived in Chicago. This wealthy Presbyterian woman had come to Battle Creek to recover her health at the Sanitarium. While there, she told Dr. Kellogg that, due to her husband's recent untimely death, she had inherited his wealth. Commenting that she did not need all that money, she inquired if there were any special projects which the Sanitarium was interested in pursuing. Kellogg told her about the forthcoming orphanage, and she said she would be delighted to contribute. Mrs. Haskell (apparently no relation to Stephen N. Haskell, our denominational evangelist and writer) gave a donation of \$30,000 to help toward its construction.

The original plan had been to erect a single building, housing both the orphans and the aged. The name suggested by Kellogg for it at the 1891 Session was the *James White Memorial Home for Orphans and Aged Persons*.

But, because of the generous \$30,000 donation which made possible the erection of a larger building, the orphanage was named the *Haskell Orphan Home*. A separate home for the aged was later built, and named the *James White*

Home for the Aged. (Mrs. Haskell had planned to give \$10,000 toward its construction, but, according to a 1909 General Conference report, that money was never received.)

Before the orphanage construction was completed, the Sanitarium kindly let the orphanage staff and children be located in, what was then known as, the old pioneer building.

"I should say here that we have now in our charge 30 children from various states, whom we have thought proper to care for, while [the] Sanitarium has furnished *gratis* in the old pioneer building, which is steam heated, as a home for them until our building is ready. We have hundreds of applicants as worthy as these, whom we would be glad to take, but are obliged to refuse."—*Elder L. McCoy, Review, December 20, 1892.*

See Seventh-day Adventist Benevolent Work: A Documentary:

4 - *The Need for an Orphan Home in Battle Creek, December 20, 1892.* Elder L. McCoy. The problems, the large donation, and the need to move forward in its construction (3 pages in 2).

1893

EXPANSION OF THE WORK

We are told that, by the time this orphanage was completed—it was already full. The orphans moved into the facility in January 1893.

"The Haskell Orphan Home was completed on January 25, 1892. During the time the building was under construction, the family of needy children was constantly increasing. Applications came in from all parts of the United States, of the most pitiful and urgent character. At the time of the dedication, the family in the Home numbered 95."—*Medical Missionary, 1893.*

Notice how this, our first Adventist orphanage, was supported:

"The Haskell Home was entirely dependent upon voluntary contributions for its maintenance, as it had no endowments. Its many friends responded nobly to the support of the Home."—*Ibid.*

Although the orphanage and old age home were owned by the denomination, both were privately funded by donations.

The Benevolent Association was expanded in scope on March 19, 1893, at which time its name was changed to the *International Medical Missionary and Benevolent Association*.

In that year, the Association voted to establish similar benevolent institutions all over the

world. The 1893 General Conference Session approved this action, voting to support it as best they could.

“The International Missionary and Benevolent Association is an organization effected for the purpose of conducting various charitable enterprises in this and other countries. Its objects are stated as follows in a resolution adopted at a meeting called for the purpose of taking preliminary steps looking toward a permanent organization, March 19, 1893:

“The objects of this Association shall be to erect and manage homes for orphan children and for friendless aged persons, also hospitals and sanitariums for the treatment of the sick poor and others, the same to be either self-supporting or supported in whole or in part by funds secured for the purpose; to establish dispensaries in cities, medical missions at home and abroad, visiting nurses’ work, Christian Help work; to educate missionary physicians and nurses; to provide for the needy poor; to promulgate the principles of health and temperance, and to do good in a variety of ways, independent of denominational or sectarian interests.’ ”—*March 19, 1893, Action, quoted in 1893 MMBA Yearbook, p. 3.*

The Haskell donation of \$30,000 was received in 1892 for the orphans’ home in Battle Creek. More donations followed for the opening of other benevolent facilities elsewhere:

“Early in 1893 a gift of \$40,000 from H.S.P. and F.H. Wessels, of South Africa, had opened the way for a medical mission in Chicago. Smaller sums, ranging from \$10,000 down, had also been received, which the friends of the enterprise accepted as indications of Providence that the work should be enlarged and placed upon a permanent basis.”—*1893 Medical Missionary and Benevolent Association [MMBA] Yearbook, p. 57.*

The expansion of the Benevolent Association included merging of the *International Health and Temperance Association* into it. This placed the medical and benevolent work of our denomination together.

In this same year (on January 1, 1893) the Home for the Aged opened in Battle Creek. It was officially known as the *James White Memorial Home*. Ellen White had also urged the building of this institution.

The year 1893 also saw the expansion of organized Christian help work:

“In the fall of 1892 the plan of organized Christian Help work, which has been so cordially welcomed by a large number of our churches, was evolved, and in June, 1893, the

Chicago Mission, for which the work of the visitation nurses in Chicago had laid the foundation, was formally opened.”—*1896 MMBA Yearbook, p. 59*

In addition, other aspects of the broad health and medical missionary work of our people expanded:

“A number of health missionaries were licensed and sent out as lecturers, teachers of dietetics and healthful cookery, etc., and a branch of the Battle Creek Sanitarium was opened in Chicago.”—*Ibid.*

The year 1893 also saw the opening of the *Chicago Medical Mission* and the *Workingmen’s Home*. Meals and beds were provided at little or no cost at the mission, along with preaching services. Within a few weeks, several hundred were coming to the mission each week.

“In six months there were ten trained nurses and physicians constantly engaged, besides half a dozen men who had been rescued by the Mission from lives of misery and degradation.”—*1896 MMBA Yearbook, p. 336.*

Regarding this extension of the work into rescue missions, the Spirit of Prophecy has provided us with special cautions. We will list them in the last chapter in this book.

At last, it appeared that all phases of—what Ellen White summarized as—“true medical missionary work” were enlarging in the church: natural healing, health reform, health educational, benevolent ministry to the needy; and were being combined with spiritual ministry to the soul. The work of Christ, while here on earth, was again being done.

“The truth for this time, the Third Angel’s Message, is to be proclaimed with a loud voice as we approach the great final test. This test must come to the churches in connection with true medical missionary work.”—*Loma Linda Messages, p. 336.*

See Seventh-day Adventist Benevolent Work: A Documentary:

5 - *Special Light about Medical Missionary Work-1.* A presentation given on February 12, 1893, by J.H. Kellogg. An appeal to our people to accept a duty which is clearly given in the Bible and Spirit of Prophecy (10 pages).

6 - *Special Light about Medical Missionary Work-2.* Delivered on February 13, 1893, by J.H. Kellogg. Conclusion of that appeal (6 pages).

7 - *Openings for Medical Missionary Work at Home and Abroad.* Given on February 14, 1893, by J.H. Kellogg. Additional quotations are given, concluded by several examples of people

who have been helped by such work (7 pages).

8 - *The Relief Work Medical Missionary*, 1893. Recent activity at the orphanage (2 pages).

1894

FURTHER DEVELOPMENTS

On January 25, 1894, the Haskell Home was officially dedicated. A number of addresses were given to those assembled. We will reprint outstanding portions in *Benevolent Work: A Documentary*.

The Widow's Home was established at Battle Creek, Michigan, in 1894. It opened with four mothers and 18 children, all of whom were younger than ten years of age.

At this time, because there was no state aid or welfare, many widows with little ones were in dire need.

In our day, state aid eases this problem somewhat. But the Spirit of Prophecy said our people would be tested in regard to our care of widows, orphans, and the afflicted. In 1862 we were told:

"God in His providence has afflicted individuals to test and prove others. Widows and invalids are in the church to prove a blessing to the church. They are a part of the means which God has chosen to develop the true character of Christ's professed followers and to call into exercise the precious traits of character manifested by our compassionate Redeemer . . . I was shown that a most solemn duty rests upon the church to have an especial care for the destitute widows, orphans, and invalids."—*1 Testimonies*, pp. 273-274.

In 1868 we were given this message:

"He [God] stands there in the person of the poor, the homeless orphans, and the afflicted widows, who need love, sympathy, affection, and encouragement. If you do it not unto one of these you would not do it unto Christ were He upon the earth."—*2 Testimonies*, p. 330.

This message comes from 1875:

"I saw that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close relationship to His church; it is to prove His people and develop their true character."—*3 Testimonies*, p. 511.

On February 27, 1894, Elder C.T. Craig, one of the pioneers in the Advent Movement, wrote a very appealing message in the *Review* to the believers who wished to adopt children. It is an appealing, but brief, article. We will include it in the companion volume (the benevolent documentary).

"I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should be reprinted, that there may be a living voice from the Lord's witnesses."—*Counsels to Writers and Editors*, p. 26.

The June 19, 1894, issue of the *Review* included an article by Elder L. McCoy, secretary of the Benevolent Association, in which he described at length many details about the children's home and what was happening there.

In November, an appeal by Ellen White was sent to the church to take up the work of ministering to those in need.

In a related appeal (in *Evangelism*, 516-517), our people were told that the work of mercy and compassion described in Isaiah 58 is sealed with the seal of God!

"It is just as essential that the people of God in this day bear in mind *how* and *when* they have been tested, and *where* their faith has failed, where they have imperiled His cause by their unbelief, and also by their self-confidence . . . As God's people thus review the past, they should see that the Lord is ever repeating His dealings. They should understand the warnings given, and should beware not to repeat their mistakes."—*7 Testimonies*, p. 210 [emphasis ours].

"It is thus that God still tests His people. And if they fail to endure the trial, He brings them again to the same point, and the second time the trial will come closer, and be more severe than the preceding. This is continued till they bear the test, or, if they are still rebellious, God withdraws His light from them, and leaves them in darkness."—*Patriarchs and Prophets*, p. 437.

It is not necessary for everyone to go out and establish an orphanage, but we can all do what we can—right where we are—to minister to the needs of others around us.

See Seventh-day Adventist Benevolent Work: A Documentary:

9 - *Portions of addresses given on January 25, 1894, at the dedication of the Haskell Home:* (1) Bishop Gillespie, president of the Michigan State Board of Charities and Corrections; (2) Uriah Smith; (3) J.N. Loughborough; (4) J.H. Kellogg; (5) Mrs. E.H. Whitney, founder of the Haskell Home. The address by Kellogg gives worthwhile information about the Home itself; Mrs. Whitney's remarks provide information on Mrs. C.E. Haskell. The other addresses

are more generalized (12 pages in 7).

10 - *Adopting Children*, by Elder C.T. Craig, *Review*, February 27, 1894. Appeal to consider it carefully and care for them properly, if done (2 pages in 1).

11 - *Adoption a Most Serious Responsibility*, E.G. White compilation. Several principles involved (3 pages in 2).

12 - *Our Orphans*, by L. McCoy, Secretary of the Benevolent Association, in *Review*, June 19, 1894. Many details about the size, organization, and daily schedule of the orphanage are here provided (3 pages in 2).

13 - *Represent God in Benevolence*, appeal by E.G. White to the church, printed in *Medical Missionary*, November 1894. An appeal to the church to take up the work of ministering to those in need (4 pages in 2).

14 - *Christian Help Work: Its Aims and Methods*. *Home Missionary*, 1894. Instruction relating to diet, clothing, cleanliness, and need to help the poor (3 pages).

15 - *Relief Department: Home Finding Center*. *Medical Missionary Bulletins*, 1894, 1895. Lists of children in need of homes, and lists of couples who wish to adopt (2 pages).

16 - *The Widow's Home*. Spirit of Prophecy quotations. Activities of the widows at this Battle Creek home. A photograph (9 pages).

1895

FURTHER DEVELOPMENTS

The year 1895 brought increased activity on several fronts, both in Battle Creek and elsewhere.

Although a widows' home was in the planning stage, several widows with their children were already being cared for. Each widow had one or more children and, at the home, was able to provide her own income:

"A Widows' Home has been projected, and four widows with their thirteen children have been received. The mothers have been given work enough to pay for the support of the children, and the enterprise is thus far self-supporting."—*Report by J.H. Kellogg, General Conference Bulletin*, February 4, 1895.

See *Seventh-day Adventist Benevolent Work: A Documentary*:

17 - *Work of the Medical Missionary and Benevolent Association*. *General Conference Bulletin*, February 3, 1895. Personal experiences and observations by six physicians in helping people in the cities (Drs. Kress, Rand, Winegar, Dow, George, Paulson, and Mrs. Kress) (8 pages

in 4).

18 - *Report of the Visiting Committee*, by Mrs. E.H. Whitney. Read to the MMBA, and printed in the *General Conference Bulletin*, February 28, 1895. Observations at the orphans' home, plus insights on the home for the aged (8 pages in 4).

19 - *Christian Help Work: Children's Meetings*. *Medical Missionary*, July 1895. Description of missionary meetings for children (1 page).

1896

SUMMARY TO 1896

By this year, there were 14 organized Christian Help bands and 44 voluntary bands, scattered throughout North America. The good work was spreading fast.

We are fortunate to have a copy of most of the *1896 Yearbook of the International Medical Missionary and Benevolent Association [MMBA]*. It provides an abundance of background material. We will try to include much of it in the companion book of documentation. Here are the items which will be included:

See *Seventh-day Adventist Benevolent Work: A Documentary*:

20 - Excerpts from the 1896 Medical Missionary and Benevolent Association (MMBA) Yearbook (72 pages in 36):

Title Page

To the Friends of Humanity

Introduction

Missionary Sanitariums, Hospitals, Dispensaries, and Other Self-Supporting Institutions Affording Relief

The S.D.A. Medical Missionary and Benevolent Association

The Chicago Medical Mission and Workingmen's Home

The Medical Missionary College Settlement

The Haskell Home for Orphan and Destitute Children

The Missionary Mothers' Training School

The James White Memorial Home for the Aged

The Relief Work

The Christian Help Work. On pages 111-112 of the Yearbook, locations of 58 help bands are listed.

The S.D.A. Medical Missionary and Benevolent Association Proceedings

The Diamond Fields Benevolent Association and Home [Kimberley, South Africa]

The Plumstead Orphans' Home [Cape Town, South Africa]

The California Orphans' Home [Oakland, California]

Reports from Missionary Mothers and Teachers [various parts of the United States]

1897

THE HASKELL HOME APPEAL

Beginning in October 1897, the Haskell Home began sending out quarterly journals, describing activities at the Home. We have copies of eleven issues. In the companion documentary book, we will provide you with reprints of those issues. They span eight years (1897 to 1905), but we will place these close together for ease of reading. Christian mothers will find the articles to be excellent. Those interested in caring for orphans or starting an orphanage will find that collection—along with all the other material in this present book—very helpful.

The following interesting summary (dated October 1904) was in one of those journals:

"Several things have led us of late to cast a glance over the work the Home has been doing these thirteen years or more since its inception . . . The average number of children in the Home for the past eight or nine years has been one hundred. Our records give the names of between five and six hundred children who have been inmates of the Home for a longer or shorter period. Among these have been but sixteen deaths, only two by accident.

"Sixty-seven have been placed from the Home itself in homes, which arrangement, with a few exceptions, has proved mutually satisfactory. This does not include more than three times that number who have found homes through our agency, but have never connected with the family [at the Home]. Still a much larger number of children have been inmates of the Home for a time to tide over a period of misfortune in the family, but have been returned to friends or guardians.

"Looking over the list of those who have gone out from us we are led to praise God for what He has done for us. Several are either teaching or are preparing themselves for church-school work. Two or more are nurses, and are doing excellent work. Several of the girls are married, two of them being wives of physicians, and with their husbands are connected with the Lord's work."—*"A Retrospect," Haskell Home Appeal, Vol. 8, No. 1, October 1904.*

See *Seventh-day Adventist Benevolent*

Work: A Documentary:

21 - *Haskell Home Appeal, Vol. 1, No. 1*, October 1897. Introduction; manual training department (8 pages).

22 - *Haskell Home Appeal, Vol. 1, No. 3*, April 1898. Methods of school work; Inside the James White Home for the Aged (8 pages).

23 - *Haskell Home Appeal, Vol. 2, No. 3*, April 1899. Positive and negative training; Class recitation on sewing; Practical missionary work (8 pages).

24 - *Haskell Home Appeal, Vol. 3, No. 1*, October 1899. Missionary mothers; A missionary meeting; A lesson in farming; Letters; Notes (8 pages).

25 - *Haskell Home Appeal, Vol. 3, No. 3*, April 1900. The daily program; Annual financial report; Home happenings (4 pages).

26 - *Haskell Home Appeal, Vol. 4, No. 1*, October 1900. The domestic education of children; A glimpse of practical education; Our missionary mothers' training class; Incidents from the schoolroom (8 pages).

27 - *A Call to Reorganize, Reconsecrate, and Advance*. April 1, 1901. A talk given by Ellen White in the Battle Creek College Library, directed to the ministers and Doctor Kellogg (2 pages in 1).

28 - *News from the Haskell Home*. Review, April 30, 1901. Report of Elder R.C. Porter and General Conference leaders, following their visit to the Home (1 page).

29 - *E.G. White Visit to the Haskell Home*. July 7, 1901. E.G.W. letter to Kellogg (1 page).

30 - *Haskell Home Appeal, Vol. 5, No. 3*, April 1902. Training in truthfulness; The school in the home; The James White Home; Home happenings (8 pages).

31 - *Haskell Home Appeal, Vol. 6, No. 2-3*, April 1903. The cultivation of self-respect; The child and the Bible; Home happenings (8 pages).

32 - *Haskell Home Appeal, Vol. 7, No. 1*, October 1903. Our foremost need; The Haskell home training class (4 pages).

33 - *Haskell Home Appeal, Vol. 8, No. 1*, October 1904. A visit from Sister White; The Bible in childhood; A retrospect; Home happenings (4 pages).

34 - *Haskell Home Appeal, Vol. 8, No. 3*, April 1905. Self-consciousness in children; The home influence; The father's place in the family; Home happenings (8 pages).

35 - *Photographs taken at the Haskell*

Home. Collected from various sources (18 pictures on 4 pages; see the *Haskell Home Appeals* for many other pictures).

**1898-1905
A CHANGING SITUATION**

Satan was not sleeping at the heart of the work. Busily trying to find ways to destroy the progress of the united work, he was making great progress.

True medical missionary work consists of several interwoven parts. United, they are a Christlike personal ministry to the needs of others. Here are many of these aspects:

(1) *Spiritual ministry*. This includes far more than preaching. It includes group and one-to-one instruction, praying for and with people, praying for them when apart. It includes missionary visits, canvassing, Bible studies, and all forms of spiritual conversations and appeals.

(2) *Healthful Living*. This includes proper diet, clothing, and the use of the eight natural remedies (*Ministry of Healing*, p. 127) for maintaining health.

(3) *Health instruction*. This is done through personal instruction, cooking schools, nutrition classes, etc.

(4) *Physical care*. This would include medical attention, nursing care, hydrotherapy treatments, the use of herbs, home and sanitarium care utilizing the eight remedies.

(5) *Benevolent and help work*. This is the part we are emphasizing in this present book. It is only part of the whole, but it is a necessary part. The whole would not be complete without it.

If you stop to think about it, none of the above five aspects of ministry can really be separated from the others. They are a part of a great whole; they are part of helping people in a real world. They are part of an outflowing genuine Christian experience.

The 1896 *MMBA Yearbook* listed several things included in the benevolent work: (1) Providing emergency help, such as meals, lodging, nursing care, garments, laundry, giving baths, applying dressings, etc. (2) Christian help classes in healthful living, nutrition, etc. (3) Helping the homeless and destitute. Each of these three aspects can be provided on an individual basis, by groups working together (help bands), or by institutions.

According to the Spirit of Prophecy, certain

The Forgotten Work

emphases stand out: By helping people in these practical ways, you are showing them the love of God; you are helping them come to Christ and to a knowledge and acceptance of salvation; you are helping them help themselves.

But Satan wanted to destroy this beautiful pattern. He used mutual jealousies to creep in between the leaders of the church and John Harvey Kellogg, the leader of the medical work.

It is an intriguing fact that Ellen White said that Kellogg was a converted man when the Minneapolis Conference ended. Writing five years later, she said this:

“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 . . . Many souls have been converted, many wonderful cures have been wrought. The Lord stood by the side of Dr. Kellogg as he performed difficult operations. When the doctor was overwrought by taxing labor, God understood the situation, and He put His hand on Dr. Kellogg’s hand as he operated, and through His power the operations were successful.

“I wish this to be understood. Over and over again I have encouraged Dr. Kellogg, telling him that the Lord God of Israel was at his right hand, to help him, and to give him success as he performed the difficult operations that meant life or death to the ones operated upon. I told the doctor that before he took up his instruments to operate upon patients, he must pray for them. The patients saw that Dr. Kellogg was under the jurisdiction of God, that he understood His power to carry on the work successfully, and they had more confidence in him than in worldly physicians.

“The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in, through scientific theories regarding God and His work.”—*General Conference Bulletin*, 1903, pp. 86-88.

This is a remarkable statement, in view of the fact that it was penned in 1903. Keep in mind that it was Kellogg who kept urging the leaders at the General Conference and Review to wholeheartedly endorse the benevolent work. It was Kellogg who—even before the Haskell Home was built—had voluntarily cared for orphans in his

own home. It was Kellogg who continued urging support of the benevolent work all through the 1890s. It was Kellogg who quoted the Bible and Spirit of Prophecy profusely. This was the man whom Ellen White said was “converted.”

For years, Doctor Kellogg had shown favor to orphans, even caring for them in his home.

“Dr. Kellogg took a great interest in the welfare of children and young people. He and his wife had no children of their own, but they provided the funds for the education of many young people, virtually rearing 40 boys and girls, and adopting many of them.”—*S.D.A. Encyclopedia*, p. 723.

But the opposition increased. Do not underestimate the strength of it. It was especially focused on Ellen White and her counsels. In another book by the present author (*The Editions of Great Controversy*), the enmity of church leaders in Battle Creek against Ellen White herself has been shown. In 1888, they refused to publish her most important book!

When it appeared that Dr. Kellogg might be gaining in status, they began opposing him. In the present writer’s biography of Kellogg and Ballenger (*The Alpha of Apostasy*), facts are brought out, showing that J.H. Kellogg was not merely the one championing the benevolent work—at a time when church leaders were less certain about it,—but he was also the one urging that they stand true to healthful living, and to a vegetarian diet. In addition, next to Ellen White, Kellogg was the leading individual championing natural remedies, as opposed to the drugging done in the world.

On one side were the leaders at the General Conference and the Review; on the other was John Kellogg. As the opposition increased, Kellogg chose to let it drive him into a corner. He should not have reacted in that way, but he did.

“God has not forsaken His people, but His people have forsaken Him. Those in Battle Creek should have worked for the ones who needed their help. Dr. Kellogg took up the work they did not do. The spirit of criticism shown to his work from the first has been very unjust, and has made his work hard. The lack of sympathy his brethren have shown him has prepared the way for the work he has been doing in criticising them. The Lord has no justification for any such work.”—*Letter, January 1898*.

“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 a position of warfare, and he does not want you to stand there . . . We have the authority of the Bible for our instruction.”—*Series B, No. 6, p. 31*.

Gradually, this opposition led Kellogg down a road which he would not otherwise have entered. He gathered lawyers about him and decided that he would take over the sanitarium—after getting the denomination to rebuild it after the fire. (In other words, the church members paid for the Battle Creek Sanitarium twice, and Kellogg still took it away from them!) He dabbled in Eastern mysticism—and devised a theory that God was in everything.

Then, when the split came, all the important principles, given through the Spirit of Prophecy, which Kellogg stood for—were gradually discarded by church leaders. When Kellogg left, vegetarianism, natural remedies, and the benevolent work slowly dropped out of sight. They were not abruptly terminated, but quietly ignored to death.

The wreckage of that split we live with today in our denomination. That was the Alpha of Apostasy, and, we are told, the Omega would be much worse.

It is believed by many that the Omega apostasy began in earnest when the error found wider acceptance in our ranks that it is no longer necessary to keep the law of God. Instead, we are told, it is time to celebrate, for we have been saved at the cross and no longer need try, in the strength of Christ, to put away our sins or obey the laws of God.

The split between Kellogg and our leaders separated the various parts of whole, true gospel: ministers, physicians, natural remedies, health instruction, physical care, and benevolent work. As a result, today they tend to be separated from one another.

It is time they be reunited.

We cannot wait for someone else to begin the good work. Draw the circle around yourself and your family, step inside the circle and begin ministering to the needs of others. The God of heaven will approve of your actions. He will be by your side to help you and your loved ones as you begin this good work.

As you labor, keep in mind that the term,

“medical missionary work,” originally included the benevolent work. It was to work hand-in-hand with the spiritual ministry to the soul. They all were to be together.

“The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other.”—*6 Testimonies*, p. 289.

“In all His (Christ’s) labors He united the medical missionary work with the ministry of the word.”—*6 Testimonies*, 292.

“The Holy Spirit never has, and never will in the future, divorce the medical missionary work from the gospel ministry. They can not be divorced.”—*Series B, No. 7, p. 64*.

“The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act. It is to largely prepare the way for the reception of the truth for this time. A body without hands is useless. In giving honor to the body, honor must also be given to the helping hands, which are agencies of such importance that without them the body can do nothing. Therefore the body which treats indifferently the right hand, refusing its aid, is able to accomplish nothing.”—*Manuscript 55, 1901*.

“Unless there is a breaking away from the influence that Satan has prepared, and a reviving of the testimonies that God has given, souls will perish in their delusion. They will accept fallacy after fallacy, and will thus keep up a disunion that will always exist until those who have been deceived take their stand on the right platform.”—*Series B, No. 7, p. 63*.

“While I have been commissioned to point out the danger of swaying things too heavily in the medical missionary line to the neglect of other lines of service, this does not excuse those who have held themselves aloof from the medical missionary work. Those who have not been in sympathy with this work should now be very careful how they speak, for they are not intelligent on this subject. Whatever their position in the conference, they should be very guarded in giving utterance to sentiments that will help no one. The indifference and opposition that some have manifested in reference to this question makes it inconsistent that their words should have a large influence. They are not clear-sighted.”—*6 Testimonies*, pp. 298-299.

“The health reform, I was shown, is a part of the third angel’s message and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must

make an advance move in this great work. Ministers and people must act in concern. God’s people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do . . . one cannot do it for another.”—*1 Testimonies*, p. 486.

See *Seventh-day Adventist Benevolent Work: A Documentary*:

36 - *Diary: January 1898*. E.G. White. Statement about J.H. Kellogg, and how the brethren, instead of fighting him, should have united with him in extending the benevolent work in many places, January 1898 (2 pages).

1906

TERMINATION PLANS

By 1906, the situation in Battle Creek had dramatically unraveled. For years, Kellogg had been devising ways to gain legal control of the large Battle Creek Sanitarium. As for their part, church leaders had been anxious to separate from the benevolent work.

Leaders at the General Conference and Review, both of which had by this time moved to a sleepy town called Takoma Park on the outskirts of Washington, D.C., wanted to unhook from extra responsibilities which they considered extraneous.

In the year 1906, an explanatory article appeared in the pages of the *Review*. But, before quoting it, it would be well to summarize it—so you will better grasp its import. It is vital that you catch the meaning of this! *You are reading of the action of our church leaders to rid the denomination of benevolent institutions*. From this time forward, down through the decades, our church would have nothing to do with a very important work that Ellen White said our church should do:

In 1898, eight years earlier, a new corporation had been initiated—for the purpose of transferring the children’s home and the home for the aged out of denominational control. This was done quietly, with little or no mention being made of it at the time to our people. But it was done with the full concurrence of the leaders of the General Conference and Lake Union Conference. They participated in and approved the action. Dr. Kellogg and his associates were also present.

But the actual property transfer did not occur until 1904. The next year, 1905, this new

corporation (which had been given the name, *International Medical Missionary Association*) declared bankruptcy. (It is possible that church leaders were told it was nearing bankruptcy, so they would be more willing to let the properties be taken entirely out of their hands.)

This entire changeover was revealed to church members in 1906—two years after it was completed. The reasons given for the transfer of both institutions to a new corporation were these: (1) The corporate control of the orphans' home and the home for the aged should be given to the managers of the benevolent institutions. (2) *The work of caring for orphans and old people is "undenominational"—and the Adventist Church should not be connected to it.*

In answer to this: First, 43 of the 48 children and 22 of the 28 old people, currently in those institutions—were Seventh-day Adventists! Should we not take care of our own? Second, it was true that, to some extent, those entities ministered to the needs of non-Adventists—but should they not do so? Are they not missionary projects, dedicated to winning souls? Third, our denomination originally started those projects in order to both do missionary work and help our own people. The institutions were wonderfully fulfilling the objectives for which they were established by our denomination.

Church leaders had declared that they wanted to separate both projects from the church. It was considered wise to abandon both areas of missionary work. It is for this reason that, in the following article, the managers of the Haskell Home, appealed directly to the members of the church to send them donations to provide continuing support for both homes, which were nearly 100 percent full of believers or believers' children.

The above is a summary of this notice. Here is its complete text. It was printed in the *Review* in 1906:

In Regard to the Closing of the Haskell Home: It is well-known that there are two institutions quite closely connected with the Battle Creek Sanitarium, though under different management, for the care and maintenance of these two classes, the helpless aged people and helpless orphan children.

“For fifteen years or more these institutions have been fostered and supported in part by the denomination of Seventh-day Adventists. But the present leaders of the denomination have now seen fit to renounce their obligation

further to contribute to the support of these dependent classes so long as they are connected with these institutions: the *Haskell Home for Orphans* and the *James White Memorial Home for Aged Persons*. The reason given for this action on the part of these persons is essentially, that these institutions are no longer under the denominational control. It is charged by them that while these institutions were under the care and control of the International Medical Missionary Association, their titles were surreptitiously transferred from that association. Upon inquiry we are informed that as early as 1898, independent legal corporations were formed for each of these institutions for the purpose of holding the property which had been and might be bequeathed to them.

“This step was taken with the full knowledge and concurrence of the General Conference committee, the President of the General Conference and of the Union Conference being members of the new corporation and participating in the work. It is true that the transfer of the property did not take place for six years after the organizing step was taken, or until 1904. But the International Medical Missionary Association did not go into the receiver's hands until the following year (1905).

“It was certainly a proper step to secure to the orphans and aged people the property which rightfully belonged to them. Another reason given by the General Conference authorities for relinquishing their care of these dependent people and children is that these institutions and their work is declared to be undenominational, that is, they are unwilling to continue to contribute to the poor and weak and dependent aged and children when they are no longer within denominational lines and control. However, investigations show that of the 48 children in the Orphans' Home, 43 are the children of Seventh-day Adventist parents; and of the 22 inmates of the James White Memorial Home, 22 of them are Seventh-day Adventists. It is true that these institutions are not exclusively denominational; that is, their benefits are available to needy people and children of any denomination, as far as they are able to care for them, although it can easily be seen that preference has been given to the denomination which has assisted in caring for them. The following written statement of a General Conference Committee shows that the above does not misrepresent the situation, though a wrong impression is given by the statement concerning the institutions being diverted:

“For many years before the decease of Elder James White, he was greatly exercised over the question of providing for the aged and or-

phans among us. Finally a Home for Aged was established at Battle Creek, Michigan, both have been diverted in a technical way from denominational ownership and control, hence the need of our coming to the relief of the helpless of our people at once.'

"Now it is necessary to appeal from the decision of the Conference leaders in this matter to the people themselves, and we wish it to be understood that these needy institutions are still doing their Christian work, and they need the support of those who have stood by them in the past. They have felt very seriously the withdrawal of this help. The number of children and teachers has of necessity been such reduced. No doubt God will care for the orphans and for his aged children, but he gives us the privilege of cooperating with him in this matter. Contributions, large and small, may be sent to the Treasurer of the Haskell Home, Battle Creek, Michigan, and donations of cash or food or clothing for these children of God are always in order and will be permitted to interfere with our regard for those whom God has placed upon our care."—*Review*, 1906.

You will recall that our reprinted issues of the *Haskell Home Appeal* ended in 1905. You may also remember that we learned that, as of October 1904, the Home had consistently averaged 100 children.

Yet the above article tells us that denominational leaders washed their hands of the orphanage in 1904, and that, by 1906, the enrollment at the orphanage was down to 48. It is clear that, at the time the above article was prepared, the orphanage was struggling for its life—for our people were being encouraged to no longer help provide for this missionary outreach.

1907 NEARING THE END

By early 1907, both homes had been separated from the denomination both legally and financially. We have found that this separation was made with the approval of church leaders.

However, some hope had glimmered when church leaders, probably because of strong protests from the field, again agreed to provide partial support for Seventh-day Adventists still in the two homes. But both were still struggling and the number of people in both institutions had been drastically reduced.

A clarifying article appeared in 1907:

"These homes for orphans and for aged people, respectively, are passing through a pe-

culiar experience just now since the Seventh-day Adventist General Conference authorities have undertaken to care for those inmates of these institutions who are members of that denomination, as far as they wish to pass under their care. *A committee has been appointed by the Conference authorities to close the children and old people's homes, and this work is now being done so that the number of the inmates is being considerable reduced.*

"It should be understood that this movement is undertaken and being carried on by the Conference and not by the managers of the home. It is not intended by the managers to close the homes or to restrict the noble work which they have been created to do. No one will be required to leave these homes by the managers; for they are still ready and willing to continue the care they have hitherto exercised over these classes. Those who have children in the homes or children for whom they are responsible need not have them removed unless they choose to do so. It is not the wish of the management of these homes to relinquish their care of these aged and infirm people or the children. Nor is it their wish to obstruct the Conference authorities in their endeavor to assume the charge of as many of these dependents as they choose to do, provided proper arrangements for their care can be made.

"The report is being circulated that the Homes are to be closed up. We wish to state that at present the closing of these homes is not part of the plans of those having them in charge. It is felt that in assuming the charge of quite a number of the present inmates the Conference authorities are making provision that much more of this good work is to be done. There are still thousands and thousands of homeless children and helpless aged people who need Christian care, and if the present families are cared for by the General Conference authorities then the places made vacant may be filled by others equally or perhaps more dependent and needy, and so the work will go on if it please God to have it do so, unless the same oversight as before, with the same principles in view.

"It is not possible to read the future, but we have the same privilege of trusting God that we have ever had in behalf of these good homes, and we have confidence to plead that he who hears the cry of the ravens, who feeds the sparrows and clothes the lilies, who cares for the widow and the orphan will still provide for the *Haskell Home for Orphans* and the *James White Memorial Home for the Aged*. To the friends and well-wishers of this work we are

able to say that no one in either of the Homes will be left out in the cold. No one will be sent away by the Managers for want of willingness or ability to care for him. We hope that our friends will pray for the Homes and will continue to remember them in their offerings. As plans for the future are developed they will be placed before our readers.”—*Medical Missionary, 1907, p. 176 [emphasis ours]*.

But think not that all the fault was on one side. At the same time that denominational leaders were cutting loose from the orphanage, John Harvey Kellogg was devising plans to take them over. Ellen White warned that he was using false theories, mind control, and lawyers to accomplish his objectives:

“Notwithstanding the warnings given, Satan’s sophistries are being accepted now just as they were accepted in the heavenly courts. The science by which our first parents were deceived is deceiving men today. Ministers and physicians are being drawn into the snare . . . The enemy has been working under a species of scientific devising, even as he worked in Eden . . . Let not your sons and daughters be gathered there to receive their education. Powerful agencies have been stealthily working there to sow the seeds of evil . . .

“I have a warning for all our people in all our churches . . . There is a work being carried on through lawyers that is not after the divine similitude. This is manifest in efforts to get possession of property that he does not and should not control . . . For years the Lord has looked with displeasure upon this course of action. I have done all that I could to encourage the leader in this work to turn to the Lord with full purpose of heart, but he has gone on in his own way, regardless of the light given him . . . he has not changed in principle. His heart is deceptive, and he deceives others.”—*Series B, No. 7, pp. 30-32.*

The attempts to sever the right arm from the message, and make it “nondenominational,” were being done by both sides.

“He [Doctor Kellogg] is doing all in his power to create a division between the medical work and the ministry of the Word.”—*Series B, No 7, p. 61.*

The orphanage was being orphaned; part of the right arm was being cut off. In the process, it was passing under the control of a man who should not control it. The warning had been sent out, through the pen of Inspiration, not to send children to Battle Creek, lest they imbibe dangerous errors.

So, in 1909, the agony of the orphanage came to an end.

1909

THE END OF THE ORPHANAGE

Friday, February 5, 1909, the *Battle Creek Journal*, emblazoned the disaster in large type:

“HASKELL HOME IS BURNED

“Destruction of The Famous Institution Founded By Dr. J.H. Kellogg is Complete.

“SITE MARKED BY SMOKING RUINS TO-DAY

“Under Which Lie the Bodies of Cecil Coutant, Lena McClavy and George Goodenow.

“CAUSE OF THE CATASTROPHE A DEEP MYSTERY

“Little Children Escape, Almost Unclad - Several Prove of Heroic Mettle.

“Three little lives were lost at an early hour Friday morning in a fire which reduced Battle Creek’s noted orphanage, the Haskell Home, to a mass of smouldering ruins. The mere property loss, amounting to about \$50,000, is overshadowed by the loss of the following lives:

LENA MCLAVY, Battle Creek, aged 14 years.

CECIL COUTANT, Iowa, aged 12 years.

GEOGGE GOODENOW [sic: elsewhere, this issue spelled it “George Goodenow”; later issues spelled it “George Goodnow”] (colored), Chattanooga, Tennessee, aged 10 years.

“That the death list is not much more extensive is due largely to the heroism of Mary Armstrong, aged 15 years, and her brother, James Armstrong, 14 years old, to whom at least ten lives may be indisputably accredited.”—*Battle Creek Journal, Friday, February 5, 1909.*

The fire, which reduced the orphanage to ashes within two hours, was first noticed shortly before 1:25 a.m. Fire Chief Weeks said it apparently started in the basement. It was later confirmed that the heating stoves had, as usual, been checked earlier on Thursday evening. In addition, there were no electric lines into the building, other than a phone line. So the cause of the fire was never solved. Some suspected arson, but most doubted that possibility.

Unfortunately, three children died.

“That the death list is not much larger, is due to the heroism of fifteen-year-old Mary Armstrong and her brother, James Armstrong, age fourteen.

“Mary Armstrong, the oldest girl in the school, proved herself a true heroine and through her nerve and courage the lives of ten little girls who were sleeping in the female dormitory on the third [top] floor were saved. Suddenly awakening, the girl discovered the room in which she and the rest of the girls were

quartered to be filled with smoke. Below could be heard the crackling of flames. The room was on the third floor in the northwest corner of the building, and the two means of exit were by the back stairs and an outside fire escape.

"Arousing the girls, who tumbled forth from their beds, frantic with fear, Mary groped her way through the darkness to the back stairway to find escape impossible because of the dense smoke and flames which were flickering their way to the top floor. Then she discovered that the fire escape in another part of the building was impossible to reach. Gathering the smaller girls around her, the older girl felt her way to the window on the west end of the room and peered out. Below she saw her brother, James, age fourteen, who with most of the boys had been ushered to safety by Superintendent and Mrs. R.S. Owen. James was urging the girl to jump to the place he was standing on, the roof of a coal shed, two stories below.

"The girl did not waver. Seizing two of the smaller girls, she dropped them in the arms of her sturdy young brother, who caught them as best as he could and so broke their falls. Pearl Armstrong, age 6, and Bernice Edwards, age 5, were rescued in this way. But the brave little boy was unable to hold the rest as they fell.

"Seven of the little ones, clad only in their night clothes, jumped the entire distance to total safety, miraculously escaping injury.

"The last two girls to stand by the window were Mary Armstrong and Cecil Coutant, one of the victims.

" 'Jump,' cried the older girl.

" 'I'm afraid,' replied Cecil.

"Unable to withstand the stifling smoke longer, Mary jumped and landed on the roof of the coal shed, twenty-five feet below. Her fall stunned her. And she next remembers being carried into the nearby house of A.J. Hempstead, the gardener of the institution. In a short time the entire building crashed to the basement."—*Battle Creek Journal, Friday, February 5, 1909.*

This was a great tragedy. We all mourn, and we are sure that many back then did also. This was but one of a series of fires which occurred at Battle Creek. Ellen White predicted that fires might occur.

"*The 'Sanitarium Fires,' So-called:* The records of the [Battle Creek] fire department show the following disastrous fires to have visited West End institutions, concerned at one time or other with the Adventist faith:

"June 1, 1891, *Sanitarium Engine Room* \$22,000 loss, cause gasoline explosion.

"January 11, 1893, *Battle Creek College*

Bldg., \$7,00 loss, cause unknown.

"February 3, 1895, *Sanitarium Health Food Col,* \$12,000 loss, cause unknown.

"July 19, 1898, *Sanitarium Health Food Co.,* \$10,500 loss, cause unknown.

"April 12, 1900, *Sanitarium Nut Food Col,* \$5,200 loss, cause explosion.

"July 21, 1900, *Old Food Factory,* \$10,500 loss, cause unknown.

"April 27, 1901, *College Building,* \$5,300 loss, cause unknown.

"February 18, 1902, *Sanitarium and Hospital,* \$250,000 loss, cause unknown.

"Dec. 30, 1902, *Review and Herald,* \$300,000 loss, cause unknown.

"May 13, 1903, *Sanitarium Barn,* \$4,000 loss, cause incendiary.

"July 10, 1905, *Sanitarium Ice House,* \$1,300 loss, cause unknown.

"February 5, 1909, *Haskell Home,* \$50,000 loss, cause unknown.

"Total: \$678,300."—*Battle Creek Journal, Friday, February 5, 1909.*

Repeatedly, for nearly two decades, Ellen White had pled with the leaders in Battle Creek to not do the improper things they were doing. They were living for themselves, trying to gain control over institutions afar, building up immense buildings in Battle Creek while the rest of the field was almost empty of missionary facilities, and devoting themselves to internecine warfare in order to gain personal advantages, financial advantages, and greater control.

"Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did He permit His people to be overcome by their enemies, and carried into heathen lands? . . . It was because they had failed to be His missionaries, and had built walls of division between themselves and the people round about them. The Lord scattered them, that the knowledge of His truth might be carried to the world."—*S.D.A. Bible Commentary, Vol. 2, p. 1040 / 2:1*

"We were instructed not to accumulate interests in that one place, but to enlarge our sphere of labor. There was danger that Battle Creek would become as Jerusalem of old—a powerful center. If we do not heed these warnings, the evils that ruined Jerusalem will come upon us. Pride, self-exaltation, neglect of the poor, and partiality to the wealthy—these were the sins of Jerusalem."—*8 Testimonies, p. 133.*

As a result of the fires in Battle Creek, the institutions were scattered everywhere. Battle Creek today is like Shiloh of old; it has no significant Adventist institutions of any kind. (As

we earlier reported, on May 17, 1993, the Battle Creek Hospital was, for the last time, sold to non-Adventists.)

“The Lord signified His displeasure by permitting the principal buildings of these institutions to be destroyed by fire . . . They have failed of doing the very work that God ordained should be done to prepare a people to ‘build the old waste places’ and to stand in the breach, as represented in the fifty-eighth chapter of Isaiah.

“In this scripture, the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and He desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs the most wide-awake missionaries to do the work which, through Isaiah, the Holy Spirit has portrayed: [Isaiah 58:6, 10-12, quoted].”—*8 Testimonies, pp. 218-219.*

See Seventh-day Adventist Benevolent Work: A Documentary:

37 - *Battle Creek Journal*, Friday, February 5, 1909, issue (8 pages).

38 - *Battle Creek Journal*, Saturday, February 6, 1909, issue (4 pages).

39 - *Battle Creek Journal*, Wednesday, February 10, 1909, issue (4 pages).

There is an intriguing footnote to this fire. In later years, Leah Schmitke tried to locate people who had been in the Haskell Home. Several provided her with brief experiences of their remembrances of the home.

One response came from a Charles Robson, of Ohio. Here are two paragraphs from his letter. The first provides you with background; the second is remarkable—for it reveals that, prior to the Haskell Home fire, Ellen White sent a warning for the children to leave because a fire would occur:

“My story begins with the loss of the best friend a man ever had—my mother. She died while I was less than a year old. When I was between five and six years old, my father placed me in the Haskell Orphan Home in Battle Creek. At first, I was placed in what was known as ‘Family Number One’ (the infant family). This family was made up of children from infancy up to about the age of eight years, if my memory is correct. A lady by the name of Keller was the family mother of Family Number One, which was housed in the main building . . .

“[After telling of an incident which occurred ‘six or eight weeks’ before he left the orphanage, Charles says:] How well do I remember the winter previous to the above incident when Family Number Two was taken to the [Battle Creek “Dime”] Tabernacle for Sabbath School. I was in Family Number Two at this time. We were sitting in the balcony and I can remember as well as if it were yesterday. The elder of the church arose and said, ‘Brothers and sisters, I have a very important and painful announcement to make. Word has just been received from Sister Ellen White to the effect that any parents having children in the Haskell Home are requested to take them out of the home, as it is going to be destroyed by fire.’ This was some time during the winter [of 1907-1908], and it wasn’t until some time later during the winter, that my father took me out and took me to Chicago. It was during the following winter [1908-1909] that my father was reading the Chicago newspaper. He called my attention to the newspaper item concerning the fire [February 5, 1909] which destroyed the Haskell Orphan Home and burned up with three children in it. I know he stated that, had he not obeyed the notice and announcement made in the Tabernacle, that I might have been one of the three.”—*Charles E. Robson, Mt. Vernon, Ohio, no date.*

6 - The Work Comes to an End

Although denominational leaders wanted to dispense with any official authorization, ownership, or backing of benevolent institutions, Doctor Kellogg was doing his part to gain control of them. How did Kellogg get the orphanage and old people's home away from the denomination?

A detailed article, entitled *Seventh-day Adventists and the Haskell Home*, appeared in the April 25, 1909, issue of the *Battle Creek Inquirer*, and was reprinted in the *Review* on May 13. We will reprint the entire article in the companion book to this one: *Seventh-day Adventist Benevolent Work: A Documentary*. It is an important article, which you will want to read.

In his article, Elder A.G. Daniels detailed the fact that the denomination, at its 1891 Session, got the project started, and then, along with other donors, provided funding to build and maintain it. "By far the larger share of the money used in the enterprise was supplied by the denomination."

The original plan, in the early 1890s, was for the denomination to own these benevolent institutions; but, because this did not fit Michigan laws at the time, the understanding was to obtain a change in the law. But, instead, the small committee, entirely unauthorized, set upon the Benevolent Association in 1893—and handed over to it the deeds and ownership of both institutions.

In late 1898, the Association formed separate, subsidiary corporations for each of those institutions. We are elsewhere told that General Conference officers agreed to that transference.

The next step came on April 18, 1904, when the deeds of the two institutions were turned over to their respective corporations—thus making them independent. In his article, Daniels said:

"This was done without the approval of the constituency which the trustees represented. It was done without even the knowledge of the denomination that has established and maintained these institutions from their inception to that time."

Daniels went on to relate that the reason given for so transferring the deeds—was the (false?) report that the Association was on the brink of financial ruin, and that, by handing the deeds to the two homes (orphans and aged), the collapse would not take any other entities down.

Evidence indicates that was a false report. In spite of fluctuations in enrollment, each home continued to receive adequate support to carry on its activities.

See Seventh-day Adventist Benevolent Work: A Documentary:

40 - Seventh-day Adventists and the Haskell Home, A.G. Daniels, *Battle Creek Inquirer*, April 25, 1909; reprinted in *Review*, May 13, 1909 (3 pages).

It was Satan's plan to swing the denomination as far away from the physical truths (of health reform, natural remedies, benevolent care), as Kellogg had swung everything he controlled in the other direction (away from doctrinal truths, or even affiliation with the denomination).

But an event occurred at the beginning of the decade of the 1890s, which greatly accelerated the crisis.

General Conference leaders were anxious to get Ellen White out of the country, so they could run the denomination to suit themselves. So, in 1891, three years after their embarrassing defeat at Minneapolis, they asked Ellen White to go to Australia. She had no light to do so, but the Lord gave her no light to remain; so she went. It was His purpose to let the leaders have what

they wanted—with the result that their mistakes would rebound to their own loss.

Writing in December 1898 to O.A. Olsen, (General Conference president from October 17, 1888, to February 19, 1897), she said this:

“I have not, I think, revealed the entire working that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was His will that I should leave Battle Creek. The Lord did not plan this, but He let you all move after your own imaginings. The Lord would have had W.C. White, his mother, and her workers remain in America.

“We were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the person who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.

“The result is before you. Had you stood in the right position the move would not have been made at that time. The Lord would have worked for Australia by other means and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences.

“It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I know that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased; for He had set us to stand at the wheels of the moving machinery at Battle Creek . . .

“Such great responsibilities call for the continual counsel of God, that they may be carried forward in a right way. But this counsel was not considered a necessity. That the people of Battle Creek should feel that they could have us leave at the time we did, was the result of man’s devising, and not the Lord’s. The sum of the matter is proved, and its figures are before you.”—*Manuscript Release, Vol. 10, p. 392 (Letter dated December 1, 1898)*.

How great was the loss! At the very time that her help was needed, it had been removed. As a result, among other unfortunate events, the

transference of ownership of the orphanage and home for the aged was approved in 1898.

The groundwork for the split between the medical/health/benevolent work—and the denomination—was laid in the 1890s, while Ellen White was in Australia (1891-1900).

“I wish to sound a note of warning to our people nigh and far off. An effort is being made by those at the head of the medical work in Battle Creek to get control of property over which, in the sight of the heavenly courts, they have no rightful control. I write now to guard ministers and lay members from being misled by those who are making these efforts. There is a deceptive work going on to obtain property in an underhand way. This is condemned by the law of God. I will mention no names. But there are doctors and ministers who have been influenced by the hypnotism exercised by the father of lies. Notwithstanding the warnings given, Satan’s sophistries are being accepted now just as they were accepted in the heavenly courts . . .

“I have a warning for all our people in all our churches . . . There is a work being carried on through lawyers that is not after the divine similitude.”—*Series B, No. 7, pp. 30-32 (June 28, 1905)*.

The results were disastrous. Leading men decided that the church must be separated from the homes caring for the needy.

In the height of the crisis, a worker connected with the two homes wrote this:

“These homes for orphans and for aged people, respectively, are passing through a peculiar experience just now since the Seventh-day Adventist General Conference authorities have undertaken to care for those inmates of these institutions who are members of that denomination, as far as they wish to pass under their care. A committee has been appointed by the Conference authorities to close the children and old people’s homes, and this work is now being done so that the number of the inmates is being considerable reduced.

“It should be understood that this movement is undertaken and being carried on by the Conference and not by the managers of the home. It is not intended by the managers to close the homes or to restrict the noble work which they have been created to do.”—*Medical Missionary, 1907, p. 176*.

The denomination voted to start the work in 1890, and organized it in 1893. In 1898, while Ellen White was in Australia, the work was essentially transferred to the control of Doctor Kellogg. In 1904 the final backing out of the orphan, aged, and city mission institutions was

completed. By the next year, church leaders would no longer provide church support to such projects.

It is of special interest that, in the following historical summary, it is said that in 1905 the Medical Department of the General Conference was established and took up the work laid down in 1904.

But that is not the full story; *all it took up was the medical part of the work!* It left the orphan work orphaned; it let the homes for the aged die out; and the city missions without encouragement.

Dozens of such missionary projects, scattered throughout America and overseas, were essentially abandoned. If they managed to survive on their own, fine; but henceforth, they would have no encouragement or support from church leadership, and no intervention by the church in getting local governments to permit the projects to start or continue.

They were abandoned. For decades thereafter, if anyone wished to start an orphanage for Adventist or other children, he was destined to receive no encouragement from church leadership on any level. Satan had won another victory in his long-standing efforts to eliminate all phases of the special work committed to Seventh-day Adventists.

Here is this brief historical summary:

“International Medical Missionary and Benevolent Association: A legal corporation founded in 1893 under the name Seventh-day Adventist Medical Missionary and Benevolent Association (renamed International Medical Missionary and Benevolent Association in 1896). It was dissolved in 1904. The association aimed to promote the medical activities of the denomination and to hold the properties of the church’s medical and charitable enterprises. The objectives of the association, specifically, were:

“to erect and manage homes for orphan children and for friendless aged persons, also hospitals and sanitariums for the treatment of the sick, poor, and others, the same to be either self-supporting or supported in whole or in part by funds secured for the purpose; to establish dispensaries in cities, medical missions at home and abroad, visiting nurses’ work, Christian Help work; to educate missionary physicians and nurses; to provide for the needy poor; to promulgate the principles of health and temperance and to do good in a variety of ways (Yearbook of the International Medical Missionary and Benevolent Association, 1896, pp. 58-

59).

“The activities of the association were taken over largely by the Medical Department of the General Conference that was created in 1905.”—SDA Encyclopedia, p. 597.

It is a tragedy that the work closed down. Yet, from the days when the call was first given to take up this neglected work, there were elements of opposition which did not want it to go forward.

“Christians are not excusable for permitting the widow’s cries and the orphan’s prayers to ascend to Heaven because of their suffering want, while a liberal Providence has placed in the hands of these Christians [an] abundance to supply their need.

“Let not the cries of the widow and fatherless call down the vengeance of Heaven upon us as a people! . . .

“What will the church members say when confronted in the day of God by the worthy poor, the afflicted, the widows and fatherless, who have known pinching want for the meager necessities of life, while there was expended by these professed followers of Christ, for superfluous clothing, and needless ornaments expressly forbidden in the Word of God—enough to supply all their wants? . . .

“They have no ears for the cries of the needy, no eyes to behold the cold and almost naked forms of women and children around them. They look upon real want as a species of crime, and withdraw from suffering humanity as from a contagious disease.

“To such, Christ will say, ‘I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.’—Review, November 21, 1878.

Nearly two decades ago, Leah Schmitke met one of the Haskell Home orphans (in his sixties by that time), a Mr. Irwin, who was a faithful member of the Yucaipa S.D.A. Church in California. This is what he had to say about the orphan work:

“He happened to do some plumbing for me some years ago while I lived on Prospect Street in Loma Linda. I accidentally had some pictures of the Haskell Orphan Home laying on theavenport, and he noticed them as he passed by. His eyes were filled with tears as he saw those pictures. Gazing at them, he just bubbled over with joy. Before he left my home that day, he asked to see them once again—and then said emphatically, ‘Why in the world did our people

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ever discontinue that work? It is the greatest missionary work in the world?’ He then mentioned that there were either four or five children from his immediate family in the Haskell Home back then.”—Leah Schmitke, statement, undated.

He was right; it is a wonderful way to do missionary work. When you read the companion vol-

ume to this one, *Seventh-day Adventist Benevolent Work: A Documentary*, the little pictures of the children at the Haskell Orphans Home will deeply touch your heart. A most wonderful work was done at that institution. If the present writer was not so old, he would start one himself.

7 - Nothing Left but an Adventist Goodwill

In 1868 an urgent call was given to our people to begin engaging in benevolent ministry to the needy all around them. This was a call to our church to take up a long-neglected work. By 1896, there were over fifty missionary bands and several orphanages.

But when the work was stopped, it was stopped! All we have left is bake sales, old-clothing stores for the world, and potlucks for our people.

The years passed, and, although insurance money was received when it burned down, we hear no more about John Harvey Kellogg's plans to rebuild the orphanage. From the best we can tell, he may have built a small one.

In later years, financial mismanagement brought down his sanitarium, and ultimately it went into bankruptcy.

Kellogg passed away in his Battle Creek home on December 14, 1943, without having returned to the church. In the present writer's publication, *The Alpha of Apostasy* (a biography of J.H. Kellogg and Albion Ballenger), it is noted that, as late as the early 1940s, Kellogg was still speculating in Eastern mysticism. Having forsaken the Spirit of Prophecy, spirits of devils led him into still deeper error. So it will be with all who forsake those precious writings.

David Paulson, M.D., earnestly believed the Spirit of Prophecy and in carrying on the benevolent work. Graduating as a physician in 1894, two years later he married a woman physician, Mary Wild.

In 1899, David and Mary left the Battle Creek Sanitarium to pioneer the medical and benevolent work among the needy in Chicago.

Because the Spirit of Prophecy said we should build no large medical centers within the

cities, later they began to consider the need for a sanitarium outside the city.

A prominent business friend, C.B. Kimbell, made available an abandoned country estate in the village of Hinsdale at a low figure, without interest and with long-term payments.

Moving onto the property the husband and wife physician team began treating the needy, and gathering a staff. In October 1899, the Hinsdale Sanitarium and Benevolent Association was organized.

In addition to its medical program and school of nursing, by 1914 the sanitarium conducted several benevolent projects: the Good Samaritan Inn for indigent patients, the rescue home for girls, the gospel program for prisoners, the health education work, medical evangelistic tours, and the continuing of the medical/benevolent mission (the Lifeboat Mission) in Chicago itself. To encourage young people to work at the sanitarium without sacrificing their education, Hinsdale Academy was established nearby.

In addition, Paulson edited the *Lifeboat*, a magazine devoted to the promotion of the sanitarium's charitable medical and social work in Chicago. As if all that were not enough to keep him busy, in 1906 he became president of the Anti-Cigarette League, and traveled and lectured against the use of tobacco.

It is obvious that David and Mary Paulson took to heart the counsels of the Spirit of Prophecy in regard to carrying on a strong benevolent program, and combining it with the medical, evangelistic, and educational work.

But, never robust in health, in 1916 at the age of 48, David died.

The next year, 1917, Mary turned the deeds of the institution over to the Lake Union Conference, but without financial control or obligation. Because it had no responsibility, the union of-

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fice was willing to accept the offer. Later, in 1932, Mary remarried and her second husband, also a physician, saw little value in the benevolent work. So, at that time, the final remnants of it disappeared from the Chicago area.

You will recall that the *1896 Medical Missionary and Benevolent Association Yearbook* mentioned the locations of 58 benevolent projects being carried on by local Adventist

churches scattered throughout North America. That demonstrates how rapidly the work had been growing, just before Satan got in and stopped it at the heart of the work.

In the years since, our benevolent work has been reduced to merely gathering, sorting, and mending old clothes. Then selling or giving them away.

Nothing is left but Adventist Goodwill stores.

8 - The Call Remains

Leah Schmitke gave the best years of her life to forwarding the benevolent work. Among her papers, the present writer found this:

“Ellen White wrote:

“ ‘Would we know how Christ regards it? How would a father and mother feel, did they know that their child, lost in the cold and the snow, had been passed by, and left to perish, by those who might have saved it? Would they not be terribly grieved, wildly indignant? . . . The sufferings of every man are the sufferings of God’s child, and those who reach out no helping hand to their perishing fellow beings provoke His righteous anger. This is the *wrath of the Lamb.*’ ”—*Desire of Ages*, p. 825.

“Did you notice that ‘this is the *wrath of the Lamb.*’ That means business! ‘God means what He says.’ He does not fool. It doesn’t pay to fool with God. His wrath is a very strange thing, and a strange act.

“People will say, ‘Oh, He is too merciful to do that, peace, peace, when sudden destruction cometh.’ When the Lord sent a message through Noah for 120 years, and warned and warned the world, did they heed the message? No, they made fun of Noah. Only eight were saved. He loved them to death in the flood. So it will be now.

“The Bible said, ‘As it was in the days of Noah, so shall it be when the Son of man cometh.’ He has threatened to destroy this world unless they reform. He came with the third angel’s message, a message of *love and mercy*. How has this message been treated? Have we been true representatives of Christ, who know this message? Have we revealed the love of Christ to the world, as He told us to follow His example in doing the work of Isaiah 58? If not why not? It must be done before Christ can come.

“All these years we have delayed His coming, because we have become cold and heartless. Our love is dead, and the True Witness finds us lukewarm, rich and increased with goods, sitting on the easy chair in need of nothing. Asleep on the job; while the slumbering party has taken its snooze, the enemy has stolen a march on

us, and he is about to overtake us.

“The Laodicean Ship, with its sleeping people is about to sink. It has no chart or compass. The Medical Ship is pulling into the wrong harbor. A crisis is before them. An iceberg is ahead of them, but they are too blind to see it. An alarm must be given. The slumbering party must be awakened.

“When a mother sings a lullaby to her infant to put it to sleep, she sings a sweet lullaby, ‘Rock-a-bye, my baby darling,’ Violinists often play that song, *Brahm’s Lullaby*. That is a good song to sing with the fiddlers when you put people to sleep, but when you want to wake them up, you have to lay all the fiddlers aside. God can’t use fiddlers when He wants to wake up a bunch of people that are ready to be drowned in the middle of the ocean or perish in the lake of fire. He uses trumpeters, and He blows those trumpets as loud as He can. That is why He sent Isaiah with a message, with a *loud cry*. He did not tell Isaiah to come and whisper into their ears, and tell them to be sure and not tell anyone else what I am telling you. He said:

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.”—*Isaiah 58:1*.

“That verse is full of meaning. There is something definitely wrong, and what could it be? That chapter is written for Seventh-day Adventist people, and not for unbelievers. And when it says, ‘*Cry Aloud,*’ it means that. It means there is danger. We have slipped up on something, and what could it be? Something is radically wrong? What could it be? ‘*The Bridegroom is at the door.*’ The ten virgins have been sleeping during the tarrying time; now the call is here, so all of a sudden they must arouse from their sleep. Five will be prepared, while the others fail to have oil in their lamps. They did not search out the reason for their barrenness. They had no fruit in their lives. They lived a selfish life, only for themselves; they neither loved their neighbor, nor God. Their whole life had been one self-centered interest. Money was their idol in their life. They forgot to buy the *pearl of great price*, as they did not realize that they had to

give up everything, their idols and all to receive the pearl. So now they are found wanting. 'What does it profit a man, though he gain the whole world and lose His own soul?'—*Leah Schmitke, undated manuscript.*

The call continues, for God's Word has not changed. Its messages are just as urgent as ever. Not only are they in the Spirit of Prophecy, they are also in the Bible.

THE BIBLE SPEAKS ABOUT WIDOWS AND ORPHANS

WE ARE TO HELP THEM

"If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof . . . if I have lifted up my hand against the fatherless, when I saw my help in the gate."—*Job 31:16-17, 21.*

"Defend the poor and fatherless; do justice to the afflicted and needy."—*Psalms 82:3.*

"Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow . . . The princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them."—*Isaiah 1:17, 23.*

"If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever."—*Jeremiah 7:6-7.*

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—*James 1:27.*

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."—*Acts 6:1.*

"Honor widows that are widows indeed. But if any widow have children or nephews, let them first learn to show piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth . . . Let not a widow be taken into the number un-

der threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."—*1 Timothy 5:3-6, 9-10.*

WAYS THEY MIGHT BE HELPED

"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."—*Deuteronomy 14:28-29.*

"And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there . . . And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates."—*Deuteronomy 16:11, 14.*

"Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge: But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and the widow."—*Deuteronomy 24:17-21.*

"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

then thou shalt say before the Lord thy God, I have brought away the hollowed things out of mine house, and also have given them unto the Levite, and unto the Stranger, to the fatherless, and to the widow, according to all thy commandments which thou has commanded me: I have not transgressed thy commandments, neither have I forgotten them.”—*Deuteronomy 26:12-13*.

GOD ALSO CARES FOR THEM

“Thou has seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress.”—*Psalms 10:14, 17-18*.

“When my father and my mother forsake me, then the Lord will take me up.”—*Psalms 27:10*.

“He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.”—*Deuteronomy 10:18*.

“A father of the fatherless, and a judge of the widows, is God in his holy habitation.”—*Psalms 68:5*.

“The Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down.”—*Psalms 146:9*.

“Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.”—*Jeremiah 49:11*.

“Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.”—*Hosea 14:3*.

“And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.”—*Jeremiah 23:3*.

“The blessing of him that was ready to perish came upon me: and I caused the widow’s heart to sing for joy.”—*Job 29:13*.

“The Lord will destroy the house of the proud: but he will establish the border of the widow.”—*Proverbs 15:25*.

“Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow’s

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heart to sing for joy.”—*Job 29:12-13*.

THE WICKED DO NOT HELP THEM

“Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.”—*Exodus 22:22-24*.

“Cursed be he that perverteth the judgment of the stranger, fatherless, and widow.”—*Deuteronomy 27:19*.

“Remove not the old landmark; and enter not into the fields of the fatherless: for their Redeemer is mighty; he shall plead their cause with thee.”—*Proverbs 23:10, 11*.

“Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that the widows may be their prey, and that they may rob the fatherless!”—*Isaiah 10:1-2*.

“They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they proper; and the right of the needy do they not judge.”—*Jeremiah 5:28*.

“And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.”—*Malachi 3:5*.

“Is not thy wickedness great? and thine iniquities infinite? . . . Thou hast sent widows away empty, and the arms of the fatherless have been broken.”—*Job 22:5, 9*.

“They drive away the ass of the fatherless, they take the widow’s ox for a pledge . . . He evil entreateth the barren that beareth not: and doeth not good to the widow.”—*Job 24:3, 21*.

“If I have withheld the poor from their desire, or have caused the eyes of the widow to fail . . . then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.”—*Job 31:16, 22*.

“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.”—*Matthew*

23:14.

See also *Job 6:27; 22:9; 24:3; Zechariah 7:10; Mark 12:40; Luke 20:47.*

THE BIBLE SPEAKS ABOUT THE POOR

“Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.”—*Proverbs 19:1.*

“Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.”—*Proverbs 28:6.*

WE ARE TO HELP THEM

“Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor.”—*Leviticus 19:15.*

“Did not I weep for him that was in trouble? was not my soul grieved for the poor?”—*Job 30:25.*

“There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. The ransom of a man’s life are his riches: but the poor heareth not rebuke . . . Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.”—*Proverbs 13:7-8, 23.*

“He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he.”—*Proverbs 14:21.*

“He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.”—*Proverbs 19:17.*

“The rich and the poor meet together: the Lord is the maker of them all . . . He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.”—*Proverbs 22:2, 9.*

“The king that faithfully judgeth the poor, his throne shall be established for ever.”—*Proverbs 29:14.*

“For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: . . . Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto me.”—*Matthew 25:42, 45.*

“For the poor shall never cease out of the land: therefore I command thee, saying Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.”—*Deuteronomy 15:11.*

“The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth . . . He is ever merciful, and lendeth; and his seed is blessed.”—*Psalms 37:21, 26.*

“Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.”—*Psalms 41:1-3.*

“Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous. A good man showeth favour, and lendeth: he will guide his affairs with discretion . . . He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honor.”—*Psalms 112:4-5, 9.*

“He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.”—*Proverbs 28:27.*

“The righteous considereth the cause of the poor: but the wicked regardeth not to know it.”—*Proverbs 29:7.*

“Open thy mouth, judge righteously, and plead the cause of the poor and needy . . . She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.”—*Proverbs 31:9, 20.*

“Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.”—*Isaiah 16:3-4.*

“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? . . . And 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.”—*Isaiah 58:7, 10.*

“Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.”—*Daniel 4:27.*

“Jesus said unto him, If thou wilt be perfect,

go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”—*Matthew 19:21*.

“But rather give alms of such things as ye have.”—*Luke 11:41*.

“Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.”—*Luke 12:33*.

“Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind.”—*Luke 14:12-13*.

“And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.”—*Luke 19:8*.

“I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”—*Acts 20:35*.

“He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness . . . Distributing to the necessity of saints; given to hospitality . . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in doing thou shalt heap coals of fire on his head.”—*Romans 12:8, 13, 20*.

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.”—*1 Corinthians 13:3*.

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”—*2 Corinthians 9:6-7*.

“Only they would that we should remember the poor; the same which I also was forward to do.”—*Galatians 2:10*.

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”—*Galatians 6:10*.

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him

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that needeth.”—*Ephesians 4:28*.

“Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.”—*Hebrews 13:3*.

WAYS THEY MIGHT BE HELPED

“And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow . . . If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord has spoken it.”—*Isaiah 1:15-17, 19-20*.

“Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength . . . And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.”—*Nehemiah 8:10, 12*.

“But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.”—*Exodus 23:11*.

“If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession . . .

“And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God: that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase . . . And if thy brother that dwelleth by

thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigor; but shalt fear thy God.”—*Leviticus 25:35-37, 39, 41-43.*

“And if the man be poor, thou shalt not sleep with his pledge: In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the Lord thy God.”—*Deuteronomy 24:12-13.*

GOD ALSO CARES FOR THEM

“He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord.”—*Jeremiah 22:16.*

“For he satisfieth the longing soul, and filleth the hungry soul with goodness . . . And there he maketh the hungry to dwell, that they may prepare a city for inhabitation . . . Yet setteth he the poor on high from affliction, and maketh him families like a flock.”—*Psalms 107:9, 36, 41.*

“For he shall stand at the right hand of the poor, to save him from those that condemn his soul.”—*Psalms 109:31.*

“He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people.”—*Psalms 113:7-8.*

“I will abundantly bless her provision: I will satisfy her poor with bread.”—*Psalms 132:15.*

“I know that the Lord will maintain the cause of the afflicted, and the right of the poor.”—*Psalms 140:12.*

“Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: . . . which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners.”—*Psalms 146:5, 7.*

“The rich and poor meet together: the Lord is the maker of them all . . . Rob not the poor, because he is poor: neither oppress the afflicted in the gate.”—*Proverbs 22:2, 22.*

“The poor and the deceitful man meet together: the Lord lighteneth both their eyes.”—

Proverbs 29:13.

“If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.”—*Ecclesiastes 5:8.*

“But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.”—*Isaiah 11:4.*

“And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant . . . What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it.”—*Isaiah 14:30, 32.*

“For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.”—*Isaiah 25:4.*

“The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.”—*Isaiah 29:19.*

“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.”—*Isaiah 41:17.*

“Sing unto the Lord, praise ye the Lord: for he hath delivered the soul of the poor from the hand of evildoers.”—*Jeremiah 20:13.*

“I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.”—*Zephaniah 3:12.*

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”—*Luke 4:18.*

“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”—*James 2:5.*

THE WICKED DO NOT HELP THEM

“Because that he remembered not show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.”—*Psalms 109:16.*

“The poor is hated even of his own neighbor:”

but the rich hath many friends.”—*Proverbs 14:20*.

“He that oppreseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor.”—*Proverbs 14:31*.

“The poor useth entreaties; but the rich answereth roughly.”—*Proverbs 18:23*.

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“Wealth maketh many friends; but the poor is separated from his neighbor.”—*Proverbs 19:4*.

“Whoso stoppeth his ears at the cry of the poor, he also, shall cry himself, but shall not be heard.”—*Proverbs 21:13*.

“See also *Ex 23:3, 6*.

9 - How Do I Get Started?

So you want to get started doing true medical missionary work—but where do you start? What do you do?

Here are several ideas.

First, let us review the scope of true medical missionary work. We will quote a statement made earlier in this book:

True medical missionary work consists of a number of interwoven parts. United, they are a Christlike personal ministry to the needs of others. Here are several of these aspects:

(1) *Spiritual ministry.* This includes far more than preaching. It includes group and one-to-one instruction, praying for and with people, praying for them when apart. It includes missionary visits, canvassing, Bible studies, and all forms of spiritual conversations and appeals.

(2) *Healthful living.* This includes proper diet, clothing, and the use of the eight natural remedies (*Ministry of Healing*, p. 127) for maintaining health.

(3) *Health instruction.* This is done through personal instruction, cooking schools, nutrition classes, etc.

(4) *Physical care.* This would include medical attention, nursing care, hydrotherapy treatments, the use of herbs, home and sanitarium care utilizing the eight remedies.

(5) *Benevolent and help work.* This is the part we are emphasizing in this present book. It is only part of the whole, but it is a necessary part. The whole would not be complete without it.

(6) *Prison ministry.* Jesus spoke about the importance of this work, and our people should be engaged in it.

If you stop to think about it, none of the above six aspects of ministry can really be separated from the others. They are a part of a great whole; they are part of helping people in a real world. They are part of an outflowing genuine Christian experience.

The above summary provides us with a wide range of activities which may be carried on.

You may recall that the *1896 MMBA Year-*

book listed several things which were part of the benevolent work back then: (1) Providing emergency help, such as meals, lodging, nursing care, garments, laundry, giving baths, applying dressings, etc. (2) Christian help classes in healthful living, nutrition, etc. (3) Helping the homeless and destitute. Each of these three aspects can be provided on an individual basis, by groups working together (help bands) or by institutions.

How should you begin? Begin right where you are! Thousands of years ago, Job said that he searched out the cause of the widow and the unfortunate. There are individuals in your nearby community that need help. You will find them in your church; you will find them in homes not far away. A few casual conversations will make them known. If you do not know who is in need, there are others who do.

Begin in a small way and do what you can. There are overworked mothers who would appreciate a friend coming in to help wash the dishes and clean up the living room. Take your children, and they will have an early start in experiencing the joy of ministering to those in need.

Do this help work a little here and a little there. Carry over a loaf or two of bread, or a sack of flour or potatoes. Bake a covered dish and take it to a widow. Let your children help wash someone's clothes. While that is going on, read to them something comforting in the Bible, *Desire of Ages*, *Mount of Blessing*, or *Steps to Christ*. Help a young boy find work for the summer. If you are a Christian woman, find a young girl you can befriend. There are many who need encouragement to stand true. If you are a Christian man, there are boys who need your help.

Pray with and for those in need. Let them see Jesus in you, and lead them to Him.

Keep a second tithe fund, and dip into it for benevolent or missionary activities. According to *Patriarchs and Prophets*, pp. 530-531, the second tithe was to be used for just such purposes.

“The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity.”—*Patriarchs and Prophets*, 527.

According to the Spirit of Prophecy, certain emphases stand out: By helping people in these practical ways, you are showing them the love of God; you are helping them come to Christ and to a knowledge and acceptance of salvation; you are helping them help themselves.

However, in carrying on this ministry of reconciliation, we have been given cautions:

1 - We should help others to help themselves. For example, it is better to help a person find work than to give him money to sit in idleness.

2 - Paul counseled us that the younger widows should be encouraged to remarry. Yet there are those in need, who are hard workers and trying to save their children—who desperately need our help.

3 - Those who work in city missions and city health restaurants should be mature persons, who can take the strain of the constant work, city living, and deleterious influences, without losing their faith. The reason given is that there are too many temptations in those cities, and some of our young people, working in those places, have been overwhelmed.

4 - The instruction is given that we are not to maintain any missionary or medical institutions in the cities, other than small facilities which are to serve as “feeders” to our larger establishments (natural healing sanitariums) in the country.

5 - These small city projects can include hydrotherapy and herbal treatment rooms, and hygienic restaurants.

6 - Financial support is to come through contributions, and in some cases, products made in the home. In funding these needs, as for example in funding an orphanage, the rule of thumb is for believers to provide the financial support for their own; but obtain donations from the world to support those not of our faith.

7 - We are told that it is not best for the derelicts and outcasts (those who have befogged and ruined their minds with alcohol or hard drugs) to do this work. Only those who are specially called to that work should take it up.

8 - Advent believers, in caring for children

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(whether in homes or in their own orphanages) should give preference to the children of believers,—and especially those who have suffered for their faith. But we should not neglect the needs of other worthy poor.

9 - We should also work for the general public in various ministries, such as benevolent, health, educational, and medical. These projects are always to be combined with the sharing of our special religious messages.

10 - The establishing of orphanages is fine. But, when there is a choice, it is better that they be cared for in the home of a Christian family.

11 - It is also better that the aged live with families than to be in homes for the aged.

12 - Children are required by Heaven to care for their parents.

Other counsels have also been given, which you will find as you study more deeply into the matter.

The split between Kellogg and our leaders separated the various parts of whole, true gospel: ministers, physicians, natural remedies, health instruction, physical care, and benevolent work. As a result, today they tend to be separated from one another.

It is time they be reunited.

We cannot wait for someone else to begin the good work. Individually, with your family, or together with another family or two,—set to work.

God will bless your efforts. He will be by your side to help you and your loved ones as you begin this good work.

As you minister to the physical needs of humanity, you are reaching their hearts. Opportunities for prayer and Bible study will follow soon after.

May God bless and keep you. Soon the gates will swing open to receive you. When God separates the sheep from the goats, He will have a special place for you close to His heart. For, cooperating with His grace, you have become like Him whom you love so much.

See Seventh-day Adventist Benevolent Work: A Documentary:

41 - *Beginning of the Orphan Work (1835-1838)* by George Muller, from his autobiography (23 pages in 12).

42 - *Children in the Closing Scenes of This Earth's History*, by A.W. Spalding and E.G. White (20 pages in 10).