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## A BLUEPRINT OF HOW TO WORK IN HELPING THE POOR IN CONNECTION WITH THE LOUD CRY OF ISAIAH 58

Greetings Saints

Due to the influx of people sending requests for orphanage help on social groups and our ministry, I have been compelled to compile something as a guideline on how we have to work in this line. I would invite everyone to read it carefully so that we may not seem doing a good work to the world yet working far from the main goal which is finishing the work of atonement and sounding the Loud Cry as it is in Isaiah 58 and Revelation 18. Most of the folks who are SDA and are asking for help will have to read this document and streamline their orphanage centres to meet the conditions instructed by inspiration. Am not talking about the orphanages of the world; in fact we should help those of the world but when it comes to us as SDA, we have to work in a very unique manner consistent with the time we are living in. Some people will consider me mean and this document inappropriate but this is what the Lord has laid in my mind and I can't any better than what inspirations has told us. Blessings as you go through it.

### **Help for the Unemployed and the Homeless**

There are largehearted men and women who are anxiously considering the condition of the poor and what means can be found for their relief. How the unemployed and the homeless can be helped to secure the common blessings of God's providence and to live the life He intended man to live, is a question to which many are earnestly endeavoring to find an answer. But there are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are unable to solve the problem of poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. {MH 183.1}

If men would give more heed to the teaching of God's word, they would find a solution of these problems that perplex them. Much might be learned from the Old Testament in regard to the labor question and the relief of the poor. {MH 183.2}

### **God's Plan for Israel**

In God's plan for Israel every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today. {MH 183.3}

### **Industrial Training**

In Israel, industrial training was regarded as a duty. Every father was required to teach his sons some useful trade. The greatest men in Israel were trained to industrial

pursuits. A knowledge of the duties pertaining to housewifery was considered essential for every woman. And skill in these duties was regarded as an honor to women of the highest station. {MH 185.3}

Various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual labor. {MH 186.1}

### **Consideration for the Poor**

***These arrangements did not, however, wholly do away with poverty. It was not God's purpose that poverty should wholly cease. It is one of His means for the development of character.*** "The poor," He says, "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. {MH 186.2}

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth." Verses 7, 8. {MH 186.3}

"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." Leviticus 25:35. {MH 186.4}

None need fear that their liberality would bring them to want. Obedience to God's commandments would surely result in prosperity. "For this thing," God said, "the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto." "Thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee." Deuteronomy 15:10, 6. {MH 187.1}

### **Business Principles**

God's word sanctions no policy that will enrich one class by the oppression and suffering of another. In all our business transactions it teaches us to put ourselves in the place of those with whom we are dealing, to look not only on our own things, but also on the things of others. He who would take advantage of another's misfortunes in order to benefit himself, or who seeks to profit himself through another's weakness or incompetence, is a transgressor both of the principles and of the precepts of the word of God. {MH 187.2}

***The plan of life that God gave to Israel was intended as an object lesson for all mankind.*** If these principles were carried out today, what a different place this world would be! {MH 188.4}

***Within the vast boundaries of nature there is still room for the suffering and needy to find a home. Within her bosom there are resources sufficient to provide them with food. Hidden in the depths of the earth are blessings for all who have courage and will and perseverance to gather her treasures. {MH 188.5}***

***The tilling of the soil, the employment that God appointed to man in Eden, opens a field in which there is opportunity for multitudes to gain a subsistence.***

"Trust in the Lord, and do good;  
So shalt thou dwell in the land, and verily thou  
shalt be fed." Psalm 37:3. {MH 189.1}

***Thousands and tens of thousands might be working upon the soil who are crowded into the cities. {MH 189.2}***

***Many look upon labor as drudgery, and they try to obtain a livelihood by scheming rather than by honest toil. This desire to get a living without work opens the door to wretchedness. {MH 189.3}***

### **The City Slums**

In the great cities are multitudes who receive less care and consideration than are given to dumb animals. Think of the families herded together in miserable tenements, many of them dark basements, reeking with dampness and filth. In these wretched places children are born and grow up and die. They see nothing of the beauty of natural things that God has created to delight the senses and uplift the soul. Ragged and half-starved, they live amid vice and depravity, molded in character by the wretchedness and sin that surround them. Children hear the name of God only in profanity. Foul speech, imprecations, and revilings fill their ears. The fumes of liquor and tobacco, sickening stenches, moral degradation, pervert their senses. Thus multitudes are trained to become criminals, foes to society that has abandoned them to misery and degradation. {MH 189.4}

***Not all the poor in the city slums are of this class. God-fearing men and women have been brought to the depths of poverty by illness or misfortune, often through the dishonest scheming of those who live by preying upon their fellows. Many who are upright and well-meaning become poor through lack of industrial training. Through ignorance they are unfitted to wrestle with the difficulties of life. Drifting into the cities, they are often unable to find employment. Surrounded by the sights and sounds of vice, they are subjected to terrible temptation. Herded and often classed with the vicious and degraded, it is only by a superhuman struggle, a more than finite power, that they can be preserved from sinking to the same depths. Many hold fast their integrity, choosing to suffer rather than to sin. This class especially demand help, sympathy, and encouragement. {MH 190.1}***

***If the poor now crowded into the cities could find homes upon the land, they might not only earn a livelihood, but find health and happiness now unknown to them. Hard work, simple fare, close economy, often hardship and privation, would be their lot. But what a blessing would be theirs in leaving the city, with its enticements to evil, its turmoil and crime, misery and foulness, for the country's quiet and peace and purity.*** {MH 190.2}

To many of those living in the cities who have not a spot of green grass to set their feet upon, who year after year have looked out upon filthy courts and narrow alleys, brick walls and pavements, and skies clouded with dust and smoke--***if these could be taken to some farming district, surrounded with the green fields, the woods and hills and brooks, the clear skies and the fresh, pure air of the country, it would seem almost like heaven.*** {MH 191.1}

Cut off to a great degree from contact with and dependence upon men, and separated from the world's corrupting maxims and customs and excitements, they would come nearer to the heart of nature. God's presence would be more real to them. Many would learn the lesson of dependence upon Him. ***Through nature they would hear His voice speaking to their hearts of His peace and love, and mind and soul and body would respond to the healing, life-giving power.*** {MH 192.1}

***If they ever become industrious and self-supporting, very many must have assistance, encouragement, and instruction. There are multitudes of poor families for whom no better missionary work could be done than to assist them in settling on the land and in learning how to make it yield them a livelihood.*** {MH 192.2}

***The need for such help and instruction is not confined to the cities. Even in the country, with all its possibilities for a better life, multitudes of the poor are in great need. Whole communities are devoid of education in industrial and sanitary lines.*** Families live in hovels, with scant furniture and clothing, without tools, without books, destitute both of comforts and conveniences and of means of culture. Imbruted souls, bodies weak and ill-formed, reveal the results of evil heredity and of wrong habits. ***These people must be educated from the very foundation. They have led shiftless, idle, corrupt lives, and they need to be trained to correct habits.*** {MH 192.3}

How can they be awakened to the necessity of improvement? How can they be directed to a higher ideal of life? How can they be helped to rise? What can be done where poverty prevails and is to be contended with at every step? Certainly the work is difficult. ***The necessary reformation will never be made unless men and women are assisted by a power outside of themselves. It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. Those who have means, talents, and capabilities are to use these gifts in blessing their fellow men.*** {MH 193.1}

**Christian farmers can do real missionary work in helping the poor to find homes on the land and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards.** {MH 193.2}

Many who till the soil fail to secure adequate returns because of their neglect. Their orchards are not properly cared for, the crops are not put in at the right time, and a mere surface work is done in cultivating the soil. Their ill success they charge to the unproductiveness of the land. False witness is often borne in condemning land that, if properly worked, would yield rich returns. The narrow plans, the little strength put forth, the little study as to the best methods, call loudly for reform. {MH 193.3}

Let proper methods be taught to all who are willing to learn. If any do not wish you to speak to them of advanced ideas, let the lessons be given silently. Keep up the culture of your own land. Drop a word to your neighbors when you can, and let the harvest be eloquent in favor of right methods. Demonstrate what can be done with the land when properly worked. {MH 193.4}

**Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach and help the ignorant and the unemployed.** {MH 194.1}

**In ministry to the poor there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse--the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation.** {MH 194.2}

### **Missionary Families**

**Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors.** {MH 194.3}

The rough places of nature, the wild places, God has made attractive by placing beautiful things among the most unsightly. This is the work we are called to do. Even the desert places of the earth, where the outlook appears to be forbidding, may become as the garden of God.

"In that day shall the deaf hear the words of the book,  
And the eyes of the blind shall see out of obscurity, and out of darkness.  
The meek also shall increase their joy in the Lord,  
And the poor among men shall rejoice in the Holy One of Israel."

Isaiah 29:18, 19. {MH 194.4}

***By instruction in practical lines we can often help the poor most effectively. As a rule, those who have not been trained to work do not have habits of industry, perseverance, economy, and self-denial. They do not know how to manage. Often through lack of carefulness and right judgment there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used.*** "Much food is in the tillage of the poor: but there is that is destroyed for want of judgment." Proverbs 13:23. {MH 194.5}

***We may give to the poor, and harm them, by teaching them to be dependent. Such giving encourages selfishness and helplessness. Often it leads to idleness, extravagance, and intemperance. No man who can earn his own livelihood has a right to depend on others. The proverb "The world owes me a living" has in it the essence of falsehood, fraud, and robbery. The world owes no man a living who is able to work and gain a living for himself.*** {MH 195.1}

***Real charity helps men to help themselves. If one comes to our door and asks for food, we should not turn him away hungry; his poverty may be the result of misfortune. But true beneficence means more than mere gifts. It means a genuine interest in the welfare of others. We should seek to understand the needs of the poor and distressed, and to give them the help that will benefit them most. To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity.*** {MH 195.2}

***Those who are taught to earn what they receive will more readily learn to make the most of it. And in learning to be self-reliant, they are acquiring that which will not only make them self-sustaining, but will enable them to help others. Teach the importance of life's duties to those who are wasting their opportunities. Show them that Bible religion never makes men idlers. Christ always encouraged industry.*** "Why stand ye here all the day idle?" He said to the indolent. "I must work . . . while it is day: the night cometh, when no man can work." Matthew 20:6; John 9:4. {MH 195.3}

It is the privilege of all to give to the world in their home life, in their customs and practices and order, an evidence of what the gospel can do for those who obey it. Christ came to our world to give us an example of what we may become. He expects His followers to be models of correctness in all the relations of life. He desires the divine touch to be seen upon outward things. {MH 196.1}

Our own homes and surroundings should be object lessons, teaching ways of improvement, so that industry, cleanliness, taste, and refinement may take the place of idleness, uncleanness, coarseness, and disorder. By our lives and example we can help others to discern that which is repulsive in their character or their surroundings, and with Christian courtesy we may encourage improvement. As we manifest an interest in them, we shall find opportunity to teach them how to put their energies to the best use. {MH 196.2}

## Hope and Courage

We can do nothing without courage and perseverance. **Speak words of hope and courage to the poor and the disheartened. If need be, give tangible proof of your interest by helping them when they come into strait places. Those who have had many advantages should remember that they themselves still err in many things, and that it is painful to them when their errors are pointed out and there is held up before them a comely pattern of what they should be. Remember that kindness will accomplish more than censure. As you try to teach others, let them see that you wish them to reach the highest standard, and that you are ready to give them help. If in some things they fail, be not quick to condemn them.** {MH 196.3}

Simplicity, self-denial, economy, lessons so essential for the poor to learn, often seem to them difficult and unwelcome. The example and spirit of the world is constantly exciting and fostering pride, love of display, self-indulgence, prodigality, and idleness. These evils bring thousands to penury and prevent thousands more from rising out of degradation and wretchedness. **Christians are to encourage the poor to resist these influences.** {MH 196.4}

Jesus came to this world in humility. He was of lowly birth. The Majesty of heaven, the King of glory, the Commander of all the angel host, He humbled Himself to accept humanity, and then He chose a life of poverty and humiliation. He had no opportunities that the poor do not have. Toil, hardship, and privation were a part of every day's experience. "Foxes have holes," He said, "and birds of the air have nests; but the Son of man hath not where to lay His head." Luke 9:58. {MH 197.1}

Jesus did not seek the admiration or the applause of men. He commanded no army. He ruled no earthly kingdom. He did not court the favor of the wealthy and honored of the world. He did not claim a position among the leaders of the nation. He dwelt among the lowly. He set at nought the artificial distinctions of society. The aristocracy of birth, wealth, talent, learning, rank, He ignored. {MH 197.2}

He was the Prince of heaven, yet He did not choose His disciples from among the learned lawyers, the rulers, the scribes, or the Pharisees. He passed these by, because they prided themselves on their learning and position. They were fixed in their traditions and superstitions. He who could read all hearts chose humble fishermen who were willing to be taught. He ate with publicans and sinners, and mingled with the common people, not to become low and earthly with them, but in order by precept and example to present to them right principles, and to uplift them from their earthliness and debasement. {MH 197.3}

Jesus sought to correct the world's false standard of judging the value of men. **He took His position with the poor, that He might lift from poverty the stigma that the world had attached to it.** He has stripped from it forever the reproach of scorn, by blessing the poor, the inheritors of God's kingdom. He points us to the path He

trod, saying, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Verse 23. {MH 197.4}

Christian workers are to meet the people where they are, and educate them, not in pride, but in character building. Teach them how Christ worked and denied Himself. Help them to learn from Him the lessons of self-denial and sacrifice. Teach them to beware of self-indulgence in conforming to fashion. Life is too valuable, too full of solemn, sacred responsibilities, to be wasted in pleasing self. {MH 198.1}

#### Life's Best Things

Men and women have hardly begun to understand the true object of life. They are attracted by glitter and show. They are ambitious for worldly pre-eminence. To this the true aims of life are sacrificed. Life's best things--simplicity, honesty, truthfulness, purity, integrity--cannot be bought or sold. They are as free to the ignorant as to the educated, to the humble laborer as to the honored statesman. For everyone God has provided pleasure that may be enjoyed by rich and poor alike--***the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service the light of Christ shines to brighten lives darkened by many shadows.*** {MH 198.2}

***While helping the poor in temporal things, keep always in view their spiritual needs. Let your own life testify to the Saviour's keeping power. Let your character reveal the high standard to which all may attain. Teach the gospel in simple object lessons. Let everything with which you have to do be a lesson in character building.*** {MH 198.3}

In the humble round of toil, the very weakest, the most obscure, may be workers together with God and may have the comfort of His presence and sustaining grace. They are not to weary themselves with busy anxieties and needless cares. Let them work on from day to day, accomplishing faithfully the task that God's providence assigns, and He will care for them. He says: {MH 199.1}

He who taught Adam and Eve in Eden how to tend the garden, desires to instruct men today. There is wisdom for him who drives the plow and sows the seed. Before those who trust and obey Him, God will open ways of advance. Let them move forward courageously, trusting in Him to supply their needs according to the riches of His goodness. {MH 200.1}

He who fed the multitude with five loaves and two small fishes is able today to give us the fruit of our labor. He who said to the fishers of Galilee, "Let down your nets for a draft," and who, as they obeyed, filled their nets till they broke, desires His people to see in this an evidence of what He will do for them today. The God who in the

wilderness gave the children of Israel manna from heaven still lives and reigns. He will guide His people and give skill and understanding in the work they are called to do. He will give wisdom to those who strive to do their duty conscientiously and intelligently. He who owns the world is rich in resources, and will bless everyone who is seeking to bless others. {MH 200.2}

We need to look heavenward in faith. We are not to be discouraged because of apparent failure, nor should we be disheartened by delay. We should work cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich treasures for the faithful worker to garner, stores richer than gold or silver. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads for His people a table in the wilderness, will never cease. {MH 200.3}

### **The Helpless Poor**

*When all has been done that can be done in helping the poor to help themselves, there still remain the widow and the fatherless, the aged, the helpless, and the sick, that claim sympathy and care. Never should these be neglected. They are committed by God Himself to the mercy, the love, and the tender care of all whom He has made His stewards.* {MH 201.1}

### **The Household of Faith**

"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. {MH 201.2}

In a special sense, Christ has laid upon His church the duty of caring for the needy among its own members. He suffers His poor to be in the borders of every church. They are always to be among us, and He places upon the members of the church a personal responsibility to care for them. {MH 201.3}

As the members of a true family care for one another, ministering to the sick, supporting the weak, teaching the ignorant, training the inexperienced, so is "the household of faith" to care for its needy and helpless ones. Upon no consideration are these to be passed by. {MH 201.4}

### **Widows and Orphans**

The widow and the fatherless are the objects of the Lord's special care.

"A Father of the fatherless, and a Judge of the widows,  
Is God in His holy habitation."  
"Thy Maker is thy husband;  
Jehovah of hosts is His name:  
And the Holy One of Israel is thy Redeemer;  
The God of the whole earth shall He be called."

"Leave thy fatherless children, I will preserve them alive;  
And let thy widows trust in Me."

Psalm 68:5; Isaiah 54:5, A.R.V.; Jeremiah 49:11. {MH 202.1}

Many a father, when called upon to part from his loved ones, has died resting in faith upon God's promise to care for them. The Lord provides for the widow and the fatherless, not by a miracle in sending manna from heaven, not by sending ravens to bring them food; **but by a miracle upon human hearts**, expelling selfishness, and unsealing the fountains of Christlike love. The afflicted and bereaved ones He commits to His followers as a precious trust. They have the very strongest claim upon our sympathy. {MH 202.2}

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. He calls upon us to be channels of His bounty. {MH 202.3}

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. {MH 203.1}

God calls upon us to supply to these children, so far as we can, the want of a father's care. **Instead of standing aloof, complaining of their faults, and of the trouble they may cause, help them in every way possible.** Seek to aid the careworn mother. Lighten her burdens. {MH 203.2}

**Then there are the multitudes of children who have been wholly deprived of the guidance of parents and the subduing influence of a Christian home. Let Christians open their hearts and homes to these helpless ones. The work that God has committed to them as an individual duty should not be turned over to some benevolent institution or left to the chances of the world's charity. If the children have no relatives able to give them care, let the members of the church provide homes for them. He who made us ordained that we should be associated in families, and the child nature will develop best in the loving atmosphere of a Christian home.** {MH 203.3}

**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. Many would thus be greatly benefited themselves.** {MH 203.4}

## The Aged

The aged also need the helpful influences of the family. In the home of brethren and sisters in Christ can most nearly be made up to them the loss of their own home. If encouraged to share in the interests and occupations of the household, it will help them to feel that their usefulness is not at an end. Make them feel that their help is valued, that there is something yet for them to do in ministering to others, and it will cheer their hearts and give interest to their lives. {MH 204.1}

So far as possible let those whose whitening heads and failing steps show that they are drawing near to the grave remain among friends and familiar associations. Let them worship among those whom they have known and loved. Let them be cared for by loving and tender hands. {MH 204.2}

***Whenever they are able to do so, it should be the privilege of the members of every family to minister to their own kindred. When this cannot be, the work belongs to the church, and it should be accepted both as a privilege and as a duty. All who possess Christ's spirit will have a tender regard for the feeble and the aged.*** {MH 204.3}

The presence in our homes of one of these helpless ones is a precious opportunity to co-operate with Christ in His ministry of mercy and to develop traits of character like His. There is a blessing in the association of the old and the young. The young may bring sunshine into the hearts and lives of the aged. Those whose hold on life is weakening need the benefit of contact with the hopefulness and buoyancy of youth. And the young may be helped by the wisdom and experience of the old. Above all, they need to learn the lesson of unselfish ministry. The presence of one in need of sympathy and forbearance and self-sacrificing love would be to many a household a priceless blessing. It would sweeten and refine the home life, and call forth in old and young those Christlike graces that would make them beautiful with a divine beauty and rich in heaven's imperishable treasure. {MH 204.4}

## A Test of Character

"Ye have the poor with you always," Christ said, "and whensoever ye will ye may do them good." "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." Mark 14:7; James 1:27. {MH 205.1}

In placing among them the helpless and the poor, to be dependent upon their care, Christ tests His professed followers. 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. {MH 205.2}

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.** {MH 205.3}

**Read carefully the following statements**

**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.** {MH 205.4} WE ARE PREPARING FOR A CRISIS AND OUR INSTITUTIONS AND SUPPORT CENTRES SHOULD BE MOVING FROM THE TOWNS

**Those in charge of such a home should be men and women who are largehearted, cultured, and self-sacrificing; men and women who undertake the 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.** {MH 206.1}

Many despise economy, confounding it with stinginess and narrowness. But economy is consistent with the broadest liberality. Indeed, without economy, there can be no true liberality. We are to save, that we may give. {MH 206.2}

It is wrong to waste our time, wrong to waste our thoughts. We lose every moment that we devote to self-seeking. If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world. In the expenditure of money, in the use of time, strength, opportunities, let every Christian look to God for guidance. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. {MH 208.1}

"Give, and it shall be given unto you."

"Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil." Luke 6:35. {MH 208.2}

"He that hideth his eyes shall have many a curse;" but "he that giveth unto the poor shall not lack." Proverbs 28:27. {MH 208.3}

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6:38. {MH 208.4}

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### **The Heart of God's Last Message**

Several have written to me, inquiring if the message of JUSTIFICATION BY FAITH IS THE THIRD ANGEL'S MESSAGE, AND I HAVE ANSWERED, "IT IS THE THIRD ANGEL'S MESSAGE IN VERITY."--1SM 372 (1890). {LDE 199.4}

The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. THIS IS THE GLORY OF GOD, WHICH CLOSES THE WORK OF THE THIRD ANGEL.--6T 19 (1900). {LDE 200.3}

THE LAST MESSAGE of mercy to be given to the world is a REVELATION OF HIS CHARACTER OF LOVE. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.--COL 415, 416 (1900). {LDE 200.4}

### **Our Work for Today**

WHAT SAITH THE LORD IN THE FIFTY-EIGHTH CHAPTER OF ISAIAH? The whole chapter is of the highest importance. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." {CH 520.1}

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:6-9, 13, 14. {CH 520.2}

### **A Timely Message**

I CANNOT TOO STRONGLY URGE ALL OUR CHURCH MEMBERS, ALL WHO ARE TRUE MISSIONARIES, ALL WHO BELIEVE THE THIRD ANGEL'S MESSAGE, ALL WHO TURN AWAY THEIR FEET FROM THE SABBATH, TO CONSIDER THE MESSAGE OF THE FIFTY-EIGHTH CHAPTER OF ISAIAH. The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." {ChS 139.4}

The Pattern in Isaiah 58.--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.--Manuscript 22, 1901. {Ev 516.4}

Read Isaiah 58, ye who claim to be children of the 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 houses 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. Your fears may be groundless, and a blessing may come, known and realized by you every day. But if otherwise, if extra labor is called for, you can draw upon One who has promised: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." The reason why God's people are not more spiritually minded and have not more faith, I have been shown, is because they are narrowed up with selfishness. THE PROPHET 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. {2T 35.2}

### **Our Work Is To Proclaim The Three Angels' Messages**

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. {CTr 350.1}

The last great conflict will be short but terrible. Old controversies will be revived. New controversies will arise. The last warnings must be given to the world. There is a special power in the presentation of the truth at the present time, but how long will it continue? Only a little while. If ever there was a crisis, it is now. {CTr 350.2}

Decided efforts should be made to bring the message for this time prominently before the people. THE THIRD ANGEL IS TO GO FORTH WITH GREAT POWER. Let none ignore this work or treat it as of little importance. The truth is to be proclaimed to the world, that they may see the light. {CTr 350.3}

This is our work. The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. All in regard to this matter is not yet understood, and will not be understood until the unrolling of the scroll, but a most solemn work is to be accomplished in our world. The Lord's command to His servants is "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." {CTr 350.4}

These arrangements did not, however, wholly do away with poverty. It was not God's purpose that poverty should wholly cease. IT IS ONE OF HIS MEANS FOR THE DEVELOPMENT OF CHARACTER. "The poor," He says, "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. {MH 186.2}

WHAT IS JUSTIFICATION BY FAITH? IT IS SIMPLY VICTORY OVER SIN, TO BE MADE RIGHTEOUS SANCTIFIED AND MARKED FOR SALVATION. DIEING TO SELF. WHICH IS ONE WAY OF ATTAINING SUCH STATUS? HELPING THE POOR AS OUTLINED IN ISAIAH 58

### **True Justification produces true religion**

James 1:27: 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.

The world needs today what it needed nineteen hundred years ago--A REVELATION OF CHRIST [THE LAST MESSAGE of mercy to be given to the world is a REVELATION OF HIS CHARACTER OF LOVE. {LDE 200.4} Several have written to me, inquiring if the message of JUSTIFICATION BY FAITH IS THE THIRD ANGEL'S MESSAGE, AND I HAVE ANSWERED, "IT IS THE THIRD ANGEL'S MESSAGE IN VERITY."--{LDE 199.4}]. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished. {MH 143.2}

Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me." {MH 143.3}

There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit. {MH 143.4}

We should ever remember that the object of the medical missionary work is to point sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding Him, they will be changed into His likeness. We are to encourage the sick and suffering to look to Jesus and live. Let the workers keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual disease. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of Him who gave His life to make it

possible for them to have life eternal. Talk of His love; tell of His power to save. {MH 144.1}

This is the high duty and precious privilege of the medical missionary. And personal ministry often prepares the way for this. God often reaches hearts through our efforts to relieve physical suffering. {MH 144.2}

Medical missionary work is the pioneer work of the gospel. In the ministry of the word and in the medical missionary work the gospel is to be preached and practiced. {MH 144.3}

### **A Success Story**

“I started out with Sister Louise last Sunday morning to visit some of the subjects for the purpose of taking a few photographs to throw upon the screen in talking about this work and to interest people in it. I had no sooner turned the corner than a little girl shouted at the top of her voice, ‘O here is Sister Louise!’ and ran and threw her arms about her and expressed the greatest delight at seeing her. Her cry attracted others, and soon children were running from every direction, shouting, ‘Sister Louise,’ and in a few minutes there was such a crowd I had to go out into the middle of the street. They fairly pulled and pushed her along the street, there was such a mob of them. They filled up the sidewalk away out into the street, and before we had gone a block there were more than fifty children in all, all worshipping Sister Louise. I felt very small and insignificant beside ‘Queen’ Louise. Sister Louise had been in their homes and nursed them when they were sick and given up to die, some of them; had nursed their mothers and cared for them, had shown them how to clean up their homes and make them brighter; had given them little picture cards and flowers, and had said kind words to them, and like their parents they were ready to go down on their knees to her. It is no trouble for any of our nurses to gather any number of children together for a Sabbath-school, and no trouble to keep them absolutely quiet, even though they are brought in from the very lowest haunts of vice in the city. It is perfectly wonderful what power there is in the influence of medical missionary work.”

— *Bible Echo*, March 18, 1894

### **The path of Influence and assessing the Progress**

On Sabbath afternoon, May 12 [1894], a special meeting of the North Fitzroy church was held to consider the Christian Help work. Bro. Daniells conducted the meeting, and cited his hearers to the example of Christ, who “went about doing good,” ministering to the suffering body as well as to the sin-sick soul. Bro. Semmens, who has had considerable experience in this work in America, told how the work is done there. Sister Ingels gave some examples of practical Christian work in Pahrhan. The objects of the Christian Help Bands are, 1. To minister to the sick; 2. To provide for the needy; 3. To comfort the distressed; 4. To uplift the fallen; 5. To lead to Christ the unconverted. This work has been entered upon heartily in North Fitzroy. Between fifty and sixty persons have enrolled their names as volunteers. Five bands of ten persons each (including the leader) have been organized, and have commenced work. Already a

large number of needy cases have been found, and there are calls for food, clothing, and bedding. Some of these wants have been met, and others will be promptly. A committee was appointed to solicit contributions, and encouraging offers of help have been received, including a donation of two guineas from a member of the Fitzroy city council. "We look for good results."

— *Bible Echo*, May 28, 1894

One branch of the work just being entered upon here, is that of the Christian Help band. Brother Semmens has done good service in this line, and the North Fitzroy church is doing considerable in response to his labors. So quickly have the efforts of the church in this direction been recognized, that already members of the city council have met with the band to give counsel in planning its work. Substantial help is also promised from those outside of our people who desire to see such work go on, as they recognize in it the fruits of practical Christianity. Other bands will soon be organized in the various suburbs where our people reside. We look for this kind of work shortly to do as much or more for the propagation of the message of truth for these days as the regular preaching of the word."

— J.O. Corliss, *Review and Herald*, July 24, 1894

Homes have been found for four old men and one baby girl. Fifty-eight men have been found billets, and medical attendance and treatments have been secured or provided for in 800 instances. Visits have been paid to the goal, hospital, and other institutions, and numerous visits made to the docks and slums. Very many of our principal merchants have been called upon and, brought into touch and hearty sympathy with our work. One man who has experienced the new birth this year says: 'Nine months ago I was a drunkard, my wife had left me, I was hopeless. Today I am a Christian, a sober man, and have my home restored.' Another says: 'I have learned to trust the Lord this year.' Another's testimony is: 'Twelve months ago I was friendless in Melbourne, today I have friends, work, and hope.'

— *Bible Echo*, February 26, 1900

### **The Beginning of the Loud Cry**

Sister White made some remarkable statement in 1903 and I will like us to look at it

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

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

— *General Conference Bulletin*, April 6, 1903

Now the obvious question that comes from this is, what was different? What could everyone see in Dr. Kellogg that showed he was converted? Well, there may be more to it than that: not only was he nice to other people, but he largely stopped worrying about taking care of himself. More on that in a minute. In the summer of 1890,

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

So at the General Conference session in February of 1891, Kellogg made a motion that the church start an orphanage. He said ““I have given quite a good deal of thought and study to this subject. My wife and I have given considerable attention to this work for a number of years. We have been planning to raise forty or fifty children ourselves. Just as fast as we get any money, we will invest it in children. I have done that for several years. Every single dollar that can be saved from other necessary expenses goes into the education of children. I do not believe we have any right to accumulate money. I think as long as we are well, and have God’s blessing upon our work, it is our duty to spend what we earn in God’s work. I do not believe that in this age any man has a right to accumulate money.”

— *General Conference Daily Bulletin*, March 20, 1891, 178

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

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

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

But Kellogg had a different view of what was the Loud Cry and he was correct, “differed” with the view but nonetheless adding a view that many were not understand.

Kellogg said:

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

Here he met a response from the congregation:

“Voice—The loud cry has already begun.

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

“Voice—It *has* begun.

“Dr. Kellogg—Then we shall see this work that the Lord tells us must be done, begin right away. Now the question is, whether Seventh-day Adventists are going to lead in this work, or is it going to be left for some one else to do. The Lord has given us here a very precious work to do; it is not the whole of the third angel’s message, but it is a part of it. You read in Isaiah 58, how we can make our light shine: If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday.”

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

Kellogg continued:

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

Congregation:

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

“Dr. Kellogg Ans.—I don’t know. I am presenting this subject of medical missionary work from my standpoint. There is everything to indicate that the Lord is anxious to have the loud cry begin to sound, but He says these things referred to in Isaiah 58 must first be done, and so far, the things that have been done in this direction have been done by other people, not by us. Brother Jones may be right in thinking that the time has come for the loud cry to begin; but if the loud cry has been begun by our people, it must be because ***we have just begun to do a little in the way of letting our light shine***. But we have done so little in that way that it seems to me that before the loud cry will make any great noise in the world, we will have to let our light shine a great deal brighter than we have ever yet done, because the works come first. The light must shine through these ‘good works,’ before we can be called ‘the repairers of the breach and the restorers of paths to dwell in,’ for that promise comes after all of these conditions, you see. We had a testimony over thirty years ago, saying that we as a people were to “rise higher and higher,” but it does not appear, from testimonies received at different times since that one was given, that we have risen perceptibly from that time until now—a period of over thirty years. How is the loud cry going to be given through us, when a large part of the denomination are thirty years behind time, and sounding a note altogether out of tune? We must do the work which the Lord has told us to do, and which we have left undone. We must do our duty in relation to health principles and benevolence in connection with other questions. We must heed the light and accept the whole truth before we can expect the Lord to sound the loud cry through us.”

Something has to be put in perspective what I think Kellogg did not disagree with EGW in him refuting the Loud Cry had begun. Notice that Ellen White didn't say "the proclamation" of the righteousness of Christ she said "the revelation of the righteousness of Christ" that's actually a big difference and the former and not the latter is what Kellogg was contending with. What was the burden of the Loud Cry that Kellogg was addressing?

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

— *Medical Ministry*, 317

- "I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there. I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there. Our medical missionaries ought to be interested in the work of our Conferences, and our Conference workers ought to be as much interested in the work of our medical missionaries."

— *Loma Linda Messages*, 59

This perspective of the work is what made EGW make the following statement

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."

— *General Conference Bulletin*, April 6, 1903

Brethren this is THE BLUEPRINT OF HOW TO WORK IN HELPING THE POOR IN CONNECTION WITH THE LOUD CRY OF ISAIAH 58. Other than this is working on a faulty foundation in opposition with the third angels' message. We are called to do a work that has never been done, not only relieve the suffering physically and socially but the work to be done in connection with spiritual lines. Helping the poor here and there is not a bad idea but it's not the finishing of the work. I therefore urge those who would be engaged in helping the poor, read this document carefully and work on the blueprint.

***The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within--when the sunshine of heaven fills the heart and is revealed in the countenance.*** {COL 384.2}

Blessings  
Sami Wilberforce