

Pr 31:8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Pr 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him: 17 A proud look, a lying tongue, and hands that shed innocent blood,

Pr 24:11 ¶ If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; 12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

Abortion – Sanctity of Life

What is human life? God's Image - Ge 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Are All men made in God's Image? Yes – Red and Yellow, Black, Brown and White
Job 31:15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

How important is human life? - Ps 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

Who is the giver of Life ? God - Ge 25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

When does life begin? In the mind of God Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Is it a person in the womb? Yes. - Lu 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Ps 22:9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. 10 I was cast upon thee from the womb: thou art my God from my mother's belly.

Jer 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Ps 139:13 For thou hast possessed my reins: thou hast covered me in my mother's womb. 14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. 15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. 16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

Isa 44:24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

Is life sacred when there is sickness, pain or deformity? Yes - Job 2:9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. 10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Is a child a blessing? Yes. - Ps 127:3 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

What happen in murder? The blood cries to God foe vengeance. Ge 4:10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

Who ordained vengeance for murder? God - Ge 9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. 4 But flesh with the life thereof, which is the blood thereof, shall ye not eat. 5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

Does God show favor toward those who protect life? Yes - Ex 1:15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: 16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. 17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? 19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to pass, because the midwives feared God, that he made them houses. 22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Ex 23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

Does God punish those who murder? Yes. - Am 1:13 Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border: 14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind: 15 And their king shall go into captivity, he and his princes together, saith the LORD.

Ex 20:13 Thou shalt not kill.

Ex 21:12 ¶ He that smiteth a man, so that he die, shall be surely put to death. 13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. 14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

Ex 21:28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

Life is sacred – no human trafficking - Ex 21:16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

Life is Sacred – No disrespecting those who gave you life - Ex 21:15 And he that smiteth his father, or his mother, shall be surely put to death. 17 And he that curseth his father, or his mother, shall surely be put to death.

The unborn have rights - Ex 21:22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. 23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe.

Do men know that murder is wrong? Yes - 2Ki 8:7 ¶ And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. 8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? 10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. 12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? (great in wickedness) And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover. 15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

True Religion

Isa 58:6 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? 7 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?

The Golden rule - Mt 7:12 ¶ Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Ac 20:35 I have shewed 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.

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·CHRISTIAN CHARITY IN THE
ANCIENT CHURCH·

BY
DR. GERHARD UHLHORN

ABBOT OF LOCUM



Translated from the German

WITH THE AUTHOR'S SANCTION

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CHARLES SCRIBNER'S SONS
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Marvin Olasky

Christian Charity in the Ancient Church (1883). The author, Gerhard Uhlhorn, was a German Lutheran theologian and historian who described how ancient Romans thought of work and charity, how the coming of Christianity changed attitudes and behavior, and what went wrong as the ancient church slouched toward medievalism. Readers may make their own judgments as to whether history is repeating itself.

Uhlhorn begins by describing how, in the early A.D. years, "the Roman populace became more and more a work-hating, pleasure-seeking crowd, which cheered every new leader in the hopes of new largesse." People began seeking a handout rather than a hand up: "The Roman of that day would much rather busy himself as a beggar and sycophant in the hall of some great man, than stick to any ordinary and regular work."

Roman charity was self-interested: "Of the duty of love . . . of such a compassion as is self-sacrificing for the sake of others, we hear nothing. Even in the making of gifts and presents, it is not the individual, but the State, the town, the citizenship that is regarded. There is plenty of

liberality, but no compassion; plenty of good deeds, but none of the works of charity. While one furthers the interests of the State, one furthers one's own interests, for one depends upon the State; without it, one is nowhere. Here again we find selfishness at the bottom of all."

.....

Discernment in giving was as important then and now. Basil, a fourth-century bishop in Cappadocia, noted, "Great experience is required to distinguish between those who are really poor and those who beg only that they may collect money. He who gives to a distressed and sick person gives to God, and will receive a reward. But he who gives to a vagabond and parasite . . . gives it to men who deserve contempt for their audacity, rather than pity for their poverty." Ambrose, Basil's contemporary in Milan, described "the arts of pretended beggars" and emphasized the need "to take care lest the portion that belongs to the needy becomes the prey of rogues."

Discernment was possible because church deacons "rendered a great individualizing possible in the relief of the poor. Every one received the assistance that his necessities required. Efforts were above all made to render the poor again capable of work, and to put them in a condition to earn their own livelihood. They were directed where to find work, and were furnished with tools. Where there were still connections or relatives, their aid was first requested; they were not to suffer the Church to be burdened with those whom it was their own first duty to help."

By the fifth century, though, the church based in Rome had changed: "Alms had totally changed their character. They were no longer a moral, but a religious duty; men no longer gave with regard to their neighbors, to serve and to help them in love, but with regard to themselves, to exercise an influence upon their own relation to God, to gain a reward for themselves. 'Certainly every one of us does himself and his own soul the greatest benefit, whenever he relieves the distress of others,' preaches already Leo the Great; and this motive of benefiting oneself and one's family was ever after more and more strongly brought forward in place of self-denying, self-sacrificing love."

Personal involvement by deacons became rare: "A multitude of needy persons, who had formerly been visited and tended by the deacons in their own homes, now found shelter in the hospitals, the poorhouses, while in the case of those who did not require such care, assistance was confined to regular gifts, the dispensation of which was now the task not of the deacons, but chiefly of the head manager of the Church property, the steward. Ministration to the poor in their homes everywhere fell into the background, the diaconate lost in importance, and after the latter half of the fifth century its gradual decay is clearly perceived."

Uhlhorn's summary of early Christian charitable practice: "At no time has the Church more strongly insisted on the duty of assisting the poor in love, but at no time also has she more decidedly pronounced that all is love and to be done with justice. Never has she more highly

reverenced the poor, more kindly and lovingly treated them; never also has she been farther from fostering beggary, and making their life easy to idlers."

..... "A healthy charity is only possible where healthy moral views of work and property prevail. . . . A healthy charity can neither be attained to where there is an over-estimation of property, where wealth is regarded as the supreme good, poverty as the greatest evil, nor where property is undervalued and wealth looked upon as no real good, poverty as no real evil.



Philippe Pinel

FRENCH PHYSICIAN

WRITTEN BY:

- [The Editors of Encyclopaedia Britannica](#)
[See Article History](#)

Philippe Pinel, (born April 20, 1745, Saint-André, Tarn, Fr.—died Oct. 25, 1826, Paris), French physician who pioneered in the humane [treatment](#) of the [mentally ill](#).

Arriving in [Paris](#) (1778), he supported himself for a number of years by translating scientific and medical works and by teaching [mathematics](#). During that period he also began visiting privately confined mental patients and writing articles on his observations. In 1792 he became the chief physician at the Paris asylum for men, Bicêtre, and made his first bold reform by unchaining patients, many of whom had been restrained for 30 to 40 years. He did the same for the female inmates of Salpêtrière when he became the director there in 1794.

Discarding the long-popular equation of [mental illness](#) with demoniacal possession, Pinel regarded mental illness as the result of excessive exposure to social and psychological stresses and, in some measure, of heredity and physiological damage.

In *Nosographie philosophique* (1798; “Philosophical Classification of Diseases”) he distinguished various psychoses and described, among other phenomena, hallucination, withdrawal, and a variety of other symptoms.

Pinel did away with such treatments as bleeding, purging, and blistering and favoured a therapy that included close and friendly contact with the patient, discussion of personal difficulties, and a program of purposeful activities. His *Traité médico-philosophique sur l’aliénation mentale ou la manie* (1801; “Medico-Philosophical [Treatise](#) on Mental Alienation or Mania”) discusses his psychologically oriented approach.

Wellesley Bailey

At almost exactly the same time as Damien was beginning his work on Molokai, in India, an inspiring advocate for people with leprosy emerged from the Protestant tradition. The Leprosy Mission, originally known as the Mission to Lepers, was founded in 1874. Its founding narrative tells of the moment when an Irish missionary, Wellesley Bailey, recounts the moment when he caught sight of people with the disease living across the road from his new home, in Ambala, in the Punjab, in 1869: “The asylum consisted of three rows of huts under some trees. In front of one row the inmates had assembled for worship. They were in all stages of the malady, very terrible to look upon, with a sad, woebegone expression on their faces – a look of utter helplessness. I almost shuddered, yet I was at the time fascinated, and I felt, if ever there was a Christ-like work in this world it was to go among these poor sufferers and bring to them the consolation of the Gospel.”

Bailey’s response is one of horror, fascination, pity, and an immediate sense of purpose – “if ever there was a Christ-like work”, this was it. Bailey’s wife-to-be, Alice Grahame, shared his letters with her three Dublin friends, the Misses Pim. On Bailey’s return to Ireland in 1874, Charlotte Pim began to organise small meetings in her drawing room in order to describe “the terrible condition of India’s lepers, physically, mentally, spiritually, and of what we were trying to do, for just a few of them, at Ambala, in the Punjab.” Donations were given in a tradition of Christian charity, but also in the tradition of subscription for infirmaries and dispensaries that was operative in Ireland in the nineteenth century. These Irish donors were also Protestant, on the fringes of Empire, and part of the very first colonies established by the British, but not Catholic, so not completely marginalised, but respectable, perhaps eager to be members of the class of benefactors and so demonstrate their difference from the less fortunate, as well as their affinity with those who are more secure in their imperial status. Ireland and India were united in the body of Christ in this act of Christian giving, but also as members of the Empire, mystically unified by leprosy.

The Mission began by providing small amounts of funding to Protestant missionary asylums of all and every description where leprosy work was being carried out. This financial support went to a variety of requirements, including housing and staffing. The Mission also purchased its own sites which served as refuges for people with leprosy. As the Mission spread to China and Japan, the name was changed from the “Mission to Lepers in India”, to the “Mission to Lepers in India and the East”, and then to the “Mission to Lepers” and later to The Leprosy Mission. The response from people all over Ireland and then Britain, and very soon India and other parts of the world resulted in what is known today as the Leprosy Mission, International.

The Leprosy mission – England and Wales

Our history

1869

Wellesley Bailey (1846-1937) first travels to India, intending to join the police force. But after lodging with a German missionary, God calls him to missionary work instead. While training to teach at a school in Punjab, he witnesses the devastating effects of leprosy for the first time.

1873

Wellesley returns to Ireland with his wife Alice, having seen people severely disabled by leprosy, living in extreme poverty and rejected by society. They decide to raise awareness, giving talks about the people they met.

1874

Wellesley and Alice start The Mission to Lepers. People begin to support the Mission financially and through prayer.

Late 1870s



The Mission supports 100 people affected by leprosy in India. Wellesley and Alice continue to visit people affected by the disease and get support for their work.

Wellesley Bailey in India

1888

Our first hospital opens in Purulia, West Bengal. It's still one of our flagship medical centres today.

1906

Wellesley travels further, extending the Mission's work to China, New Zealand, Australia, the Philippines, Japan, Korea, Malaysia and Singapore. During this tour, Wellesley gives more than 150 talks, meets many government officials and visits countless people affected by leprosy.



Wellesley and Alice Bailey

1917

Wellesley retires, with the Mission he created running 87 projects in 12 countries.