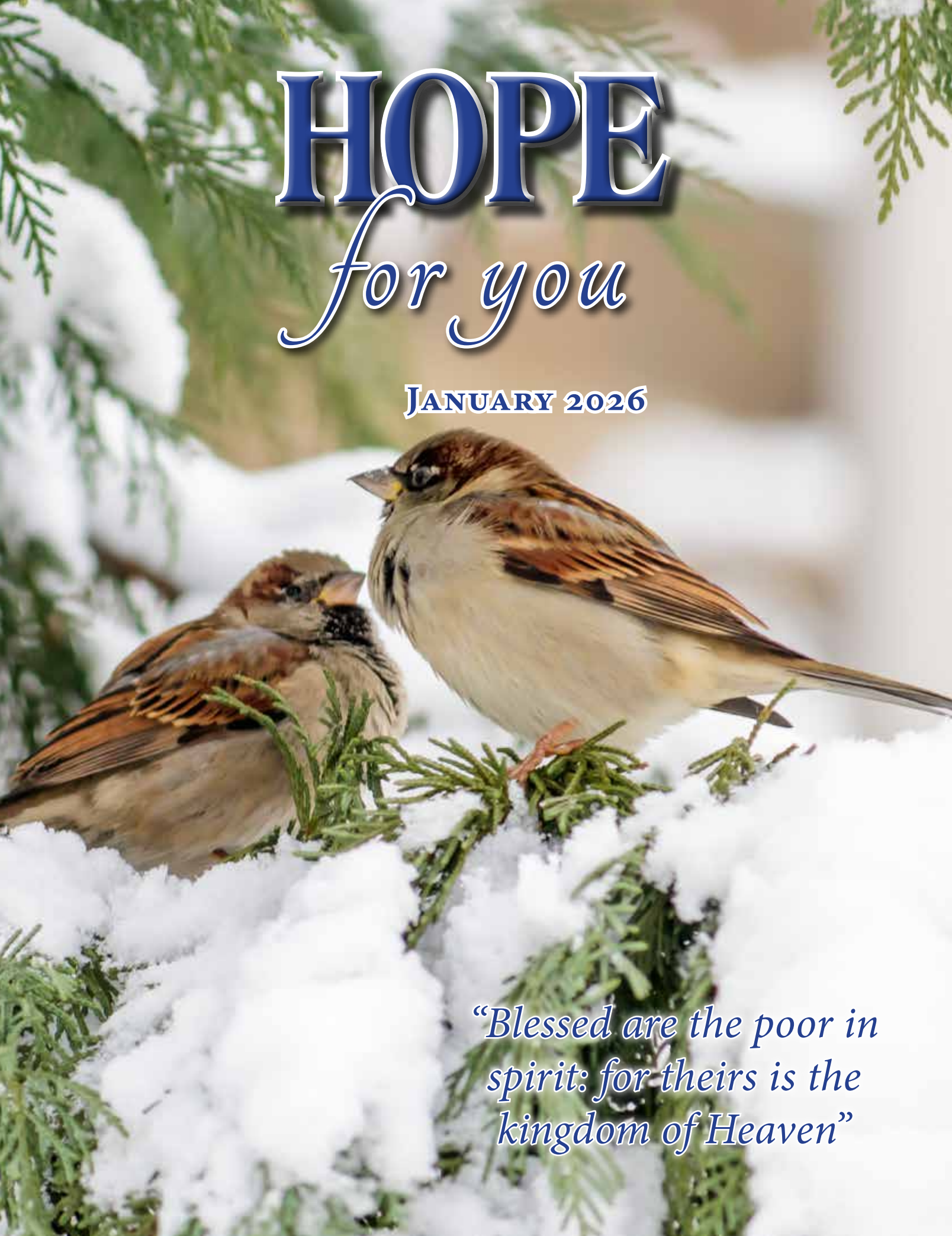

HOPE *for you*

January 2026

"Blessed are the poor in spirit: for theirs is the kingdom of Heaven"

Thoughts from Hope...

THE IMMUTABLE LAW OF GOD • CHRIST OUR RIGHTEOUSNESS • THE SEVENTH-DAY SABBATH
THE THREE ANGELS' MESSAGES • THE NON-IMMORTALITY OF THE SOUL • THE SANCTUARY

Greetings, Friends!

This year, we are taking an exciting journey through the Sermon on the Mount. These words of Jesus, recorded in Matthew 5 and beyond, ring down through the centuries with practical truths that can guide and bless us in our daily life.

Consider the many people who were attracted to Jesus—the power-hungry leaders, the downtrodden people longing for freedom, the disabled ones seeking healing. On this particular day, we read that many people followed Jesus—hungry for a word from Him. As they came to a grassy place, He bid them all to find a seat.

The Bible says, "He opened His mouth and taught them, saying, 'Blessed are the poor in spirit: for theirs is the kingdom of Heaven.'" *What can this Teacher mean "poor in spirit"? We want our country to succeed, we want to overthrow the Romans, and He's suggesting that we be "poor in spirit"?*

Being "poor in spirit" was not considered a virtue. Poor was not desirable, and the words together sounded weak and needy. How could that possibly ensure that a person was part of the "Kingdom of Heaven"? Would you not have to be rich and powerful to be part of this new Teacher's kingdom?

And yet, the Teacher promises that those who are poor in spirit, those who feel their need of help, may even here experience the kingdom of Heaven. This Kingdom is an everlasting Kingdom. It transcends the daily struggles, the poverty, the oppression. This Kingdom looks ahead to eternity and urges us to stop focusing on life's hardship and start accepting the joy that Jesus has for us to experience right now. Jesus said, "the kingdom of God is within you" (Luke 17:21). God wants us to feel our need of Him as a daily Companion, a Father, a Guide. Until we can humble ourselves to feel that need, we cannot have the blessed experience of "theirs is the kingdom of Heaven."

In this issue of HOPE *for you*, we are focusing on the first Beatitude: *Blessed are the poor in spirit: for theirs is the kingdom of Heaven.* As you consider the amazing gift God holds out to you in giving you a chance to have the kingdom of Heaven grow inside of you, remake you, and prepare you for Heaven, may you choose to accept this gift. As you daily invite God to implant His kingdom in your heart, may you begin to experience the peace that comes from being a part of God's kingdom.

Blessings! *The Hope International Team*

About Hope for You...

HOPE *for you* is a monthly publication of Hope International. We are a non-profit ministry, seeking to share the love of God through active ministry in our community and beyond.

We believe that God has a plan and purpose for His people in these tumultuous times, and we seek to spread an encouraging word to uplift Christ and His truth. We have an extensive health ministry, and believe that God's will is for all His children to "prosper and be in health," (3 John 2) even as our souls prosper in following His will and guidance.

We joyfully accept tax-deductible donations to advance the cause of Christ.

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"Those who know that they cannot possibly save themselves, or of themselves do any righteous action, are the ones who appreciate the help that Christ can bestow."

—*E. G. White* (*Thoughts from the Mount of Blessing, 7*)

Blessed Are the Poor in Spirit

by Ellen G. White

Christ leaves us in no doubt as to the traits of character that He will always recognize and bless. From the ambitious favorites of the world, He turns to those whom they disown, pronouncing all blessed who receive His light and life. To the poor in spirit, the meek, the lowly, the sorrowful, the despised, the persecuted, He opens His arms of refuge, saying, "Come unto Me, . . . and I will give you rest."

Christ can look upon the misery of the world without a shade of sorrow for having created man. In the human heart He sees more than sin, more than misery. In His infinite wisdom and love He sees man's possibilities, the height to which he may attain. He knows that, even though human beings have abused their mercies and destroyed their God-given dignity, yet the Creator is to be glorified in their redemption.

Throughout all time the words that Christ spoke from the mount of Beatitudes will retain their power. Every sentence is a jewel from the treasure house of truth. The principles enunciated in this discourse are for all ages and for all classes of men. With divine energy, Christ expressed His faith and hope as He pointed out class after class as blessed because of having formed righteous characters. Living the life of the Life-giver, through faith in Him, everyone can reach the standard held up in His words.

"He opened His mouth, and taught them,
saying, Blessed are the poor in spirit:
for theirs is the kingdom of heaven."
Matthew 5:2, 3.

As something strange and new, these words fall upon the ears of the wondering multitude. Such teaching is contrary to all they have ever heard from priest or rabbi. They see in it nothing to flatter their pride or to feed their ambitious hopes. But there is about this new Teacher a power that holds them spellbound. The sweetness of divine love flows from His very presence as the fragrance from a flower. His words fall like "rain upon the mown grass: as showers that water the earth." Psalm 72:6. All feel instinctively that here is One who reads the secrets of the soul, yet who comes near to them with tender compassion. Their hearts open to Him, and, as they listen, the Holy Spirit unfolds to them something of the meaning of that lesson which humanity in all ages so needs to learn.

In the days of Christ the religious leaders of the people felt that they were rich in spiritual treasure. The prayer of the Pharisee, "God, I thank Thee, that I am not as the rest of men" (Luke 18:11, R.V.), expressed the feeling of his class and, to a great degree, of the whole nation. But in the throng that surrounded Jesus there were some who had a sense of their spiritual poverty. When in the miraculous draft of fishes the divine power of Christ was revealed, Peter fell at the Saviour's feet, exclaiming, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8); so in the multitude gathered upon the mount there were souls who, in the presence of His purity, felt that they were "wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17); and they longed for "the grace of God that bringeth salvation" (Titus 2:11). In these souls, Christ's words of greeting awakened hope; they saw that their lives were under the benediction of God.

Jesus had presented the cup of blessing to those who felt that they were "rich, and increased with goods" (Revelation 3:17), and had need of nothing, and they had turned with scorn from the gracious

gift. He who feels whole, who thinks that he is reasonably good, and is contented with his condition, does not seek to become a partaker of the grace and righteousness of Christ. Pride feels no need, and so it closes the heart against Christ and the infinite blessings He came to give. There is no room for Jesus in the heart of such a person. Those who are rich and honorable in their own eyes do not ask in faith, and receive the blessing of God. They feel that they are full, therefore they go away empty. Those who know that they cannot possibly save themselves, or of themselves do any righteous action, are the ones who appreciate the help that Christ can bestow. They are the poor in spirit, whom He declares to be blessed.

Whom Christ pardons, He first makes penitent, and it is the office of the Holy Spirit to convince of sin. Those whose hearts have been moved by the convicting Spirit of God see that there is nothing good in themselves. They see that all they have ever done is mingled with self and sin. Like the poor publican, they stand afar off, not daring to lift up so much as their eyes to heaven, and cry, "God, be merciful to me the sinner." Luke 18:13, R.V., margin. And they are blessed. There is forgiveness for the penitent; for Christ is "the Lamb of God, which taketh away the sin of the world." John 1:29. God's promise is: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." " A new heart also will I give you. . . . And I will put My Spirit within you." Isaiah 1:18; Ezekiel 36:26, 27.

Of the poor in spirit Jesus says, "Theirs is the kingdom of heaven." This kingdom is not, as Christ's hearers had hoped, a temporal and earthly dominion. Christ was opening to men the spiritual kingdom of His love, His grace, His righteousness. The ensign of the Messiah's reign is distinguished by the likeness of the Son of man. His subjects are the poor in spirit, the meek, the persecuted for righteousness' sake. The kingdom of heaven is theirs. Though not yet fully accomplished, the work is begun in them which will make them "meet to be partakers of the inheritance of the saints in light." Colossians 1:12.

All who have a sense of their deep soul poverty, who feel that they have nothing good in themselves, may find righteousness and strength by looking unto Jesus. He says, "Come unto Me, all ye that labor and are heavy-laden." Matthew 11:28. He bids you exchange your poverty for the riches of His grace. We are not worthy of God's love, but Christ, our surety, is worthy, and is abundantly able to save all who shall come unto Him. Whatever may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness. He presents us to the Father clothed in the white raiment of His own character. He pleads before God in our behalf, saying: I have taken the sinner's place. Look not upon this wayward child, but look on Me. Does Satan plead loudly against our souls, accusing of sin, and claiming us as his prey, the blood of Christ pleads with greater power.

"Surely, shall one say, in the Lord have I righteousness and strength. . . . In the Lord shall all the seed of Israel be justified, and shall glory." Isaiah 45:24, 25.

A Revelation of God's Love

Christ came to manifest the love of God to the world, to draw the hearts of all men to Himself. He said, "And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32). The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall His appeals be unheeded? Shall His overtures of mercy be ignored, and His love utterly rejected? Oh, then man will cut himself off from the medium through which he may gain life eternal; for God only pardons the penitent! By the manifestation of His love, by the entreating of His Spirit, He woos men to repentance; for repentance is the gift of God, and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of His law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of His love. If they respond to His drawing, yielding their hearts to His grace, He will lead them on step by step, to a full knowledge of Himself, and this is life eternal.

Christ came to reveal to the sinner the justice and love of God, that He might give repentance to Israel and remission of sins. When the sinner beholds Jesus lifted up upon the cross, suffering the guilt of the transgressor,

bearing the penalty of sin; when he beholds God's abhorrence of evil in the fearful manifestation of the death of the cross, and His love for fallen man, he is led to repentance toward God because of his transgression of the law which is holy, and just, and good. He exercises faith in Christ, because the divine Saviour has become his substitute, his surety, and advocate, the one in whom his very life is centered. To the repenting sinner God can show His mercy and truth, and bestow upon him His forgiveness and love.

But Satan will not permit a soul to escape from the captivity of sin if by any means he can prevent it. Though all heaven has been poured out in one rich gift—for when God gave His Son, He gave the choicest gift of heaven, and the treasures of heaven are at our command—yet to the repenting soul the enemy will seek to represent God as stern and inexorable, unwilling to pardon the transgressor. At different times letters have come to me from persons who were in despair over their sins. One and another have written: "I fear I am past all help. Is there any hope for me?" To these poor souls the message has been given: "Hope in God. The Father has bread enough and to spare. Arise, and go to your Father. He will meet you a great way off. He will give you His love and compassion."

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him: "I know I am a sinner. If I were not, I could not go to the Saviour; for He says, 'I came not to call the righteous, but sinners to repentance' (Mark 2:17). And because I am a sinner I am entitled to come to Christ. I am sinful and polluted, but He suffered humiliation and death, and exhausted the curse that belongs to me. I come. I believe. I claim His sure promise, "Whosoever believeth in Him should not perish, but have everlasting life' (John 3:16)."

Will such a plea made in contrition of soul be turned away?—No, never. By the suffering and death of Christ is proven His boundless love to man. He is willing and able to save to the uttermost all that come unto God by Him.

Then as a little child, come to God, presenting yourself as suppliant at His feet; for we need not ascend into the heavens to bring Jesus down; nor into the earth to bring Him up; for He is ever near us. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Revelation 3:20). How willing is Christ to take possession of the soul temple if we will let Him! He is represented as waiting and knocking at the door of the heart. Then why does He not enter? It is because the love of sin has closed the door of the heart. As soon as we consent to give sin up, to acknowledge our guilt, the barrier is removed between the soul and the Saviour.

—Taken from *Thoughts from the Mount of Blessing, pp. vii, viii, 6-9 and Selected Messages, vol. 1, pages 323-325*

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Garlic may help calm the stomach, improve circulation, and support healthy cardiovascular function! In fact, more than 250 publications have shown that garlic supports and strengthens the cardiovascular system! This odorless formula is designed to give you the amazing health benefits of garlic without the offensive odor associated with it!

Suggested Adult Usage:
Take 2 capsules twice a day with food.

120 Capsules **$14.99**

Amazing **Garlic** Facts:

- Garlic is considered both a vegetable and an herb and is a member of the lily family.
- Garlic has been used medicinally for thousands of years since ancient Greek and Roman times.
- Garlic contains 17 amino acids. Amino acids are essential to nearly every bodily function, and make up 75% of the human body. Every chemical reaction that takes place in your body depends on amino acids and the proteins that they build.
- Fresh garlic is an excellent source of allicin, a compound that causes blood vessels to open up so they can carry greater amounts of blood and oxygen to the heart.
- There are over 300 varieties of garlic grown worldwide. One of the most common varieties is American garlic, with white, papery skin and strong flavor. Italian and Mexican garlic have a pinkish-purple skins and slightly milder-flavored varieties.
- Compounds found in garlic also help to inhibit platelet clumping. In this way, garlic acts as a natural blood thinner. This is why garlic compounds should be used with caution in people who are taking prescription blood thinners or aspirin.
- April 19th is National Garlic Day.
- Hippocrates, Aristotle and Pliny cited numerous therapeutic uses for garlic.
- Builders of the ancient pyramids were said to eat garlic daily for enhanced endurance and strength.
- Garlic provides sulfur compounds that are beneficial to the circulatory system and help maintain healthy cholesterol levels.
- Roman emperors couldn't eat enough garlic, as it was considered an antidote to poisons which were very popular in certain political circles of the time.
- If your rose garden is being attacked by aphids, an excellent home remedy to get rid of them is to spritz the leaves and blooms with a mixture of crushed garlic and water.

Garlic & The Immune System

Research has proven that garlic can suppress the growth of unhealthy cells. Recently, researchers have published summaries of some of the positive data on garlic. They found that garlic is able to stimulate T-lymphocyte and macrophage action, promote interleukin-1 levels, and support natural killer cells. Strong activity of these key cells promotes healthy immune system function, and strengthens the body's defenses.

Garlic & The Heart

Garlic is regarded as one of the most effective remedies to help maintain a normal blood pressure. The positive effect of garlic on your circulatory system is extremely well documented and it has shown to calm the pulse, support normal heart rhythm, and relieve symptoms such as: dizziness, shortness of breath, and chest pain.

Natural Antibacterial

The Spanish have long used garlic as a preservative which helps to add credence to it's anti-bacterial properties and whole books have been devoted to the health benefits of this herb!

Our **Odorless Garlic** Can Help:

- Support healthy blood pressure & cholesterol levels
- Fight infections
- Maintain a healthy body weight
- Purify the blood
- Fight various illnesses
- Boost energy levels
- Regulate and improve intestinal health
- Fight and expel parasites and worms
- Maintain a healthy blood sugar level
- Reduce sensitivity to allergens and strengthen the body's defenses against allergies
- Boost the immune system by supporting the body's "natural killer" cells
- Garlic also promotes increased bile production to help reduce levels of fat in the liver

Garlic & Weight Loss

Garlic may help with weight loss because it contains nutrients that support weight management, like vitamins B6 and C, fiber, manganese, and calcium. It may also curb your appetite as it will help you feel full for longer, which translates to eating less!

Garlic is known to have anti-inflammatory properties, which can prevent excess fat storage in your body's tissues. Garlic may also increase thermogenesis, which helps burn fat cells and balance cholesterol. Note that this is not a miracle food – but it may be helpful for those specifically looking for ways to burn belly fat.

SUPPLEMENT FACTS

Serving Size: 2 capsules
Servings Per Container: 60

Amount Per Serving		% DV*
100% Garlic (Odorless) *Allium sativum*	1,400 mg	†

*Percent Daily Value based on a 2,000 calorie diet.
†Percent Daily Value not established

Vegetarian Capsule Ingredient: Pine Tree Pulp

The Health Benefits of Odorless Garlic

by Dr. Kaye Olson, ND

Garlic *(Allium sativum)* has been treasured for centuries as both a culinary staple and a natural wellness aid. Rich in powerful bioactive compounds, garlic supports overall vitality and well-being. Yet despite its long-standing reputation, many people struggle with one persistent drawback: its unmistakable odor.

Odorless garlic supplements offer an ideal solution—delivering the benefits of garlic without the strong aroma. In this article, we explore what makes odorless garlic unique, how it works, and why it may be a valuable addition to a daily health routine.

Garlic contains a wealth of beneficial compounds, the most famous being allicin, a sulfur-rich molecule produced when garlic is chopped or crushed. Allicin is responsible for many of garlic's wellness-promoting properties, including its antioxidant and supportive effects for the body's natural defenses.

Beyond allicin, garlic contains vitamins B6 and C, selenium, manganese, and a variety of sulfur compounds. These nutrients work together to help the body manage oxidative stress, support natural detoxification processes, and promote balanced wellness from within.

As beneficial as fresh garlic may be, its intense aroma can be discouraging. The scent lingers on the breath and skin, making it impractical for many people to consume regularly. Raw garlic can also be upsetting to some digestive systems, and cooking garlic reduces the potency of allicin and other active compounds.

Because of these issues, many people miss out on garlic's wellness benefits simply because they dislike the smell, or the preparation involved.

Odorless garlic supplements are typically made from aged garlic extract. Through a controlled aging process, the pungent compounds responsible for garlic's strong scent are transformed into stable, gentle molecules—most notably S-allyl cysteine (SAC). This compound maintains the beneficial properties of garlic while dramatically reducing odor.

Hope for Health offers ***Odorless Garlic*** in capsule form, making it easy to incorporate into a daily routine without the need to prepare or consume raw garlic.

1. Support for Heart and Circulatory Wellness

Garlic is widely recognized for its supportive role in maintaining healthy circulation. Research on aged garlic extract indicates that it helps promote comfortable blood pressure levels, supports smooth blood flow, and encourages overall cardiovascular wellness.

By helping maintain balanced levels of circulating lipids and supporting flexible blood vessels, odorless garlic contributes to long-term heart vitality in a natural, holistic way.

2. Immune System Support

Garlic has long been valued for its ability to support the body's natural defenses. The compounds in aged garlic help enhance the activity of key immune cells, improving the body's ability to respond to everyday challenges.

Odorless garlic offers antioxidant support as well, helping reduce oxidative stress that can impact immune performance. By reinforcing the body's natural resilience, odorless garlic can contribute to greater year-round wellness.

3. Anti-Inflammatory Properties

Modern lifestyles expose the body to many sources of internal stress, including environmental factors and dietary choices. Odorless garlic possesses naturally soothing properties that can help maintain a healthy inflammatory balance within the body.

Studies show that aged garlic extract helps moderate the production of certain internal signaling molecules related to inflammation. This helps support comfort and mobility and promotes overall wellness without the strong aroma of fresh garlic.

4. Digestive and Gut Health

Garlic acts as a natural prebiotic, helping nourish the beneficial bacteria that inhabit the gut. A balanced gut environment is essential for digestion, nutrient absorption, and overall vitality.

Hope for Health's ***Odorless Garlic*** supports digestive comfort without the harshness some people experience after consuming raw garlic. They help maintain a healthy internal environment, promoting smoother digestion and enhanced general well-being.

5. Cellular Protection and Antioxidant Support

Garlic is a potent source of antioxidants—molecules that help protect cells from oxidative stress. The aging process used to produce odorless garlic increases its concentration of stable antioxidant compounds such as S-allyl cysteine.

By supporting the body's natural ability to neutralize free radicals, odorless garlic can help maintain cellular health, promote longevity, and contribute to sustained energy and vitality.

6. Liver and Detoxification Support

The sulfur compounds in odorless garlic play a supportive role in the body's natural detoxification processes. They help enhance the activity of enzymes involved in clearing internal waste and environmental toxins.

Odorless garlic may also support the liver's natural cleansing functions, helping maintain overall metabolic balance and contributing to long-term wellness.

While fresh garlic offers undeniable health benefits, odorless garlic supplements provide several advantages:

No Strong Aroma

The biggest reason people choose odorless garlic is simple: no lingering garlic breath or body odor. This makes it easy to take daily—at work, at social events, or anytime—without worry.

Convenience

No peeling, chopping, or cooking required. Supplements are quick, simple, and fit easily into a wellness routine.

Gentle Yet Potent

Odorless Garlic is typically milder on the stomach than raw garlic, making it suitable even for those sensitive to strong foods.

Stable, Consistent Benefits

The aging process stabilizes key active compounds, ensuring consistent potency from one dose to the next.

Odorless garlic supplements offer a practical and effective way to enjoy the powerful benefits of garlic without its well-known scent. From supporting heart wellness and immune strength to promoting digestive comfort and antioxidant protection, odorless garlic provides a wide range of natural advantages.

Whether you're looking to enhance your daily vitality, support long-term wellness, or simply add a trusted natural supplement to your routine, odorless garlic is a smart and convenient choice.

Try it today!! By incorporating Hope for Health's ***Odorless Garlic*** into your lifestyle, you gain all the goodness of this ancient super-herb—minus the smell—making it easier than ever to support your health naturally.

Eye Health • Heart Health • Brain Boost • Immune Support

ZINC CHELATED

Zinc Chelated offers a powerful and highly bioavailable form of zinc that supports your immune system, promotes healthy skin, and boosts overall wellness. Unlike regular zinc supplements, the chelated form ensures superior absorption, allowing your body to maximize its benefits. Whether you're looking to improve your skin's clarity, strengthen your immune defenses, or support proper cellular function, this supplement is a convenient and effective way to meet your daily zinc needs and maintain a healthy, balanced body. Boost your health the right way with Zinc Chelated!

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Wound Repair • Promotes Healthy Teeth & Bones • Antioxidant & Immune Support

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Vitamin D3 is essential for maintaining strong bones, a healthy immune system, and overall vitality. Often called the "sunshine vitamin" it plays a crucial role in calcium absorption, helping to support bone health and muscle function. With many people spending more time indoors, supplementing with Vitamin D3 ensures your body gets the optimal levels it needs, especially during the colder months when sunlight is scarce. This potent form of Vitamin D3 enhances mood, boosts immune defenses, and promotes overall well-being, making it a must-have for anyone looking to stay healthy and energized year-round.

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Vision 20/20 is a powerful eye health supplement designed to support and maintain optimal vision as you age. Packed with a potent blend of vitamins, minerals, and herbal extracts, it provides everything your eyes need for long-term health. The spotlight ingredient, lutein, is a powerful antioxidant that helps protect the eyes from harmful blue light, reduces eye strain, and supports macular health. Along with other key nutrients like vitamin C, and vitamin E, Vision 20/20 enhances retinal function, reduces the risk of age-related vision issues, and promotes clearer, sharper eyesight. Give your eyes the nutrients they deserve with Vision 20/20 and keep your vision at its best for years to come!

120 Capsules **$24.99**

Leave It With Him

Yes, leave it with Him;
The lilies all do,
And they grow, they grow in the rain,
And they grow in the dew—
Yes, they grow.
They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light;
Still they grow.

They ask not your planting,
They need not your care,
As they grow; dropped down in the valley,
The field, anywhere — There they grow.
They grow in their beauty, arrayed in pure white;
They grow, clothed in glory by heaven's own light,
Sweetly grow.

The grasses are clothed, and the ravens are fed,
From His store;
But you who are loved.
And guarded, and led,
How much more
Will He clothe you, and feed you,
and give you His care—
Then leave it with Him, He has everywhere
Ample store.

Yes, leave it with Him;
'Tis more dear to His heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are His care—
This you know.

—Selected

Gleaned from The Present Truth, November 1880

A Look at Laodicea

by F. A. Barnes

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Revelation 3:14

The name Laodicea means "judgment of the people" or "people of judgment." This is the judgment hour which is proclaimed by the first angel of Revelation 14 and extends through the 3 angels' messages. (See Daniel 7:9,10,13,14.)

"These things saith the Amen"—Amen literally means firm, trustworthy or truth. Jesus also identifies Himself as the faithful witness. He will never be guilty of perjury or false witness. So the things He is about to tell them (and us) are absolutely true and trustworthy.

"The beginning of the creation of God"—This does not mean He was created. Beginning here comes from the Greek word *arche*, which may denote "origin." Arche is translated "chief" or "power" or "principality" at least ten times in Scripture. John 1, Colossians 1 and Hebrews 1 all tell us that Jesus is the Creator. In fact, John 1:3 says, "All things were made by Him; and without Him was not any thing made that was made."

So then, "beginning of the creation" can mean the origin of creation, the chief of creation or the power of creation. Jesus is the chief over creation, the chief over the angels, the King of kings, the Author of all creation. It would be during the Laodicean age that Satan would raise up the theory of evolution that would take the world by storm, threatening even the Church with its deadly poison. (See 1 Corinthians 3:19.)

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." Revelation 3:15

The ancient city of Laodicea was known for its hot and cold springs that were often used for healing. We often use hot and cold water treatments today for healing. But in order to make people comfortable, the hot and cold could be mixed to make lukewarm. That's the problem—we're too comfortable.

Why would Jesus prefer that we were cold or hot and not lukewarm? We can understand the hot side—that represents zeal and fervor that leads to activity. But why would He prefer us to be cold over lukewarm? Cold must not represent a lost and sinful condition, for Jesus wouldn't desire that. It must describe the condition or feeling of those in the church who recognize their spiritual need. In other words, they know they need heat. When you wake up on a cold winter morning and you're teeth are chattering, you do something about it, don't you? You put on some warm clothes and you start a fire or turn up the heat. A cold person recognizes the need and generally does something about it. The lukewarm are content and comfortable, not realizing their real spiritual need. This entire message to Laodicea is designed to wake us up to our need. The Lord sees a lukewarm Church. We can flatter ourselves by saying, "It doesn't apply to me," but that might verify that we are lukewarm!

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Revelation 3:16.

Note that Jesus did not say, as He does in the next verse, "Because thou *sayest*, I am ...." The lukewarm, comfortable, content Christian doesn't recognize he is lukewarm. It is a condition that God sees and recognizes, and it is nauseating to Him. The word "spue" actually means vomit. What a terrible thing, to think that we could make Jesus sick.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked …" Revelation 3:17.

Here again we see a spiritual condition that we do not recognize. It's like the lukewarm who don't feel their need. This description is so fitting today. Naturally speaking, we have more today than any other church period. We have computers, cell phones, all kinds of apps, comfortable homes, etc. We really are rich and increased with goods. Even if you are not what we consider "wealthy" today, compare your possessions with the rich young ruler who came to Jesus. Did he have a car? Did he enjoy electricity? Did he have a cell phone or computer? How about the many things we take for granted like a refrigerator, stove, air-conditioning, radio, TV, CD's and DVD's?

Think of the spiritual aids we are blessed with. We have Bible programs on computers, tablets and smart phones. Every Christian home has at least one printed copy of the Bible. We have concordances and all kinds of study aids. We really are rich!

Laodicea was a wealthy city. The banking industry was huge in Laodicea, like it is today in America. They were proud of their wealth and self-sufficiency. After the city was destroyed in 60 A.D. by an earthquake, its citizens refused help from the imperial Roman government, choosing instead to rebuild at their own expense. Could it be that we are, spiritually speaking, too self-sufficient? We need to come to the realization that we have nothing to boast of. We are totally dependent on Christ for righteousness, yet we too often rely on our own strength and wisdom.

Jesus says we are poor, and not just poor, but wretched and miserable! Webster defines wretched as "Very miserable; sunk into deep

affliction or distress, either from want, anxiety or grief." That's how Jesus sees us! But if we will accept it, He says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

What does it mean to be blind? It's interesting that the city of Laodicea was famous for its eye-salve called Collyrium, sold in all parts of the then-known world. But spiritual Laodicea can't sell what they don't have. "Can the blind lead the blind?" Jesus asked. We can't see spiritual truth nor can we discern it. We are blind to the point we can't stay on the right path, and then worse, allow others to guide us in the wrong direction.

And how about naked? Laodicea also was the Paris of her day, well known for rich apparel. They were especially famous for black cloth, black wool in particular. Most of its citizens wore black. Does God see things different than mortal man? He wants to sell us the white raiment. We have lost the precious robe of Christ's righteousness, like when Adam and Eve found themselves naked in the garden. Sin caused that nakedness and it is doing the same to us. There is only one remedy for this terrible condition—we find it in the next two verses.

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Revelation 3:18.

We have seen that Laodiceans are poor, yet Jesus says to buy His gold. Most people understand that the gold represents faith, but actually it is a special kind of faith.

"The gold tried in the fire is faith that works by love. Only this can bring us into harmony with God. We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven." *Christ's Object Lessons,* 158.

For those who have ears to hear, their pride will be laid in the dust and they will receive the robe of Christ's righteousness. Unfortunately, too many will not humble themselves and receive the "unsearchable riches of Christ" (Ephesians 3:8).

Spiritual pride is deadly. Consider what Jesus said in Luke 17:10. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Is this our attitude or do we want a pat on the back, some recognition, some reward of some sort, for the things we have done and the sacrifices we've made, the reforms we've adopted? If we have ever done anything good, to God be the glory. Every good impulse comes from the Holy Spirit, not ourselves.

When a merchant sells something, generally both parties benefit. The buyer gets something he needs and the merchant is given something in return. So it is with Jesus. He sells to us and we benefit, yet He benefits also. He rejoices when we respond to His appeal.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:19.

The word chasten is from the Greek word paideuo, which means "to train up a child, i.e. educate, or (by implication), discipline (by punishment):--chasten(-ise), instruct, learn, teach" (*Strong's Concordance*). Nearly the same definition is found in *Bullinger's Concordance*. We generally put the emphasis on punishment, but the word actually emphasizes training and education. In other words, we should not view trials as punishment, but as a tool to educate us.

This is not to say that there are not times when God will punish us. He knows just what we need and when we need it. Sometimes our own stubbornness makes it difficult to learn through the trials and then, like wayward children, we need some chastisement to help bring us into line.

In the same way that a loving parent trains up a child, Jesus trains us—with instruction and trials first, and with harsher measures when necessary. (Proverbs 3:11,12; Hebrews 12:5-9).

"Be zealous therefore, and repent"—"The people of God must see their wrongs and arise to zealous repentance and a putting away of those sins which have brought them into such a deplorable condition of poverty, blindness, wretchedness, and fearful deception. I was shown that the pointed testimony must live in the church. This alone will answer to the message to the Laodiceans." 3T, 260.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3:20.

"I stand at the door and knock"—The Saviour comes to us; it is He that initiates the relationship. This is the picture we get throughout the Scriptures (Matthew 11:28; John 3:16; 7:37; Luke 19:10; Revelation 22:17).

Christ is a gentleman, not forcing His way in. He's knocking, waiting for an invitation to come in. Oh, if only sinners knew how He longed to come in to them! Yet, while this is a wonderful verse to share with the unconverted, let's not forget that He is addressing the Church! What does this tell us?

"If any man hear My voice"—Not only is He knocking, He is calling out to us. It is that still small voice that calls us to repentance, yet it is loud and clear at first. The convicting power of sin is coupled with the call of mercy and grace to whoever will accept it, whoever will open the door. He's not going to act like the Gestapo and break the door down. He waits patiently for our response. Our danger is in putting off His call to us. Every time we procrastinate and put Him off, that voice becomes a little weaker.

What is the significance of supping together? In the Lord's prayer we read, "Give us this day our daily bread." Jesus wants to personally set your table with His best bread, the bread of life.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21.

Remember that Laodicea means judgment of the people. To this church Jesus promises that they may participate with Him on His throne of judgment. (See Psalm 9:4-8; 1 Corinthians 6:3.) This is so fitting! The Laodicean church will eventually face the test and trial of the kings of the earth being arraigned against them. They will be condemned by the courts of the land, but Jesus promises them they shall sit on His throne and judge those who had been their judges! This will actually be a fulfillment of another prophecy. (See Psalms 132:11,12.)

"Even as I also overcame"—Jesus lived a sinless life, overcame every temptation Satan could throw at Him, and came off more than a conqueror. Now He offers us the same power to overcome.

What will the saints be doing on their thrones? They will participate in the judgment of the wicked (1 Corinthians 6:2). What an appropriate promise to give to the church which name means "people of judgment."

Promises to the Overcomer

1. What are we admonished to overcome?

"Be not overcome of evil, but *overcome evil with good.*" Romans 12:21.

NOTE: In John 5:4 that which we are to overcome is called "the world;" and in 1 John 2:15-17 the things of which "the world" consists are described as "the lust of the flesh, and the lust of the eye, and the pride of life."

2. What only can overcome the world?

"For *whatsoever is born of God* overcometh the world." 1 John 5:4.

3. What gives us the victory in our conflict with the world?

"And this is the victory that overcometh the world, *even our faith.*" 1 John 5:4.

4. What promises are made by Christ to the overcomer?

1. "To him that overcometh will I give *to eat of the tree of life*, which is in the midst of the paradise of God." Revelation 2:7.

2. "He that overcometh *shall not be hurt of the second death.*" Revelation 2:11.

3. "To him that overcometh will I give to *eat of the hidden manna*, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Revelation 2:17.

4. "He that overcometh, and keepeth My works unto the end, to him will I give *power over the nations*: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star." Revelation 2:26-28.

5. "He that overcometh, the same shall be clothed in white raiment; and *I will not blot out his name out of the book of life*, but I will *confess his name before My Father, and before His angels*." Revelation 3:5.

6. "Him that overcometh will I *make a pillar in the temple of My God*, and he shall go no more out: and I will *write upon him the name of My God, and the name of the city of My God*, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name." Revelation 3:12.

7. (g) "To him that overcometh will I grant to *sit with Me in My throne*, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21.

5. In what one promise are all these promises summed up?

"*He that overcometh shall inherit all things*; and I will be his God, and he shall be My son." Revelation 21:7.

NOTE: Here are the exceeding great and precious promises to the overcomer, eight in number. They embrace everything,—eternal life, health, happiness, and an everlasting home. What more could be asked?

In Heaven

In heaven there will be no parting, no pain to bear;
No care-worn brow, no sigh, no silvery hair;
No death to snatch our loved ones from our side,
No angry waves, no sea, no treacherous tide.

In heaven there'll be no thirst, no cry for bread;
No soul who knows not where to lay his head;
No one to feel the winter's chilling blast,
For there the piercing storms will all be past.

In heaven there'll be no toil without repay;
No building for a brief, ephemeral day;
For all the joys that prophets old have told
'Twill take the endless ages to unfold.

In heaven there'll be no weary pilgrim band;
No seekers for a better, fairer land;
For all who reach that blissful, happy shore,
Will never cry nor sigh, nor wish for more.

—Selected, published in the Review and Herald, August 1954

The Beatitudes

That portion of Scripture known as the eight beatitudes, constituting the opening part of the sermon on the mount (Matthew 5), for beauty of conception, and sublimity of thought, has no equal among the writings of men.

The *Church Quarterly Review* of 1888, says that "after the beginning and end of the Apocalypse, perhaps the best material the constructive imagination can use, may be found in reflections on the beatitudes."

All men are seeking after happiness; most of them have missed the way; Christ points out the true path. What higher blessings, present or prospective, here or hereafter, can be imagined, than having a title to the kingdom of heaven, being comforted, inheriting the earth, being filled with righteousness, obtaining mercy, seeing God, and being called His children?

And it will be noticed that the conditions on which these great blessings are to be secured are not something outward and tangible, difficult of access and hard to find, over the mountains or across the sea, but they are inward and spiritual, and free to all. They spring from the heart.

The Pharisees could make clean and white the outside of the cup and platter, while they were at the same time within full of extortion and excess; but in the religion of Christ the reformation begins from within. The heart is made pure, and the divine principle then works out into the open life.

In this is seen how beautifully adapted it is to all classes. It does not depend on worldly conditions, or mental, financial, or physical acquirements. From the company of those whom Christ pronounces blessed, we find many excluded whom the world would pronounce

the most fortunate and happy of men. The poor in spirit, the mourners, the weak are named; but where are the rich, the famous, the mighty? These are passed by.

The supreme happiness which Christ brings to view is not dependent on conditions such as these. If the elements of happiness were represented as depending on any particular conditions in life, the possession of power or wealth, or intellectual talents or acquirements, it is certain that all would have been, in a measure, and some would have been wholly, excluded from the promised blessings. But the terms being only an inward state of the heart and mind, to which the Holy Spirit is waiting to lead all who will yield their wills to God, the way is open to all, the poor as well as the rich, the humble as well as the great, the child as well as the adult.

Thus Christ's theory of happiness is of universal application. And thus we are taught to keep the heart with all diligence; for out of it are the issues of life. Well knowing that men would be inclined to seek happiness from without, and pitying their mistake and their folly, the Saviour points them to the true way. It is not the way that the heart, in its natural state, would choose; but it is the office of the Spirit of God to change this inborn nature of man, so that he will delight to be led of the Spirit in this path which alone can give true peace here, and bliss eternal in the world to come.

Another point worthy of notice is the regular gradation observable in the order in which the beatitudes are mentioned.

First, we must be divested entirely of self-righteousness, and all claims to anything on account of any supposed merit on our part. So the Lord begins with the "poor in spirit." When we are emptied of self and sin, we are capable of receiving the heavenly riches.

The next condition is, to "mourn," which is an advance step in the same direction; namely, to have true contrition of heart before the Lord (Psalm 34:18; 51:17; 57:15; Isaiah 66:2), which supposes not only the death, but the utter putting away and burial of all self-righteousness and self-seeking.

Naturally, then, we reach the third state, the hungering and thirsting after righteousness, the desire for the flow of spiritual life into the soul. And when God implants these desires in the heart, He does not do it to mock them; He will supply them.

Next are mentioned the merciful. The promise to them is that they shall obtain mercy, referring, doubtless, to their acceptance at last in the heavenly world. But if they are merciful here, they must have received already a large measure of the grace of God here; for they could not be merciful without it.

And next comes a promise to the pure in heart, that they shall see God. Sin is darkness; righteousness is light. And the soul from the standpoint of the attainment which it has now reached, will be vigorous in its struggle against sin. Such a soul will have clearer views of the nature of God here, and will be permitted at last to see Him actually on the throne of His glory.

Peace-makers next receive a benediction. Having become pure within, and so at peace with God themselves, they seek to bring all others into a state of peace, not only with one another, but also with God.

Lastly, they who are persecuted for righteousness' sake are mentioned. Any aggressive movements in behalf of the kingdom of peace leads to an inevitable conflict with the interests of the kingdom of evil, and persecution is the natural result. But this, however, opens a field for the exercise of the new graces of patience and endurance. And then we may rejoice and be exceeding glad; for the kingdom of heaven will receive such at last.

What a field is here opened for the development of the heavenly graces! What vistas of divine promises for happy contemplation! What encouragement, both for the present and the future, is here! Why should we live away from the green pastures where there is light and life?

James White: Proprietor

by Micah Zummach

It is the spring of 1852 in Rochester, New York. Elder James White is currently busying himself at his writing desk, in the house that he and Ellen have rented at 124 Mount Hope Rd, for $175 a year. This house is not just their home, for in the front room is something not quite to be expected as a piece of regular home furnishings, the Review and Herald's Washington hand-operated printing press. Their house doubles as the printing office.

As James is writing, no doubt an article for an upcoming issue of the Review, a farmer is plowing the fields near the house. Suddenly, and without warning, the hired pressman, Lumen Maston, bursts through the door with a very agitated look on his face. As James turns to look at him, the seemingly very indignant pressman removes his printing apron, handing it to James, and with a very forceful voice says, "I quit!"

Shortly after Annie Smith's arrival as part of the *Review* office, James White began to feel the strain that the publishing work was putting on him. The traveling he did, and the managing of the printing of the *Review* were full-time jobs in themselves, but he went on doing both.

In a letter to Brother Stockbridge Howland, James confided that he had felt it his responsibility to stand by the paper in adversity, but now that he knew it was well loved and supported, he would be happy to let someone else take it, should someone be found who would. Apparently, there wasn't, for it would be many years before he would be relieved of his publishing duties.

In the meantime, his duties must be completed. One of these was a growing sense, within him, that the publishing work needed a better foundation. One way to accomplish this would be to call a conference of all the members of the publishing work to discuss how to better the work.

A little while later, such a conference was scheduled to take place at the home of Brother Jesse Thompson, of Ballston Spa, New York; on March 12, 1852.

During this Conference, James made a point that, at this time, all of their printed materials were still being printed by commercial printers. This meant that much of the money donated to the cause was going into paying these printers, who quite possibly were printing their materials on the Sabbath. As a solution to this, James suggested that it was time for the *Review* office to purchase their own printing equipment.

This suggestion was received favorably, and when it was asked how much James expected it would cost to secure a press and the other necessary equipment, and move it all to another city in which it would be more favorable, James stated he thought that $600 should cover the cost.

Discussion was had, and it was decided to step out in faith. As the trend in the country was to move west, it was decided that a western town would be the best place to move the *Review*. At last, Rochester, New York, located around 300 miles west of Saratoga Springs, was selected to be the place of the new *Review* office.

James stated that the very next issue of the *Review* would carry a notice that there was need for money to move the operations and purchase a press. Another notice would state that there would be a halting in the publication of the paper until the office had been fully relocated.

Before the money was raised, however, Brother Hiram Edson stepped in and offered to give the full amount. He had recently sold his farm, and had cash from the sale in hand. His offer was accepted without hesitation.

Only a month after the conference, in April 1852, the move to Rochester was made. James and Ellen found a house that they could rent for $175 dollars a year. This served, not only as their house, but also as the printing office.

One pressing issue was that of a pressman. Having a press to print with did little good if there was no one to operate it! Back in Saratoga Springs, James had become acquainted with a young man who worked at the printing office he had worked with to publish the *Review*. This young man was named Luman Masten. As he was making preparations for the move, James had suggested the prospect of Luman becoming the pressman for the *Review*. He was open to the idea, and when the office moved, Lumen moved with it, to become the pressman.

But, his time at his job in the *Review* was nearly short lived, for this is when we enter upon the scene which we described at the beginning this installment. The indignant Luman Maston was such because he had looked out and seen that farmer plowing the field around the house, but not this only, for following right after the farmer he saw Ellen White picking up potatoes the were being turned up by the plow, that were leftovers from the previous years harvest, and had not frozen over the winter.

Luman, knowing full well that James was just a few rooms over writing, while his wife was out in the field, doing hard work, thought it was disgraceful. After bursting into the writing room, and announcing his intent to quit, he continued: "I shall not work for a firm in which the wife of the proprietor has to go into the field to pick up potatoes!"

Ellen herself, however, explained that she felt it necessary to economize, with the prices of vegetables and other food being so high at the time, and therefore, she was not being forced to do so. Satisfied with this answer, Lumen decided to stay.

Small crisis as it was, it certainly would not be the last. Many were still on the way, not the least of which were illness and a lying publication, ironically called *The Messenger of Truth*.

—To be continued...

Micah Zummach writes from Asheboro, North Carolina. He enjoys history, woodworking, gardening, and writing. He is currently working as a historical interpreter at Old Salem Museum and Gardens in Winston Salem, North Carolina. He is also working to start a handcrafted furniture business.

Pennies, A Can, and Ted

by Doris McCafferty

The phone on the desk of Dr. Green's fashionable downtown office buzzed clamorously. The tall nurse turned from it to speak to the doctor. "Accident case at the hospital. You are wanted at once." His hat and coat were in her hand as he jerked off his medical gown. A moment more, and he was gone.

"The case is in the operating room. Everything is ready." Miss Dimmons, the head nurse, held the hospital door open for him.

Glancing momentarily toward the operating table as he dashed into the scrub room, he saw the figure of a little boy of about six years. By his side stood the surgical nurse, all ready for action. Things were like that at the Good Samaritan Hospital. Efficiency was their specialty. It had to be that way wherever Dr. Green was concerned.

"Whose is the boy?" he asked shortly, as his keen eyes, accustomed to observe, fastened on the injured leg. "Huh, did a good job of breaking it," and his deft fingers were at work before anyone could answer. He deserved his reputation as the best bone specialist in the city.

It was over. Teddy was in the white bed in room No. 17. He opened his eyes. Why was everything so still? What was that sickening odor? Where was he, anyway?

A lady in white bent over him, and laying her hand gently on his head, whispered, "You're all right, sonny. Just lie still and go to sleep."

But Teddy could not sleep. What was holding his leg down?

"Where am I?" he managed to gasp. "What's the matter with my leg? Oh, it hurts!"

The quick step of Dr. Green was heard in the hall, and his tall, angular form darkened the doorway. He glanced across the room to the little mite on the bed. Large, wistful brown eyes looked out from the little round face, liberally sprinkled with freckles. The wee nose, with its saucy turn at the end, looked pathetically white and tiny. Somehow the little fellow caught at the heart of the doctor as he crossed the room and awkwardly took one of the little hands in his own. Dr. Green was not used to cuddling his patients. He left that for someone with more time than he. He did the necessary operating and then was gone.

"You're all right, Teddy, just a bit of a broken leg. But if you lie quietly for a few days, it will be as good as new again." The doctor's usual abrupt tones had a strangely unfamiliar tenderness in them, and long after he left, Teddy lay looking at the white wall, thinking.

Slowly it all came back to him. He was on his way to Sabbath School, and the last thing he remembered was trying to get out of the way of the big car that swung around the corner. Then his eyes opened wider. Why! today was Thirteenth Sabbath, and his offering was in the little mission can that he was taking to Sabbath School!

Teddy's Sabbath School teacher had given each one of the children a little can in which to put their pennies for this very special day. And there was to be a program—he was to sing a song—and to hold a big basket with a bow to put all the cans! How Teddy had worked for those ten pennies in his can! But where was his can? Had he lost it? Tears began to flow.

The nurse came quickly to find out the cause of his distress.

"I can't put my can in the basket," he sobbed brokenly.

"Can in the basket!" What in the world did the youngster mean? But nothing more could she get from the little fellow as over and over again he sobbed, "Oh, now I can't put my can in the basket!"

She finally called the head nurse, and together they tried to make sense from Teddy's broken explanation. At last, the head nurse went to the phone and called Dr. Green.

"The little boy you operated on this morning is delirious, and we cannot seem to quiet him. He is constantly talking about a can in a basket."

"I will stop on my way home to lunch," said the doctor, and half an hour later he opened the door of No. 17 quietly. Great sobs were coming from the quavering little form on the bed.

"Teddy, Teddy, what's the matter?" The doctor placed his hand on the shaking shoulder.

"Oh, oh, now I can't put my can in the basket," he sobbed.

"Teddy, where is your can?" the doctor asked quietly.

"I had it in m-my pocket, and n-now I c-can't even f-find my pocket!" Teddy's little hand moved about searchingly under the covers.

"What did you have in your can?"

"I had all my p-pennies. I was going to send them to tell the little heathen children about Jesus." He was more quiet now as his large brown eyes, running over with tears, met the keen gray ones of the man beside him.

"I worked s-so h-hard for my T-Thirteenth S-Sabbath—" Here the sobs broke out anew.

A light broke over the face of the doctor as he heard the words "Thirteenth Sabbath." Turning quickly to the nurse, he said, "Go look in the youngster's clothes and see what you can find."

In a moment she was back holding in her hand a little can covered with pictures of children—black, white, red, yellow! The doctor held it up before Ted.

"You were on your way to Sabbath School this morning when you were hurt, so you didn't get to put this in for your offering? Is that the trouble?"

Teddy nodded his head. A far-away look came into the eyes of the doctor.

"I'll make a bargain with you, Ted," he said. "You go to sleep, and I'll take your can to the church for you. Will that do?"

"Oh, yes," sighed the laddie.

The doctor slipped the suspiciously light can into his coat pocket, and drove without hesitation or a wrong turn to the gray building on the corner. He had passed it many times on his way to the hospital. Above the door were the words, "SEVENTH-DAY ADVENTIST CHURCH." He met an usher near the entrance, and handed the can to him, saying, "Kindly give this to Teddy Peterson's Sabbath School teacher."

The treasurer wondered later how the little kindergarten boy had got the twenty-dollar bill which lay beside the few pennies in his can.

Miss Dimmons shook her head as she went back to her desk. Of all people who might take the trouble to go on children's errands, Dr. Green was the last she would have suspected!

It was 5 P. M. The business manager of the Good Samaritan sat at his desk with Teddy Peterson's record before him.

"Miss Jackson," he turned to his secretary, "will you kindly tell Miss Dimmons she is wanted in the business office?"

The tall, straight head nurse answered the summons. She raised her eyes questioningly to those of the business manager as she took the chair he offered her.

"Who is this patient that was brought in this morning—Teddy Peterson, I believe is the name? No arrangements have been made for him here in the business office. Does he have any relatives? Or who is to be responsible for his bill?"

"I do not know," she answered. "A woman came with the people that brought him, and gave his name. She said he had been boarding at her house. She keeps several children. His father is just a working man. The mother died a year ago. I don't know why they brought him here instead of taking him to the Emergency. I wondered at the time, but he was so terribly broken—"

"Well, we'd better send him to the General as soon as possible."

In the evening, just before Miss Dimmons went off duty, she met Dr. Green in the hall, and told him of her talk with the manager.

"Too bad, too bad," the doctor growled. "That leg is badly broken, and he needs the best of care. He'll get it, too! That boy is going to stay on right here in the hospital! Keep a special nurse on with him!"

And so the days passed with Teddy still occupying room 17. He was quiet and patient for a little boy. His nurse reported only one complaint to the doctor. He would not take the nourishment she brought him in the middle of the forenoon and in the middle of the afternoon. The doctor spoke to Teddy about it. Teddy was firm.

"Why?" the doctor questioned. "My Sabbath School teacher said, 'Not one bite between meals, Teddy, and then when you grow up you will be a strong man and can be a missionary.' Wouldn't you like to be a missionary?" he turned questioning eyes to the doctor, and the man looked troubled.

"It will be all right. Just be sure he gets plenty of nourishment at his meals," he told the nurse, and abruptly left the room.

Days passed. The doctor's visits to room 17 were long and frequent—unnecessarily so, the nurses thought. The boy was shy, but he never seemed afraid of this big, austere man whom others held in such awe. A real comradeship had developed between them. It finally came about that in times of restlessness no one could soothe Ted but Dr. Green, and he always came when called, if it was possible.

One Sabbath morning the sun streamed into his room as he stirred restlessly on the pillow. He wondered if all the other little boys would be at Sabbath School today? How he would like to go! Somehow when he thought of it, tears just would come. It was thus the doctor found him when he made his morning rounds. He soon learned of the reason for the tears.

"Here we have a little boy who is brave when he is in pain, but when he thinks of Sabbath School, behold the clouds burst!" He tried to laugh the boy into a smile, but the tears only fell faster and faster. Teddy bit his lips to keep them from trembling.

"It won't be many weeks, Teddy boy, until you are able to go to Sabbath school," comforted his friend, "but not now."

Leaving the hospital, the doctor drove to his office. There were many patients waiting for him. He should have been very busy, but somehow the picture of a little red-headed freckle-faced boy crying because he could not go to Sabbath School, filled his vision. He sat down at his desk, his face in his hands. In memory he saw a little white church and a Sabbath School in session. And in that Sabbath School was another little boy with bright-red hair and a face well sprinkled with freckles. And that little boy was he. How he had loved to go to Sabbath School! The scene changed. The little boy had grown to manhood, and the bright-red hair had turned to brown, but the freckles were still visible. It was Friday evening. A bell was ringing. They would soon be going to vespers. Dear old Danville College. What happy days were those!—and not so long ago either. He looked back wistfully into his youth.

Suddenly he turned from his desk, and taking his hat and coat, said to his office nurse, "Tell the patients in the waiting room I have been obliged to go out of town for the day." With that he was gone.

The long gray roadster swept out of the traffic and headed for the open road. A good day in the country was what he needed! He settled down into his seat to enjoy the hum of the motor as it ate up the miles and the "feel" of the breeze as it swept across his face. He looked out across the blue Pacific as the breakers came thundering in, but what he really saw was a white hospital bed, and on it a little boy crying because he could not go to Sabbath s\School. And again, came the vision of the little white church and Sabbath s\School at home. Dr. Green shook his head. What in the world was the matter with him anyway?

The car raced on. He had no destination in view. He was really racing to get away from conscience. But how futile!

At last, the troubled man brought his car to a stop below a large, flat cliff beside the highway. Climbing to its top, he sat looking out over the wide expanse of blue ocean, watching the willful waves as they tumbled one over the other in their mad rush for the shore. How like him they were! Always seeking, seeking, striving, striving, yet never satisfied. Hours passed. Then he heard, as plainly as if a voice had spoken:

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

But would the Lord accept him? He had wandered so far away. Somehow the thought struck terror to his heart. He sat rigid. Great drops of perspiration stood out on his forehead. His hands were cold, although the day was pleasantly warm. Then he seemed to hear the words out of the distant past, "Him that cometh to Me I will in no wise cast out."

Tears sprang to his eyes. Dropping his head on his hands, he whispered:

"O God, here I am. I have almost forgotten how to pray, but I give You myself. Everything I have is Thine. I am unworthy to be called Thy child, but accept me—" On and on he prayed. Then lifting his head, he sang softly with the low hum of the waves as his only accompaniment:

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod;
Now I'm coming home."

A great peace came into his heart as he turned his car homeward.

The gray roadster came to a stop in front of the hospital just as the last rays of the setting sun were disappearing behind the distant mountains. He hurried up the steps, down the hall, and into a certain little boy's room.

"Teddy,"—and he smiled his own rare smile,—"how would you like to come and live with me? Maybe then we can both be missionaries. I need a little boy to go to Sabbath s\School with me. How about it, Ted —want to?"

Teddy's eyes had opened wider and wider as the doctor talked. "Sure," he shouted. "Can I go right now? And say, want me to get you a Thirteenth Sabbath can to put your pennies in?"

Five Pioneers Speak on the "Poor in Spirit"

Blessed are the Poor in Spirit

This benediction, instead of having anything arbitrary in its nature, rests on and marks for honor the fundamental quality of an improving Christian life. The old poet has not exaggerated the truth, who says:

"Heaven-gates are not so highly arched
As princes' palaces; they that enter there
Must go upon their knees."

Whosoever enters the kingdom of heaven, must do it as a little child, with the lowliness, the trust, the consciousness of imperfect attainments, the aspiration for higher excellence, which ought to characterize childhood. It is obvious how this must be so. The first step in improvement is always a consciousness of its need and possibility.

The Pharisee of the parable, had he lived an age, retaining the same state of mind which dictated his thanksgiving that he was not like other men, might easily have grown worse, but never better. One so well satisfied with himself, as not to have any defects suggested, when he thinks of the Holy Judge of quick and dead, and who in looking up to God, thinks only how much better he is than his neighbors, is above or below improvement. His character has run to seed, and—tares or wheat—you have before you, the full harvest of his life. But, the poor publican, smiting his breast and saying, "God be merciful to me a sinner," in this self-consciousness of defect, in this remorse and shame, is in the direction of a better state. The very humility which comes from looking upward, impels one to ascend. The benediction is not on the poor and mean spirited, for their temper is one which tamely acquiesces in baseness.

The benediction is, "Blessed are the poor in spirit," they that are conscious of the spiritual poverty—conscious that they need faith, fidelity, courage, virtuous resolution of will, and continual help from God—blessed, if they feel these defects so profoundly as to be impelled to seek what they need. No condition is so hopeless, as that of insensibility to personal defect and sin; and none so hopeful as that of him, who meaning what he says, prays, "God be merciful to me a sinner."

— James White, *Advent Review & Sabbath Herald,* June 26, 1855.

Theirs Is the Kingdom of Heaven

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matthew 5:3.

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isaiah 66:2.

The poor in spirit are truly rich; while those that feel that they are rich, and increased with goods, are wretched, and miserable, and poor, and blind, and naked. And since there are such exceeding great and precious promises to the poor in spirit, is it not highly important for us to cultivate this grace? Since the kingdom of heaven is to be given to the poor in spirit, should we not labor and strive to be of that class?

And how shall we attain to this poverty of spirit? By what means shall we cultivate it? Shall we attain it by seeking worldly wealth and living in the style of the world; by following the fashions of the world making a show of wealth? Shall we increase in poverty of spirit by putting on costly apparel, so that we may not appear to the world to be so poor as they might otherwise think us to be? Shall we grow poor in spirit by decorating our persons with jewelry or other ornaments and outward adornings? Not at all. These things only cultivate the opposite spirit. If we desire them, it only proves that we are not poor in spirit. By this we may examine our heart. Our choice in respect to these outward things is a true index of the heart. If we are truly poor in spirit, we shall hasten to make our outward appearance and style of living correspond to this state of the heart. Pride, the sin of the devil, must be killed. But it will live as long as it has anything to live upon. It will abide with us till it is starved out. And we may be assured that poverty of spirit will not live in the same house.

A little in the future and all the proud will be cut off. They will be cut down as the grass, and wither as the green herb. But not so with the poor in spirit. Theirs is the kingdom of heaven. In a little while their pilgrimage through this land, in which they are strangers, will be ended, and they will be at home. Think you that they will then regret the poor style in

which they emigrated through the land of their sojournings? Will they then regret the scoffs and jeers which, as they took their humble meal by the way-side, they received from those that passed by on the other side? No: it was their choice to appear poor in the land of strangers. They might have stopped, and become citizens of the country by conforming to the prevailing customs. But they were seeking a better country—a land flowing with milk and honey—a land where they could feel they were at home. Consequently they were deaf to the censures or applause of those through whose land they passed. They were poor in spirit, but rich in faith; and now they enter upon their eternal inheritance. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

— R. F. Cottrell, *Advent Review & Sabbath Herald*, July 22, 1858.

Buy of Me Gold

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Strange traffic this! The poor challenged to buy—to buy refined gold, and costly raiment! Such, however is the usage in that kingdom over which He presides who is the beginning of the creation of God, and whose munificence is more than royal. Merchantmen go thither and buy without money and without price. They find gold such as the Pactolus never carried amidst its sands; they gather up ingots of inestimable worth, and pearls of great price; and they store them where thieves do not break through nor steal.

All are invited to visit that land, more Orient, more wonderful than the Indies, with their palmgroves, and diamond mines, and mountains and plains of teeming wealth. The poor, the halt, the maimed, those deepest sunk in misery, are invited to resort, free of cost, to Immanuel. He welcomes them; the fatted calf is killed; the costly wardrobe thrown open, and beautiful garments are put on.

The sick of all descriptions, the leprous, the paralytic, and those possessed of devils, throng there and are healed. And when the great Physician has condescendingly anointed the eyes of the blind, they wash, and come seeing. Not one highway beggar cries, "Have mercy on me!" to whom the Lord does not say, "Be of good comfort; go thy way, thy faith hath made thee whole." Though blind before, now he sees — sees Jesus the Lamb of God; sees what he had no idea of before in the world around him; sees the blackness of darkness beneath, and the consuming fire; beholds the high altar, the bleeding victim, and justice appeased; looks into the unseen world, and discovers glories unutterably attractive. He is humbled; his self-conceit is gone; he cries, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself, and repent in dust and ashes." Did the once famous school of medicine at Laodicea, or any modern seat of science, ever effect such wonders of healing? Proud philosophy does not indeed admit dependence for virtue. "That we live," says Seneca, "is the gift of God; but that we live well is owing to philosophy." But the Lord counsels us to come at once to Him for supplies such as no one else can give, and without which we sink in perpetual bankruptcy.

— Uriah Smith, *Advent Review & Sabbath Herald*, November 6, 1860.

Blessings Upon the Poor

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

The Greek word here rendered "poor" means literally "beggar;" it indicates abject poverty. There is also the idea of cowering or cringing—the opposite of self-assertion—such as would be expected in a beggar.

The ones here referred to are those who do not insist on their own rights, because they do not feel that they have any. Nevertheless they have everything. He who demands, and gets, his rights, gets very little, for it is but little that we deserve. Far better is it to let our "rights" alone, so that we may have the infinitely larger gifts that mercy bestows.

God has a special care for the poor. It is common for people to think that God is indifferent to the needs of the poor, and the poor themselves often think that He does not care for them; but the fact is that there is more said in the Bible about the poor than about any other class. To them are the richest promises. Thus, for example:

"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.

"I know that God will maintain the cause of the afflicted, and the right of the poor." Psalm 140:12.

"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill to set them among princes, and to make them inherit the throne of glory." 1 Samuel 2:8.

God has pronounced a blessing upon the poor, but not upon the rich, thus showing that the best use a man can make of riches is to get rid of them in the Lord's cause. To the church in Smyrna the Lord said: "I know thy works and tribulation, and poverty (but thou art rich)." Revelation 2:9. What greater riches could one have than the kingdom of heaven?

— E. J. Waggoner, *The Present Truth* (UK) January 13, 1898.

Worthless Rewards

"Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that be should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

Although the rewards bestowed by Belshazzar were worthless in themselves, since the kingdom of Babylon was at an end, yet there is a deep significance in the facts as a part of the Gospel of the kingdom. Mark well the contrasts between Belshazzar the king of the Chaldeans and Daniel the Hebrew captive, on that last night in the history of Babylon. The one had refused to acknowledge himself as the servant of the most high God, and had sought his own exaltation by lifting up himself against the Lord of heaven. When laid in the balance, he was found altogether lighter than vanity. His kingdom was broken, and he himself perished. The other began his career in Babylon by purposing "that he would not defile himself with the portion of the king's meat, nor with the wine which he drank," and his life had been the constant interpretation of his own words, "I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might."

On that last night "light and understanding and wisdom, like the wisdom of the gods, was found in him," and now with all the outward marks of a king he survived the fall of Babylon and its king, a ruler in the very territory where he had been a captive. So it will be in the days near to come when this history will be repeated.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

— W. W. Prescott, *The Present Truth* (UK), May 3, 1900.

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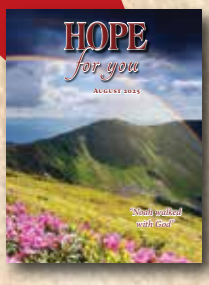

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