

**THE
YOUTH'S
INSTRUCTOR
ARTICLES**



by

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1852 - 1914

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August 1, 1852

COMMUNICATIONS

DEAR YOUNG FRIENDS:—You live in a dark and wicked world, subject to sickness, pain and death. You may see many things that look beautiful; but how soon they fade away. You may have a dear friend that you love; but soon that one may be torn from you by sickness and death, and you will then feel lonesome.

You should have something substantial to fix your minds and affections upon, that can give real satisfaction and joy, and cheer your spirits in this dark world, and cause your sorrows to bring joy in the end.

There is a blight upon everything. The earth feels the curse that God pronounced upon it, because of the disobedience of our first parents. They broke the command of God in eating of the forbidden tree, after he had given them the privilege of eating of all the other trees in the garden. They listened to the tempter, ate of the forbidden tree, and were expelled from the beautiful garden of Eden.

The earth that was then so beautiful, was cursed, and the flaming sword was placed around the tree of life to guard it, lest man, in his sin, should approach that tree, and eat of its immortal fruit, and by so doing, live in sin forever.

The tree of life was designed to perpetuate immortality. Adam and Eve could eat of that tree, and enjoy its rich immortal fruit, until they transgressed the command of God. Death was then pronounced upon them, and all that should ever live upon the earth. There was no way of escape for us; no provision that we might again have access to the tree of life, if we would repent. Whatever evils might befall us, there was then no other way than to bear them without hope of having right to the tree of life, to eat of its leaves and fruit, and be healed. We must ever suffer and groan beneath the curse.

But the Son of God, who was with the Father before the world was, took pity upon us in our lost condition, and offered to step in between us and the wrath of an offended God. Said Jesus, I will give my life for them. I will take the burden of the sins of the world upon men, and will make a way possible for these transgressors to find pardon and enjoy thy favor again, that they may repent and keep thy commandments, and again have access to the tree of life. God consented to give his only Son to die for lost man.

Youth's Instructor Articles

The lovely Jesus laid aside his glory, and came into this dark world, and took upon himself our nature, to be wounded for our transgressions, to be bruised for our iniquities. O, what love for us.—He led a self-denying life, and had not where to lay his head. He was a man of sorrow and acquainted with grief, was despised and rejected, and finally was crucified for us.

But you must not think that you have nothing to do, because Christ died for you. You must repent of all of your sins, and give your hearts to God, and then believe that the blood of Christ will cleanse you from all sin. Then if you keep all the commandments of God, the Sabbath with the rest you may through the merits of Christ, be brought back to the tree of life. This will be when Jesus comes to raise the righteous dead, and change the living saints. Then you will have right to the tree of life, and eat of the leaves, and immortal fruit of the tree of life and live forever in perfect happiness.—Read Revelation 22:14.

In the next paper I will speak of the beauties of the New Earth.

October 1, 1852

COMMUNICATIONS: BEAUTIES OF THE NEW EARTH

DEAR YOUNG FRIENDS:—At the close of my communication in the first number of the Instructor, I stated that I would tell you something of the beauties of the New Earth, in the next paper, and now I will fulfill my promise.

The glorious City of God has twelve gates, set with pearls most glorious. It also has twelve foundations of various colors. The streets of the City are of pure gold. In this city is the throne of God, and a pure, beautiful river proceeding out of it, as clear as crystal. Its sparkling purity and beauty makes glad the City of God. The saints will drink freely of the healing waters of the river of life.

On either side of this beautiful river is the tree of life. And the redeemed saints, who have loved God and kept his commandments here, will enter in through the gates of the City, and have right to the tree of life. They will eat freely of it, as our first parents did before their fall. The leaves of that immortal wide-spread tree will be for the healing of the nations. All their woes will then be gone. Sickness, sorrow and death they will never again feel, for the leaves of the tree of life have healed them. Jesus will then see of the travail of his soul,

August 1, 1852

[Isaiah 53:11], and be satisfied, when the redeemed, who have been subject to sorrow, toil and afflictions, who have groaned beneath the curse, are gathered up around that tree of life to eat of its immortal fruit, that our first parents forfeited all right to, by breaking God's commands. There will be no danger of their ever losing right to the tree of life again, for he that tempted our first parents to sin, will be destroyed by the second death.

All faces will reflect the image of their Redeemer. There will then be no anxious, troubled countenances, but all will be bright, and smiling in spotless purity. The angels will be there, also the resurrected saints with the martyrs, and the best of all, and what will cause us the most joy, our lovely Saviour who suffered and died that we might enjoy that happiness and freedom, will be there.—His glorious face will shine brighter than the sun, and light up the beautiful City, and reflect glory all around.

Children will be there. They will never be engaged in strife or discord. Their love will be fervent and holy. They will also have a crown of gold upon their heads, and a harp in their hands. And their little countenances, that we here see so often troubled and perplexed, will beam with holy joy, expressive of their perfect freedom and happiness. They will express in child-like purity their wonder and delight, as they behold everything around them so new and lovely. They will look to the blessed Saviour who has given himself for them, and, with admiration and love for him who is smiling upon them, raise their voices and sing to his praise and glory, while they feel and realized the matchless depths of a Saviour's love.

This earth, dear children, is to be purified with fire; then it will be much more beautiful. The grass will be living green, and will never wither. There will be roses and lilies, and all kinds of flowers there. They will never blight or fade, or lose their beauty and fragrance.

The lion, we should much dread and fear here, will then lie down with the lamb, and everything in the New Earth will be peace and harmony.—The trees of the New Earth will be straight and lofty, without deformity.

The saints will have crowns of glory upon their heads, and harps of gold in their hands. They will play upon the golden harp, and sing redeeming love, and make melody unto God. Their former trials and suffering in this world will be forgotten

and lost amid the glories of the New Earth. And they will ever have the approving smiles of Jesus upon them, and their happiness will be complete. There will be glory, glory all around.

Dear children, the future abode of the saints will be all over glorious, and will you strive to be there? Let your minds dwell upon the glories of heaven, for this you may do with safety, and this will bring substantial joys, and will make you heavenly minded. If you have trials here, and feel lonesome, look away from this dark world to the bright glories of heaven. Set your affections upon heavenly joys, and then you will not feel so deeply the trials and disappointments of this life, for you will feel that you have a home in glory, a crown, a harp, and a lovely Saviour there. Strive for that blest inheritance which God has promised to those that love him, and keep his commandments.

December 1, 1852

COMMUNICATIONS

DEAR YOUNG FRIENDS:—When young I felt the need of the Saviour, and was about eleven years old when I first rejoiced in his love. Previous to that time I had conviction of sin. I can recollect when very young, of feeling the necessity of having my sins forgiven and washed away, least I should be forever miserable.

I had praying parents, who felt great anxiety for the welfare of their children. I remember of trying to appear perfectly indifferent before them, for fear they would think I was under conviction, while I bore an aching heart, and night and day was troubled, fearing death might come upon me while in sin. When thunder-storms would arise, O, what dreadful suffering I passed through in my mind. Nights I would often awake and cry, not daring to close my eyes in sleep, for fear the judgment might come, or the lightning kill me, and I be lost forever.

Children, if any of you are without a hope in Christ, and you fear or tremble when any storm shall now arise, ask yourselves this question: If I fear now, how shall I stand in the great and dreadful day of God's wrath? None of the wicked can escape them. There will not be an hour, a moment lent you then to get prepared for that dreadful day.

You will then witness, not merely rain, lightning and thunder; but every island will flee away, and the mountains will not

be found.

“And there fell upon men great hail out of heaven, every stone about the weight of a talent.”—Revelation 16:21. The storm of God's wrath is soon coming upon a guilty world, and can you endure the thought of coming up to such a scene without a hope in God, and feeling that his withering frown is upon you? If you want a shelter, you must seek it now, and then you will be hid when the fierce anger of the Lord shall come.

I remember of often hearing my mother pray for us; one night in particular after I had retired. I shall never forget that earnest prayer for her unconverted children. She appeared to be much distressed, as she wrestled with God for us. I never shall forget these words which kept in my mind day and night. “O! Will they wade through so many prayers, to destruction and misery?” As I looked the matter over, thoughts would rush into my mind like this: The saints, and especially my parents, desire to save me from destruction, and yet I am so unthinking and cruel as to wade through their prayers, or drive off conviction that pressed upon me, and by my heedless course, plainly show that I choose death rather than life.

Dear children, if you have praying parents, prize their prayers, heed their instructions, and remember that you will have to give an account for the privileges you now enjoy. All heaven is interested in your salvation. God has given his only beloved Son to die for your transgressions, angels are watching over you, and are trying to turn your attention to God, to seek your soul's salvation. Christians are interested for you, and labor and pray for you. Your parents, who have watched over you all your life, if they are Christians, are deeply interested for you. They bear your case to the throne, and earnestly plead for God to spare you, to not cut you off in sin, and you be lost forever. Their aching hearts will find no rest until they see you followers of the meek and lowly Saviour. And will you steel your hearts to all their prayers offered for you? Will you not be interested in your own soul's salvation? Will you think it brave (as I once thought) to appear unconcerned and thoughtless, as though you disregarded a mother's tears and prayers? O, will you “wade through so many prayers to destruction and misery?” When all are willing to help you, will you not help yourselves?

I now have a mother's feeling of strong

attachment and love for my children, and have often wished that I had my youthful days to live over again. O, how careful I would be of my parents feelings. I would love to obey them. I would open my whole soul to my anxious parents, and not do as I once did.

If I was reading my Bible, and my parents would be coming into the room, I would hide it for shame. Children, if there is any one entitled to your confidence, it is your dear parents who have spent so many anxious hours for you in your infancy, and all your life, have watched over you, and loved you as none but a parent can love.

In 1839, that faithful servant of the Lord. Wm. Miller, visited Portland Me., and gave a course of Lectures on the second coming of Christ. This had a great affect upon me. I knew that I must be lost if Christ should come, and I be found as I then was. At times I was greatly distressed as to my situation. But It was hard for me to give entirely up to the Lord. I knew that if I professed religion I must be a whole Christian, and viewed it so great a thing to be a Christian, that I feared I never should be one, if I professed religion. So I remained, suffering distress and anguish of spirit, some months.

My parents were Methodists. I generally attended meeting with them; and at a camp-meeting held in Buxton, Me., which all the family attended, I resolved to give myself unreservedly to the Lord. I commenced there to seek the Lord with all my heart, and could not be satisfied with anything short of pure religion. My mind was in great distress some weeks. At a prayer-meeting I found relief. O, how sweet was peace of mind. Everything seemed changed.

I then felt no disposition to dress like the world, but wished to be plain in my dress, sober, and watchful, and put away all light and trifling conversation.

The minister spoke to me about being baptized. I told him that I could not be baptized then, that I wished to see if I could endure the trials a Christian would have to endure, before moving forward in such a solemn ordinance.

When twelve years old, I wished to be immersed. The minister reluctantly consented to go into the water. He chose to sprinkle the candidates. It was a very windy day. The waves ran high, and dashed upon the shore; but I felt perfectly calm. My peace was like a river; and when I arose out of the water, my strength was

world upon them, and their affections are not set upon God. They are double-minded, making an attempt to serve God and mammon at the same time; but the world's Redeemer has declared, "Ye cannot serve God and mammon." By trying to serve two masters, they are unstable in all their ways, and cannot be depended upon. To all appearances they are serving God, while at the same time, in heart, they are yielding to the temptations of Satan, and cherishing sin. They may speak words that are smoother than oil, yet their hearts are full of deception, and deceit is in all their practices. Professing to be righteous, they yet have hearts that are desperately wicked.

February 15, 1894

**WORDS TO THE YOUNG,
IN FOUR PARTS.—PART IV.**

AMERE PROFESSION of godliness is worthless. It is he that abideth in Christ that is a Christian. For "every man that hath this hope in him purifieth himself, even as he is pure." In every clime, in every nation, our youth should cooperate with God. The only way a person can be pure is to become like-minded with God. How can we know God?—By studying his word. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Of what profit is it to say pleasant things, to deplore the works of Satan, and yet at the same time to enter into the fulfillment of all his devices? This is being double-minded. "Wash ye, make you clean: put away the evil of your doings from before mine eyes, cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

There must be a cleansing of the hands, and a purifying of the double mind. "Be afflicted, and weep and mourn: let your laughter be turned into mourning, and your joy into heaviness." It is right to be cheerful, and even joyful. It is right to cultivate cheerfulness of spirit through sanctification of the truth; but it is not right to indulge in foolish jesting and joking, in lightness and

trifling, in words of criticism and condemnation of others. Those who observe such persons who make a profession of religion, know that they are deceived. They know that the hands of such professors need to be cleansed, their hearts need to be purified. They need to experience genuine repentance for sin. What have they to mourn over? They should mourn over their inclination to sin, over the danger they are in from inward corruption and from outward temptation. They should be afraid because they have so feeble a sense of the sinfulness of sin, and so little idea of what constitutes sin.

When you truly repent of sin, you will not be satisfied to acknowledge simply that you are sinful, and let the matter rest there. Do you intend to remain sinful while life shall last? Do you mean to violate your conscience? Do you mean to do evil always? What does the Lord say to those who have had light, and yet have failed to live in accordance with it? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." "Humble yourselves in the sight of the Lord, and he shall lift you up." There is a repentance of sin that needeth not to be repented of. "And every man that hath this hope in him purifieth himself, even as he is pure."

Does this text mean that the human agent can remove one stain of sin from his soul?—No. Then what does it mean to purify himself?—It means to look upon the Lord's great moral standard of righteousness, the holy law of God, and see that he is a sinner in the light of that law. "Whoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sin; and in him is no sin." It is through faith in Jesus Christ that the truth is accepted in the heart and the human agent is purified and cleansed. Jesus was "wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Is it possible to be healed, while knowingly committing sin?—No; it is genuine faith that says, I know that I have committed sin, but that Jesus has pardoned my sin; and hereafter I will resist temptation in and through his might. "Every man that hath this hope in him [abiding in him] purifieth himself, even as he is pure." He has an abiding principle in the soul, that enables him to overcome temptation. "Whoever abideth in him sinneth not." God has pow-

er to keep the soul who is in Christ, when that soul is under temptation. "Whoever sinneth hath not seen him, neither known him." That is, everyone who is a true believer is sanctified through the truth, in life and character. "Little children, let no man deceive you: he that doeth [not professeth to do] righteousness is righteous, even as he is righteous." "Whoever is born of God doth not commit sin; . . . because he is born of God. In this children of God are manifest, and the children of the devil." Now mark where the distinction is made: "Whoever doeth not righteousness is not of God, neither is he that loveth not his brother." "My little children, let us not love in word, neither in tongue, but in deed and in truth."

March 1, 1894

**MAKE THE VESSEL
PURE WITHIN**

UNLESS THE MIND of God becomes the mind of men, every effort of man to purify himself will be useless; for it is impossible to elevate man except through a knowledge of God. The outward gloss may be put on, and men may be as were the Pharisees whom Jesus describes as "whited sepulchers," full of corruption and dead men's bones. But all the deformity of soul is open to him who judgeth righteously, and unless the truth is planted in the heart, it cannot control the life. Cleansing the outside of the cup will never make the vessel pure within. A nominal acceptance of truth is good as far as it goes, and the ability to give a reason for our faith is a good accomplishment; but if the truth does not go deeper than this, the soul will never be saved. The heart must be purified from all moral defilement. "I know also, my God, that thou triest the heart, and hast pleasure in uprightness."

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." We can see how necessary it is that there should be a union of the human and the divine. All the heart is to be enlisted in the conflict. The law of God is to be written in the heart, or the soul will never obey the truth; for the truth of God may be no truth to one who may even claim to believe it. Persons may profess to love the Saviour, and yet make it manifest that love does not actuate them in his service. Why is it that the love of Christ does not wield a constrain-

ing power over the life?—It is because it has never been brought into the sanctuary of the soul; it has never been made the principle of action. “With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.”

Unless the truth is stamped upon the soul, it will not be obeyed in the life. Unless every word of profession is heart-felt, it will be but empty sound. Through neglecting to practice the truth, it loses its power over the mind and conscience; and through love of sin, the word loses its light, and certain ruin follows. He who does not practice the truth he knows, loses the love and Spirit of God. There are many of our young men and women who will not, cannot, be witnesses for Christ, unless they have altogether a different view of what it means to be children of God,—heirs of God and joint heirs with Jesus Christ. May the Lord work upon the hearts of our youth.

Coming out to Jesus means coming out of the world, and being separate from the world. It means coming out fully on the Lord's side, realizing that though you are in the world, you are not of it, but are a living representative of the Lord Jesus Christ. Paul says, “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. He beseeches the brethren, as dear children, to “walk worthy of the vocation wherewith ye are called,” being fruitful in every good work, and increasing in the knowledge of God.” He admonishes them to walk in Christ Jesus even as they received him, that they may be rooted, and grounded, and built up in him, and established in the faith.

The youth might become an army of young soldiers, to go forth as missionaries for God, but they cannot do this while their ideas of what constitutes religion are so far below the standard. Too often they make it manifest that they do not feed upon the word of God; they have a knowledge of the theory, but no realization that it is necessary to live by every word that proceedeth out of the mouth of God. They live to please self, to enjoy their own way, to indulge in their own habits and customs, to seek pleasure in holiday festivities, and if they have earned a little money, to spend it upon things to gratify themselves. They study self, they glorify self. Many names on the church record are not on the record of heaven—not in the Lamb's book of life. These youthful persons who profess to be

Christians, are not living for Christ. They are not bringing their will into subjection to Christ.

When the young come together, it is not to see in what way they shall glorify their professed Master, but it is to talk cheap, commonplace things; and should you listen, you would hear the light speech, the giddy laugh, and plenty of profitless nonsense. This seems to be the only aim of many of our youth in associating together; but will this result in a growth in grace? Will this enable them to perfect a Christian character?—No; this will not train them to become missionaries for God. If they ever enter heaven, they must put themselves under very different training, and have a very different experience. They must compare their characters with the great moral standard, the law of God; for if the character will not stand a comparison with that law now, how will it stand it in the day of judgment? “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire.”

We feel to rejoice that souls may turn unto God, that they may turn their faces Zionward. Have you abandoned the service of Satan? Have you ceased to sin? Have you come out from among your wicked associates? Have you accepted Jesus Christ as your personal Saviour? Have you entered upon the service of Jesus, saying, What shall I do to inherit eternal life? When the lawyer came to Christ asking him that question, he answered, “What is written in the law? how readeest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.” Have you this wholeheartedness to God? If not, you need converting. The converting power of God must come upon our youth, that they may be transformed in life and character, that they may realize what a great privilege it is to become sons and daughters of God, to be refined, ennobled, elevated,—to be members of the royal

family, children of the heavenly King.

April 26, 1894

ENLIST

IT IS THE DUTY of every youth to place himself decidedly and without reserve on the side of Christ, in order that he may develop a character that will be after the similitude of Christ's, and grow up to the full stature of a man in Christ Jesus. He will then be written as a man in the book of God, and will be a man not only in the estimation of men, but in the sight of God. Dear youth, the very best thing you can do is to enlist freely and decidedly in the army of the Lord. Surrender yourself into the hands of God, that your will and ways may be guided by the One who is unerring in wisdom and infinite in goodness. To withhold yourself from God is to rob God of that which is his own. The Lord hath need of you, and you have need of the Lord. It is not safe for you to put off the decisive step, or delay the matter of making a complete surrender of yourself to God. If you have not already given yourself to God, I beseech you to do it now. Let your name be enrolled in the heavenly records as one of the chosen and elect of God.

The day is coming when we shall have to meet the record of our lives. Will your record be such as you will be pleased to meet in the day when every case shall be decided? John saw in vision the scene of the judgment. He says: “I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” In view of the accountability to which you are held, can you afford to drop eternity out of your reckoning? Can you afford to drift with the current, and live unmindful of God, giving the impression to the world and to the heavenly hosts that to enlist in the service of Jesus Christ is to enlist in the service of a tyrant, and be in a kind of slavery? This is the light in which Satan presents the service of God; but it will be for your interest to consider the matter in its true light, and contradict Satan's suggestions and falsehoods. You are the Lord's property, both by creation and by redemption. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” What a priceless gift this

pray thee, let a double portion of thy spirit be upon me. And he said, Thou has asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and . . . smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him."

Henceforth Elisha stood in the place of Elijah. He was called to the position of highest honor because he had been faithful over a few things. The question arose in his mind, Am I qualified for such a position? But he would not allow his mind to question. The greatest qualification for any man in a position of trust is to obey implicitly the word of the Lord. Elisha might exercise his reasoning ability on every other subject but the one that would admit of no reasoning. He was to obey the word of the Lord at all times and in all places. Elisha had put his hand to the plow, and he would not look back. He revealed his determination and firm reliance upon God.

This lesson is for us to study carefully. We are in no case to swerve from our allegiance. No duties that God presents before us should cause us to work at cross-purposes with him. The word of God is to be our counselor. It is only those who render perfect and thorough obedience to God that he will choose. Those who follow the Lord are to be firm and straightforward in obeying his directions. Any deviation to follow human devising or planning disqualifies them for being trustworthy. Even if they have to walk as did Enoch,—with God alone,—his children must separate from those who do not obey him, who show that they are not in vital connection with him. The Lord God is a host; and all who are in his service will realize the meaning of his words to

Zerubbabel, "Not by might, nor by power, but by Spirit, saith the Lord of hosts."

The word of finite man is fallible. Human laws, that are supposed to take the place of the law of God, are not to be respected. Henceforth the nations are to be in a very uncertain state. Kings and rulers will be involved in greater perplexities than they have ever thought possible, and this because they are disobedient to the word of the Lord, and work entirely contrary to his principles. The question now comes home to all who have their Bibles, Are we prepared to follow the word of God? "If any man will come after me," says Christ, "let him deny himself, and take up his cross, and follow me." You cannot depend upon priests, rulers, human lawmakers; for, as in Christ's day, they teach for doctrines the commandments of men. They know not the Scriptures, nor the power of God. Man-made theories are placed above a plain "Thus saith the Lord." But the searching of the soul has come. Are we obedient to the law of God? Will every soul look up in faith, and answer to God, as did Elisha, "As the Lord liveth, . . . I will not leave thee"? Whatever may come,—persecution, reproach, falsehood, or anything that shall arise,—I will not leave the source of my strength.

May 5, 1898

TIMOTHY

ANOBLE, ALL-ROUND manhood does not come by chance. It is the result of character-building in the early years of youth, a practice of the law of God in the home. The word of God must be studied, and this requires thought and prayerful research. While some passages are too plain to be misunderstood, others demand careful and patient study. Like the precious metal concealed in the hills and mountains, its gems of truth are to be searched out and stored in the mind. Only by a continual improvement of the intellectual as well as the moral powers, can we hope to answer the purpose of our Creator.

We may learn precious lessons in this respect from the life and character of Timothy. From a child, Timothy had known the Scriptures. Religion was the atmosphere of his home. The piety of his home life was not of a cheap order, but pure, sensible, and uncorrupted by false sentiments. Its moral influence was substantial, not fitful, not impulsive, not changeable. The word of God was the rule which guided Timo-

thy. He received his instruction, line upon line, precept upon precept, here a little, and there a little. And the spiritual power of these lessons kept him pure in speech, and free from all corrupting sentiments. His home instructors cooperated with God in educating this young man to bear the burdens that were to come upon him at an early age.

Timothy was a mere youth when he was chosen by God as a teacher. But his principles had been so established by a correct education that he was fitted to be placed as a religious teacher, in connection with Paul, the great apostle to the Gentiles. And though young, he bore his great responsibilities with Christian meekness. He was faithful, steadfast, and true; and Paul made him his companion in labor and travel, that he might have the benefit of the apostle's experience in preaching the gospel and establishing churches.

Paul loved Timothy because Timothy loved God. The great apostle often drew him out, and questioned him in regard to Scripture history. He taught him the necessity of shunning every evil way, and told him that blessing would surely attend all who were faithful and true, giving them a noble manhood.

The lessons of the Bible have a moral and a religious influence upon the character as they are wrought into the practical life. Timothy learned and practiced these lessons. He had no specially wonderful talents; but his work was valuable because he used his God-given abilities as consecrated gifts in the service of God. His intelligent knowledge of the truth and of experimental piety gave him distinction and influence. The Holy Spirit found in Timothy a mind that could be molded and fashioned to become a temple for the indwelling of the Holy Spirit, because he submitted to be molded.

The words of the apostle Paul just prior to his death, were: "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." "These things command and teach." And lest the churches should despise his youth, he wrote, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Paul could safely write this; for Timo-

thy did not go forward in a self-sufficient spirit. He worked in connection with Paul, seeking his advice and instruction. He did not move from impulse. He exercised consideration and calm thought, inquiring at every step, "Is this the way of the Lord?"

"Till I come," Paul continued, "give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

The charge given to Timothy should be heeded in every household, and become an educating power in every family and in every school. He was enjoined, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." "Consider what I say; and the Lord give thee understanding in all things. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In order that the youth may do this, there must be schools similar to the schools of the prophets to educate in the word of God, to "shun profane and vain babblings: for they will increase unto more ungodliness." This scripture is directly to the point. Those books which may contain some truth, but are intermingled with "vain babblings," should not be placed in the student's hands; for they are as seed sown in the human heart which, in time of temptation, will spring into life, and draw the minds of students into paths that lead away from God, away from truth.

"Their word," said Paul, "will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a

man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

This is the instruction and education which young men who enter schools should seek to obtain. These words come to every young man who purposes to enter the ministry, to all youth who shall engage in any part of the work. They need to listen to the word of God through the apostle Paul. That word is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And what should this furnishing comprehend?—a knowledge of the Scriptures,—a book that our own experience teaches us should be the Book of all books for our schools.

The highest aim of our youth should not be to strain after something novel. There was none of this in the mind and work of Timothy. They should bear in mind that, in the hands of the enemy of all good, knowledge alone may be a power to destroy them. It was a very intellectual being, one who occupied a high position among the angelic throng, that finally became a rebel; and many a mind of superior intellectual attainments is now being led captive by his power. The youth should place themselves under the teaching of the Holy Scriptures, and weave them into their daily thoughts and practical life. Then they will possess the attributes classed as highest in the heavenly courts. They will hide themselves in God, and their lives will tell to his glory.

May 12, 1898

THE FIGHT OF FAITH

TH**ERE ARE** many precious promises on record for those who seek the Saviour early. Solomon says, "Remember now thy Creator in the days of thy youth, when

the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." God declares, "I love them that love me, and those that seek me early shall find me." The Great Shepherd of Israel is still saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Many of the youth have not a fixed principle to serve God. They sink under every cloud, and have no power of endurance. They do not grow in grace. They appear to keep the commandments of God, but they are not subject to the law of God, neither indeed can be. Their carnal hearts must be changed. They must see beauty in holiness: then they will pant after it as the hart panteth after the water-brooks; then they will love God and his law; then the yoke of Christ will be easy, and his burden light.

If your steps are ordered by the Lord, dear youth, you must not expect that your path will always be one of outward peace and prosperity. The path that leads to eternal day is not the easiest to travel, and at times it will seem dark and thorny. But you have the assurance that God's everlasting arms encircle you, to protect you from evil. He wants you to exercise earnest faith in him, and learn to trust him in the shadow as well as in the sunshine.

The follower of Christ must have faith abiding in the heart; for without this it is impossible to please God. Faith is the hand that takes hold of infinite help; it is the medium by which the renewed heart is made to beat in unison with the heart of Christ.

In her endeavors to reach her home, the eagle is often beaten down by the tempest to the narrow defiles of the mountains. The clouds, in black, angry masses sweep between her and the sunny heights where she secures her nest. For a while she seems bewildered, and dashes this way and that, beating her strong wings as if to sweep back the dense clouds. She awakens the doves of the mountains with her wild cry in her vain endeavors to find a way out of her prison. At last she dashes upward into the blackness, and gives a shrill scream of triumph as she emerges, a moment later, in the calm sunshine above. The darkness and tempest are all below her, and the light of heaven is shining about her. She reaches her loved home in the lofty crag, and is satisfied. It was through darkness that she reached the light. It cost her an effort to do this, but she is rewarded in gaining the object which she sought.

drawn into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful. If you choose to follow your own inclinations, unchristlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many who, because of your wrong course, will never enjoy the glories of heaven. But if you make brave efforts to overcome selfishness, allowing no opportunity to pass for helping those around you, the light of your example will guide others to the cross.

January 16, 1902

A CALL TO LABOR

*"And I heard the voice of the Lord, saying,
Whom shall I send, and who will go for us?
Then said I, Here am I; send me."*

THE LORD CALLS upon young men to enter the harvest-field, and work diligently as harvest-hands. Let them go forth to trade on their talents. He who has called them to labor in the gospel will give them evidence that they are chosen vessels, and will give them words to speak.

One of the very best ways in which young men can obtain a fitness for the ministry is by entering the canvassing field. Let them go into towns and cities as canvassers for the books which contain the truth for this time. In this work they will find opportunity to speak the words of life. The seeds of truth they sow will spring up to bear fruit.

When young men take up the canvassing work filled with an intense longing to save their fellow men, they will see souls converted. From their work a harvest for the Lord will be reaped. Then let them go forth as missionaries to circulate present truth, praying constantly for increased light, and for the guidance of the Spirit, that they may know how to speak words in season to those that are weary. They should improve every opportunity for doing deeds of kindness, remembering that thus they are doing errands for the Lord.

They will be invited to take meals with the families they visit. Flesh-meat will be passed to them. As they refuse it, giving their reasons for so doing, they will, perhaps, have opportunity to present the principles of health reform. In their work they should always take some health books with them; for health reform is the right hand of the message.

The canvasser should speak modestly, and he should never engage in controversy. He should feel that he is on trial before the heavenly universe. "Behold, I send you forth as sheep in the midst of wolves." Christ said: "be ye therefore wise as serpents, and harmless as doves." You will meet many precious souls ripe for the harvest. Learn, therefore, to speak modestly and discreetly. Show that you have been with Jesus, and have learned of him.

This is the rule we are to follow,—to be like him who went about doing good. Christ said, "If any man serve me, let him follow me." Study the life of the Saviour; and find out how he lived and worked. Strive each day to live his life. Wear his yoke, learn his meekness and lowliness, walking in the path that leads heavenward.

Follow on to know the Lord, and you will know that his going forth is prepared as the morning. Seek constantly to improve. Strive earnestly for identity with the Redeemer. Live for the saving of the souls for whom he gave his life. Try in every way to help those with whom you come in contact. Let your love for Christ lead you to say, "Thy word have I hid in mine heart, that I might not sin against thee." Let your life fulfill the words, "Thou through thy commandments hast made me wiser than mine enemies." Talk with your Elder Brother; he will complete your education, line upon line, precept upon precept. A close connection with him who offered himself as a sacrifice to save a perishing world, will make you an acceptable worker. When you can lay your hand on truth, and appropriate it, when you can say, "My Lord and my God!" grace and peace and joy in rich measure will be yours.

January 23, 1902

THE FAIR FLOWERS OF PROMISE

AS WE LOOK at a beautiful garden, with its opening buds, let us remember that this is an expression of our Father's love. As we note the varied tints of the flowers and inhale their delicate fragrance, let us think of the words, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." God has given us the flowers to teach us lessons of trust. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall

he not much more clothe you, O ye of little faith?" If the great Master Artist makes perfect and lovely that which is today, and tomorrow is cast into the oven, will he not care much more for the beings purchased by the blood of his only begotten Son?

We are pilgrims and strangers on this earth, looking for a city which hath foundations, whose builder and maker is God. The path in which we travel is narrow, and calls for self-denial and self-sacrifice. We meet with trial and conflict. But God has not left us to travel without help. Our pathway to the heavenly Canaan is bordered with the fair flowers of promise. They blossom all along the way, sending forth their rich fragrance, like the flowers in the gardens of this earth.

To blot the promises of God from the word would be like blotting the sun from the sky. There would then be nothing to gladden our experience. God has placed the promises in his word to lead us to have faith in him. In these promises he draws back the veil from eternity, giving us a glimpse of the far more exceeding and eternal weight of glory which awaits the overcomer. Let us, then, rest in God. Let us praise him for giving us such a glorious revelation of his purposes.

All along our pathway, God places the flowers of promise to brighten our journey. But many refuse to gather these flowers, choosing instead the thorns and thistles. At every step they weep and mourn, when they might rejoice in the Lord because he has made the road to heaven so pleasant.

As we look at the promises of God, we find comfort and hope and joy; for they speak to us the words of the Infinite One. Properly to appreciate these precious promises, we should study them carefully, examining them in detail. How much joy we might bring into life, how much goodness into the character, if we would but make these promises our own! As we journey in the upward way, let us talk of the blessings strewn along the path. As we think of the mansions Christ is preparing for us, we forget the petty annoyances which we meet day by day. We seem to breathe the atmosphere of the heavenly country to which we are journeying, and we are soothed and comforted.

Do not think to find happiness in selfish amusement. The flowers thus gathered soon wither and die. True happiness is found only in the Master's service. In him who is the Light of the world we shall find comfort and hope. Our happiness comes

not from what is around us, but from what is within us; not from what we have, but from what we are.

It is our privilege to sing the songs of Zion now, to turn our eyes to the light, to bring hope into our own hearts and into the hearts of others. God wants us to gather his promises, that we may be strengthened and refreshed. Let us take our eyes from the curse, and fix them on the grace so abundantly provided for us. God is dishonored when we fret and worry. Thus we show that we are not trusting in him, but in ourselves.

This life will have much brightness for us if we will gather the flowers and leave the briars alone. Comfort, encouragement, and support have been provided for every circumstance and condition of life. No temptation comes to us that Christ has not withstood, no trial that he has not borne. He knows each one of us by name. When a burden is placed on us, he stands by, to lift the heaviest weight. He has given us precious promises to lighten every burden. He assures us that his grace is sufficient. Today we have his help. Tomorrow we may be placed in new circumstances of trial, but the promise stands fast, "As thy days, so shall thy strength be."

Let us rejoice in the love of God. Let us praise him who has made us such royal promises. Let these promises keep our hearts in perfect peace. Let us honor God by weaving more of Jesus and heaven into our lives. Jesus lives. His hand is guiding us. This present life is not the summer but the winter of the Christian, nevertheless he may constantly enjoy the sunbeams of Christ's righteousness. He may have in his heart the peace "which passeth all understanding," even the peace which Christ gives.

February 6, 1902

FAITHFULNESS IN SERVICE

IN HIS INFINITE mercy and love God has given us light from his word, and Christ says to us, "Freely ye have received, freely give." Let the light God has given you shine forth to those in darkness. As you do this, heavenly angels will be beside you, helping you win souls for Christ. The Master is saying to us: "Come to me. Right counsel and sound judgment belong to me. I have understanding and strength for you."

Dear young friends, remember that it is not necessary to be an ordained minis-

ter in order to serve the Lord. There are many ways of working for Christ. Human hands may never have been laid on you in ordination, but God can give you fitness for his service. He can work through you to the saving of souls. If, having learned in the school of Christ, you are meek and lowly in heart, he will give you words to speak for him. Ask, and receive the Holy Spirit. But remember that the Spirit is given only to those who are consecrated, who deny self, lifting the cross and following their Lord.

Do all in your power to gain perfection; but do not think that because you make mistakes, you are excluded from God's service. The Lord knows our frame; he remembers that we are dust. As you use faithfully the talents God has given you, you will gain knowledge that will make you dissatisfied with self. You will see the need of sifting away harmful habits, lest by a wrong example you injure others.

Work diligently, giving to others the truth so precious to you. Then when there are vacancies to be filled, you will hear the words, "Come up higher." You may be reluctant to respond; but move forward in faith, bringing into God's work a fresh, honest zeal.

The secret of winning souls can be learned only from the great Teacher. As the dew and the still showers fall gently on the withering plant, so our words are to fall gently and lovingly on the souls we are seeking to win. We are not to wait till opportunities come to us; we are to seek for them, keeping the heart uplifted in prayer that God may help us to speak the right word at the right time. When an opportunity presents itself, let no excuse lead you to neglect it; for its improvement may mean the salvation of a soul from death.

February 13, 1902

GOD'S PURPOSE FOR THE YOUTH

WONDERFUL ARE the possibilities before the youth who grasp the assurances of God's word. Scarcely can the human mind comprehend the spiritual attainments which can be reached by them as they become partakers of the divine nature. Daily correcting mistakes and gaining victories, they grow into wise, strong men and women in Christ.

The Lord says to every one of you, "My son, give me thine heart." He sees your disorders. He knows that your soul

is diseased with sin, and he desires to say to you, "Thy sins are forgiven." The Great Physician has a remedy for every ill. He understands your case. Whatever may have been your errors, he knows how to deal with them. Will you not trust yourself to him?

Before you are two ways,—the broad road of self-indulgence and the narrow path of self-sacrifice. Into the broad road you can take selfishness, pride, love of the world; but those who walk in the narrow way must lay aside every weight, and the sin which doth so easily beset. Which road have you chosen,—the road which leads to everlasting death, or the road which leads to glory and immortality?

The Lord has given you your life as a sacred trust. Spend it for him. Visit the sick; comfort the poor and sorrowful, speaking to them of the compassionate Redeemer. This work will bring to you health of body and peace of mind. Your countenance will reflect the joy that comes as the reward of unselfish service. The price of Christlike love is beyond computation; it makes human beings like Him who lived not to please himself.

In the history of Timothy are found precious lessons. He was a mere lad when chosen by God as a teacher; but so fixed were his principles by a correct education that he was fitted for this important position. He bore his responsibilities with Christlike meekness. He was faithful, steadfast, and true, and Paul selected him to be his companion in labor and travel. Lest Timothy should meet with slights because of his youthfulness, Paul wrote to him, "Let no man despise thy youth." He could safely do this, because Timothy was not self-sufficient, but continually sought guidance.

There are many youth who move from impulse rather than from judgment. But Timothy inquired at every step, "Is this the way of the Lord?" He had no specially brilliant talents, but he consecrated all his abilities to the service of God, and this made his work valuable. The Lord found in him a mind that he could mold and fashion for the indwelling of the Holy Spirit.

God will use the youth today as he used Timothy, if they will submit to his guidance. It is your privilege to be God's missionaries. He calls upon you to work for your companions. Seek out those you know to be in danger, and in the love of Christ try to help them. How are they to know the Saviour unless they see his vir-