



Youth Messenger

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Look Ahead

*I wouldn't go back, if I were
you,
To the land of Used-to-Be;
For you'd be too late to enter
the gate,
And no one could find the key.*

*I'd go straight forward, if I
were you,
To the city of Wideawake,
Where the great crowd pours
through the open doors,
Its place in the world to make.*

*Try to forget Disappointment
Vale,
And the glade of Ne'er-Do-
Well.
And make up your mind not to
look behind
Where the doubts and shadows
dwell.*

*Lift up your eyes to the future,
lad,
With a manly gaze and true,
And hasten along with a hope-
ful song,
For the world has need of you.*

— Frank Walcott Hutt

Editorial

My Life Today

My Life Today. No doubt many of us have in our home libraries this wonderful little devotional book. Recently, the title of this book really caught my attention and triggered a train of thought—what is my life today? What kind of life do I live TODAY? We are all busy, very busy, or extremely busy. We seem to have no time.

I, for one, have found myself very busy indeed, doing good, important things. But what about “my life today”?—my personal life? I ask myself how much time do I spend in personal devotion, in personal study, secret prayer and meditation? Do I study to personally feed my soul with spiritual food, or do I study to “prove” the truth? How much time do I spend with my Lord? How many hours every day do I “walk” with the Lord? Am I being “too busy” for my life today? How is it with you? Do you have time for secret prayer? Do you put aside time to attend prayer meeting? Do you strive to be on time for Sabbath school? Or are you too busy? Are we too tired to listen to the Divine Service or have fellowship with our brethren, families and friends, to visit our neighbors and tell someone about Jesus? Where do we spend our time? It would do us good to start thinking about our life today, for tomorrow could be too late.

We all have to work for our daily existence; this is true. But most of the time we work only eight hours a day in the factory or business. How do we spend the rest of the time? We all know the wonderful hymn, “Take Time to Be Holy.” Do we have

time for personal holiness? Do we have time to walk and talk with our Lord, to tell Him our joys and sorrows, our battles with temptation, our failures and our victories? Do we have time to contemplate eternity?

I leave you with these thoughts from the pen of inspiration. “What preparation are you making for the better life? It is Satan who makes you think that all your powers must be exercised to get along in this world. You are fearing and trembling for the future of this life, while you are neglecting the future, eternal life. Where is the anxiety, the earnestness, the zeal, lest you make a failure there and sustain an immense loss? To lose a little of this world seems to you a terrible calamity which would cost your life. But the thought of losing heaven does not cause half the fears to be manifested. Through your careful efforts to save this life, you are in danger of losing eternal life. You cannot afford to lose heaven, lose eternal life, lose the eternal weight of glory. You cannot afford to lose all these riches, this exceedingly precious, immeasurable happiness. Why do you not act like a sane man, and be as earnest, as zealous, and as persevering in your efforts for the better life, the immortal crown, the eternal, imperishable treasure, as you are for this poor, miserable life and these poor perishable, earthly treasures?” —*Testimonies*, vol. 1, p. 698.

Will you have time to read this article?

Your too busy brother and friend,

Brian Jaksic

Set at Liberty



by Joel Duarte —Virginia, U.S.A.

My dear friends,
“Grace be unto you, and peace,
from God our Father, and the Lord
Jesus Christ” (1 Thessalonians 1:1).

I am glad at this time, to share
with you a story that teaches us a
lesson of paramount importance for
our spiritual welfare. It can help to
keep us away from Satan’s snares
so difficult to detect when we are
unaware and not watching for his
constant assaults.

Let me take you back 2,000
years ago to the city of Capernaum,
where Jesus healed a demoniac while
teaching at the synagogue. “And
there was in their synagogue a man

with an unclean spirit; and he cried
out, saying, Let us alone; what have
we to do with thee, thou Jesus of
Nazareth? art thou come to destroy
us? I know thee who thou art, the
Holy One of God” (Mark 1:23, 24).
“The mind of this wretched sufferer
had been darkened by Satan, but in
the Saviour’s presence a ray of light
had pierced the gloom. He was roused
to long for freedom from Satan’s con-
trol; but the demon resisted the
power of Christ. When the man tried
to appeal to Jesus for help, the evil
spirit put words into his mouth, and
he cried out in an agony of fear. The
demoniac partially comprehended
that he was in the presence of One

who could set him free; but when he
tried to come within reach of that
mighty hand, another’s will held him,
another’s words found utterance
through him. The conflict between the
power of Satan and his own desire for
freedom was terrible.”—*The Desire of
Ages*, p. 255.

Do you think that this man was
born a demoniac? We read that “the
secret cause of the affliction that
had made this man a fearful specta-
cle to his friends and a burden to
himself was in his own life. He had
been fascinated by the pleasures of
sin, and had thought to make life a
grand carnival. He did not dream of
becoming a terror to the world and
the reproach of his family. He
thought his time could be spent in
innocent folly. But once in the down-
ward path, his feet rapidly descend-
ed. Intemperance and frivolity per-
verted the noble attributes of his
nature, and Satan took absolute
control of him.

“Remorse came too late. When
he would have sacrificed wealth and
pleasure to regain his lost man-
hood, he had become helpless in the
grasp of the evil one. He had placed
himself on the enemy’s ground, and
Satan had taken possession of all
his faculties. The tempter had
allured him with many charming pre-
sentations; but when once the
wretched man was in his power, the
fiend became relentless in his cruel-
ty, and terrible in his angry visita-
tions. So it will be with all who yield
to evil; the fascinating pleasure of
their early career ends in the dark-
ness of despair or the madness of a
ruined soul.” *Ibid.*, p. 256.

When I was a small child, I
remember my father related to me a
story about a snake that lives in the
jungles of Central America. This
snake is well known by the peculiar
way it catches its prey. It climbs on
top of bushes, coils itself, and leaves
its mouth wide open, resembling a
beautiful flower. This posture draws
the attention of little birds, and
they jump right into the mouth of
the snake. Then the clever predator
closes its deadly jaws and the poor
little birds become its meal.

So it is with us. Satan has many
inventions he uses to attract young
people into his lethal net. However,
unlike those poor little birds, we are
the only creatures in this world endow-
ed with rational powers capable of under-
standing our role in this life. We have
free will to choose the course of our
lives. Praise the Lord for that.

“There are multitudes today as
truly under the power of evil spirits
as was the demoniac of
Capernaum. All who willfully depart
from God’s commandments are
placing themselves under the con-
trol of Satan. Many a man tampers
with evil, thinking that he can break
away at pleasure; but he is lured on
and on, until he finds himself con-
trolled by a will stronger than his
own. He cannot escape its mysteri-
ous power. Secret sin or master
passion may hold him a captive as
helpless as was the demoniac of
Capernaum.”—*The Ministry of
Healing*, pp. 92, 93.

The beautiful outcome of this
story is continued in Mark 1:25, 26,
“And Jesus rebuked him, saying, Hold
thy peace, and come out of him. And

when the unclean spirit had torn him, and cried with a loud voice, he came out of him."

The condition of this man was not completely hopeless. "God does not control our minds without our consent; but every man is free to

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The mighty voice that set at liberty the demoniac of Capernaum is willing to set you and me free from the dungeon of sin.

.....

choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature."—Ibid., p. 93.

Do we have to choose to be on Satan's ground? Jesus said plainly, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matthew 12:30). If we do not choose to be on the Lord's side, we are automatically on Satan's. There is no such thing as neutral terrain; Jesus spoke of only two ways. Unfortunately, to be on Satan's ground, we don't have to choose.

"Well," you may say, "I am not crazy—much less a demoniac."

But Jesus answers, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24).


"For all have sinned, and come short of the glory of God." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Romans 3:23; 6:16.)

My dear young fellows, do you realize the condition in which we are born? All of us are born sinners and captives of Satan; but Jesus Christ came to this world to seek that which was lost. He came to set us free from the slavery of sin, to gain us to His side. Remember that the voice which proclaims liberty, the mighty voice that set at liberty the demoniac of Capernaum and penetrated even death—that voice is willing to set you and me free from the dungeon of sin. But this takes place only when we cry to God from the bottom of our hearts.

May the Lord help us all to make that decision. Amen. 🌿

How Much Time Do We Have Left?

by Daniel Arwa Ojuok — Kenya



Why has Christ called us to the gospel? Is it not to work for the salvation of lost souls? We live in a very crucial time—a very stimulating and yet dangerous time. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" (2 Thessalonians 2:1–5). If we, as the church, had recognized our privilege in receiving the message of Christ our Righteousness and giving it to the world, Christ would have come long ago. So, now, more than ever, God's people need to be prepared for future events. We need to be attuned—acutely aware of prophecy being fulfilled around us. And we are to go forward in the righteousness of Christ so that we can give this precious message in love to others.

We should not sleep. Let the youth wake up and proclaim the message of Christ's second coming. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thessalonians 5:2). Let us not be fooled into thinking that the wrath of God would spare us just because we are young! Let us make use of our youth: "Remember now thy Creator in the days of thy youth" (Ecclesiastes 12:1) before the troublous days come. Let us be God's instruments to bear His emblem. Let us work to bring souls to Christ so that we can fulfill His commission. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). Let the youth be teachers in the school of Christ.

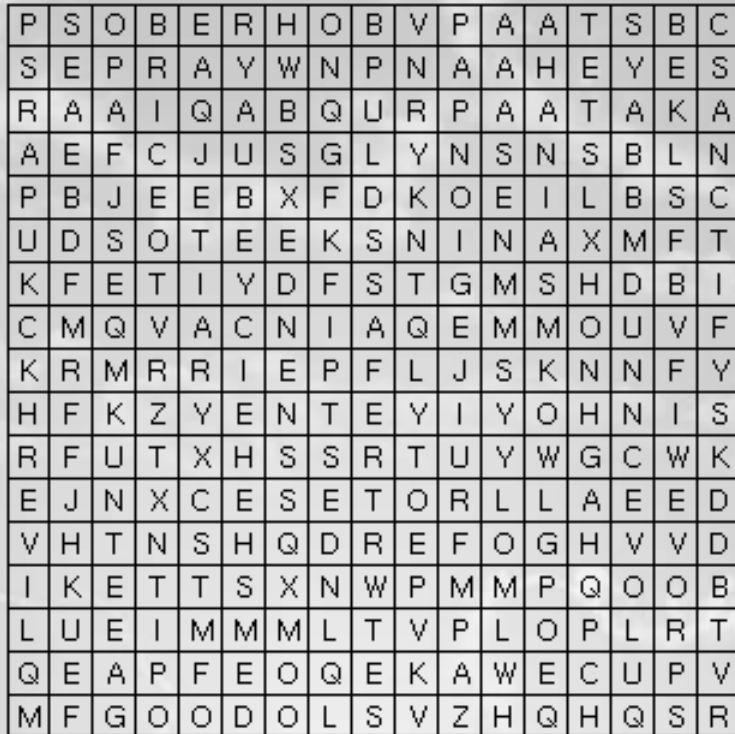
We as a people have not accomplished the work which God has committed to us. We are not ready for the issues which the enforcement of the Sunday law will bring us. As we see the signs of approaching peril, it is our duty to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience.

Let us be prepared for Christ's second coming, for there may be no future time left to work. This is the time. Let us therefore work without stopping, for "the Lord is at hand" (Philippians 4:5).

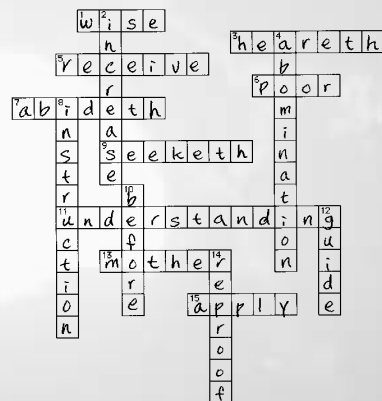
Editor's note: Bro. Daniel Arwa Ojuok is a youth of 21 years of age. He would like to have a penpal from any corner of the Lord's vineyard. He is unmarried and his interests include Bible study, singing, missionary work and, agriculture among many other Christian activities. 🌿

1 Thessalonians 5— Children of the Day

The following wordsearch puzzle is based on 1 Thessalonians 5 (King James Version). This Bible chapter contains many important principles of special benefit to young people today. Hidden in the puzzle are more than 25 important words (having at least 4 letters) which can be found in the chapter. Happy searching!



Answers to last issue's puzzle entitled, "Hearing Ears."



What Is Presumption?

How May It Involve Me?

by Peter D. Lausevic—Tennessee, U.S.A.

IN the last issue of the *Youth Messenger*, we discussed the common problem of presumption and explained how it is a counterfeit of true faith. There are many ways in which presumption can manifest itself. One of the worst of the presumptuous sins is in thinking that we have already arrived at sinlessness of character—or somehow assuming that sin is something that will never attack us again once we have committed our lives to Christ and are baptized. "If we say that we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:8). With this type of attitude, we have nothing to confess and therefore nothing for which to receive forgiveness. But, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:9,10).

"The attitude of Paul is the attitude to be taken by every one of the followers of Christ; for we are ever to be urging our way, striving lawfully for the crown of immortality. Not one may claim to be perfect. Let the recording angels write the history of

the holy struggles and conflicts of the people of God, let them record their prayers and tears; but let not God be dishonored by the proclamation from human lips, declaring, 'I am sinless. I am holy.' Sanctified lips will never give utterance to such presumptuous words. Paul had been caught up to the third heaven, and had seen and heard things that could not be uttered, and yet his modest statement is, 'Not as though I had already attained, either were already perfect; but I follow after.' Let the angels of heaven write of Paul's victories in fighting the good fight of faith. Let heaven rejoice in his steadfast tread heavenward, keeping the prize in view for which he counts every other consideration as dross. Let the angels of heaven rejoice to tell his triumphs, but let Paul utter no vain praise of himself in making a boast of his attainments."—*The Signs of the Times*, May 23, 1895.

"If those who speak so freely of perfection in the flesh, could see things in the true light, they would recoil with horror from their presumptuous ideas. In showing the fallacy of their assumptions in regard to holy flesh, the Lord is seeking to pre-

vent men and women from putting on His words a construction which leads to pollution of body, soul, and spirit. Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates can not sin; that since they have holy flesh, their actions are all holy. What a door of temptation would thus be opened!"—*The General Conference Bulletin*, April 23, 1901.

Rather, what should be our attitude? "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:12–14).

The main reason for presumptuous sins is pride of our own will above God's will. "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18).

Such was the case of Babylon. "Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel" (Jeremiah 50:29). The Hebrew word here translated as "proud" has the same root as the word elsewhere translated as "presumption."

Another illustration of this wrong type of attitude is found in the case of Pharaoh, where the same word in Exodus 18:11 is translated as "dealt proudly": "And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who

hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them" (Exodus 18:10, 11).

But Pharaoh was not the only one with this problem. Even the children of Israel had it. The believers in Nehemiah's day confessed to God that "our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among

.....

*Instead of God's
patience hardening
the sinner to contin-
ual transgression, it
should lead him to
determine to seek
God's forgiveness.*

.....

them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not" (Nehemiah 9:16, 17). What a forgiving God we have!

Once again, we should emphasize that presumptuous sin is when a person knows and understands the will of God but refuses to obey, deliberately relying on God's mercies to

cover it. We read in Nehemiah 9:26–29 that although the children of Israel "were disobedient, and rebelled" against the Lord, He sought to bring them again unto His law. "Yet they dealt proudly, and hearkened not" to His commandments, but sinned against His judgments "(which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear."

This is also called rebellion or witchcraft. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Samuel 15:23).

Why are people so prone to these types of sins? "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11).

"How grateful we should be that the Lord is slow to anger! What a wonderful thought it is, that Omnipotence puts a restraint upon His mighty power! But because the Lord is forbearing and long-suffering, the human heart often manifests a tendency to venture presumptuously to add sin to sin! . . . Instead of God's patience hardening the sinner to continual transgression, it should lead him to determine to seek God's forgiveness, in order that the figures standing against his account in the heavenly record may be canceled."—*The Upward Look*, p. 41.

"Because God is merciful, and ready to forgive, there are those who say that it is safe to disobey Him. But this is presumption. God will forgive all who seek pardon and turn away from sin. But those who choose to disobey Him He cannot bless."—*The Story of Jesus*, p. 46.

But judgment will come. "Behold, I am against thee, O thou most proud, saith the Lord God of hosts:

for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him" (Jeremiah 50:31, 32).

One thing that you will notice in these references to pride and presumption is that in each case someone is rebelling against the commandments of God. The psalmist declares, "Thou hast rebuked the proud that are cursed, which do err from thy commandments" (Psalm 119:21).

These are the very ones who war against the faithful ones who do keep God's law: "O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them." "The proud have had me greatly in derision: yet have I not declined from thy law." "The proud have forged a lie against me: but I will keep thy precepts with my whole heart." "Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts" (Psalms 86:14; 119:51, 69, 78).

Dear youth, what should therefore the prayer of each one of us be? "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. . . . Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression" (Psalm 19:7, 8, 12, 13).

To be continued in the next issue.

SATISFIED

*As Israel never thirsted
While the Lord alone did lead,
So thousands have borne witness
That His fullness met their need.
They thirsted not for pardon
When He led them to His blood,
They knew they were forgiven
When He showed the crimson flood.*

*They thirsted not for pleasure
When He whispered, "Ye are mine."
A fount of joy sprang upward
As they answered, "We are thine;"
They thirsted not for feeling,
When He would lead by faith;
No sign or prop upholding,
But the trusty staff, "He saith."*

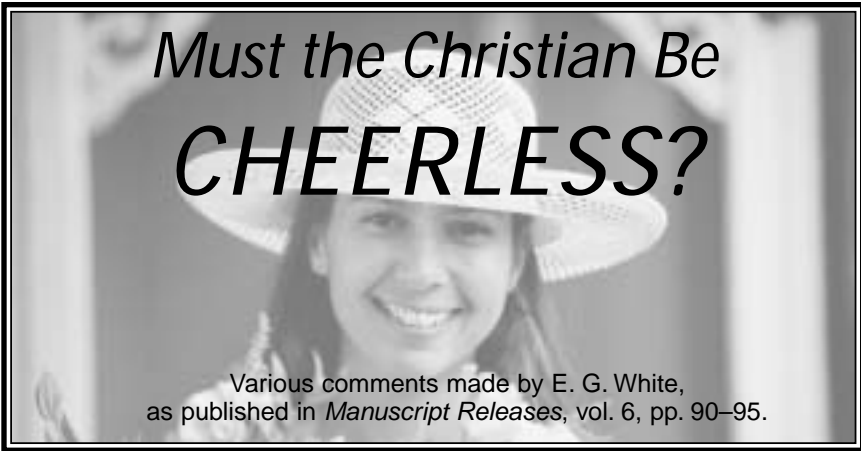
*They thirsted not for knowledge
While sitting at His feet,
For all their hardest questions
He could silence or could meet.*

*They thirsted not for honor,
Hidden low behind their Lord.
To hear Him say, "My servant,"
Gave them rank, and full reward.*

*They thirsted not for friendship
In a solitary way,
For oft His steps showed clearer
Where none other passed that day.
They thirsted not for quiet
If He led them through the crowd;
His well-known voice could reach them
Amid confusion loud.*

*They thirsted not for money,
Their heritage was sure—
Here daily bread, hereafter
All treasures that endure.
They thirsted for no blessing
That His hand did not outpour,
But longed for hearts made larger
To take His boundless store.*

— The Parish Visitor



[Jesus] is the joy and light of the world. "He that followeth me shall not walk in darkness" (John 8:12). Heaven is all light, peace, and joy. Jesus says, "Ask, and ye shall receive, that your joy may be full" (John 16:24).

Jesus had grief, but He did not carry it in His face. Wherever He moved blessings followed in His track. Joy and gladness were imparted to the children of men. Children loved to be in His presence. He took them in His arms. Christ was an earnest, thoughtful man, an intense worker for the good of others, but He was never frowning or gloomy. The calm, steady light of a holy peace was expressed in His life and character. His presence hushed levity and none could be in His presence without feeling that life was earnest, serious, charged with a great responsibility. The more I know of Jesus' character the more cheerful I am."—Ms 1, 1867, p. 8. ("Reminiscent Account of James White's Sickness and Recovery," written in early 1880's.)

My sister, you talk too much. I was pointed back and shown that your life has not been the best calculated for you to make an exem-

plary Christian. . . . In your past life you have been one that has stirred up strife, and then you have enjoyed the fruit of evil which has followed. Your tongue has kindled a fire and you have enjoyed the conflagration. All this has no part in the truth. When you received the truth you believed it from the heart and were ardent in its proclamation and here has been shown a lack of wisdom in using the truth in a manner to raise opposition, arouse combativeness and make war instead of possessing a spirit of peace and true humbleness of mind.

Dear sister, there must be in you an entire transformation of character. The tongue must be tamed. Your words must be select, well chosen. If Christ is formed in you the hope of glory, fruits will appear unto righteousness. You sport and joke and enter into hilarity and glee. Does the Word of God sustain you in this? It does not.

Christ is our example. Do you imitate the great Exemplar? Christ often wept but never was known to laugh. I do not say it is a sin to laugh on any occasion. But we cannot go astray if we imitate the divine, unerring Pattern. We are living in a sad age of this world's history. . . .

As we view the world bound in darkness and trammled by Satan, how can we engage in levity, glee, careless, reckless words, speaking at random, laughing, jesting, and joking? It is in keeping with our faith to be sober, watch unto the end, for the grace to be brought unto us at the revelation of Jesus Christ. . . .

Christian cheerfulness is not condemned by the Scriptures, but reckless talking is censured. Those who live in the last days should be circumspect in words and acts. Sobriety is more in accordance with our faith than levity. Those who realize the solemnity of the times in which we live will be among the number who bear about with them a weight of solemn influence. They are rich in good works, bearing the burden of souls, and by holy example faithfully represent Jesus Christ and win souls to accept Christ as their Saviour.—Ms 11, 1868, pp. 1-3. ("Testimony," circa 1868.)

I advise and exhort that those who have charge of the youth shall learn how to adapt themselves to meet the youth where they are, by learning useful lessons themselves of Him who was meek and lowly of heart, that they may bring into their life and character the love of Jesus. They should be kind, cheerful, and courteous, and bind the hearts of the youth to their hearts by the strong cords of love and affection.

Do not be afraid to let them know that you love them. If the love is in the heart give it expression, do not smother it. When they gather about the table to partake of God's precious bounties make this a season of cheerfulness. Do not make it a season of grave decorum as though they were standing about a coffin, but have it a social season where every countenance is full of joy and happiness, where naught but

cheerful words are spoken. And the youth should not feel that they are under an eye that is watching them, ready to reprove and condemn. Approve whenever you can; smile whenever you can; do not arrange your countenance as though a smile would bring the condemnation of heaven. Heaven is all smiles and gladness and gratitude. I wish we all knew more about heaven and would bring its pure, healthful, holy influence into our lives, for then we would bring sweet joy into many a life that needs it.

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[Christ's] presence hushed levity and none could be in His presence without feeling that life was earnest, serious, charged with a great responsibility. The more I know of Jesus' character the more cheerful I am.

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In association with one another we should cultivate habits and ways and manners that would attract and invite the confidence of the young. Satan has abundance of alluring temptations to charm and captivate the youth. If Christians would bring more pleasantness into their lives

they would make religion and truth a power for good. I verily believe that few know how to deal with the young. They need more of the spirit that pervades heaven before their own religious life will be as the sweet perfume, and before they can exert a proper influence over the faulty, erring youth who, notwithstanding all their faults, have a depth of love and affection if it could only be called forth by love and affection.

Oh that we could be more like Christ and not repulse but attract. With what judgment ye judge ye shall be judged. With what measure ye mete it shall be measured to you again. God will deal with us as we deal with one another. Then let us be very careful that we do not become pharisaical, but let us be Christlike. This your school in South Lancaster needs.

If anyone has a motherly influence that tries to help and encourage the young do not let the idea be entertained that she is teaching them to be rebellious; because there is a kind, courteous spirit manifested to help the young do not let this be interpreted as working against the instructors of the youth. It will certainly be a contrast to the attitude of some, and the children will prefer to be in the company of those who have a sunny temperament, who possess some joyfulness and gladness; but this should not create envy or jealousy or evil surmisings. This spirit of cheerfulness and hope and joy must be an element in your school, or it will never flourish and grow up and become a missionary field as every school should be. . . .

I will work against this cold, cast-iron, unsympathizing religion as long as I have strength to wield my pen. The Lord knows there is enough of this element in the churches in our land. My soul is

pained beyond measure as I see so little of the love of Jesus. We need to live very close to Jesus, to have wise discrimination, to have wisdom to speak a kind word, that will have a soothing and comforting influence at the right time, throwing sunshine into the minds and hearts. Oh for the sunshine of the Son of righteousness to rise in our hearts!—Letter 19, 1886, pp. 4-6. (To Elder S. N. Haskell, July 12, 1886.)

.....

Christian cheerfulness is not condemned by the Scriptures, but reckless talking is censured.

.....

There is far more Pharisaism among our people than they suppose. This has no Saviour in it. That makes us in danger of being rigorous and gloomy, as though Jesus were still in Joseph's tomb. We want our attitude in the religious life to be one of peace, happiness and joy. Jesus is not dead. We have a living Saviour, One who is making intercession for us, and who bears our cases by name before the Father. We want to cultivate more joy and bring attractiveness into the religious life, everything testifying that we have a risen Saviour, a living Jesus.

There are those who have never studied human nature, those who know not how to deal with human minds, those who act as though it

were a sin to smile and to show joy and gladness. This is the spirit that is separating them far from the youth, that they cannot understand them. This is what I have been shown, and I know it is truth, but I had hoped that general principles laid down would correct the evils that seemed to be steadily growing.—Letter 84, 1886, p. 3. (To Elders Butler and Haskell, September 14, 1886.)

We have comfortable lodgings [in Sweden] but the meals and manner of eating are not at all like our American style; but they try to make it as pleasant for us as they can. We try to talk and cannot be understood. Then we laugh at one another for our blunders and make the best of the situation.—Ms 26, 1885, p. 21. (Diary, October 15 to 30, 1885.)

We stepped on board the train [at Lucerne, Switzerland] and were glad that we could have our own apartment to ourselves. We were rather a wet, uncomfortable, sorry-looking set. Ella clapped her hands and in a joyous tone exclaimed, "Now Sarah aren't you glad you went

to the Rigi? Sarah, aren't you glad you went to the Rigi?" We had a good laugh and tried to look at the matter in her light and drop out the dark colorings.—Ms 33, 1886, p. 7. (Untitled, September 2, 1886.)

We have been on the road since Sunday morning at two o'clock, five days and four nights. Everything has thus far been very favorable. . . . The care of our children, Addie and May [daughters of Ellen White's niece] has taxed me considerably. Not that the children have been unusual and unmanageable. They are good children. They are universally cheerful and happy and willing to obey our expressed wishes cheerfully. This has lightened my burden of care wonderfully. Were these children as unruly and boisterous as many children in this [train], I should be indeed worn out before this time, but their innocent ways and happy laugh are contagious. We cannot be otherwise than cheerful.—Letter 33, 1875, p. 1. (To "Dear Children," September 22, 1875.)

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youth, called the Immanuel
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DON'T

*Don't always be wishing for what you can't get;
For wishes are vain that cannot be met.*

*Don't always be moping because you feel blue;
'T will make you unhappy, and other folks, too.*

*Don't always be fretting if something goes wrong
And not to your liking; it won't be for long;*

*For though the sky cloudy today may appear,
Tomorrow it may be all sunny and clear.*

*Don't always be grumbling because you have not
All that you may wish for; be content with your lot.*

*Don't despise any man because he is poor;
His heart may be truer than one who has more,*

*And he be more willing to succor his friends
Than he on whom wealth or fortune attends.*

*Don't miss any chances to do a good deed,
The naked to clothe, the hungry to feed;*

*For you never will be the loser thereby,
And may be rewarded—who knows?—by and by.*

—Author Unknown

Courage

by David Zic — Virginia, USA

Almost two hundred years before the birth of Christ there was a very bad and evil king of Syria named Antiochus. Now this Antiochus was not the first King of Syria to bear that name, and since he was not a great king (his father claimed the distinction of calling himself Antiochus the Great), he had a number after his name. He was Antiochus IV, the fourth King Antiochus of Syria, a descendent of one of Alexander the Great's generals.

Even though Syria was a rich and powerful kingdom, King Antiochus was not satisfied with his dominion. He wanted even more riches and power, and as he looked around him he saw the kingdom of Egypt, and decided that it should also be part of his kingdom. The kingdom of Egypt was ruled by his cousins, descendents of another of Alexander's generals. Their names were Ptolemy Philometor, Ptolemy Euergetes Gross Belly, and Cleopatra (being the second Cleopatra, she had a number after her name also, and was known as Cleopatra II).

I wish I could say that the three siblings ruled happily together to increase the prosperity of their kingdom, but they did not. For many years since their father had died they

had been fighting with each other, and had almost destroyed the fair and fertile land of the great Nile River. So when Antiochus IV of Syria decided to conquer Egypt, he knew it would not be a difficult job, thanks to the fighting of his cousins, the two Ptolemies and Cleopatra II.

So the king set out with a huge army to take Egypt, but alas, the moment he turned his back on Syria, a few unpleasant and treasonous acts (and rivals to his throne) forced him to turn around again with his army to chop off a few heads, dismember a few bodies, and pull a few teeth (this being perfectly normal political procedure in Syria). And it was four years before sufficient heads, arms, legs and teeth were pulled from their owners' bodies and King Antiochus IV could feel safe in venturing abroad to conquer a cousin's kingdom. This time, Syria in his absence, remained very quiet and obedient.

King Antiochus IV took his army and invaded Egypt, conquered the great city of Pelusium, marched down the delta to Memphis where the priests of Egypt had their capital, took it, and began to march up the other side of the delta toward Alexandria.

Having ruined the army and the country of Egypt, the brothers

Ptolemy and Cleopatra II could not defend themselves. They had learned nothing from the near miss they had had four years earlier and kept on fighting rather than uniting to prepare for the invasion of King Antiochus IV. So now, with no army to defend them, and no money to buy off King Antiochus IV, the rulers of Egypt had no choice but to appeal to Rome for help, Rome being the best and greatest of all nations and everyone's hero.

At this time Rome was still a republic ruled by a Senate and a committee of the people called the Tribunes of the Plebs. It was not yet the ruler of a large empire across the middle sea, but was beginning to make its presence felt as a major world leader. To the rescue of Egypt, the Senate and People of Rome sent their consular (like a former President in today's terms) Gaius Popillius Laenas.

Now, any other country would have sent a whole army with its hero



to stop the invading Syrian horde, but the Senate and People of Rome gave Gaius Popillius Laenas only twelve lictors (body guards) and two clerks. Off this little entourage went on a little ship across the big sea, to the big port of Alexandria. They landed at the harbor early in the morning, just as King Antiochus IV was marching up the Nile toward the great capital of Egypt where the Ptolemies were waiting to be conquered by King Antiochus IV.

Clad only in his toga, and with his little entourage, Gaius Popillius Laenas walked out of Alexandria without even seeing the three sibling-rulers. He walked from the city into the desert, but since he was no longer a young man, he had to lean upon a staff. Just before the sun was at its hottest, in the middle of the afternoon, Gaius Popillius Laenas ran into a wall of Syrian soldiers, and had to stop.

The soldiers had never seen a Roman senator before, and they were shocked to see this man stand in their way without any armour on, and only twelve body guards and two servant-scribes. Seeing that the army had stopped its advance, King Antiochus IV came to the front to see what was happening and recognized the presence of a Roman senator from the clothes which he wore.

"Rome has no business in Egypt," the king said in a tone of voice that said he meant business.

But Gaius Popillius Laenas was not afraid of this king. He replied, "Syria has no business in Egypt either."

"Go back to Rome," said King Antiochus IV with a frown.

"Go back to Syria," said Gaius Popillius Laenas with a smile. "I have been ordered to make you go home."

When King Antiochus IV heard this he began to laugh very loud,

and his soldiers also laughed very loud. How could this old man stop him? "Where is your army to stop me?" he said. "I have no need of an army to stop you," said Gaius Popillius Laenas. "Everything that Rome was, is, and will be is standing before you now. I am Rome no less than Rome's greatest army, and I say to you for the last time, go home." As he said this Gaius Popillius Laenas took his staff and drew a circle around the king of Syria. "Before you step out of this circle, King Antiochus, I suggest you think very hard. And when you step out of it, I suggest you turn around and go east."

The king said nothing. The king didn't move. Gaius Popillius Laenas said nothing more. Gaius Popillius Laenas did not move. Time went on and the sun reached its hottest point of the day. Still neither man moved. The sweat began to pour down the king, both from the heat and the worry. He could not understand why he was afraid of this one man!

And then, suddenly, still inside the circle, the mighty king of Syria turned on his heel to face east, stepped out of the circle, and took his army home. Gaius Popillius Laenas also turned around, and again without stopping to see the three sibling-rulers of Egypt, he boarded his ship and went home, his task completed.

You might think that this taught the three siblings the lesson they needed, but it did not. They just went on fighting, and eventually destroyed their country so far that the Romans who saved them from the Syrians conquered them.

God's remnant people are a small number. When they compare themselves to the world around them, they feel small and powerless. But God wants us to remember that

He is on our side. We should never be afraid to take on the enemy.

God instructed Joshua to never fear, so long as he stayed on the Lord's side. "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9).

*God's remnant
people may feel
small and power-
less. . . . But He
wants us to
remember that
He is on our side.*

To be sure of this divine strength, Joshua never strayed far from the Lord. At the end of his life he told the people of Israel: "Choose you this day whom ye will serve ... but as for me and my house, we will serve the Lord" (Joshua 24:15). If we strive to come closer to God each day, we too will be able to say (like Gaius Popillius Laenas) to those who would attack our faith: "Everything that the gospel was, is, and will be is before you, for Christ is with me!"

God's Thoughts

*God has a thought for the maple,
You may read that thought in the
tree.*

*Would you know His thought for
the granite?*

Look at the granite and see!

*His thought for the springing
grass*

Is told by the cool, green sod;

The rose unfolding its petals

Discloses the mind of God.

His thought for the butterfly's life

Is writ on the insect's wings;

The word He spake to the skylark

You hear when it soars and sings.

*We think we are more than the
bird,*

More than the tree and the sod—

Yet say, are we living our lives

As true to the thought of God?

—D. Henderson

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