

# YOUTH messenger

Vol. XXXIV, No. 3

ready  
for  
the **big** event?

**CHRIST IS ALL AND, IN ALL**

22<sup>nd</sup> General Conference  
Spiritual Meetings

**SEPTEMBER 10-13, 2015**

ROANOKE, VIRGINIA, U.S.A.

# An Appeal to the young

A COMPILATION FROM THE  
PART 2 OF 2 WRITINGS OF ELLEN G. WHITE

Children and youth may come to Jesus with their burdens and perplexities, and know that He will respect their appeals to Him, and give them the very things they need. Be earnest; be resolute. Present the promise of God, and then believe without a doubt. Do not wait to feel special emotions before you think the Lord answers. Do not mark out some particular way that the Lord must work for you before you believe you receive the things you ask of Him; but trust His word, and leave the whole matter in the hands of the Lord, with full faith that your prayer will be honored, and the answer will come at the very time and in the very way your heavenly Father sees is for your good; and then live out your prayers.

Walk humbly and keep moving forward.—*God's*

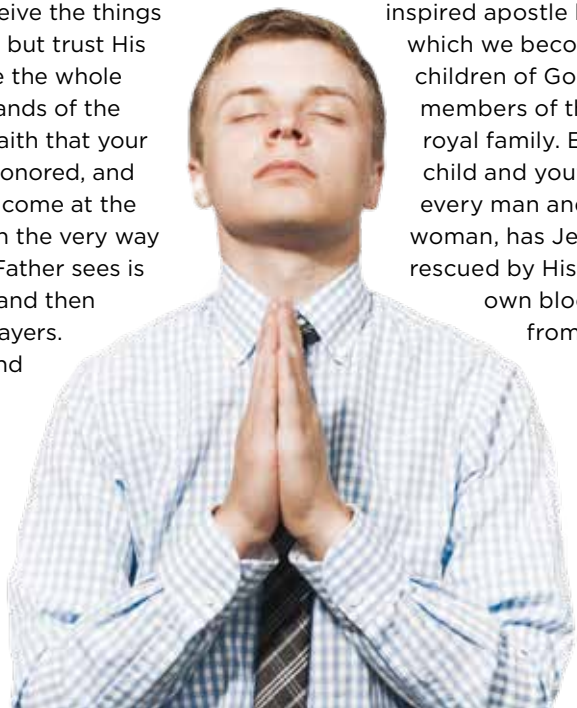
*Amazing Grace*,  
p. 289

At the  
beginning  
of the day,

do not, dear youth, neglect to pray earnestly to Jesus that He will impart to you strength and grace to resist the temptations of the enemy in whatsoever form they may come; and if you pray earnestly, in faith and contrition of soul, the Lord will hear your prayer. But you must watch as well as pray.—*Ibid.*

Obedience and submission to God's requirements are the conditions given by the

inspired apostle by which we become children of God, members of the royal family. Every child and youth, every man and woman, has Jesus rescued by His own blood from the



abyss of ruin to which Satan was compelling them to go. Because sinners will not accept of the salvation freely offered them, are they released from their obligations? Their choosing to remain in sin and bold transgression does not lessen their guilt. Jesus paid a price for them, and they belong to Him. They are His property; and if they will not yield obedience to Him who has given His life for them, but devote their time and strength and talents to the service of Satan, they are earning their wages, which is death. Immortal glory and eternal life is the reward that our Redeemer offers to those who will be obedient to Him. He has made it possible for them to perfect Christian character through His name and to overcome on their own account as He overcame in their behalf. He has given them an example in His own life, showing them how they may overcome. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

The claims of God are equally binding upon all. Those who choose to neglect the great salvation offered to them freely, who choose to serve themselves and remain enemies of God, enemies of the self-sacrificing Redeemer, are earning their wages. They are sowing to the flesh and will of the flesh reap corruption.

Those who have put on Christ by baptism, by this act showing their separation from

the world and that they have covenanted to walk in newness of life, should not set up idols in their hearts. Those who have once rejoiced in the evidence of sins forgiven, who have tasted a Saviour's love and who then persist in uniting with the foes of Christ, rejecting the perfect righteousness that Jesus offers them and choosing the ways that He has condemned, will be more severely judged than the heathen who have never had the light and have never known God or His law. Those who refuse to follow the light which God has given them, choosing the amusements, vanities, and follies of the world, and refusing to conform their conduct to the just and holy requirements of God's law, are guilty of the most aggravating sins in the sight of God. Their guilt and their wages will be proportionate to the light and privileges which they have had.

We see the world absorbed in their own amusements. The first and highest thoughts of the larger portion, especially of women, are of display. Love of dress and pleasure is wrecking the happiness of thousands. And some of those who profess to love and keep the commandments of God ape this class as near as they possibly can and retain the Christian name. Some of the young are so eager for display that they are even willing to give up the Christian name if they can only follow out their inclination



for vanity of dress and love of pleasure. Self-denial in dress is a part of our Christian duty. To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith. Are we of the number who see the folly of worldlings in indulging in extravagance of dress as well as in love of amusements? If so, we should be of that class who shun everything that gives sanction to this spirit which takes possession of the minds and hearts of those who live for this world only and who have no thought or care for the next.


Christian youth, I have seen in some of you a love for dress and display which has pained me. In some who have been well instructed, who have had religious privileges from their babyhood, and who have put on Christ by baptism, thus professing to be dead to the world, I have seen a vanity in dress and a levity in conduct that have grieved the

dear Saviour and have been a reproach to the cause of God.

... I can but associate these characters with the vain peacock, that displays his gorgeous feathers for admiration. It is all this poor bird has to attract attention, for his voice and form are anything but attractive.

The young may endeavor to excel in seeking for the ornament of a meek and quiet spirit, a jewel of inestimable value that may be worn with heavenly grace. This adorning will possess attractions for many in this world, and will be esteemed of great price by the heavenly angels, and above all by our heavenly Father, and will fit the wearers to be welcome guests in the heavenly courts.

The youth have faculties that, with proper cultivation, would qualify them for almost any position of trust. If they had made it their object in obtaining an education to so exercise and develop the powers that God has given them that they might be useful and prove a blessing to others, their minds would not be dwarfed to an inferior standard. They would show depth of thought and firmness of principle, and would command influence and respect. They might have an elevating influence upon others, which would lead souls to see and acknowledge the power of an intelligent Christian life.—

*Testimonies*, vol. 3, pp. 365-367. 



PART 3 OF 3  
BY D. SURESHKUMAR

**T**here is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love.”—*Testimonies*, vol. 2, p. 381.

### ESSENTIAL ELEMENTS IN A SUCCESSFUL MARRIAGE

#### **Strong interest.**

*Cultivate a strong feeling for each other.*

#### **Respect and admiration.**

*Hold each other in high regard.*

#### **Friendship and fellowship.**

*Have many things in common.*

#### **Self-giving devotion.**

*Practice mutual love despite each other's faults.*

#### **Affection.**

*Offer to your partner a shoulder to cry on when burdens are too heavy to bear alone.*

“Love is a plant of heavenly growth, and it must be fostered and nourished. Affectionate hearts, truthful, loving words, will make happy families and exert an elevating influence upon all who come within the sphere of their influence.”—*Ibid.*, vol. 4, p. 548.

### WRONG IDEAS OF FORMING A COURTSHIP-TYPE OF RELATIONSHIP

“The ideas of courtship have their foundation in erroneous ideas concerning marriage. They follow impulse and blind passion. The courtship is carried on in a spirit of flirtation. . . . The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship as carried on in this



age is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.”—*The Adventist Home*, p. 55.

## RECREATIONAL DATING

The present-day social order has developed what we can call “recreational dating.” Men and women go from one relationship to another, sometimes with a marriage oath easily taken and readily broken. I compare this dating system to a lady going to the supermarket. She looks at the products, chooses a nice one, puts it into the basket, takes it home, and tries it out. If she is not satisfied, she returns it (no questions asked!) and chooses a different brand. What a culture!

There can be no solid relationship on such a foundation. A marriage commitment is a liability, and there is no way you can get in and out of it without hurt and pain. Human beings are very fragile in their ability to reach out to others. God created us with a need to be wanted, to be appreciated, to be cared for, and to be loved. And when a man or a woman becomes part of a relationship that is later broken, even if the wound heals, a painful scar still remains. Not only is the pain felt—there is also a sense of reserve or caution built into the injured person, who will never again feel free to open up to

another human being, because he or she has been betrayed and taken advantage of. Such negative experiences affect the woman more often than the man. Obviously, this kind of wrong dating and vicious courtship does not work and, as a result, the family relationship becomes weaker and weaker. Once you enter this dangerous zone, you are very vulnerable. God has promised to protect us if we walk in His ways and take the marriage oath seriously. The marriage covenant, entered into according to the plan of God, builds a fence around our sacred family relationship and keeps it from pain, shame, and hurt.

## SERIOUS COUNSELS

To face the mentioned danger, we have counsels from the pen of inspiration:

1. Avoid becoming lovesick. “Imagination, lovesick sentimentalism, should be guarded against as would be the leprosy.”—*Testimonies*, vol. 5, p. 123.
2. “Turn your mind away from romantic projects.”—*Ibid.*, vol. 2, p. 249.
3. Do not daydream. “Think right thoughts, and you will perform right actions.”—*The Youth’s Instructor*, April 21, 1886.
4. Do not keep late hours. “These hours of midnight dissipation, in this age of depravity, frequently lead to the ruin of both parties thus engaged.”—*The Review and Herald*, September 25, 1888.

**5.** Do not trifle with hearts. “To trifle with hearts is a crime of no small magnitude in the sight of a holy God.”—*Ibid.*, November 4, 1884.

**6.** Avoid the first downward step. “When one commandment of the Decalogue is broken, the downward steps are almost certain. When once the barriers of female modesty are removed, the basest licentiousness does not appear exceeding sinful.”—*The Signs of the Times*, December 30, 1880.

**7.** Do not step into forbidden ground. Do not permit familiarity. . . . “Abstain from all appearance of evil” (1 Thessalonians 5:22).

**8.** Obtain vigilant self-instruction and bring yourself under self-control.

### THE ROLE OF THE PARENTS

If we want to enjoy and practice true love, we must follow the rules that God has established for us. It is very clear in the Scriptures that God has set a pattern for the preparation of our children to carry responsibilities. How can we allow our boys and girls to follow the customs of the world in dating when we know that they can't control their emotions? Most teenagers today have never been taught to control anything. When they wish to have something they scream or pout like a little child. And they generally get what they demand from their indulgent parents who end up saying, “Let's give them what they want, right or wrong, to keep them happy.” That's the

philosophy sanctioned by society today. To any opposition offered by their spoiled brats, parents respond by giving in. Then our children become the rulers of the house and presume to be qualified to point out the direction that we are to take. To save them from a course that would make them useless in the world, useless in the family, and useless even to themselves, we should teach them to be submissive and responsible.

### MARRIAGE IS A SACRED VOW

Marriage is a sacred vow. We are to enter into it with utmost reverence and the highest respect. We cannot make jokes about it or consider it lightly. And we also need to prepare our children for this very, very sacred step. One of the reasons why the world is in a distressful condition is that fathers and mothers have not prepared their offspring for one of the most important relationships that God has created for humanity.

The social system prevalent in the world today encourages emotional attachments. Such a thing should not be countenanced by Christian parents. And our children are not ready for that. They need to grow up with us first. They don't need infatuations, commitments, crushes, and other things that cloud their romantic picture. They must first be trained. And, when they are mature enough to enter into a marriage relationship, this should be done with the assistance of the

**The marriage covenant, entered into according to the plan of God, builds a fence around our sacred family relationship and keeps it from pain, shame, and hurt.**


God-fearing parents, within the circumscription of the home, and not on an individual basis with puppy love.

Biblically, a courting couple has no right to assume a commitment and make marriage arrangements without first consulting father and mother. When the right principle is followed, a lot of misunderstandings, hurts, and pains can be avoided. In this sense, it is our duty as parents to help prepare the young generation for the problems that they will have to face in the world. The system of the world is falling apart. If the people of the world want to go on with their method, we will not stop them. However, our enlightened conscience tells us that we become losers if we try to imitate them. We do not need the example of worldlings who are involved in broken relationships as a model to follow.

God patterned the man to protect the woman and to provide for her. She is to face the brunt, the pain, and the sorrow. But too heavy of a burden is not to be placed upon her. To spare her a great deal of suffering, God's provision, the husband, is to help her, cover her, and protect her. This is true love, which is to continue throughout the lifelong marriage relationship. This is what God wants Christians to understand and practice.

"A house with love in it, where love is expressed in words and looks and deeds, is a place where angels love to manifest their presence, and hallow the scene by rays of light from glory. . . . Love should be seen in the looks and manners, and heard in the tones of the voice."—*Testimonies*, vol. 2, p. 417.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7).

A serious missionary work needs to be done in the home and in the church. This is where those who have received Christ are to show what grace has done and can do for them. A larger measure of divine influence is needed, so that the home on earth may become a symbol of the home in heaven. The church needs all the spiritual force that can be obtained, that all the members of the Lord's family, young and old, may be edified and prepared for the coming events and for the kingdom of glory. 



# fables & fantasy

ARE YOU A  
victim?

*A Spirit of Prophecy and Bible  
compilation, with comments by  
Barbara Montrose*

**A**re you a talented, intelligent young person? Would you like to use more of your ability and influence to promote the cause of God on earth?

There is an inspired letter written to a brother who had recommended and offered some reading material to the young. Let's see what the Spirit of Prophecy has to say about it:

"There are **many of our youth** whom **God has endowed with superior capabilities**. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, because they have gratified a taste for story reading. They have as much difficulty to control the appetite for such super-

ficial reading as the drunkard has to control his appetite for intoxicating drink. . . . **Their talents have been perverted** until they are mental dyspeptics, and consequently are unfitted for a responsible position anywhere. The imagination is diseased. They live an unreal life. They are unfitted for the practical duties of life; and that which is the most sad and discouraging is that they have lost all relish for solid reading.

**They have become infatuated and charmed with just such food for the mind as the intensely exciting stories** contained in *Uncle Tom's Cabin*. That book did good in its day to those who needed an awakening in regard to their false ideas of slavery; but we are standing upon the very borders of the eternal world, where such stories are not needed in the preparation for eternal life. . . .

"The special effort of ministers and of workers all through our ranks for this time should be to turn away the attention of the youth from all exciting stories to the sure word of prophecy. **The attention of every soul striving for eternal life should center upon the Bible.**

"It seems wonderfully strange to me, considering all I have written in regard to the reading of exciting stories, to see a recommendation from your pen to read *Robinson Crusoe*, *Uncle Tom's Cabin*, and *Aesop's Fables*. My brother, you made a mistake in writing that article. If these books are among those which you have for sale, I beg of you never to offer them again to our youth. It is your duty to call their attention to the Bible; do not become their tempter by offering to them attractive storybooks, which will divert their minds from the study of the Scriptures. We must ourselves be drinking of the water of life, else we will be constantly hewing out for ourselves broken cisterns which can hold no water.



**"There are a thousand ways and plans that Satan has of creeping in to unsettle the minds of youth; and unless the soul is firmly and fully stayed upon God, and conscientiously guarded upon the very point of keeping the mind employed in searching**

**the Scriptures and becoming grounded in our faith, they will surely be ensnared. We cannot be off guard for a moment. We**

cannot allow ourselves to move from impulse. We must set a guard about our minds and the minds of our children, that they may not be allured by Satan's temptations.

"We are in the great day of atonement, and the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study. **We should teach our children what the typical Day of Atonement signified and that it was a special season of great humiliation and confession of sins before God.**

**The antitypical day of atonement is to be of the same character.**

Everyone who teaches the truth by precept and example will give the trumpet a certain sound. You need ever to cultivate spirituality, because it is not natural for you to be heavenly-minded. The great work is before us of leading the people away from worldly customs and practices, up higher and higher, to spirituality, piety, and earnest work for God. It is your work to proclaim the message of the third angel, to sound the last note of warning to the world. May the Lord bless you with spiritual eyesight. I write this in love, seeing your danger. Please consider these things carefully and prayerfully."

*Testimonies*, vol. 5, pp. 518–520.

### THE FRAILTY OF FABLES

Why were *Aesop's Fables* condemned in this letter? You may have heard snippets of some of these ancient Greek fables

**"The sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study."**

in your lifetime. For example, "The Tortoise and the Hare" is a famous story that teaches humble perseverance—the moral is: "slow and steady wins the race." Another fable, "The Fox and the Grapes," unveils the fickle pride of human nature. When the fox couldn't reach his goal, he blamed the goal itself for being unworthy of his attention, rather than admitting his own limitations. In both of these examples, animals are personified as people (just as the serpent spoke to Eve) and there is nothing salvational, nothing eternal in their message—only mere commentary. The commentary may appear harmless enough, but it is lacking in worthwhile substance.

On the other hand, the parables of Jesus—which illustrate important truth—begin with phrases such as "The kingdom of heaven is likened unto" in order to provide us with some vital

information on the glories of eternity. Through word pictures of familiar everyday objects, these parables provide useful insight on how we might attain entrance into that glorious kingdom and enjoy eternal life. A much better investment!

What was wrong with *Uncle Tom's Cabin*? The passage above explained that this fictitious book did accomplish a good work in its time, to help open the eyes of citizens steeped in racial bigotry, that they might understand the nature of the serious social problem that was in their midst. Once the problem was rectified, however, apparently there really was no longer a need to belabor the point by repeating over and over again the same message.

*Robinson Crusoe*, is simply a fictitious adventure story, exciting its readers with an imaginary journey. Again, a distraction that was not beneficial to Christian piety.

"The common stories put into book form are not essential to our well-being. The world is flooded with this class of literature, and the fact that such books find a ready sale is by no means evidence that they are the books which should

be circulated. The passion of stories is bringing into existence many thousands of worthless books, which are as hay, wood, and

stubble. These books are written by those whose minds have been educated to run in a channel of romance. Everything that the imaginative mind can think of is woven into the book, and presented to the world as mental food. But very often it has no food value. 'What is

the chaff to the wheat?' (Jeremiah 23:28). We do not need novels; for we are dealing with the stern realities of life."—*Colporteur Ministry*, p. 142.

## FROM PAPER TO PLASTIC

Back in the days of Ellen White, people read a lot more than they do nowadays. Today, books are still available on paper as well as in the form of e-books. Perhaps the biggest lure to fiction today, however, is not from books but through the production of movies and DVD's. A lot of talent and energy goes into preparing material for the screen, and in the year 2014, the revenue generated by the motion picture industry was about 564 billion U.S. dollars. That figure is expected to rise to 679.4 billion by 2018.




But have the principles of God changed? When the Lord speaks about fictitious books, how would that apply to films?

Actually, films have a much more hypnotic effect on the mind than any reading material could ever have. The scenes in the movie flash into your brain at a rate much faster than you can consciously detect, so whatever you see on film you will tend to believe, even if it's a total lie. That can be dangerous to spirituality, for sure.

"Among the most dangerous resorts for pleasure is the theater. Instead of being a school for morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes deprave the imagination and debase the morals. Every youth who habitu-

ally attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life than theatrical amusements. The love for these scenes increases with every indulgence as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement."—*The Adventist Home*, p. 516.

This "theater" of those days was a setting where live plays were dramatized. Yet how much more enticing is it when the theater is brought onto one's own television, computer, or handheld device!

In the *International Journal of Ethics*, Vol. 34, No. 1, published by The University of Chicago Press, Joseph Roy Geiger presents an article entitled *The Effects of the Motion Picture on the Mind and Morals of the Young*. In it the author explains the "vast psychological difference between hearing or reading an account of a murder, or an assault, or a passionate mutual attraction between members of the opposite sexes, and seeing" it on film. He bemoans the moral influence such a medium has on the young. Can you guess when that enlightening article was printed? 1923. The warning against fictitious films has been around for a long time. Will we heed it? 

**"The only safe course is to shun the theater, the circus, and every other questionable place of amusement."**



# managing your two cents

PART 3 OF 3

BY PAM STEMMLER

## OWE NO ONE ANYTHING

If you could check the accounts of most families and countries you would find a shocking discovery. Most people are in debt—big debt! Where does it start? With small things. What does the Bible say about debt or owing others?

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law” (Romans 13:8).

The best way to avoid debt and credit is to work hard and plan carefully. We will discuss more of that shortly. We can set money aside for future purposes, and we can have a special fund for emergencies.

What if you already have debt? Then work and get rid of it. This will take discipline and self-denial. Again, you will need to make a plan and then stick to it. You will be amazed at how free and rich you feel when that weight is off your back.

Debt does not only affect you. It affects all around you. If you are unable to pay your debts, you are actually witnessing against Christ instead of for Him. You are also

being a burden to someone else, maybe causing them some hurt too. That's serious!

## GOOD PLANNING STARTS NOW!

Many poor people are poor because they spend their money as soon as they get it.

So you are convinced that you want to live a life of economy and wise financial planning. When does that start and how? First let me say that this is a very brief overview of the subject. There is much more to learn, and it may be best for you to go to others who do have “financial sense” plus God's Spirit and ask them specific questions for your situation. The first place to begin is with a plan. That plan can include:

- a. How to make the money.**
- b. Your budget.**
- c. Gather up the fragments.**

There is another principle of finances that is not usually talked about much. It's the principle of “gathering up the fragments.” The words come from a story in the Bible regarding Jesus feeding thousands of people miraculously.

But just because there was multiplied food, that didn't mean that they could waste any that was left. (See John 6:12, 13.) This is really important if you are going to be money wise.

If someone makes \$100.00 and uses it all, he or she is further behind than someone who makes \$50.00 and has some left. What makes the difference? Planning and priorities.

**i.** Do not waste ANYTHING! We live in a throw-away society. There may be a time to cast away as Ecclesiastes 3 says, but there are times when things can be fixed, changed, or recycled for other purposes. Saving in the little things will give you more money for the bigger things.

**ii.** Account for the nickels and dimes. If you can be careful in the small purchases, you will have money for the larger ones. There is an old saying, "Take care of the nickels and the dimes, and the dollars will take care of themselves." We have found it to be true. A good habit is to take a small notebook and write down everything that you spend money on for a week or a month. You may think that you are only spending a little here or a little there, but it's amazing how the littles add up. If you only spent \$1.00 a day on little things that you really didn't need, that would be \$365.00 each year and if you lived to be 80, that would equal to—are you ready?

\$29,200. That could really buy something, couldn't it?

Once you have added up all your littles, look over the list and see if there are things that you really didn't need to buy. Multiply that amount by years and think about whether you want to change what you spend your money on.


**iii.** Do not give to those who do not need. What? That sounds selfish. But it's not. To give to someone who does not need or would only misuse it would be wasting God's money and yours. Be wise. If someone is hungry or naked or in need of shelter, it would be good to help him or her. You can save up a percentage just for helping others.

### THE GOAL!

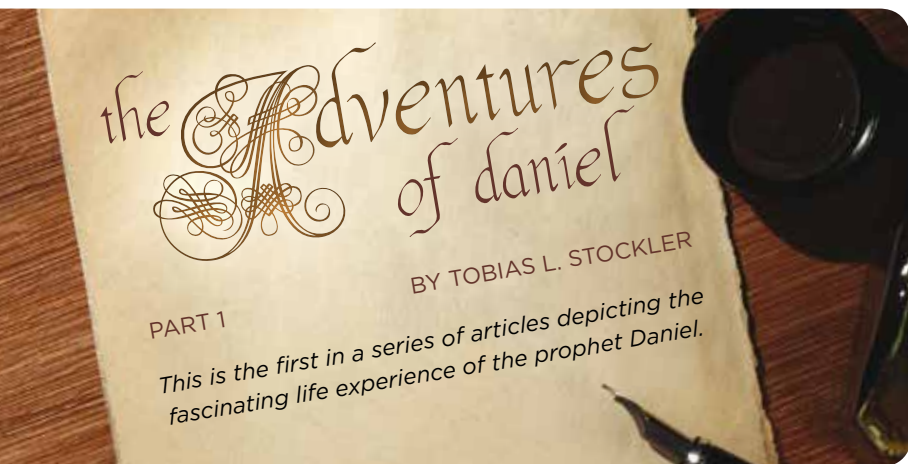
Finally, we need to remember the priority of our life. It is not to get rich!

"Better is a little with righteousness than great revenues without right" (Proverbs 16:8).

Our most important priority is to gain the riches of eternal life. You will find that if you keep this in your mind as your motive and your direction, money will be a tool to help. This attitude will take away the stress of trying to be rich in this world and give you wonderful blessings as you help others. Do what it takes to manage your two cents right and you will gain eternal riches that cannot be counted.

Enjoy! 





**D**aniel grew up in Judea. To his west, the Mediterranean Sea extended past the grassy plains and sandy shores for as far as the eye could see. On his east, the mountains dropped sharply into the Jordan River and the Dead Sea. On the other side of their waters lay the Arabian desert. The only road to Egypt passed through the dry wastelands of the Sinai peninsula. North of him lay the nations of Assyria and Babylon. Between him and these nations lived several tribes that practiced a half-Jewish/half-heathen religion. Many of his own nation had forsaken God and had begun to accept heathen ways.

A stone wall surrounded the collection of shops and one-story houses of Daniel's city. Beyond the city walls, fields of rye, spelt, and wheat were scattered among the fig and olive orchards. Pomegranate trees loaded with lush red fruit dotted the hillsides. Day by day, Daniel's father and

mother taught him to worship the only true God, rather than the sun, stars, and animals. Daniel realized that he was accountable to God for all his capabilities, and he was careful not to weaken his powers. God's moral and health laws were important to him, and he revered them in his heart.

Growing up in Judea, at the same time, were three other boys, Hananiah, Mishael, and Azariah. Their parents gave them the same kind of education that Daniel was receiving. All four knew the history of Abel, Seth, Enoch, and Noah. They loved these stories of ancient men and how God had treated them.

Judah was deep in apostasy while these young people were growing up. Many of their own people openly rebelled against God, giving up the Sabbath and worshipping idols. Some went so far as to sacrifice their own children to idols. God's prophets were hated and ignored and

even killed. So Jehovah kept His promise: “But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. . . . The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. . . . Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. . . . Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things” (Deuteronomy 28:15, 36, 37, 41, 47). And so it was that Nebuchadnezzar and the Babylonian army came to camp in the valley of the Jews’ capital city, to surround their walls and to demand their surrender. Daniel and his friends were taken, along with others, as captives to Babylon. How would you like to

be taken captive as a slave—when your people indeed deserve to be punished, but you yourself are an innocent person? It must not have been easy. But these faithful boys did not become angry or resentful at all. The forgiving Spirit of Christ was in their hearts.

    Mile after mile they marched across the plain toward Babylon. As they approached that magnificent city, they could see the canals bringing the murky waters of the Euphrates to the fields of wheat, barley, and millet with their large blades of grain. Date palms dwarfed the travellers. In the distance, Babylon’s walls towered above the flat earth. Above its walls could be seen the top of one of the city’s many temples.

    Passing through the mighty city gates, Babylon lay before them. Straight city streets



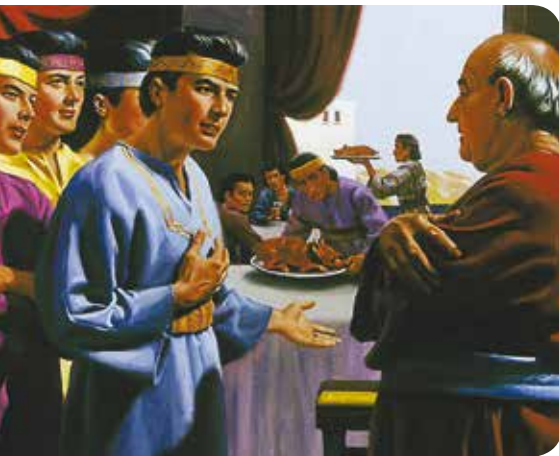
narrowed to a point at their distant end. Gardens and four to five-story brick homes lined these broad roads. The palace and magnificent temples loomed above these houses. The city had just finished the ceremonies and celebrations of crowning the new king, Nebuchadnezzar. One of the king's first acts in office was to assign the mass of men, women, and children brought back by his army to live in one of the best parts of the city. As monarch, he saw potential in some of the young captives. Selecting those who had received a good education and were capable of government work, he placed them in the royal university to learn the Chaldean language, astronomy, mathematics, and geography. Their teachers were some of the best educated men in the world and were leaders in the mysterious Babylonian worship.

As these boys studied in the schools of the Chaldeans, they

accepted only what agreed with the Holy Scriptures. They prayed daily. They visited with God often. They put forth effort, completing their assignments to the best of their ability. They chose not to be afraid of what others would say about them. They would not argue with their consciences and were faithful in the little things. They made it their aim to gain as much knowledge as they could and to be as useful as possible while remaining loyal to God. They put forth much effort to accomplish this goal. This was their secret to becoming ten times wiser than the world's wisest men.

The king provided the captive students with food and lodging. They were served grapes, figs, pomegranates, and melons. Cucumbers, onions, and flesh found its way to their tables. Sesame oil was used for cooking.

The four Hebrew boys, as we learned earlier, were not free to make many of their own decisions. Even under these circumstances they determined that they would never sin, even if they were commanded to do so or were threatened with death. So, when given meat and wine, they asked to be excused from partaking of it. The government official in charge replied that he feared he would be executed if, because of a different diet, they were to become sickly. They then requested






a lesser official to test what effect a simple, healthful, vegetarian diet would have on their appearance. They were given a brief trial period. Ten days later, they looked healthier and felt better than any of the other captives. Therefore they were allowed the diet of their choice which they continued, along with exercise.

"Daniel was subjected to the fiercest temptations that can assail the youth of today; yet he was true to the religious instruction received in early life. . . . Daniel dared not trust to his own moral power. Prayer was to him a necessity. He made God his strength, and the fear of God was continually before him."—*The Sanctified Life*, p. 20.

Dear young people: Daniel, Hananiah, Mishael, and Azariah made up their mind to serve God. They studied the Bible to learn what they should or should not do. They prayed often. They put forth effort. They did only what was right, and they did it well. They did all this when no one else was willing to stand for the truth. They continued even when they were threatened with death.

What was their reward later on? They became the wisest men in Babylon. They were given great responsibilities in the government. God entrusted Daniel with some of His most important messages, and He helped Daniel to understand much from these messages. Are you like Daniel and his three friends? Are you the best you can

**"Daniel dared not trust to his own moral power. Prayer was to him a necessity. He made God his strength, and the fear of God was continually before him."**

be? Do you do your best at home, at school, at work? Do you study hard? Are you ten times wiser because of your faith and health practices? Many of us would like to brag that we are ten times wiser, or we only **pretend** that we are ten times better. But are you really wise enough? Are you wise enough to think of others? Are you wise enough to always know good from bad? Are you wise enough to know the best way to live? Are you wise enough to be **humble** about your wisdom? Maybe you are not like this. How can you change? Ask Jesus to help you. He says, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13). He wants to help you. He will give you ability and wisdom if you ask Him and choose to do what He says. Then you will be as great in your sphere of influence as Daniel was in his. 

# Anticipating a Solemn Feast

BY CRISTINA MIHAIL

**T**o hold communion with His people was to God an important aim. The means by which He intended to keep it alive were different, with various social groups being implied:

- Personal devotion (when you're alone with God in the cool of the day, at dawn or at dusk).
- Family devotion—the morning and evening worship program when the family would come around the altar and implore God's protection and His guidance for all their members.
- The community devotion—when, on Sabbath, several families would come together as a

local community to meet the Lord in the synagogue.

- Last, but not least—the national devotion events when, at annual feasts, the entire people of Israel in various tribes would come together to the tabernacle in Shiloh or to Jerusalem to meet the Lord as a nation. By means of these programs, spiritual influences were spread from the narrow circle over to the broader circle and back, by the varied minds associated together in the understanding and sharing of His word.

God gave specific directions for His worship at each one of these



19<sup>th</sup> GC spiritual meetings held in Brazil.

social units involved. From among the various devotional programs, the most influential forms of worship—judging by the number of people involved—were the annual feasts. The annual feasts were ordained by God for His people, Israel. These were opportunities for increasing one's insight into the understanding of God and for special communion with Him. God specified a number of meetings, and the date when they were to be held. The meetings were not to be held according to the individual opinions of the people, but they were to be feasts of unity, meeting the mind of God at the specified, definite, times, lest some may drag out the meetings through indolence, or others crowd too many, too frequent, meetings, in a short time, out of an excess of zeal.

The meetings were set for different periods of the year, however, at the same dates every year, taking into consideration both the weather and the activities of the people. They were set for spring and autumn, respectively the months of March, May, September/October, according to our present computation—not in the middle of the summer, because farmers and people living in the country had to see after their country business, but also not in winter, because traveling would have been uncomfortable (short days).



#### WHY?

God considers such meetings as being necessary. He has not given people superfluous commands. If people could have done without these feasts, He would have spared them the effort of preparing for them and traveling to the place of meeting. But no, He did see fit to ask His people to come together in larger groups for religious purposes. The meetings were meant for “all that are Israelites born” (Leviticus 23:42)—not only the generation that was delivered out of Egypt. This was to be “a statute for ever throughout your generations in all your dwellings” (verse 31).

The specific injunction of God was that “thrice in the year shall all your men children appear before the Lord God, the God of Israel” (Exodus 34:23), namely in the first month, on the 14<sup>th</sup> day, for Passover and the following Feast of Unleavened Bread, then, 40 days after Passover for the Feast of Weeks/Firstfruits (Greek: *Pentecost*; Hebrew: *Shavuot*) and on the seventh month, at the end of the religious year, for the Feast of Harvest (Hebrew: *Sukkoth*), starting on the 15<sup>th</sup>



day of the seventh month, and lasting for a week.

#### WHAT ABOUT TEENAGERS?

Every male person above 12 years of age had to attend the feasts, men being the priests of the house and the ones to give spiritual nourishment to their families. Women were not prohibited to attend the meetings, and we know that Hannah and Peninnah, the wives of Elkanah, attended yearly a feast at Shiloh, in the company of Elkanah and Peninnah's children (see 1 Samuel 1:1-4). Also, Luke says it was a habit of Jesus' parents to yearly attend the feast of Passover in Jerusalem as a family: "Now his parents [Mary and Joseph] went to Jerusalem every year at the feast of the passover" (Luke 2:41). So, when Christ turned 12 years of age, Mary was among the crowd undertaking the pilgrimage. The command to attend the meetings thrice a year did not include women expressly, yet some women undertook

the pilgrimage with the family as a whole once each year, the other two feasts being probably attended only by the men.

As priests of the families, men were to receive themselves the necessary religious instruction, which they were to impart to their household on returning home. The necessity of having someone tend the flocks and the cattle and care for the sick or the children who were not able to attend the meetings was met by the women who remained home. Lest some fear of foreign attacks against their households and families might prevent men to attend the feasts, God promised expressly: "For I will cast out the nations before thee and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year" (Exodus 34:24).

#### WHO CAME?

The participants came from all the tribes, from all the trades of

life. Landowners and craftsmen, priests and shepherds, kings, tradesmen and scribes were all to come together before God. No manner of servile work was to be done on these days, fact which made slave and master equal, having equal privileges and opportunities to receiving God's blessing on those solemn occasions. (Leviticus 23:7, 21, 36.)

If people could not keep the Passover at the specified time due to uncleanness through deaths or travels, they were to keep it one month later, but still they had to keep it. No other excuses were admitted. If people were not hindered by such circumstances, yet did not comply with God's command, their non-compliance was regarded as sin and had serious consequences. In order to impress people with its importance, God attached life-or-death consequences to this feast: "But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin" (Numbers 9:13).

The aim of these feasts was manifold: before anything else, a religious feast was "a feast unto the Lord." Those were days in which God was specifically to rejoice over His people, or on the other hand, to work in behalf of His people, by blotting out their sins (on the Day of Atonement) and blessing them.

People were to be reminded of God's providential work for them in their history (the Passover, the first of the feasts of the Jewish religious year), and of His claims upon them. The younger generation was to get acquainted to the God of their fathers; they were to "know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God" (Leviticus 23:43). Educational, intellectual as well as emotional aims were pursued. People were to grow united in the same religious beliefs by having the law repeatedly read before them in a holy convocation. Also, the emotional reactions of the participants had to mirror unity just the same. During the feasts that required a serious, solemn attitude all the people had to "prepare their heart" to have this attitude (the Day of Atonement), whereas if the occasion was a joyous one (Feast of Tabernacles, Feast of Weeks) everyone had to be animated by the joyous spirit: "Ye shall rejoice before the Lord your God seven days" (Leviticus 23:40; see also Deuteronomy 16:9-11, 13, 14). "It shall be unto you a sabbath of rest, and ye shall afflict your souls." People who made a discordant note to the spirit of the feast were particularly displeasing to God: "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people" (Leviticus 23:32, 29).

The meeting brought also social blessings. The travelers united in groups for companionship



and protection, shared their experiences on the lengthy journey, since all were traveling in the same direction, and at about the same time. Thus, one's experience was shared and turned into an object lesson or encouragement or warning for others. "All along the way were spots memorable in the history of Israel, and fathers and mothers recounted to their children the wonders that God had wrought in ages past. They beguiled their journey with song and music, and when at last the towers of Jerusalem came into view, every voice joined in [a] triumphant strain" expressing a wish for the prosperity of that beloved city.—*The Desire of Ages*, p. 76.

### ADDITIONAL BLESSINGS

By the constant reminding of the works of God and His claims, the Israelites' attention was also to be diverted from the religion of the people around them, and they were to be kept from becoming familiar and following after their heathen rites

and the temptations of their neighbors. Lest anyone should forget about their religious feasts, these were to be proclaimed so that everyone could make provisions for their observance. "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons" (Leviticus 23:4).

When appearing before the Lord, the people was not to appear empty-handed: "They shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deuteronomy 16:16, 17). The amount they were to bring was to be proportional to the blessing received, and an index for their gratitude.

### A WIDESPREAD, ENDURING HERITAGE

Not only were such events to be observed in the land of Canaan, but, foreseeing future events, God instructed His people that these religious feasts were to be




21<sup>st</sup> GC spiritual meetings held in Romania.

observed also by those scattered in other countries, “in all your dwellings.” The importance of the feasts was solemn. Centuries after God instructed His people regarding these feasts, Jews and proselytes alike, coming from Phrygia and Pamphilia, strangers of Rome, Cretes and Arabians, Medes, Elamites, dwellers in Mesopotamia and in the parts of Libya about Cyrene, “devout men, out of every nation under heaven” (Acts 2:5) were gathered together for the Feast of Weeks (Pentecost), commemorating the giving of the Law on Sinai, according to God’s instruction. Paul the apostle, when on his missionary journeys, considered it important and was anxious to return to Jerusalem for the Passover (Acts 18:21). The privilege of being in the courts of the Temple—not granted to everybody, since Gentiles were admitted only in the outer courts—stirred thousands of hearts and urged them on their way towards the holy reunions.

#### WHAT ABOUT TODAY?

In our time, although few believers may trace their ancestors back to Jewish origins, God’s people can richly enjoy the privileges of such special meetings as those of the ancient Jewish feasts. Nationality, in the current understanding, does not restrict one’s access today to full religious privileges and the corresponding opportunities of joy. God’s people of today is that



which has “the patience of the saints, . . . they that keep the commandments of God, and the faith of Jesus” (Revelation 14:12). Whether they live in Melbourne or in Curitiba, in Roanoke or in Moscow, in Kigali or Tokyo, whether they come from the crowded streets of Rome or from a remote spot in the mountains, a feast has been proclaimed for them all this year in Roanoke, September 10–13, with the purpose of reading the law, of contemplating Him who is “Christ, All and in All,” and of enjoying the blessings He has in store and is willing to pour out. It is a feast for young and old alike, for males and females, for members of the household and for guests. “Go ye . . . into the highways, and as many as ye shall find, bid” to the feast (Matthew 22:9). There’s room for all, and the feast will be furnished with guests. Someone will be there. “Shall you, shall I” be sharing that joy? 

# ready for the big event?

BY NETTY NINA

**T**his year the Seventh Day Adventist Reform Movement Church celebrates our 22nd General Conference session in Roanoke, Virginia, U.S.A. I am pretty excited that it is being hosted in the United States for the first time since 1986. I am planning to go to the meetings, and I hope those reading are able to make it as well.

It's the 22nd General Conference session. Think on that for a second. That's 88 years of existence of the SDARM as an organization. I had the opportunity to go to Sibiu four years ago, for the 21st General Conference session, and I remember one of the speakers say something along the lines of 84 years being too long of a time. He hoped that there would not be a session in 2015, because we had been able to accomplish the work we needed to do. Well here we are, it's 2015.

I am the children's Sabbath school teacher at my local church, and I asked the students if they understood what it meant to be an Adventist. Perhaps it might be a negative reflection of me as a teacher, but in general, they did not understand the word. I think those of us who are older, certainly do understand the word; however, are we living its meaning? I think as a church we are like the anecdote about the frog in a pot of water. A frog is placed in a pot of boiling water, it will struggle and try its hardest to jump out. However, put a frog in a pot of cold water and slowly bring it to a boil, the frog will fail to perceive the change in temperature and be slowly boiled alive. How does that apply to you and me? Well, we are the frog in this scenario and the pot is the world we live in. It's heating up, literally and figuratively, and we aren't reacting to the changes in temperature. So what can we do? Glad you asked. Here are 5 things we can work on and perhaps the 22nd GC session will be the last one we get to attend.



An aerial photograph of a city, likely Salt Lake City, showing a mix of modern and older buildings, a prominent church with a tall spire, and surrounding mountains under a clear sky. The image is used as a background for the text blocks.

## shift your priorities.

“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33).

Remember the frog? He’s just relaxing in the nice comfortable water. His primary focus is, How can I get better grades? How can I get that promotion? What’s that car I want? How can I make this water more comfortable for me? Is he wrong to want a better life? No. Absolutely not, but if that is his primary focus, then yeah, it’s an idol. Our first example is Jesus. The Lord did not live for Himself. He gave up all He had so that you and I would have an opportunity to have a life free of sin and sorrow. As Adventists, our primary goal is not how can I make this life a better place for me, it’s how can I prepare for a life with Jesus.

## shift the focus from yourself.

In Luke 10, a certain lawyer approaches Jesus and tests Him with a question: What shall I do to inherit eternal life? Jesus throws the ball right back into the lawyer’s court: “What have you heard?” To this the lawyer responds (v. 27): “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 neighbour as thyself.” Jesus agrees with him and goes on to tell the parable of the Good Samaritan in response to the lawyer’s question of “Who is my neighbor?”

There is suffering all around us, whether it’s our next-door neighbor who just lost a job, or the homeless person on the avenue. Our focus is to accomplish the gospel commission, yes, but even Jesus attended to the physical needs of His hearers before imparting them with the gospel. In the parable of the Good Samaritan, the “church people” saw what had happened to one of their own. Their reasons? “I’ll be late to church!” “I don’t want to be defiled by this person.” It took a despised foreigner to do the noble act of love that was required. Which brings me to . . .

## learn what love is.

Ah, love. In our heads, it is often something that is light and beautiful and makes me feel good. During weddings, 1 Corinthians 13 is often a staple/standard text. But if you carefully read it, it destroys our notions of what love is really like. Love is often treated a transactional interaction. You treat me well, I treat you well. However, the description of 1 Corinthians 13 is one of abnegation, of active service regardless of how someone else treats you. It is complete selflessness. It is divine and something that isn't borne of humanity. It's impossible for us to love our neighbors this way without being connected to the source of love. Oh, right, this type of love isn't just for a marriage relationship; it's a guide for how we should relate to each other and to God. Which means . . .

## be friends with God.

If you have ever explored the history of Enoch, it is an amazing account. Read *Patriarch and Prophets*, chapter 6. This man literally walked with God. His life was so tied up in the Lord's that he was taken up to heaven (Hebrews 11:5). How was he able to have such a connection? He realized how beautiful is the love of God for His children.

"Of Enoch it is written that he lived sixty-five years, and begat a son. After that he walked with God three hundred years. During these earlier years Enoch had loved and feared God and had kept His commandments. . . . But after the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that firstborn son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son, and the confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable



## share the gospel.

This is the hardest part. In a world that is increasingly secular, where the mention of God is usually for sport or ridicule, it's often hard to find the courage to share with others the message that you believe in. However, the best sermons are not necessarily those that come from the pulpit. Our lives should be a reflection of our relationship with our Maker. As God transforms our lives to ones of service and love, our lives themselves will be a sermon, and we will recognize fear as a hindrance. In 2 Timothy 1, Paul writes to encourage Timothy and in verse 7 he says: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

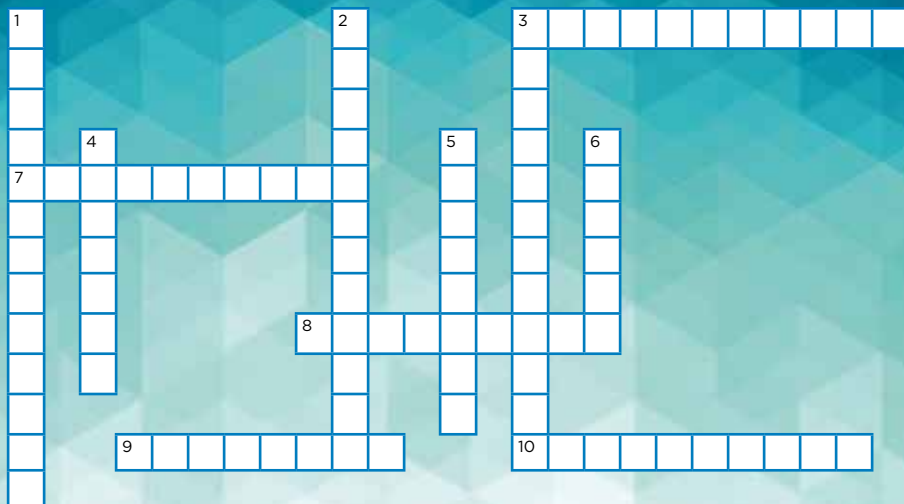
Let's make the next four years count. Let's become aware of the boiling water and jump out before it's too late. And lastly, let's seek the kingdom and love those around us with the love of God. 🍌

love of God through Christ became the subject of his meditations day and night; and with all the fervor of his soul he sought to reveal that love to the people among whom he dwelt."—*Patriarchs and Prophets*, p. 84.

A turning point for Enoch was the birth of His son. He reached a higher understanding of who God was and what His character was like. We should ask God for those experiences.

Also like Enoch, we are to walk with God. "Enoch . . . spent much time in solitude, giving himself to meditation and prayer. Thus he waited before the Lord, seeking a clearer knowledge of His will, that he might perform it. To him prayer was as the breath of the soul; he lived in the very atmosphere of heaven."—*Ibid.*, p. 85.

ready **big** for the event?



### ACROSS

3. In the face of fierce temptation, the fear of God was \_\_\_\_\_ before Daniel.
7. No influence poisons the imagination more than \_\_\_\_\_ amusements.
8. The \_\_\_\_\_ of every soul striving for eternal life should center upon the Bible.
9. When the prophet Daniel was growing up, his nation was in deep \_\_\_\_\_.
10. Obedience and \_\_\_\_\_ to God's requirements are the conditions given by the inspired apostle by which we become children of God.

### DOWN

1. We do not need the example of worldlings who are involved in broken \_\_\_\_\_ as a model to follow.
2. Children and youth may come to Jesus with their burdens and \_\_\_\_\_.
3. Holy \_\_\_\_\_ have brought great blessings to God's people since ancient times.
4. "Lovesick sentimentalism should be guarded against as would be the \_\_\_\_\_."
5. This year, the Spiritual Meetings of the 22nd SDARM General Conference session will be held in the state of \_\_\_\_\_, U.S.A.
6. When we are unable to pay our debts, we cause a \_\_\_\_\_ to others and it's a bad witness for Christ.

**Editor** Barbara Montrose, **Layout** Bethany Montrose, Daniel Lee.

**Youth Messenger**® (USPS 765-030) is published quarterly by the Young People's Department of the Seventh Day Adventist Reform Movement General Conference as an educational service for our youth worldwide. **Web:** <http://www.sdarm.org>, **e-mail:** [info@sdarm.org](mailto:info@sdarm.org). The *Youth Messenger* is printed and distributed by Reformation Herald Publishing Association, 5240 Hollins Road, Roanoke, VA 24019-5048. Periodical postage paid at Roanoke, Virginia 24022.

**Postmaster:** Send address changes to, *Youth Messenger*, P.O. Box 7240, ROANOKE, VA 24019-0240. Manuscripts, inquiries, address changes, subscription requests, and donations should be mailed to the address above. Vol. XXXIV, No. 3. Copyright © 2015, July-September issue. **Illustrations:** iStock on front cover; 123rf on pp. 2, 4-7, 9, 10, 12, 14-16, 30-32; Sermonview on p. 17; Advent Digital Media on p. 18; Cameron Davidson on pp. 26, 27.

**Subscription:** United States U.S. \$8.95; foreign (air mail) U.S. \$17.00; single issue U.S. \$2.95.

# A Roundabout Journey

**A**n amazing experience is told of a minister who went to visit a dying woman in Nottingham, England. When he found her rejoicing in Christ as her Saviour, he asked how she had found the Lord. "Reading that," she replied, handing him a torn piece of paper.

Examining the paper, the minister recognized that the writing on it was an extract from one of Charles Spurgeon's famous sermons.

"Where did you find this newspaper?" he asked.

"It was wrapped around a parcel sent to me from Australia," she replied.


Thus the good news made a circle around the globe—a sermon was preached in England, published in the U.S.A., sent to Australia, and then used as wrapping paper sent back to England. Hardly a coincidence!

God declares, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:9-11).

Dear young person, it is no accident that this *Youth Messenger* is in your hands. In this little paper you can find precious gems of practical advice and inspiration to help and guide you in making faith-filled decisions in life. Imagine it as a blessing from Heaven. After you finish reading, share it with someone else. Why?

"The truth is to be sown beside all waters; for we know not which shall prosper, this or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth most readily. We know not what may be the good results of giving away a leaflet containing present truth."—

*Christian Service*, p. 153.

Who knows—it may end up going around the world. 

# Trust

*I cannot see, with my small human sight,  
Why God should lead this way or that for me;  
I only know He saith, "Child, follow Me";  
But I can trust.*

*I know not why my path should be at times  
So straitly hedged, so strangely barred before;  
I only know God could keep wide the door;  
But I can trust.*

*I find no answer, often, when beset  
With questions fierce and subtle on my way,  
And often have but strength to faintly pray;  
But I can trust.*

*I often wonder as with trembling hand  
I cast the seed along the furrowed ground,  
If ripened fruit for God will there be found;  
But I can trust.*

*I cannot know why suddenly the storm  
Should rage so fiercely round me in its wrath;  
But this I know, God watches all my path,  
And I can trust.*

*I may not draw aside the mystic veil  
That hides the unknown future from my sight,  
Nor know if for me waits the dark or light;  
But I can trust.*

*I have no power to look across the tide,  
To see, while here, the land beyond the river;  
But this I know, I shall be God's forever,  
So I can trust.*

—London Evening Magazine