

The LIGHTED
WAY

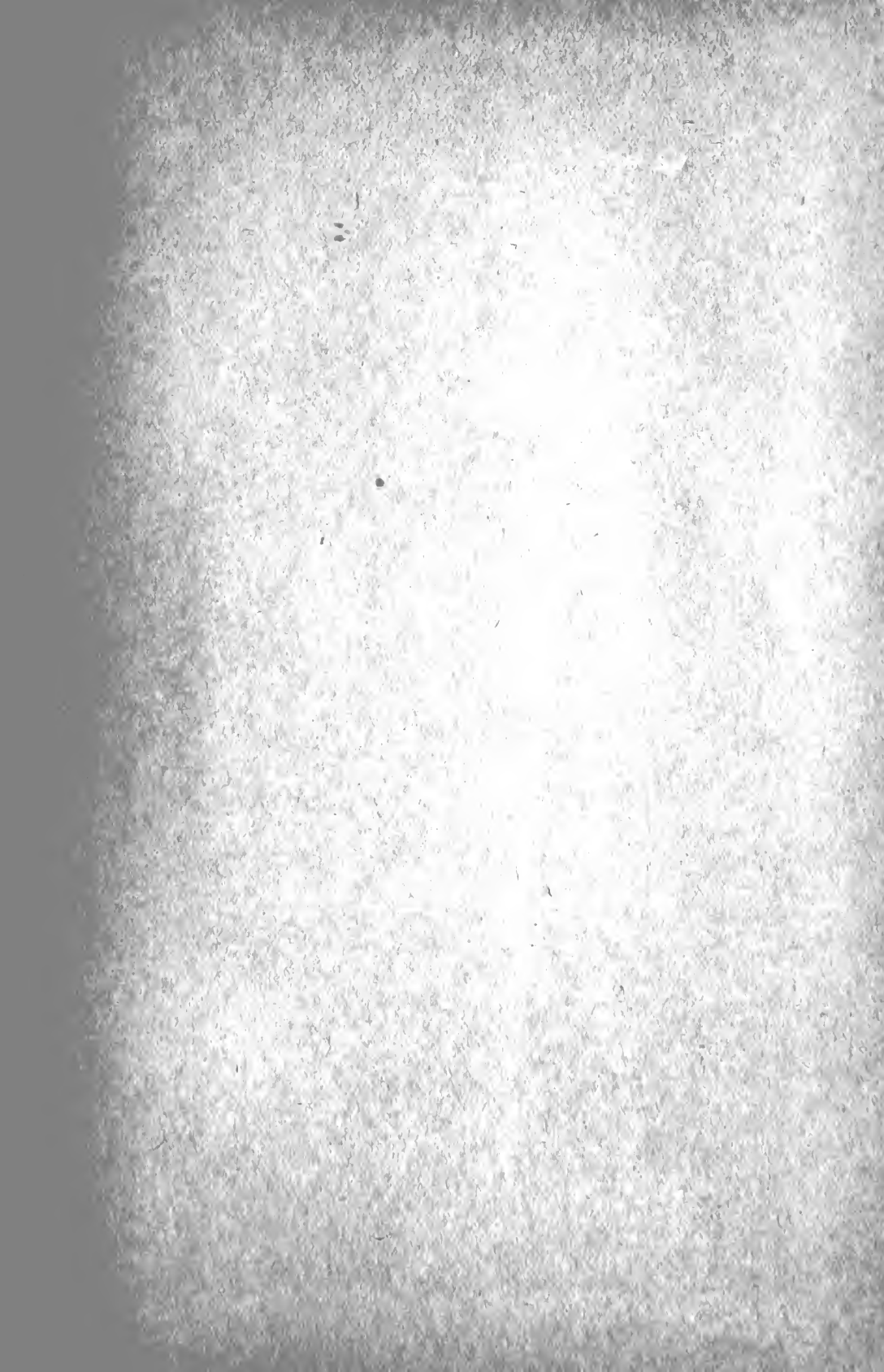


Class BV4501

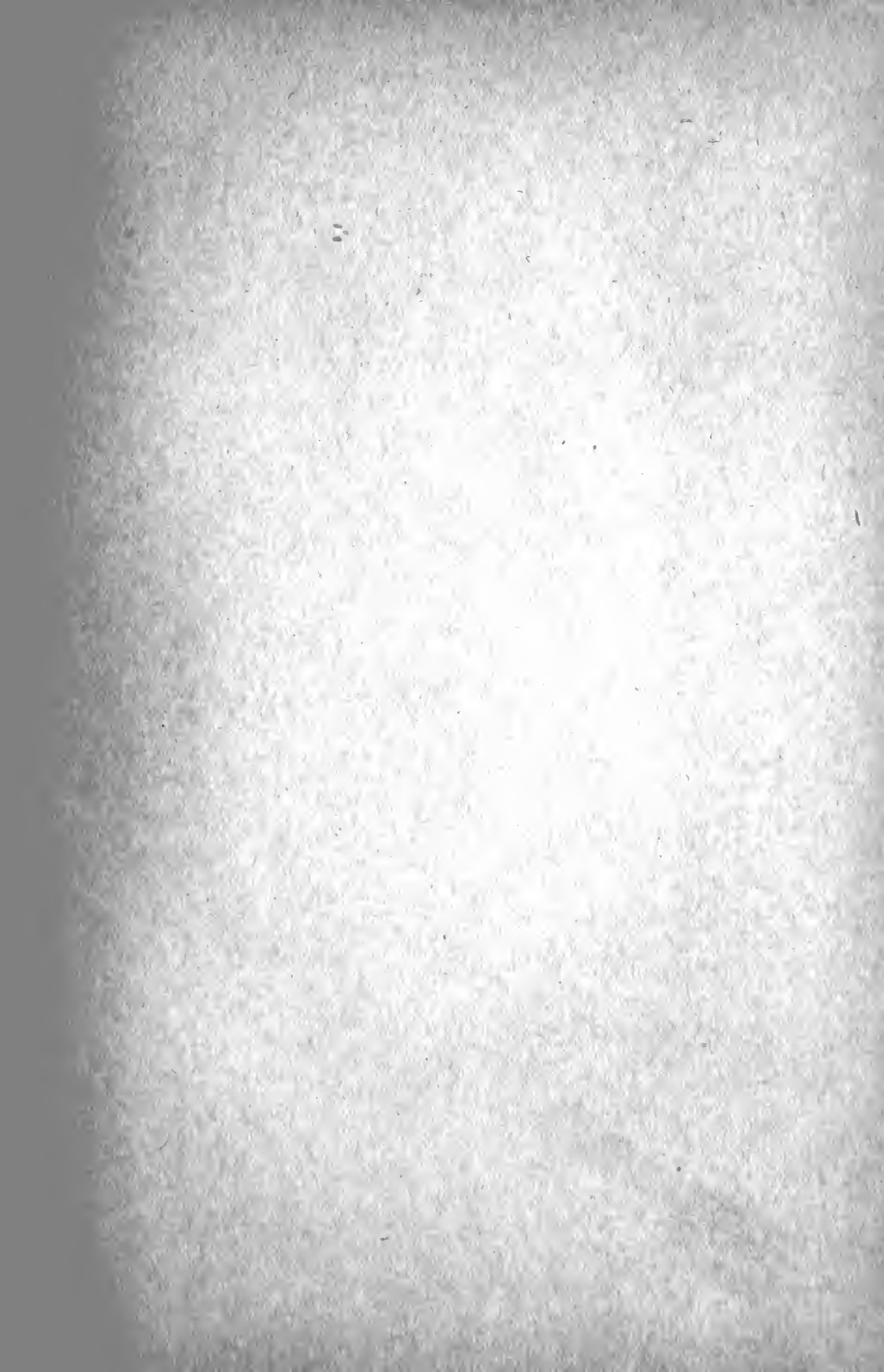
Book .K425

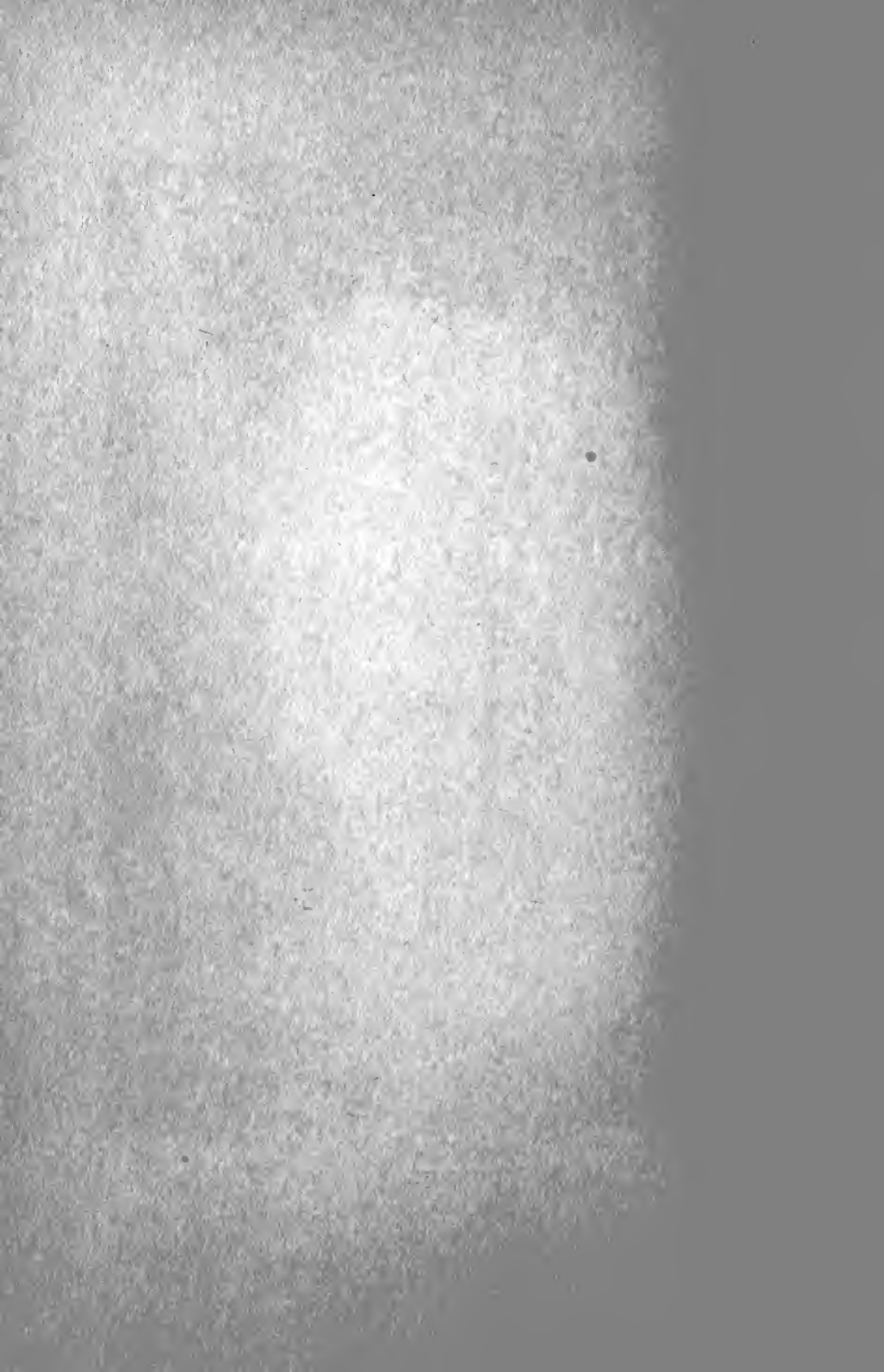
Copyright N^o _____

COPYRIGHT DEPOSIT.









THE LIGHTED WAY



M. E. KERN

**SECRETARY MISSIONARY VOLUNTEER DEPARTMENT OF SEVENTH
DAY ADVENTISTS.**

THE
LIGHTED WAY

By MILTON E. KERN



REVIEW AND HERALD PUBLISHING ASSOCIATION

TAKOMA PARK, WASHINGTON, D. C.

SOUTH BEND, IND.

PEEKSKILL, N. Y.

Printed in the U. S. A.

BV4501
.1425

Copyright, 1922, by the
REVIEW AND HERALD PUBLISHING ASSOCIATION

Printed in the United States of America

SEP 28 '22

©C1A686134

no 1

CONTENTS

SUPREME IMPORTANCE OF CHARACTER	-	11
THE GOD-PLANNED LIFE	- - -	14
THE GIFT OF CHOICE	- - - -	20
DEFINITE LIFE STANDARDS	- - -	25
LIVING BY PRINCIPLE	- - - -	29
EDUCATION	- - - - -	34
CHOOSING A LIFE-WORK	- - - -	48
THE SPIRIT OF SERVICE	- - -	55
EFFICIENCY	- - - - -	65
NECESSITY OF OBEDIENCE TO LAW	- -	68
VICTORY	- - - - -	72
HONESTY	- - - - -	76
LOYALTY	- - - - -	80
READING AND MUSIC	- - - -	100
THE APPETITES AND PASSIONS	- - -	105
SOCIAL LIFE	- - - - -	109
DRESS AND AMUSEMENTS	- - - -	112
COURTSHIP AND MARRIAGE	- - -	121
WHICH WAY?	- - - - -	128

*To the Young People of the Advent Move-
ment whose high ideals and noble pur-
poses have been my inspiration.*

The Lighted Way

ONE beautiful day in June, our train was climbing the eastern slopes of the Sierras, and we were watching the ever-changing scenery spread out before us. As we rounded the steep side of a mountain, away below us in a little valley we saw a beautiful lake, placid and blue. Then my attention was called to a monument in the shape of a cross that stands in the valley near the lake, erected in memory of the ill-fated Donner party of immigrants who perished there in the winter of 1846. In a few hours we had scaled the summit, and were coasting down the sunny western slopes, past the famous gold diggings of those early days. But the Donner party never reached these gold fields of their quest. They became snowbound in that little mountain valley, food supplies gave out,

and men, women, and children died by scores. Thus they miserably perished after having traversed the weary plains and the waterless desert, and were almost in sight of the prize.

So it is in life! Many start out with great ambitions and the highest hopes, but do not reach their goal. They may perhaps pass by those who have dropped out because of difficulties. They labor on untiringly, and endure great hardships; but finally meet obstacles which they are unable to surmount. Hedged in by mountains of difficulty and numbed by the chilling snows of unbelief, they perish just across the range from the sunny slopes of their dreams.

It is the hope of the writer that the young people who read these words may find the lighted way of true success,—the way that grows brighter and brighter to the journey's end.

SUPREME IMPORTANCE OF CHARACTER

The first thing a young man needs to learn is that his greatest asset in life is character. Money, position, or intellectual power is of little value in comparison. As Horace Mann said, "Fame is vapor; popularity an accident; riches take wings; those who cheer today will curse tomorrow; only one thing endures — character." Character is the distinguishing feature of a human being. In God's sight men are what they are in their thoughts and ideals. Character decides the question of one's usefulness and happiness in this life, and determines his eternal destiny.

The one object of life, then, is the formation of character — character for eternity. And the greatest reward or punishment that can possibly come to any individual, is that very character which has been formed for eternity. As

a baby's gurgle in comparison to a profound lecture on philosophy, so are the things that men seek after and fight for in comparison with the great object of forming a perfect character.

The great mass of humanity is concerned with making a living. But there is something higher and nobler than this,— the making of a life that is worth living. Making a living as one's sole aim, is small, timeserving, and dwarfed. Making a life is large, immortal, and infinite. "The one lives in the prison-limited circle of self, and the other in a world which is bounded only when infinity and eternity have limits. There is no circumference to the life lived outside of self. Merely making a living only touches the crust of existence, and makes the most successful man cry out, 'Vanity of vanities; all is vanity.' Making a life is the primary and the essential.

Better for Judas had he never been born, than to buy bread with his thirty pieces of silver. Making a living depends upon temporal circumstances. Making a life rests upon eternal principles. Making a life does not depend upon riches, or fame, or health, or anything except a holy principle and an undying purpose. Every man comes within the sweep of this radiant possibility.”

Character is all we can take with us out of this world. A godly character is a passport to the kingdom of God. An evil character is a passport to eternal oblivion.

“ There are two ways for travelers, only two ways:

One's a hill pathway of battle and praise;
The other leads downward; though flowery
it seem,

Its joy is a phantom, its love is a dream.”

THE GOD-PLANNED LIFE

The first great element of true success, then, is a recognition of a divine plan for the life. In a missionary conference I heard a short address given by Mr. Fritchley, an architect from Bombay, India. This man of wealth had set aside the entire income from his business to be used in religious and philanthropic work. Among other things, he constructed a building in Bombay, devoted to the uplift of young men.

One night there came into the men's meeting a young Hindu, who was utterly discouraged, unhappy, and hopeless, having no knowledge of a God of love. He had left his home and people, and had come to the city for the purpose of committing suicide. But as he listened he heard the speaker saying, "Young men, God has a blue print of every one of your lives, and He wants your life to

be lived in harmony with His plan.” Thought he, “If God has a plan for my life, then I ought not to destroy it.” He listened, he continued to come, and he yielded his life to Jesus Christ. And so marvelous were God’s plans for this young man, just redeemed from heathenism, that he became an earnest Christian worker, and later had charge of all the religious work carried forward in that building.

It is purpose that gives meaning to life. To know and adopt God’s purpose is to make Him the great architect of our characters. Under His guidance we are sure to triumph. Opposition will only whet the sword of resolution, and trials will but serve to redouble our diligence.

There is an old fable of how a little pebble boasted of its beauty to the acorn that fell by its side, contrasting its own

polish and endurance with the dulness and decaying nature of the acorn.

“ Yes,” said the acorn, “ it is true that I will seem to decay, but from my wasted form will develop a new life. By and by I’ll grow to be a great tree. The birds will lodge in my branches, and the beasts will rest in my shade. By and by I’ll be cut down, and my body will be used to make the strong framework of the great ocean liner, to carry men and provision across the seas.”

“ Ah! little acorn,” said the pebble, “ will you do all this? ”

“ Yes,” said the acorn, “ God and I.”

Frances Willard said that when she was a little girl, she had a great desire to do something to make the world better. She would lie down on the prairie grass and look up into the sky and say, “ O God! what is it? What shall be the purpose of my life? ”

This should be the petition of every youth,— to know God's plan for his life, and to have the grace and courage to make that plan his own, for —

“ With God and one
The mightiest things on earth are done.”

Mrs. E. G. White has said, “ It is purity of heart and singleness of purpose that constitute the true value of human beings.”

Character and purpose are God's standards of value in estimating our lives. Measured by these standards, young man, young woman, how much are you worth?

It has been beautifully said that “ in the dawning of every life there arises a star of hope. Whether that star sets over Sodom or Nazareth depends upon our purpose and our decision in life.” Destiny is not a result of chance, but of

choice. It is our privilege to choose God's highway, and go on to victory.

“Let thine eyes look right on,
And let thine eyelids look straight before
thee. . . .
Turn not to the right hand nor to the left.”
Prov. 4: 25-27.

In northern Minnesota there is a little lake — Itasca. Out of it flows a small stream that is little more than a brook. But behold the mighty currents at New Orleans — irresistible and inexhaustible! So is the mighty current of one's life purpose when he knows that God is his partner. “One might as well try to dam up the Amazon with bulrushes, or to stop the current of the St. Lawrence with bundles of baled hay, as to try to turn aside the man whose life is eternally linked to a mighty purpose.”

COLUMBUS

“ Behind him lay the gray Azores,
 Behind the Gates of Hercules;
Before him not the ghost of shores,
 Before him only shoreless seas.
The good mate said: ‘ Now must we pray,
 For lo! the very stars are gone.
Brave Admiral, speak, what shall I say?’
 ‘ Why, say, “ Sail on! sail on! and on!” ’

“ ‘ My men grow mutinous day by day;
 My men grow ghastly wan and weak.’
The stout mate thought of home; a spray
 Of salt wave washed his swarthy cheek.
‘ What shall I say, brave Admiral, say,
 If we sight naught but seas at dawn?’
‘ Why, you shall say at break of day,
 “ Sail on! sail on! sail on! and on!” ’

“ They sailed and sailed, as winds might
 blow,
 Until at last the blanched mate said:
‘ Why, now not even God would know
 Should I and all my men fall dead.
These very winds forget their way,
 For God from these dread seas is gone.
Now speak, brave Admiral, speak and
 say — ’
 He said, ‘ Sail on! sail on! and on!’

“ They sailed. They sailed. Then spake the mate:

‘ This mad sea shows his teeth tonight.
 He curls his lip, he lies in wait,
 With lifted teeth, as if to bite!
 Brave Admiral, say but one good word.
 What shall we do when hope is gone?’
 The words leapt like a leaping sword,
 ‘ Sail on! sail on! sail on! and on!’

“ Then, pale and worn, he kept his deck,
 And peered through darkness. Ah, that night

Of all dark nights! And then a speck —
 A light! a light! a light! a light!
 It grew, a starlit flag unfurled!
 It grew to be Time’s burst of dawn:
 He gained a world; he gave that world
 Its grandest lesson: ‘ On, sail on!’ ”

— *Joaquin Miller.*

THE GIFT OF CHOICE

But though God has a life purpose for us, and is willing and anxious to direct us in its fulfilment, there is one great fact that must be understood,— it is ours to choose.

There is a book for girls, by Nellie M. Smith, entitled, "The Three Gifts of Life." It shows how the superiority of animal life over plant life, and of human life over animal life, is due to these gifts. Plant life has one gift — *dependence*. Animal life has dependence, and another much finer gift — *instinct*. Sometimes it is called blind instinct, because in animals this instinct is not governed by reason or choice. Human life has dependence, and instinct, and that other gift, which makes us far superior to animals, and only a little lower than the angels — the gift of *choice*. This is the crowning gift of human life. And while there came with this gift the possibility of sin, it made us capable of illimitable progress and infinite happiness.

A great American statesman was once asked what was the most profound

thought he had ever had. Promptly he replied, "The thought that I am individually accountable to God for the life that I live." So it is, dear reader. The two ways of life are before us, and we must choose.

The apostle Paul says, "We are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Eph. 2:10, A. R. V. Having prepared the way, the Lord's invitation is, "Choose you this day whom ye will serve." Joshua 24:15. Make your decision whether you will walk in this way, or follow in the paths of evil.

It is not enough, then, to have a purpose, although there can be no triumph without one. It is not enough to know that God has a plan for our lives, though no one can be *truly* successful unless he follows the plan of his Maker. We

must actively choose God's plan for us.

Your forward look on life without such a definite surrender to the will and purpose of God is like looking into a telescope that has not been focused. Everything is confused and fogged. Adjust the instrument a hair's breadth, and behold a vision of great beauty spread out before you in the distance. Recognize God as King in your life, surrender to the working out of His plans for you, and your vision of life's possibilities will be clarified and your life glorified. "Higher than the highest human thought can reach is God's ideal for His children."—"*Education*," p. 18.

The spiritual field glass through which we see God's ideals for us is double-barreled. One barrel is "I trust" and the other "I will." We must believe that God's way is best, and we must submit ourselves to His guidance.

“ When we walk with the Lord
In the light of His word,
What a glory He sheds on our way!
While we do His good will,
He abides with us still,
And with all who will trust and obey.”

The story is told of an eagle that lighted on the body of a lamb which was frozen in a cake of ice three miles above Niagara. While he fed upon the carrion, his claws became frozen in the fleece. Nearing the falls, this king of birds, unconscious of his bondage, stooped and spread his wings for flight, but in spite of all his struggles, he was carried over the falls into the chasm. So we may be carried into the vortex of eternal damnation while desiring to be saved and while struggling with all our human strength to do right.

Nothing short of a conscious and absolute yielding of all our life's purposes to the will of God will suffice. We must

not seek the carrion of sordid purposes and selfish desires in the valleys of sin, but fly away to the crags and peaks of God's mountains of freedom, vision, and opportunity.

DEFINITE LIFE STANDARDS

When one deliberately and fully chooses to allow God to have His way in the life, coming to Him with repentance and confession, the past, with its unworthy motives, selfish ambitions, and sinful practices, is forgiven. The character of Christ is substituted for our characters, and we are accepted before God just as if we had never sinned. The past is obliterated, so to speak, and the Lord gives us a new heart — new desires, new purposes, new motives.

Now the great question comes, How can I continually live this higher life? How can I overcome the influences of

heredity and environment? Jesus said that He always did those things that were pleasing to His Father. John 8: 29. Can this be true in my life?

This is a serious question; and right here many fail. The apostle Paul wrote, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2: 6. Just as conversion is the result of our surrender and God's action, so the new life is to be lived by the co-ordination of our will with the Holy Spirit. Just as the farmer must have faith in nature and surrender to her laws if he would reap a bountiful harvest, so must the soul continually surrender to God and believe in the power of His grace.

The Christian cannot be indifferent to the great work of character building. The perfection of character and the accomplishment of God's purpose in the

life must become the ruling passion of the soul.

One great difficulty, especially with young people, is that instead of studying faithfully the great principles of righteousness, and establishing for themselves definite standards of conduct, they drift along without a clear, definite comprehension of the true principles of the Christian life. Without clear-cut rules of conduct, they become a prey to impulse and inclination. Many a youth with great natural endowments and good desires has fallen before the onslaught of some overmastering temptation, because he lacked such definite life standards and an unswerving determination to arraign every question of conduct before the judgment bar of these laws of life.

Hartley Coleridge, the brilliantly endowed son of the great Samuel Taylor

Coleridge, had a keen intellect and gave promise of achievements equal to those of his distinguished father. But he became a slave to licentiousness and a curse to society; and when he was twenty-five years old, a physical wreck, he wrote upon the flyleaf of his Bible these verses:

“ When I received this volume small,
My years were barely seventeen,
When it was hoped I should be all
Which once, alas! I might have been.

“ And now my years are twenty-five,
And every mother hopes her lamb,
And every happy child alive,
May never be what now I am.”

These words might truly be written of many young men and women who started out with every prospect of a successful career, but who failed to stand firm for principle.

LIVING BY PRINCIPLE

On the lower Mississippi it is necessary to construct great dikes, or levees, to keep the river from flooding the country. The contractors who construct these levees are warned that not the least bit of wood, not so much as a twig, is to be left in the embankment. The commission that has this work in charge has learned that any foreign substance left in the levee may decay and start a leak that will bring disaster. So it is with a weak spot in the character. It may be a little thing, and even the child of God may say, "It doesn't matter." Principle is surrendered, and the rent in the levee that holds back the floods of sin becomes larger and larger till the life is abandoned to unrighteousness.

The thought is well expressed in the following quotations from the pen of Mrs. E. G. White:

“The Bible teaches men to act from principle, and whenever we successfully resist evil influence, we are strengthening that principle which has been assailed. The mere possession of talent is no guaranty of usefulness or happiness in life. Right principles are the only basis of true success.”—*Review and Herald, Sept. 25, 1883.*

“Nothing with which we have to do is really small. Every action is of some account, either on the side of right, or on the side of wrong. It is only by exercising principle in the small transactions of ordinary life that we are tested and our characters formed. . . . The mind must be trained through daily tests to habits of fidelity, to a sense of the claims of right and duty above inclination and pleasure.”—“*Testimonies,*” Vol. III, p. 22.

The characters which we are forming

for eternity are being woven in the loom of our daily lives. When I was a boy and went to "grandma's house," I sometimes sat on the long seat with grandmother as she wove carpets on the loom, in the old log house just back of the newer house. In the pioneer days before my time, grandmother used to card the wool, spin the yarn, and weave the cloth from which clothes were made for the family. Many a time I have heard mother tell of the novel experience when, as a girl, she had her first "store dress." I can see that old loom yet. Back and forth, back and forth, the shuttle would fly, and little by little the fabric was formed. So it is in our lives. "Every time the shuttle passes, it draws after it a thread which is fastened to right principles and holy actions, or the opposite." How important that the proper threads be woven into our web of destiny!

Kipling has expressed this idea of living a straightforward life based on principle in his poem entitled,

IF —

“ If you can keep your head when all about you
 Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt
 you,
 But make allowance for their doubting too;
If you can wait and not be tired by waiting,
 Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
 And yet don't look too good nor talk too
 wise;

“ If you can dream, and not make dreams your
 master;
 If you can think, and not make thoughts
 your aim;
If you can meet with triumph and disaster,
 And treat those two impostors just the
 same;
If you can bear to hear the truth you've
 spoken
 Twisted by knaves to make a trap for fools,

Or watch the things you gave your life to,
broken,
And stoop and build 'em up with worn-out
tools;

“ If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and
sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them, ‘ Hold
on!’

“ If you can talk with crowds and keep your
virtue,
Or walk with kings, nor lose the common
touch;
If neither foes nor loving friends can hurt
you;
If all men count with you, but none too
much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it,
And — which is more — you'll be a man,
my son.”

EDUCATION

A pound of pig iron is worth a few cents. A pound of refined steel, manufactured into watch hairsprings, is worth several thousand dollars. Young people with high purposes should see the necessity of training all their powers to the highest possible point of efficiency; for an educated individual is far more valuable in the service of God and humanity than one who is untrained, even though he may have great native ability.

This message came to the young people of the Advent Movement several years ago:

“Let the mental powers be girded for work, and by vigorous exertion let the mind be enlarged and developed. There is more need now than ever before that our young men and women shall be intellectually qualified for the work.”—
“*Christian Education*,” p. 139.

True education is very comprehensive. It involves more than the preparation for some limited sphere of activity. "It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—"*Education*," p. 13.

An all-round education, then, is the training of the head, hand, and heart,—the head to think, the hand to do, and the heart to guide.

Get all the training possible, but do not neglect the practical. "The position of . . . music teacher cannot equal in importance that of the cook. . . . Daily systematic labor should constitute a part of the education of the youth."—"*Counsels to Teachers*," p. 292. Give no coun-

tenance to the idea that intellectual acquirements make it undignified for you to labor with your hands.

One of our American Presidents was asked, in a foreign country, what was the coat of arms of his family. He replied, "Shirt sleeves."

An anecdote is told of Abraham Lincoln. Early one morning a Senator went to the White House, and was so insistent on seeing the President before office hours, that he was directed to the basement. Going down the steps, he saw the Chief Executive blacking a pair of boots. He threw up his hands in utter astonishment and said, "O Mr. Lincoln, do you black your own boots?"

"Well, Senator," the great jovial man replied, "whose boots do you think I would be blacking?"

"By precept and example, Christ has dignified useful labor. From His ear-

liest years He lived a life of toil. The greater part of His earthly life was spent in patient work in the carpenter's shop at Nazareth."—"*Counsels to Teachers*," p. 276.

No young man or woman can be truly successful who looks upon labor with the hands as degrading. In all walks of life, — in the Lord's work at home and in the mission field,—practical men and women are needed, those who are qualified and willing to do whatever the needs of the work require. No work is menial that needs to be done.

Every youth should be willing to put forth strenuous efforts to secure a Christian education. In the secular schools the most important part of education is omitted. The spiritual element in man's nature is the highest, and should control. And he who neglects the constant and persistent cultivation of the heart will

find by and by that the inner light burns dim or has gone out.

When Charles Darwin was an old man, he said, "In my younger days I was deeply religious, but I made my mind a kind of machine for grinding out general laws in the material world, and my spiritual nature atrophied."

It may be less expensive at the time to attend a free school, or a school nearer home, but many of our young people have suffered eternal loss in so doing. The lack of daily religious instruction; the insistence on the great importance of merely intellectual pursuits; the regard for teachers who look upon the Bible as a myth, and religion as old-fashioned; the living in the atmosphere of worldly ideals; and the constant association with worldly young people, — these things have silently and gradually dulled the keen edge of the convictions of young

people who were once earnest Christians. Some of these young people have fallen beneath the Juggernaut of immorality. Others have kept the respect of the world and have attained to great eminence — but at what a cost?

Do not be swerved from your purpose, young people. Remember that the easy road is not the best road. It is true you will have more company on the easy road; but the lighted way is an upward climb, and not so many travel that way.

Make circumstances your servant, not to hinder, but to help you. “Let the youth who need an education set to work with a determination to obtain it.”— “*Christ’s Object Lessons*,” p. 334. Obtain a scholarship by selling gospel literature. If circumstances do not permit this, devise some way of earning money for an education. If you are on a farm, devote a calf, or the product from a plot

of land, to your education. If you are in the shop, endeavor to lay something aside for your future education. Remember, a dollar in the head is worth two in the pocket. Those in the pocket may be stolen, but those in the head grow more valuable with use.

And remember, you do not have to have the full price of several years of schooling before starting in. Approximately one fourth of the students in our American colleges are working to meet their expenses, and the per cent is larger in our denominational schools. Some one has said, "With no money of their own, with no well-to-do kinsmen, and with no wealthy friends,—with nothing but the unconquerable pluck and definite purpose of American youth in their veins,—they are swimming with strong strokes across the current that separates youth from manhood.

“ It is upon young people like these that the future of our country depends,— upon self-made men and women, brave to dare and resolute to do, willing to face labor and sacrifice and self-denial, frank to accept the temporary burden of double work, and clear to see the advantage which the future holds in reserve for all who equip themselves for its opportunities and its duties.

“ A youth who steps into the arena of life from a gymnasium of honest training like this, goes full armed and equipped for service and success.”

Several years ago a letter was received at one of our colleges, asking if the college would receive a young man without money, who was willing to work. The president instructed his secretary to write that it would be impossible for him to enter without any money. But before the letter reached the young man, he

had become so anxious that he started for the school.

“ Well, seeing you are here, we will give you a trial,” said the president, “ but it will be well-nigh impossible for you to make it.”

That young man made himself so useful that he soon had heavy responsibilities placed upon him, with a correspondingly heavier pay envelope, so that he went to school for several years, and came out a little ahead financially. He became an acceptable Christian worker. His younger brother followed his example, and he is at the head of a training school in a foreign field. While I would not advise this young man's plan of going to school without first making arrangements, I give this as an example of what pluck will do in gaining an education. Many other such examples might be given.

When you enter the Christian school, remember that education is not all found in the textbooks. Plan to make your presence a blessing to others, as well as to receive a training for future work. Missionary endeavor is the laboratory in which to receive a training for gospel work. "Even while attending school, students may, if true to their profession, be living missionaries for God. All this will take time; but the time thus employed is profitably spent, for in this way the student is learning how to present Christianity to the world."—"*Testimonies*," Vol. VI, p. 173.

The world is full of one-sided people who are victims of the idea that education is merely learning. Such people usually have an overexalted idea of the value of intellectual attainments, and have great reverence for scholastic degrees. A degree, as a certificate of the

completion of a practical course of study, is a good thing to have, but a poor thing to trust in. In 1909 Mrs. E. G. White wrote: "Our schools should have little to say now of 'degrees.' . . . Let 'degrees' be little spoken of." We must learn to value realities rather than the forms and symbols of things.

While I would urge, with all my power, the importance of young people's taking courses of study in the academy and college, it is very important that we understand that not all education is obtained in the schools. There are men who have attacked the problems of life so vigorously, unaided, that they have become well educated. By the study of men and close observation of the working out of the principles of life, as well as by the study of books, they have acquired an independence of thought and action and a well-balanced judgment su-

perior to many graduates. They have that degree so indispensable to success, — a degree of common sense, which unfortunately not all college graduates have. We frequently see such men holding leading positions in the world and in the church. Their power of leadership is in no sense an argument against college training, for doubtless there are thousands of men and women — useful workers — who never could have become such except for the systematic training of the schools. These self-educated men, I notice, are usually very emphatic in advising young people to obtain a college training.

A leading educator in America said that the best-educated man he ever knew could neither read nor write. A prominent leader in Washington, D. C., remarked to me incidentally that he had been placed under the embarrassment of

refusing an invitation to join the University Club, giving the reason that he was not a college graduate.

At a business men's dinner, this take-off on "educated" people was told; I repeat it only to impress the importance of our recognizing the educated mind, whether trained within the walls of a school building or not:

A poor man came to town with only fifty cents in his pocket, seeking work. Failing to find a job, he was finally about to arrange to become janitor of the church. When it was learned, however, that he could not write, he was not given the position, as the janitor had to sign the receipts for pew rent. He bought some goods with his fifty cents, and began to peddle. In the course of several years, he became a prosperous business man. When drawing a check to pay for a new business corner, the banker said,

“ Mr. Brown, you certainly have done well in this town. You are well-to-do, have a fine family, and are respected by everybody. My! what might you have been if you had only had an education!”

“ Yes,” said Mr. Brown, “ I might have been church janitor.”

And there are some who have had the advantages of formal education who are not educated in the truest sense. An old, ruddy mountaineer characterized the teachers of a certain school which had been established in his community, in this way, “ They are powerfully educated, but they don’t know much.”

Remember this word, that “ he is a Christian who aims to reach the highest attainments for the purpose of doing others good.”—“ *Christian Education*,” p. 51.

CHOOSING A LIFE-WORK

One of the important questions that face the young people is the choice of a life-work. Some people merely drift into almost anything in life. They are carried along with the current of the society in which they live, and work at what happens to come along. But this question of your life-work, as well as every other matter of importance, should be settled on the basis of well-defined Christian principles.

“ Many years ago an American, traveling in England, met a Miss Nightingale, who said to him: ‘ You have had much experience in the world of philanthropy; you are a medical man and a gentleman. Now may I ask you to tell me upon your word, whether it would be anything unsuitable or unbecoming for a young Englishwoman to devote herself to works of charity, in the hospitals

and elsewhere?’ The reply was emphatic: ‘ My dear Miss Florence, it would be unusual, and in England whatever is unusual is apt to be thought unsuitable; but I say to you, Go forward, if you have a vocation for that way of life; act up to your aspiration, and you will find that there is nothing unbecoming or unladylike in doing your duty for the good of others. Choose your path, go on with it, wherever it may lead you, and God be with you.’ ”

The result of Florence Nightingale’s choice the whole world knows. At a Crimean War dinner the old officers were invited to write on slips of paper the name of the one connected with that war which would most likely descend to posterity with renown. Every paper bore the name of Florence Nightingale. Choosing her life’s work without thought of fame, but only that, like her Master,

she might go about doing good, she became known the world over as "the angel of the Crimea," and "the lady with the light." And her name has become the symbol for unselfish ministry to the sick and dying.

A veteran missionary who was at home on his first furlough after fifty years of service, was invited to take the pastorate of a rich city church. He was told of the splendid opportunities he would have to advance the cause of missions by interesting men of means to give liberally, but he felt that God wanted him in the mission field.

Years later the missionary was invited to become the corresponding secretary of his foreign mission board, but still he felt that God wanted him where he was; and that settled it. In like manner he refused an appointment by President Arthur as United States minister

to Persia. Specious arguments favoring each of these appointments could easily have been found, but he had the grace not to look for them.

The one great thing in finding our place in the world's work is to learn God's appointment, and keep it, regardless of our natural inclination or temptation to leave it. And in finding God's appointment it is well to remember that He would have us choose a line of work in which we can live up to our highest ideal, and in which we can render the best service to humanity. Consideration should, of course, be given to one's special ability and fitness for this or that line of work.

“Louis Agassiz, who, when asked to do something which he felt was not the most useful work possible for him, said, ‘I must decline, gentlemen; I have no time to make money.’”

Frances Willard followed these principles. When she gave up her work at Evanston, Ill., she received two offers, one to connect with a woman's college in the East at a good salary, the other to take the presidency of the local Chicago W. C. T. U., a position without salary. Frances Willard had seen a vision of the great good to be accomplished in the temperance movement, and although she had an aged mother to support, she accepted the Chicago position. At times she and her mother came very near to the verge of want, but she continued in the work to which she believed God had called her. Today her marble statue stands in the Hall of Fame at Washington, and she is sometimes called "the uncrowned queen of America." Millions of homes have been blessed by the choice she made.

It was Frances Willard who said, "No

success in life is anything but an absolute failure, unless its purpose is to increase the sum of human good and happiness." She was right. It should be to serve humanity and to do God's will that we make our decisions, and not to seek praise, appreciation, or money.

The greatest work in any generation is to give God's message to the people of that generation. So the most important work in these last days is to give to the world the message of a crucified, risen, and soon-coming Saviour. This is the work that should fire the zeal and kindle the enthusiasm of every young man and young woman who has accepted the advent message. It should be our ambition to have a part in the closing work of the gospel. Seek not for position or power, but pray that God will so fill you with His grace that you may be a winner of many souls.

Many years ago a young artist was coming into great renown in London because of his paintings. This young man painted the picture of a forlorn woman and her child, out in a terrible storm. As he painted, it entered into his soul that this was a real picture of human life. And the question came, "What are you going to do about it?" He left his studio, and went into the slums of London, and worked for years to rescue men, women, and children from sin. Amid that darkness another vision came to him. He said, "This is not enough. I must sacrifice yet more." He went into the heart of Africa, and there did a great work in bringing the light of God to those who sat in darkness.

This young man might have lived at ease, enjoyed the praise of cultured people, and had the satisfaction of feeling that his art had an uplifting influence,

if he had not seen that vision of a lost world. Happy are the youth who see that vision, and who listen to the cry of the lost, and give themselves to unselfish service, "anywhere for the Son of God and the sons of men." There are many of our young people who need to drop the brush and take up the cross, who need to surrender their love of ease and selfish gratification, and inquire, "Lord, what wilt Thou have me to do?" "Life holds no privilege so precious as to give itself in behalf of the lost."

THE SPIRIT OF SERVICE

And having settled your life purpose on the broad basis of service to your fellow men, let the spirit of service pervade your entire life. The hypothetical question was once asked by a speaker, "If a ship were wrecked in mid-ocean, and only a single lifeboat were available,

and if there were twenty strong, able-bodied young men on board and twenty weakly women, would it not be better for the world to save the strong, capable men, and let the others drown?" Amid the applause of his audience the speaker answered his own question thus, "What possible good could twenty such men as that be to the world?" It is only those who, like Jesus, live to bless others, that make the world any better for their having lived in it.

This involves the willingness to sacrifice for the sake of others. In Belfast there is a beautiful monument dedicated to the twenty-two men of that city who went down with the "Titanic," April 15, 1912. The inscription reads thus, "Their devotion to duty and heroic conduct through which the lives of many on board were saved, have left a record of calm fortitude and self-sacrifice which

will ever remain an inspiring example to succeeding generations. 'Greater love hath no man than this, that he lay down his life for his friends.' "

When General Booth was asked to send a cable message to his followers who were assembled in a great meeting in New York, he sent this word, "Others." C. D. Meigs was inspired by the noble thought contained in this brief message to write,

OTHERS

" Lord, help me to live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for — *others*.

" Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for — *others*.

" Let self be crucified and slain,
And buried deep; and all in vain

May efforts be to rise again,
Unless to live for — *others*.

“ And when my work on earth is done,
And my new work in heaven’s begun,
May I forget the crown I’ve won,
While thinking still of — *others*.

“ Others, Lord, yes, others;
Let this my motto be.
Help me to live for others,
That I may live for Thee.”

The principles of right will lead one always to do his best. “ A business man asked a stenographer to do extra work for him at her home. He was a little dubious about the result, for the manuscript he gave her to copy was wretchedly written. However, the finished work proved to be in faultless condition. He wondered a little until he learned by accident how the stenographer overcame one of the difficulties in her way. Confronted by a geographical name which

was absolutely undecipherable, she did not leave a blank in the page, as many another worker would have done, but she made a vain search through several books, and finally, though the day was cold and the walking was bad, went to the nearest substation of the post office and examined the postal guide. There she found what she wished to know." It is not strange that her employer soon placed greater responsibilities on her shoulders.

"When Sir Ernest Shackleton returned from his great south polar exploration, he displayed cinematograph films showing himself and two companions pulling a heavily loaded sledge over the snowy waste. For half a minute, a minute, two minutes, the film ran on, showing no change in the monotonous scene. Then the audience got impatient. Shackleton smiled. 'Exactly,' he said, 'you

are tired of it in two minutes. We went on doing it for twenty-eight days. And we were always hungry. We scarcely talked of anything but eating, and we were always discussing the dinner we would have when we got back to civilization.' ”

It is this spirit of perseverance which wins success, whether it be in the field of exploration, in the realm of literature, in missionary service, or in any vocation of life. One of our popular writers, Strickland Gillilan, said, “Fifteen or twenty publications which look to me for a few hundred or several thousand chosen words in prose or rhyme, do not realize perhaps that they are putting a premium on mule-headed stubbornness, and a blind spot that falls forever upon the word ‘can’t.’ ”

A prominent business man said to a young man who asked the secret of suc-

cess, "Do your duty and a little more."
Some one has said,

"Always do your best,
And never let it rest
Until your good is better,
And your better best."

Some time ago an organization was started by some immature young people which had as its motto, "Get something for nothing." This organization spread like wildfire. With such a motto, it is not surprising that the morals of the young people were in great danger, and that parents and teachers became very much concerned. The Christian principle is just the opposite, "Give something for nothing." The men and women of the light are not asking, "How much can I get out of life?" but, "How much can I put into life? — how much of helpfulness and blessing to my fellow men?" In this they follow the motto of Jesus,

“It is more blessed to give than to receive.”

Sam Walter Foss has expressed this spirit of helpfulness very beautifully in the poem,

THE HOUSE BY THE SIDE OF THE ROAD

- “There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where the highways never ran; —
But let me live by the side of the road
And be a friend to man.
- “Let me live in a house by the side of the road
Where the race of men go by —
The men who are good and the men who are
bad,
As good and as bad as I.
I would not sit in the scorner’s seat,
Or hurl the cynic’s ban; —
Let me live in a house by the side of the road
And be a friend to man.
- “I see from my house by the side of the road,
By the side of the highway of life,

The men who press with the ardor of hope,
The men who are faint with the strife.
But I turn not away from their smiles nor
their tears —

Both parts of an infinite plan ; —
Let me live in my house by the side of the road
And be a friend to man.

“ I know there are brook-gladdened meadows
ahead

And mountains of wearisome height ;
That the road passes on through the long af-
ternoon

And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

“ Let me live in my house by the side of the road
Where the race of men go by —

They are good, they are bad, they are weak,
they are strong,

Wise, foolish — so am I.

Then why should I sit in the scorner's seat,
Or hurl the cynic's ban ? —

Let me live in my house by the side of the road
And be a friend to man.”

In one of our schools a boy was making a careful study of the dairy business. After careful calculations of the cost of the feed and the value of the milk products, he arrived at the conclusion that one cow was costing more than she produced, that her only value to the school was her society. The cow was sold.

There are thousands of men and women who consume more than they produce. They are cumberers of the ground. They put forth no effort to be a blessing to the world in which they live. A hard-working, mentally efficient genius like Edison or Marconi, adds to human happiness, comfort, and safety, by giving us electric lights and reproduced music in our homes, and wireless telegraphy for navigation. A noble man like David Livingstone penetrates the unknown depths of African jungles, and dies on his knees in a grass hut in the heart of

the Dark Continent, and as a result salvation and civilization are brought to those who sit in darkness.

An African boy in one of our mission schools became tired of what to him was a strenuous program, and he came to the mission superintendent and said, "Teacher, I want to go home where I can just sit." Ambitionless people who merely exist, pass on and leave no heritage of helpfulness or blessing behind.

EFFICIENCY

Every one who is dominated by the spirit of service to his fellow men will desire to bring his work to the highest state of efficiency in order that the greatest possible good may come from his life.

The owners of a large plant desired to increase their output from thirteen units a month to twenty-three, and bring this about in ten months. The manager told

them that the only way to do it would be to expend \$500,000 for equipment, which it would take a year to install. Two competent efficiency engineers investigated the plant, and reported that the output could be increased 60 per cent without adding to the force or equipment, and not increasing the pay roll more than 10 per cent, and that the change could be brought about within six months. The output was increased 69 per cent, and that with a nine-hour day instead of a ten, and a reduction of 15 per cent in the pay roll.

Such things are matters of record in manufacturing establishments. Like results are possible in the matter of personal efficiency. In point of fact, factory efficiency is largely due to personal efficiency.

Several years ago a young man went into a small factory to work by the day.

He was given the job of assembling the machine which the plant manufactured, and was told that five machines was a day's work. But this young man was not satisfied with the results of his labor. He brought the various parts nearer to his workbench, to save the time spent in walking back and forth to get them. Then he studied how he could drive with fewer strokes the nails used in putting together certain parts, and to expend just the force to put them in without marring the wood. Then he began to set goals for his day's output, increasing his goal from time to time. The result of his efforts was an increase from five to sixteen machines a day. He did this without thought of more pay, for he had agreed to work for a certain length of time for a stated wage. Efficiency is usually rewarded, however. He was made manager of the factory, and ap-

plied his methods of efficiency to the whole plant, thus increasing the owners' profits greatly. That man is now holding a responsible position in the Lord's work, and applies efficiency methods to the work of soul-winning.

In speaking to religious workers, Mrs. E. G. White said: "There must be far more personal responsibility, far more thinking and planning, far more mental power brought into the labor put forth for the Master."—"*Gospel Workers*," p. 416.

NECESSITY OF OBEDIENCE TO LAW

Behold the perfect order in the physical universe. The harmony of creation depends upon its conformity to the law of the Creator. Behold the heavens. He "bringeth out their host by number: He calleth them all by names; . . . not one faileth." Isa. 40: 26.

Some years ago, when traveling through the valley a few miles south of San Francisco, my attention was called to a white building on the top of a mountain, perhaps fifteen or twenty miles away. It was the great Lick Observatory, away up there, free from the smoke of the cities and the fogs of the valleys. Go there in the evening to see the stars. The astronomer will open a book, ten, fifteen, twenty, or more years old, and from those calculations he will tell you, not only the minute, but the very second, when some great luminary in the universe, hundreds of millions of miles away, will swing within the vision of his great instrument. "Not one faileth."

Nehemiah represents the hosts of heaven bowing in adoration before God: "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all

things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshipeth Thee." Neh. 9: 6.

If sun, moon, and stars should fail to obey the laws which God has made for their movements, there would be utter confusion, disaster, and destruction. The sons of men have chosen to disobey the moral law which God has made for their guidance, and there is confusion, disaster, and destruction.

Sin began in disobedience, in a failure on the part of God's creatures to conform to the social order. Righteousness begins in obedience, in conformity to the will and purpose of God. The condition of eternal life is the same today as it was in the garden of Eden — unquestioned obedience.

"Blessed are they that do His commandments, that they may have right to

the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

The relationship that exists between Creator and creature demands it. The happiness and freedom of the individual can be attained in no other way.

"The artist is never so free as when he is working within the restrictions and limitations of artistic law. The singer is never so free as when the voice in every way conforms to the laws of melody. . . . So in the higher realm of the moral law there is no freedom for a person unless he is an obedient servant of Almighty God. The only real liberty in God's universe is that which comes from doing God's will."

Obedience is a test of love. "Ye are My friends, if ye do whatsoever I command you." John 15: 14. "If ye love Me, keep My commandments." John

14: 15. "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6: 46.

VICTORY

"But what are we to do," said a student to his teacher, "in those lower moments when the higher motives have lost their appeal?"

Like the boy that found the leak in the dike, you must realize that all is at stake. Make a supreme effort to yield to God, and open the floodgate of His power into your life. And form the habit of spending so much time alone with God and in the study of the principles of the kingdom that your life will be "hid with Christ in God." Then the higher motives will not lose their appeal, but in every hour of temptation you will turn to Him who is the strength of your life.

As Mrs. E. G. White has said, "Only let the truth for this time be cordially

received, and become the basis of character, and it will produce steadfastness of purpose, which the allurements of pleasure, the fickleness of custom, the contempt of the world-loving, and the heart's own clamors for self-indulgence are powerless to influence."—"*Testimonies*," Vol. V, p. 43.

"The allurements of pleasure." Thousands of young people today are lost in the whirl and confusion of worldly pleasure. And "the fickleness of custom." Fashion rules many as with a rod of iron; and no slave is more abject than the slave of fashion. "The contempt of the world-loving." Like the apostle Peter in his weakness, we wilt before the finger of scorn. "The heart's own clamors for self-indulgence." "Every man is tempted, when he is drawn away of his own lust, and enticed." James 1:14. Here Satan attacks the very cit-

adel — our thoughts. But even here he shall have no power, because the truth of God has become the foundation of the character and the habit of surrender has been formed.

“The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan.”—“*The Desire of Ages*,” p. 324.

The following message was written by Mrs. E. G. White in 1892: “The Lord is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands

viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery. The angels of God, 'seraphim and cherubim, the powers commissioned to cooperate with human agencies,' look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven."

What wonderful results from making the truth of God the foundation of your life! Who would not covet such personal victories?

David has taught us to pray, "Create in me a clean heart, O God; and renew a constant spirit within me." Ps. 51: 10, margin. And God is willing to answer that prayer if we fulfil the conditions.

The pathway of life may be one of continual conquest.

HONESTY

A few of the elements involved in this life of victory will be given. Sincerity and honesty are primary qualities in a genuine man. Although the etymological origin of the word "sincere" is in doubt, one suggestion is that it comes from the Latin words *sine* and *cera*, which literally mean "without wax." This would doubtless come from the ancient potter's trade. It was the vessel without hidden defects that was sincere.

There are many temptations to dishonesty. The old story of Diogenes with his lantern hunting for an honest man is more than a bit of humor. There are really very few who are never guilty of some form of deception. How easy it is for the sake of harmony to pretend to

agree with individuals when you really do not; for an executive to give some other than the real reason for some decision affecting an underworker! How easy, by look or act, to tell a lie! You may be tempted to permit another, in some little business deal, to make a mistake in your favor and not tell him. You can think of many reasons why it is all right for you to keep silent. It is his own fault. He is charging you too much, anyway. But every such little dishonesty is a twig in the dike. How easy to stultify your own mind by always expressing the opinions of persons whose favor you wish to court.

A little boy stood in front of a provision store. The barrel of apples on the outside was open. He looked into the store. No one was watching. He took an apple and started down the street. He paused. A struggle was going on in

the little fellow's heart. He looked at the apple. He came back. He held the apple over the barrel. There was a decided motion, the apple was dropped, and the boy ran down the street, sobbing.

All was excitement in boydom, for a circus was coming. A little fellow was trying to get fifty cents for a ticket. He had thirty-five cents. He attended school in a neighboring town, and the fare was fifteen cents. The conductor passed him. It would be easy to use this ticket tomorrow and still receive the fifteen cents for his fare. All day the elephants stared at him from the pages of his Latin book, and the giraffes craned their long necks over his tough problems in algebra. That night he did not sleep well. He was fighting his battle. He won. Years afterward he said it was the greatest battle and the greatest victory of his life.

It is a fine thing to be honest enough to make a confession. The story is told of Prof. John Stuart Blackie, of Edinburgh, how he lined up two entrance students for examination. "Show your papers," said he. One boy awkwardly held up his paper with his left hand. "Hold them up properly, sir, in your right hand," said he. The embarrassed boy said something indistinctly, but still held up his left hand. "The right hand, ye loon," shouted the professor. "Sir, I hae nae right hand," said the lad, holding up his arm which ended at the wrist. A storm of indignant hisses burst from the boys. But the great man leaped down from the platform, put his arms around the boy, and in a voice soft with emotion said, "Eh! laddie, forgive me that I was overrough; I dinna mean to hurt you, lad, I dinna ken."

Honest thinking, honest words, and

honest workmanship are essentials to the safety and happiness of human beings. Two friends were motoring over one of the high passes in Switzerland. Going down the mountain side the road was very narrow, with a deep chasm on one side and the precipitous mountain on the other. As the dangerous descent was being slowly and carefully made, one said to the other, "What, really, are we putting our faith in now?" After a few thoughtful moments the friend said, "We are trusting to the honest workmanship of the unknown men who made this car."

LOYALTY

And do not be a traitor. Be loyal first of all to God, whose authority is supreme in your life. Be loyal to your country, to your church, your school, your family, yourself. The world hates a traitor.

“ When Benedict Arnold was living in London, in his old age, a certain man once went to him and asked for letters of recommendation to some parties in America. The aged traitor stood back, stricken aghast at the very suggestion. ‘ What! ’ he said most bitterly, ‘ ask letters of recommendation from me? Have you lost your reason? Do you not know that every honest American would curse the man who bore credentials with my signature? I have bartered away my birthright. My good name is gone forever. ’ ”

It is sometimes difficult to be honest with ourselves and always true to our convictions. It is not always easy to do what is right when we know that in doing so we shall be misunderstood. This principle is well illustrated in the story of one of America’s unrecognized heroes, Senator Edmund G. Ross :

In 1868, amid the bitter partisan strife that followed the Civil War, the President of the United States was impeached for high crimes and misdemeanors, and placed on trial at the bar of a hostile Senate. The whole country was inflamed with anger against the man who stood in the way of the revengeful schemes of the majority.

The trial was a time of great intensity. It required two thirds of the fifty-four Senators to convict the President. It was known how all would vote except seven men of the majority, and their votes would decide the case. Anticipating that they would vote for acquittal, the newspapers of the country had abused these men shamefully. Among them was Edmund G. Ross, a fine, brilliant young man, just beginning his career as Senator from Kansas. He stood at the parting of the ways, for if he voted to con-

vict the President, his political success was assured; if he voted for acquittal, his constituency would degrade him at the next election. It was a hard choice.

When the balloting reached the name of Ross, there was a breathless silence to hear his decision. In defiance of all the threats, and with a certain knowledge that it meant his doom, he answered, "Not guilty."

The terrible storm burst upon these seven men. It was claimed that they had disgraced their party and the nation. Bribery and corruption was charged. Every man was defeated for re-election. And this young, brilliant statesman stepped down from the very beginning of his career into oblivion, but with a stainless conscience.

It was doubtless the rarity of such men in public life which prompted the following lines:

*“ God give us men! The time demands
Strong minds, great hearts, true faith, and
willing hands; . . .
Men who possess opinions and a will; . . .
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking. . . .
Wrong rules the land, and waiting Justice
sleeps.
God give us men! ”*

You may never be tempted to betray your country, but there are daily tests of loyalty to principle and religious conviction. A girl I knew several years ago was about to graduate from high school. The commencement exercises were set for Friday evening, and could not be changed. The other girls pleaded with her to be present. It surely would do no harm. But this child of God, even in her youth, would not swerve from strict adherence to duty. She believed that God's Sabbath began at the setting of the sun on Friday evening, and she would

obey. As a last effort her classmates came to her home on Friday afternoon, and took her to the schoolhouse to show her the decorations. They pointed to the chair that would be empty if she were not there, and used every possible influence to change her mind. But when the hours of the Sabbath drew on, she was at home with her mother, ready to enter into the spiritual rest and joy of the holy Sabbath.

Yet one must consider what it may cost to be loyal. Christian men and women and young people have been beheaded and burned at the stake because they would not renounce their loyalty to Christ, in order, as was supposed, to be loyal to the state or the church.

In the days of the early church, Christians were martyred because they would not offer incense to the pagan deities, engage in warfare, or worship the em-

peror. The faithful children of God in the Dark Ages often paid with their blood the penalty for their loyalty. The Lord's admonition is, "Be thou faithful unto death, and I will give thee a crown of life."

Europe and Asia abound with memorials to those who sealed their testimony with their blood. In the old city of Lyons in southeastern France is a small street called "Gurguillon," so named from the torrents of blood which flowed down it from Mont St. Juste above, where Christians were martyred. It was near the close of the second century when a storm of persecution burst upon the churches of Lyons and Vienne a few miles below.

The story is told of Blandina, a fifteen-year-old slave girl, who was put to every torture, that her Christian mistress might be implicated. She was kept in a loath-

some dungeon and brought into the amphitheater every day to see the agonies of her companions as they were roasted in the iron chair or torn to pieces by the lions. She seemed to be clothed with superhuman endurance. Racked by her tormentors from morning till night, she would only answer, "I am a Christian. No wickedness is done by us." Then they took her into the circus, and suspended her on a cross within reach of the lions. The multitude howled for her life. A lion was loosed, but she looked upon the monster and smiled like a queen, and the beast did not touch her. Then she was taken and scourged, and scorched, and cast to a furious bull, which tossed her madly, until finally she was dispatched with a sword. Her ashes were cast into the Rhone, by which they were borne to the great sea. And every land washed by the ocean waves has

produced just such young people as she.

In Birmingham, England, there is a famous painting, "A Sixteenth Century Martyr," the picture of a young Baptist girl of the Netherlands being led out to be buried alive. She was a servant maid of two sisters. These women recanted when face to face with persecution, but not so Joanna. The procession is emerging from a church, led by the grave diggers. She is accompanied by the priests in their hypocritical robes of sanctity. On one side is the crowd, who approve, and on the other the frantic parents and sympathizers, kept back by the soldiers. Her face is sad, but resolute, telling of a spirit undismayed. When her feet and body were covered, she still refused to deny her Lord, saying, "They that seek to save their life here, shall lose it hereafter," and continued praying for God's sustaining grace.

It makes one's blood boil to look upon this picture, and to think that such things should ever have happened. And yet it is a source of gratitude that there have been even young people in all ages who were willing to die for Christ, as He died for us. Life for them was sweet, but they loved truth and purity more.

The World War was a crucial test of loyalty. No one can but admire a man who willingly offers his life for his country and the cause he believes to be right. There were many shining examples of such unselfish devotion in our own American army. On the pedestal of a soldier statue in a high school yard at Dusseldorf is inscribed, "Für Gott und Reich." There were thousands of brave boys from every belligerent nation, who willingly joined their colors, inspired by the thought that they were fighting "for God and country."

But there were those, sad to say, whose profession of patriotism had been the loudest, who were unwilling to sacrifice for their cause. There were even those so despicably disloyal as to take advantage of the national distress and confusion to engage in profiteering. So debased in the selfish heart of man!

Many a Christian lad met the supreme test of his loyalty to Jesus Christ in the army. One night, after a service in the Y. M. C. A. building in one of our cantonments, a young man stopped to talk with the secretary. He told how his mother had taken him into the kitchen before he left home, and said, "Son, let me get your eye," putting both of her hands on his shoulders. "There, I'm looking you straight in the eye. It breaks my heart to see you go. I'm not afraid of bullets or rigid military discipline. I'm proud to have my boy give

his life for our country, but I fear most the awful moral conditions. Can you come back, if God permits you to return, as clean as you are now? When you do return, we'll come into this kitchen to stand as we are now. You will not need to tell me if you are clean. I'll see it in your eye. Can you keep clean, my boy? Can you do it for your mother?"

She slipped a little Testament into his pocket, and asked him to read it every day. "Have you kept your promise?" said the secretary. "No," said the lad, "the men are so profane and vulgar that I haven't had the courage since the first night." They talked earnestly together, and the young man decided to keep his promise to his mother or die. He went to his tent. The squad had preceded him. Some were in their bunks, others were undressing. There were obscene songs and profanity. It was a terrible test to

this timid Christian lad. He lighted his candle and began to read his chapter. Soon the candle was knocked over by a well-aimed shoe. It was relighted, and again it was extinguished. But the boy persevered. "If I quit now, if I show yellow, it's my finish," he thought. The talking grew less and less. One by one the soldiers fell asleep, leaving our hero reading from Matthew by the light of his little candle. Finishing his chapter, he fell upon his knees to thank God for victory, and to pray for every other man in the tent.

"Can you do it again tonight?" asked the secretary next day. "Sure I can," was the quick response of this boy, who had found the source of true heroism. Other timid Christian fellows followed his example, and before long nearly every soldier in that unit was in a Bible class, led by this boy.

There were young men who had conscientious scruples against bearing arms, whose loyalty to principle was severely tested. Be it said to their credit, that our noncombatant young men offered themselves willingly. Superior officers, as a rule, recognized the true worth of these young men when they came to understand their position. Their clean moral life and high religious principles stamped them as men of worth. Some of these men refused promotions in the army because they knew it would bring them into greater difficulties in keeping the commandments of God. Some of them were thankful when they secured transfers from the fighting units to the ambulance corps. And as one official expressed it, the bravery of a man cannot be questioned who is willing to gather up the dead and wounded from "no man's land."

Over in France, a young Seventh-day Adventist had just completed his three-year term of service in the French army when the Great War broke out, and he was compelled to serve four years more.

When first in the army, he informed his captain of his desire to keep the Sabbath. The captain flew into a rage, and made terrible threats. He was finally taken to a higher officer, before whom he stood his ground and declared his principles. Firmly, but respectfully, he made it plain that no amount of threatening or punishment would turn him from his purpose. He was finally made secretary to the captain, and his conscience was respected.

When thrown into the whirl of the great struggle, this young man had to fight his battle all over again. But he won. And while as an interpreter on the front line where the British and

French armies came together, he faced all the dangers of war, he did not bear arms, and he kept God's law.

A young man who was a Sabbath keeper in one of the large American cantonments was ordered out with other men on Sabbath afternoon. A spade was thrust into his hand, and he was commanded to assist in digging a trench. Modestly he told the young officer why he could not engage in labor on that day. He was cursed and called a slacker, and told to stand there and watch the others work if he were too lazy. He was compelled to stand there in the cold wind all afternoon, till he was chilled through.

Naturally he expected that he would be the butt of ridicule that night. But not so. The men seemed to understand, and to respect a man who was willing to suffer for his religion. There were two or three card games in progress, and the

usual vulgar language, when this young man opened his Bible to read before retiring. The men showed marked respect, and when he knelt down by his bunk, the cards were turned down, and all talking ceased while our brother talked with God. And the next day, a young man who had heard of the incident, walked two miles in the mud to find this young man, and talk with him about religion. This seeker after truth felt that a Christian experience that was worth suffering for was worth having.

Seventeen young Englishmen who were noncombatants were drafted into the English army and sent to France. As members of the noncombatant corps they were subject to more or less ridicule. These young men were Sabbath keepers, and asked to be excused from labor on Saturday. At first this was granted, and everything went well.

Finally there was an order issued that they should work four hours on Saturday. Their respectful but persistent refusal brought them into serious conflict with the authorities. It was a matter of great perplexity to the officers, for it was recognized that they were the best of workers. It was finally arranged that they should put in the extra hours on other days, which they were happy to do.

But there came a change of officers, and a determination to make these young men conform to the regular hours of work. They were cast into prison, terribly and unlawfully beaten, and finally placed in solitary confinement in dark cells, and fed on bread and water. One of these young men told me that this solitary confinement was an almost unendurable experience. The greatest relief he found was the repetition of all the Scripture texts he could remember.

“How I wished that I had more Scripture in my memory!” he said.

Finally each of these young men was told one Friday night that he might just as well go to work next day, for all the others had yielded. And every one of those boys, in spite of all they had suffered, and were suffering, and regardless of the promise of deliverance from the dungeon, replied that he was sorry if his comrades had surrendered, but he could not.

The young man above referred to, who is now a missionary in Central Africa, said that he did not believe that the other boys had surrendered; but he wondered. To test the matter, on Sabbath morning, after all was still in the corridors outside, he put his mouth near the little crack in the door, and whistled,

“The Lord is my light;
Then why should I fear?”

And then he put his ear to the aperture,
and listened, and he heard the response
from another cell,

“ By day and by night.
His presence is near.”

And he knew the boys were all there.

These young men were finally released
and the wrongs they had suffered were
made right, as far as it was possible.

We might recount many experiences
of young men who endured excruciating
mental and physical suffering as a result
of their efforts to be loyal to God while
serving their country to the best of their
ability.

Thank God, the spirit of the martyrs
still lives; and there are even yet young
people who would rather die than do
wrong.

It is the age-old conflict between lib-
erty of conscience and domination of
authority in matters of religion. One

generation sees the grave mistakes of the preceding generation in these matters, and yet is likely to keep on violating those sacred rights of conscience. Some one defined a saint, "A man with convictions; canonized now; cannonaded then."

It is not always an easy matter to harmonize the freedom of the individual in his relations to God, with the supremacy of government in civil affairs. There will be conflicts in these adjustments until He come whose right it is to rule.

READING AND MUSIC

"A man is known by the books he reads." What we study in school is not always a matter of choice. We cannot always choose our company. But our reading usually represents our free choice, and so shows our taste and the trend of our thinking.

A young man or woman who feeds upon frothy, frivolous literature is developing a frothy, frivolous character. One who chooses noble, elevating books is on the highway to a noble life.

“The end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer.” 1 Peter 4:7, A. R. V. A sound mind is a result of sober thinking.

“Those who indulge the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research.”—“*Counsels to Teachers*,” p. 135.

The world is flooded with books of fiction. A literary critic says that the most striking fact in the history of the nineteenth century is the immense vogue of the novel and the short story.

In “*Counsels to Teachers*,” page 383, we read concerning fiction:

“ It encourages the habit of hasty and superficial reading, merely for the story. . . .

“ It tends to destroy the power of connected and vigorous thought.

“ It unfits the soul to contemplate the great problems of duty and destiny.

“ By fostering love for mere amusement, the reading of fiction creates a distaste for life’s practical duties.

“ Through its exciting, intoxicating power, it is not infrequently a cause of both mental and physical disease.”

On the contrary, good books “elevate the character, purify the life, take the attractiveness out of low pleasures, and lift us upon a higher plane of living and thinking.” A single good book has often changed the whole course of an individual’s life.

Young people who will lay out for themselves a course of good reading and

patiently persevere in reading every day, may in the course of a few years acquire a very excellent mental training, and enrich their lives by the acquisition of valuable information, and an acquaintance with the very best in literature.

“Better than gold is a thinking mind,
That in realms of thought and books can find
A treasure surpassing Peruvian ore,
And live with the great and good of yore.
The magi’s lore and the poet’s lay,
The glories of empires passed away —
Who the world’s great roll can thus unfold,
Enjoys a pleasure better than gold.”

“Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God.”—“*Patriarchs and Prophets*,” p. 594. We should cultivate this heaven-born gift, and try in our melodies “to approach as nearly as possible to the heavenly choirs.”

Music, perverted, becomes one of the most alluring agencies of evil. In some respects bad music is more dangerous than bad books. While it makes no special challenge to the mind, the influence on the character is more subtle.

Young people like music, and cannot always easily distinguish between the good and the bad. Much that is written which harmonizes with the vivacity of youth, appeals also to the sinful tendencies of the human heart.

The owner of a department store in a large city said to a visitor, "Do you see that music department over there, and note the business it is doing? Five years ago that department turned over \$5,000. Last year its sales were \$100,000. And what are we selling? Jazz and rot."

It is a sad comment on the popular tendency in music. "Jazz," says a mu-

sical authority, “ expresses hysteria and incites to idleness, revelry, dissipation, destruction, discord, and chaos. . . . Seldom do you hear ‘ Home, Sweet Home ’ ! ”

Here, as in other things, young people who are living the higher life will choose the best. This great gift of music will be used to the glory of God. With it we will cheer ourselves and others as we travel on toward the city of God, where we shall join the angel choirs.

THE APPETITES AND PASSIONS

The ruling motive of life is desire. God has placed in us certain hungers, in the satisfaction of which we live and are happy. There is the hunger for food, the desire for companionship, the passion of love, and the longing for God. The feeble cry of the tiny babe expresses its vague desires, and the last faint whisper of life is, “ I want ” — something.

A great literary man was very low. His lips were moving, and the nurse stooped down to find that he was repeating the Lord's Prayer. She said, "Excuse me, I thought you wanted something." "I — do," said he, "I — want — my — heavenly — Father."

The perversion of these lawful desires of life has flooded the world with sorrow. And the "keeping of one's desires within the bounds set by God is the highest achievement of true manhood and womanhood."

Every youth has his struggles with the heart's own clamor for self-indulgence. How many go down in shame and degradation because appetites and passions are given loose rein!

As it was in the days of Noah, so is it today; men's thoughts are evil continually, and appetite and passion hold sway. There is a spirit of abandon and

a boldness in sin that is truly alarming. Every Christian youth has to fight to keep his thoughts on a high plane. The tempter is ever near with seductive smiles and promises of self-gratification. "Temptation never comes with a bare hook. The asp is hidden among the flowers. The devil gives the serpent the voice of a friend, and lays the young head on a silken lap before he sends for the Philistines."

Yet can no man take fire in his bosom and not be burned. Prov. 6: 27.

In a men's clinic in a city hospital, the doctor showed me the condition of a patient whose whole body was a mass of putrefying sores, and said, "You don't have to tell these people that the way of the transgressor is hard."

The remembrance of Delilah's smiles was a poor comfort to blind Samson, and no temporary pleasures of sense can

compensate for the shame, the loss of self-respect, and the physical suffering that follow in the wake of moral delinquency. Truly, "her house is the way to hell, going down to the chambers of death." Prov. 7:27.

But, thank God, the youth of today may be as firm as Joseph and Daniel. When that great temptation came to the young man Joseph, he said, "How can I do this great wickedness, and sin against God?" And he fled from it. "In the bitter life of a stranger and a slave, amid the sights and sounds of vice and the allurements of heathen worship, a worship surrounded with all the attractions of wealth and culture and the pomp of royalty, Joseph was steadfast. He had learned the lesson of obedience to duty."—"*Education*," pp. 52, 53. And the reason is given in these words, "By communion with God through nature and

the study of the great truths handed down as a sacred trust from father to son, he [Joseph] had gained strength of mind and firmness of principle.”— *Id.*, p. 52.

If, like Daniel, our youth purpose in their heart that they will not defile themselves, the God of Daniel will stand by their side. It has been well said, “The history of Joseph and Daniel is an illustration of what He will do for those who yield themselves to Him, and with the whole heart seek to accomplish His purpose.”— *Id.*, p. 57.

SOCIAL LIFE

Man is a social being. We hunger for friends and for love. Much of the joy of life comes from the wholesome association with others.

“The Author of all beauty, Himself a lover of the beautiful, God provided to

gratify in His children the love of beauty. He made provision also for their social needs, for the kindly and helpful associations that do so much to cultivate sympathy and to brighten and sweeten life.” —“*Education*,” p. 41.

“Those who shut themselves up within themselves, who are unwilling to be drawn upon to bless others by friendly associations, lose many blessings; for by mutual contact minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven.” —“*Testimonies*,” Vol. VI, p. 172.

“Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.” “As in water face answereth to face, so the heart of man to man.” Prov. 27:17, 19.

“Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour.”—“*Testimonies*,” Vol. VI, p. 172.

Here again the perversion of the best is the worst. There is no place, perhaps, where the devil has a stronger hold upon young people than in their social life. The social instinct develops before the judgment matures, and before boys and girls really appreciate the seriousness of life.

The awakening instinct of love for the opposite sex and the intense desire for companionship with other young people, are not fully understood, and hence not brought under proper control.

It often happens, too, that the youth are unwilling to receive suggestions; for there is no time in life when we know so much, in our own estimation, as in the

teens. Young people rarely understand at first the value of the proprieties, and are very likely to feel rebellious at what seem to them unreasonable restrictions on their associations and conduct.

But instead of resenting the proffered suggestions of teachers and parents who understand better than they the pitfalls set for their unwary feet, young people should gratefully accept counsel. They should carefully study these questions, and take themselves in hand and guide their lives by the principles of right. There is nothing, perhaps, that affects our lives for good or evil more than the attitude we take in youth on these social questions.

DRESS AND AMUSEMENTS

Social life brings two other problems into prominence,—dress and amusements. There is perhaps no mirror that

so clearly reveals character as dress. It reveals the wearer's ideas of cleanliness, beauty, and economy. It gives opportunity for the display of personal variety and egotism on the one hand, or of quiet simplicity and nobility of character on the other. And besides all this, the dress question is a moral question.

While the great tendency among young people is to give too much time and thought to dress, it is a very important question, and Christian young men and women should consequently study the principles involved, and set for themselves standards for healthful, becoming, and economic attire. We owe this to ourselves, and to Christ whom we serve. Our dress is a constant advertisement of our character and the religion we profess.

F. B. Meyer, the noted English preacher, makes the following suggestions to Christian girls:

“Do not dress showily, or extravagantly, or beyond your means. Do not dress in such a way as to call attention to any part of your figure, or to distort or alter it. Do not dress so that people shall notice your dress more than yourselves. There is no reason why the general style of your dress should not be like that of others. To be totally out of the fashion would make you needlessly singular, and attract as much attention as if you were dressed in the height of fashion; and whatever makes others think of us, or us to think of ourselves, turns our thoughts away from Jesus and from better things. I think that there is no higher art for a Christian girl than to dress simply, quietly, and tastefully, as one who is careful of the body which Christ has given, but who is mindful also of the apostle’s words: ‘Let the women adorn themselves in modest

apparel, with shamefacedness and sobriety.' ”

A recent writer says, “The vulgar crowd likes finery. The more real culture a woman has, the less she fancies fine feathers. She abhors a hat or gown that renders her conspicuous.”

Mrs. E. G. White said: “Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person’s character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly.”

There are styles of dress today quite in harmony with these principles; but there are shocking examples everywhere of a lack of good taste, and even of regard for decency. High-minded people everywhere protest against the transparent waists, low-cut gowns, short skirts, the fantastic styles of hairdressing, and

the use of artificial coloring for the skin. Neither young women nor young men who are following the lighted way of the God-planned life, will have either time or disposition to do those things which minister to pride, vanity, and unclean thinking.

The play instinct is very prominent in the child, and should never be entirely abandoned, even in old age. It seems consistent, however, that with a growing sense of responsibility in youth, there should be a decreasing interest in amusement for its own sake. A realization of the seriousness of life will cause young people to plan for the proper use of their time in the accomplishment of serious objectives.

It would be a sad spectacle to see a child of ten still finding its chief delight in the rattlebox. So it is nothing short of tragic to see a young person of twenty

refusing to assume the responsibilities that developing manhood or womanhood brings, but looking upon life as one grand holiday, to be spent in satisfying the demands of perverted appetites and passions, with no regard for future consequences to himself or others.

It is important for every young man and woman to understand that true pleasure is a by-product of useful work, and that it is wrong to make a business of amusement. "Sport is at an end when sport is made the end of sport." It is recognized by thinking men and women everywhere that commercialized amusement is one of the great problems of today. As some one has said, "The spontaneity of playful activities and the originality which creates them are being lulled to sleep by the habit of being amused." Thousands of people are willing to forego the joy of devising their

own recreations. They turn away from nature with its infinite sources of interest and delight, choosing rather the crowded houses of public entertainments, which for the most part are "a tantalizing appeal to the sensations."

Not only does the theater draw its patrons away from the natural and wholesome forms of diversion to the artificial and sensational, but the theatrical business is fundamentally wrong in principle. While there may be a few exceptions, it is very generally recognized that the business of acting demoralizes the actor. As a theatrical critic of the London press said several years ago, "Stage life, according to my experience, has a tendency to deaden the finer feelings, crush the inner nature of men and women, and to substitute artificiality and hollowness for sincerity and truth; and, mind you, I speak from an intimate ex-

perience of the stage, extending over thirty-seven years.”

How could it be otherwise when plots, murders, illicit love, and other crimes are acted out in the most exaggerated and realistic way over and over again by these actors? One who has been an actor, but is now an earnest Christian, told me that it is next to impossible to keep morally clean in the theatrical profession. Is it right to support a business that demoralizes those who promote it?

In answer to the question as to who shall be saved, Isaiah answers, “He that . . . stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.” Isa. 33:15. The principle laid down here condemns both the spoken and the silent drama. It is said in the Bible that the Lord “hath no pleasure in fools” (Eccl. 5:4), and that “fools

make a mock at sin" (Prov. 14:9). Can Christians take delight in what their Lord does not? Can those who appreciate the fact that sin is the cause of all sorrow, go to the theater and laugh at the portrayal of sin? Can it be right to be amused by that which sent Jesus to the cross?

The tendency of the theater is to deaden one's sensibilities to sin and to foster false ideas of life. The movie, with its universal sex appeal and its constant portrayal of lax morals, is one of the underlying causes of the wave of crime and immorality sweeping over the world today, and is furnishing an education to the rising generation that bodes no good for the future.

There is only one safe course for the young man and woman of the lighted way, and that is to avoid all entertainments that foster low aims, suggest im-

purity, or cause one to lose interest in the Bible and the higher life. Those who would be active agents in giving God's last message to the world, must not only avoid such things, but must actively seek every means of raising their standards and must take advantage of whatever will help them to live the life that is "hid with Christ in God."

COURTSHIP AND MARRIAGE

God is the author of love. True affection between man and woman is holy; and genuine courtship is a sacred thing. The first marriage was celebrated in the garden of Eden.

And yet how often we see young men and women (yes, even boys and girls) engaged in flirtation, or mock courtship. Flirtation is making love a pastime, and is a travesty on the most holy and exalted feelings of the human heart. It is an

outrage on one of the most important and sacred relations of life.

We expect the enemy of all good to do his utmost to pervert that which was intended by the Lord for man's greatest good and happiness. There is no surer way to bring confusion and unhappiness into the world than by following wrong ideas of courtship and marriage.

The tendencies of our time foster the too early consideration of these questions by boys and girls. Mrs. F. D. Chase, who was for eighteen years editor of the *Youth's Instructor*, says: "Wholesome, seemly friendship between boys and girls should never give place to a silly sentimentalism that is entirely out of accord with good form. This quickly robs a girl of that beauty that is so characteristic of the modest, womanly girl in her early teens. It takes from a boy that manly seriousness which is

always acceptable to his older friends. It destroys that interest in school work which lays for its possessor a good foundation for future successful educational effort. The boy or girl who betrays too early an interest in matters intended by God for the adult person, is like a boy or girl of nine or ten insisting on wearing the attire meant for the full-grown man or woman."

Years ago Mrs. E. G. White wrote in the book, "A Solemn Appeal:" "The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained, will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life."

There are those who seem to think that it is impossible to restrain the affections. Sir Walter Scott wrote:

“ He who stems a stream with sand,
And checks a flame with flaxen band,
Has yet a harder task to prove,
By firm resolve to conquer love.”

But the Bible gives no sanction to the giving of a loose rein to the affections. Christian young people will be able to bring all these affairs of love or fancy to the bar of a sanctified judgment, and to act in harmony with sound principles.

There can be wholesome, sensible friendships between young men and young women without courtships, although great care must be exercised that there shall be no misunderstandings.

The practice of some young men in making love to one girl and then to another, as the insect flits from flower to

flower, is neither dignified nor just. It is only the fool who says,

“The happiest life that ever was led
Is always to court and never to wed.”

And pure young women should beware of such smooth-tongued rogues.

“Beware, O heart, if indiscreet,
How thou bestowest the all thou own;
The bee when surfeited with sweet,
Will leave the ravished rose alone.”

As a leading American scholar has said: “The girl that is all things to all men will soon be nothing to any man.” The girl who enjoys this unholy pastime of flirtation is unfitting herself for the serious work of life and denying herself of life’s purest happiness. The young woman who boasts of the number of proposals she has had as the savage boasts of his scalps, is degrading herself.

God brought the first man to the first woman, and he is just as willing to

guide us in our choice today. This question of marriage should be considered with calm reason and prayerfulness. Young people should seek the counsel of parents, whose unselfish interest in their welfare is usually above question. They should seek counsel from trusted and real friends who are not afraid to speak the truth. And they should seek counsel from God, who is always ready to give us wisdom if we are willing to receive it.

The lack of principle among Christian young people is often seen in their disregard of the Lord's commandment, "Be ye not unequally yoked together with unbelievers." Would that all Christian young people might realize the truth of these words from Mrs. E. G. White: "If you want to have a home from which the shadows are never lifted, then unite your interests in life with one who is an enemy of God." The path of the his-

tory of the church is strewn with the wrecks of those who have lost their hold on God by worldly alliances, from the time before the flood, when "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose," down to the present time.

"Make haste slowly," is a good motto for young people contemplating marriage. But if an engagement has been entered into, and you find that a mistake has been made, it is far better to break the engagement than to enter into a union with one whom you cannot respect or with whom you are not in harmony. "A broken engagement is infinitely better than a broken life."

Over in Singapore a Chinese young woman accepted Christ. She went to her father and told him that it would be impossible for her to carry out the

contract that he had made that she should marry a man who was a heathen. The father felt that the family would be disgraced; and moreover he had spent the \$75 he had received for her, and could not return it. But that Christian young woman, because she chose to follow the principles of God's truth, worked at small wages and earned the \$75 which purchased her freedom. Would that young people born and reared in Christian lands were always as true to principle as this young woman just out of heathenism.

WHICH WAY?

One of our historians wrote a book entitled, "The Critical Period of American History." The period referred to was not the time when the colonies were fighting for freedom from the mother country, nor yet our period of civil strife;

but the time just following the Revolutionary War, when it was being demonstrated whether or not this country could stand alone as a free and independent nation.

So the critical period of life is the time between childhood and manhood, which we call youth. It is the decisive time in life, for then decisions are made which affect the whole future life.

I once saw a picture of the two ways, one the upward way, strait and narrow, but lighted by the glory streaming forth from the City of God at the end; and the other the broad highway leading down into eternal darkness. A young man stood hesitating which way to take. The artist had pictured the form of an angel whispering to the young man, and pointing to the upward way.

Every young man and young woman at some time stands at the parting of

the ways, and must decide. It is the hope of the author that what is here written will help some young people to choose the lighted way,—the way of righteousness, service, true success, everlasting joy.

Many young people need to be aroused from the lethargy of an easy-going, aimless life.

“ Live for something, have a purpose,
And that purpose keep in view,
Drifting like a helpless vessel,
Thou canst ne'er to life be true;
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been riding safely,
But they drifted with the tide.”

Then we need to adopt God's plan for our lives.

“ Couldst thou in vision see
Thyself the man God meant,
Thou nevermore wouldst be
The man thou art — content.”

It is the blessed privilege of every one to be able to say at the end of life, as Jesus said, "I have finished the work which Thou gavest Me to do," and to hear God say to us, "Enter thou into the joy of thy Lord." Such a crowning glory *then*, is a result of an uncompromising attitude toward sin, and habitual loyalty to conviction *now*. Self-indulgence produces weakness. Resistance produces strength.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—"*Education*," p. 57.

Two young men who were college students several years ago will serve to

illustrate these two ways. One was naturally a very brilliant fellow. His wonderful memory, his glibness in conversation, and his cutting sarcasm soon attracted considerable attention. It was evident that he was choosing the wrong way. Egotistical, critical of the school, and very irreverent toward religious things, his influence in the school became a matter of much concern to the faculty. Efforts were made to show him the wrong course he was taking, but he was high-headed, resentful of any intimation that he was not all right, and quite defiant of school regulations. It finally became necessary for the faculty to separate him from the school.

He won the affections of a Christian young woman, and after some hesitation, she was induced to marry him. But the responsibilities of a home did not change his character. He became an

avowed infidel, and gathered a library of atheistical books. He had an ambition to become a more learned man than his former teachers.

But when Satan gets fast hold upon a man, he does not usually allow him to stop with a mere worldly life of "respectable" sinning. He plunged this young man into drink and drugs. Wife and children were neglected and misused, until finally there was no remedy but the breaking up of the ruined home, and this once brilliant young man became an outcast in a wicked city.

The other young man was not so brilliant by nature. He had to work hard to master his lessons. But his one ambition was to do the will of God and to become a soul-winner. In the minds of some he was almost extremely devoted. I can see him yet in my imagination, as at Sabbath school he bent over his class

of young men so earnestly, endeavoring to impart to them the word of God, which had become so precious to him. His room in the college home was a center of good influence, for there tempted young men often learned how to pray and find strength.

This young man did not finish his college course, either. I think it was lack of funds that prevented; possibly the urgent call to service. With a faithful Christian wife he went to a mission field. For over twenty years he has been a missionary without a furlough to the homeland. He has truly become an apostle of the advent message to benighted people, even to cannibal tribes; and light has shone into thousands of hearts because of his ministry. His health becoming impaired by incessant toil and privation, he has been assigned to a more favorable location, where he

is still working for the Master. Their only child has entered into the spirit of her parents, and her life is also being spent in God's service for the needy.

As you look for a moment at these two men, is there any question, young man, young woman, which way you should take? The right way is the way of true success and happiness even in this life. And it is the way that has no end. Even a long life of service in this world is only the entrance gate into an eternity of joy and achievement.

“The years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achieve-

ments in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.”—“*The Great Controversy*,” p. 678.

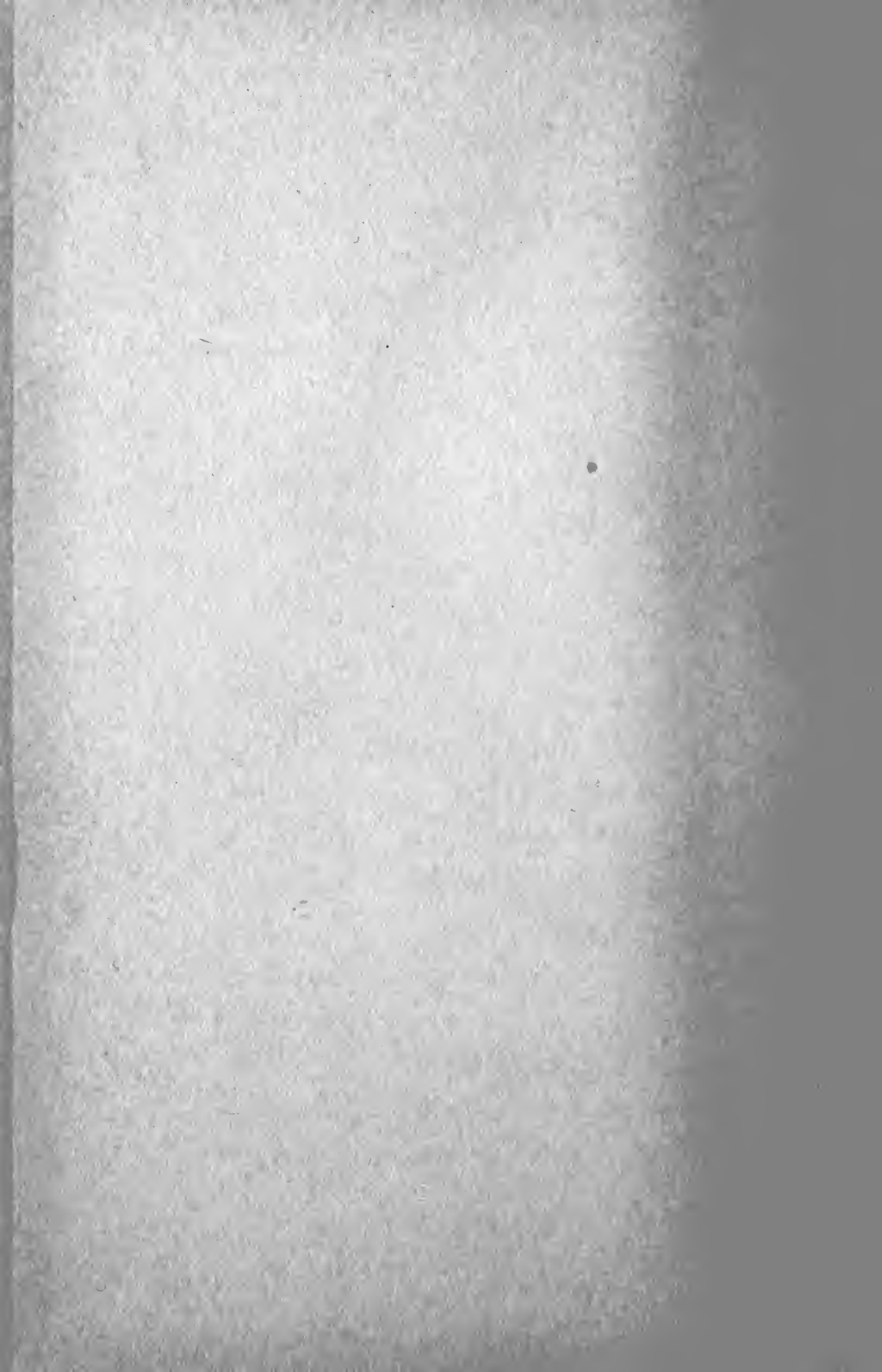
THE HISTORY OF

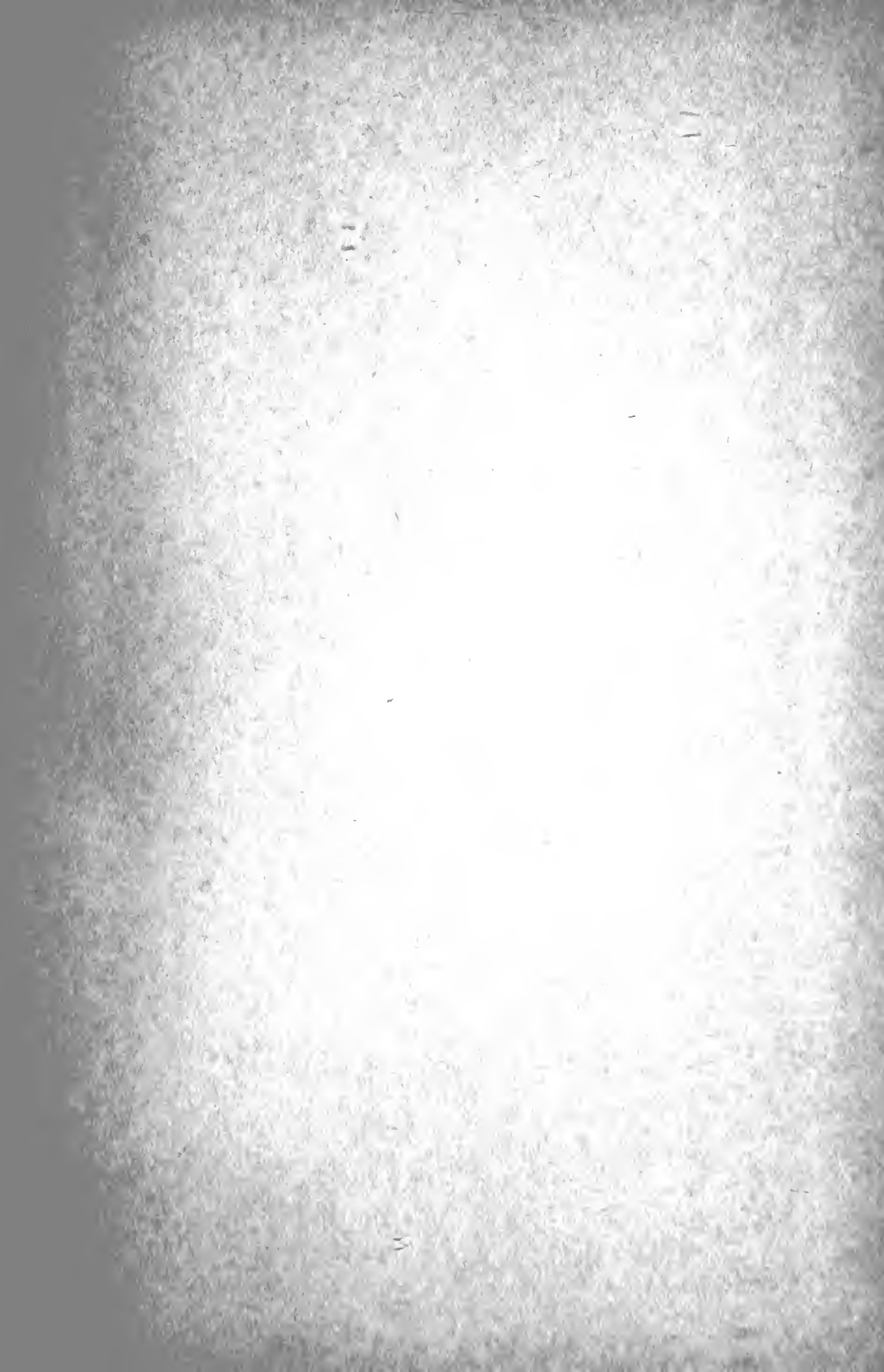
The history of the world is a long and
various one, and it is not possible to
give a full account of it in a few
pages. The world has been the scene
of many great events, and it has
been the home of many great
men. The world is full of
wonders, and it is full of
beauty. The world is a
great and wonderful place,
and it is a place that is
full of life and hope.







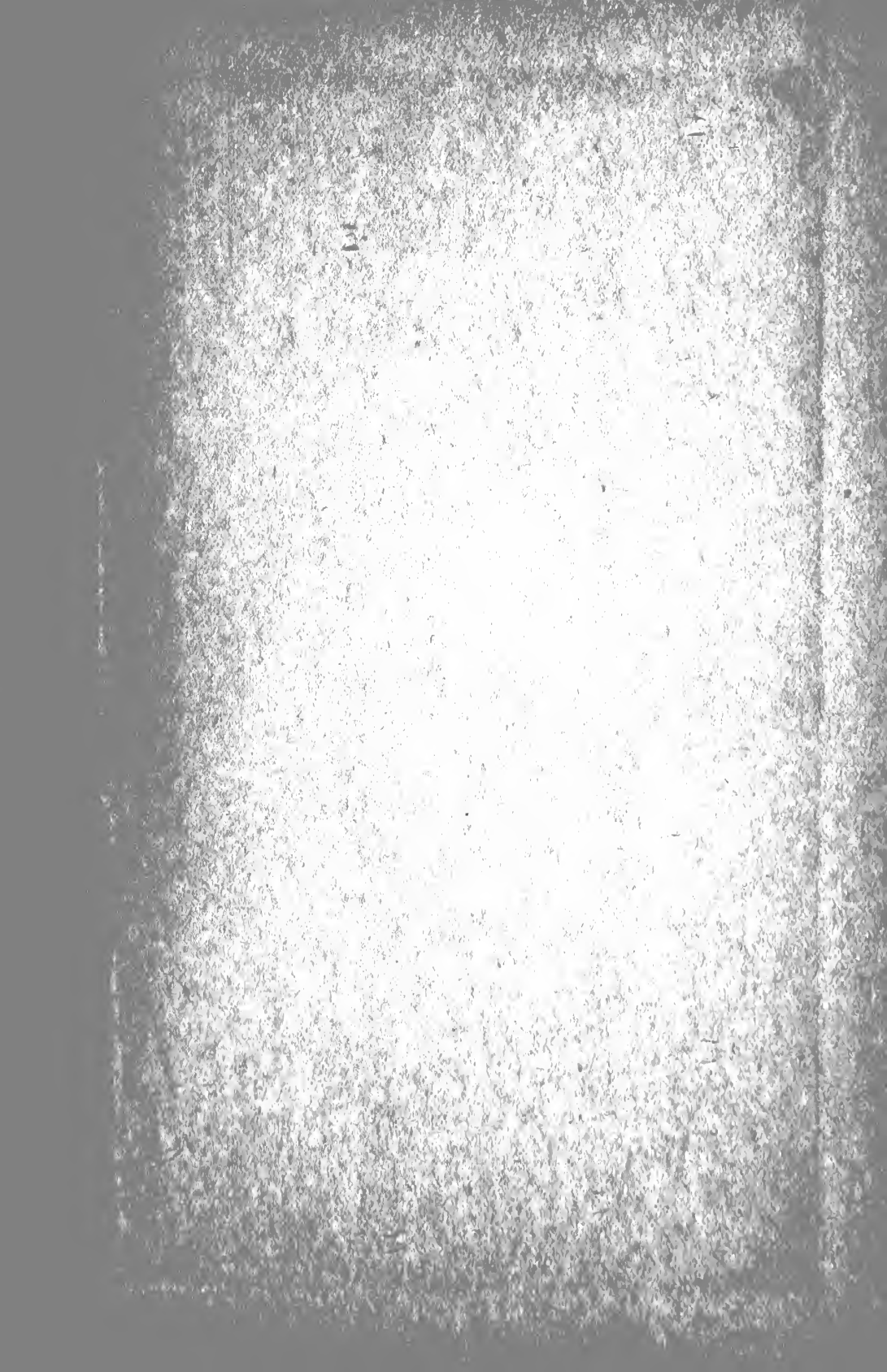




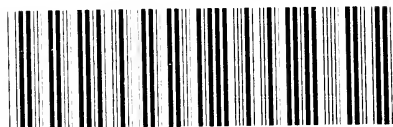
Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Oct. 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



LIBRARY OF CONGRESS



0 017 043 103 0