

Youth
Revival
Week



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Elena G. White

International Missionary Society Seventh Day Adventist Reform Movement

625 West Avenue

Cedartown, GA (EEUU) 30125

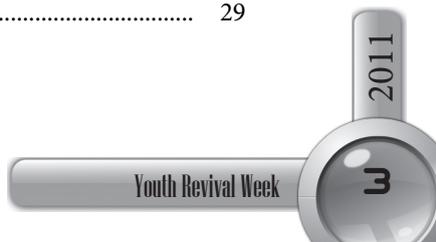
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Introduction

Dear youth,

May the peace that comes from Christ fill your hearts. We greet you with the Word of God: "I can do all things through Christ which strengtheneth me." Philippians 4: 13.

We have the privilege to meet again on this earth. The Lord, in His great love and grace, has given us life until now and the moment has arrived to share the teachings of the Youth Week of Prayer for 2012.

For this occasion, we have prepared a compilation from the Testimonies for the reflection of our dear youth. There are seven readings covering transcendental aspects of a youth's life, as for example: the relationship of youth with Jesus, with the family, with the church, with his friends, recreation, etc.

We ask you wherever it is possible to meet in your respective churches during the week. You can organize small study and reflection groups; as you see at the end of each reading there are some questions for this purpose which will help you.

Please share this material with the greatest number of youth possible. Today, with modern technology, it is very easy.

We have chosen for the realization of the Youth Week of Prayer the following dates: January 13 to 21, 2012. Sabbath 21 will be a day of fasting and prayer for the youth. The offerings that will be collected on that Sabbath will be for the

World Youth Department of the General Conference.

Your Brethren in Christ



FRIDAY, 13 JANUARY 2012



YOUTH AND THE WAY OF LIFE

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” (1 Corinthians 10:31)

It [sanctification] is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life.

It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies--not an offering corrupted by wrong habits, but--”a living sacrifice, holy, acceptable unto God.” *Temperance*, p. 19.

Only one lease of life is granted us; and the inquiry with everyone should be, How can I invest my life so that it will yield the greatest profit? How can I do most for the glory of God and the benefit of my fellow men? For life is valuable only as it is used for the attainment of these objects.

Our first duty toward God and our fellow beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is directed to the establishment and preservation of sound physical and mental health. We cannot afford to dwarf or cripple a single function of mind or body by overwork or by abuse of any part of the living machinery. As surely as we do this, we must suffer the consequences. *Temperance*, p. 137.

We should practice temperance in our labor. It is not our duty to place ourselves where we shall be overworked. Some may at times be placed where this is necessary, but it should be the exception, not the rule. We are to practice temperance in all things. If we honor the Lord by acting our part, He will on His part preserve our health. We should have a sensible control

of all our organs. By practicing temperance in eating, in drinking, in dressing, in labor, and in all things, we can do for ourselves what no physician can do for us. Temperance, p. 139.

Intemperance in study is a species of intoxication, and those who indulge in it, like the drunkard, wander from safe paths, and stumble and fall in the darkness. The Lord would have every student bear in mind that the eye must be kept single to the glory of God. He is not to exhaust and waste his physical and mental powers in seeking to acquire all possible knowledge of the sciences, but is to preserve the freshness and vigor of all his powers to engage in the work which the Lord has appointed him in helping souls to find the path of righteousness. Temperance, p. 140.

We should be just as careful to learn the lessons of health reform as we are to have our studies perfectly prepared; for the habits that we adopt in this direction are helping to form our characters for the future life. Counsels on Diet and Foods, p. 126.

Our habits of eating and drinking show whether we are of the world or among the number that the Lord by His mighty cleaver of truth has separated from the world. These are His peculiar people, zealous of good works.-Manuscript 86, 1897. Temperance, p. 141.

Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet. Counsels on Diet and Foods, p. 126.

Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man. Counsels on Diet and Foods, p. 380.

Never take tea, coffee, beer, wine, or any spirituous liquors. Water is the best liquid possible to cleanse the tissues. Counsels on Diet and Foods, p. 421.

In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as



illustrating the effect of alcoholic liquors. A similarly inflamed condition is produced by the use of irritating condiments. Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating. *Counsels on Diet and Foods*, p. 339.

True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny. The appetite should ever be in subjection to the moral and intellectual powers. The body should be servant to the mind, and not the mind to the body. *Patriarchs and Prophets*, p. 562.

The outside appearance is frequently an index to the mind, and we should be careful what signs we hang out for the world to judge of our faith. *Messages to Young People*, p. 346.

The words of Scripture in regard to dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel.” *Messages to Young People*, p. 358.

But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display... It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. *Messages to Young People*, pp. 351, 352.

Dear youth, a disposition in you to dress according to the fashion, and to wear lace, and gold, and artificials for display, will not recommend to others your religion or the truth that you profess. People of discernment will look upon your attempts to beautify the external as proof of weak minds and proud hearts. Simple, plain, unpretending dress will be a recommendation to my youthful sisters. In no better way can you let your light shine to others than in your simplicity of dress and deportment. You may show to all that, in comparison with eternal things, you place a proper estimate upon the things of this life. *Messages to Young People*, p. 348.

By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected... Our words, our acts, our dress, our deportment, even the expression of the countenance, has an

influence... If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed... God's Amazing Grace, p. 231.

FOR MEDITATION

What is our first duty to God and to our neighbors?

What helps form a character for future life?

Why is appetite not a sure guide to choose our food?

What should our diet be constituted of?

What do you think about God's counsels not to use certain food products or drinks?

Do you believe that the youth of our church is in harmony with the principles in healthy and modest way of dressing?

What brings youth to transgress God's law?



SATURDAY, 14 JANUARY 2012



THE YOUTH AND THE CONSACRATION

“My son, give me thine heart, and let thine eyes observe my ways.” (Proverbs 23: 26)

True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian.

Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation.

And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice--a sacrifice so broad and deep and high that it is immeasurable. Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer. The thought of His honor and glory will come before anything else.

If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt.

This is the religion of Christ. Anything short of it is a deception. No mere theory of truth or profession of discipleship will save any soul. We do not belong to Christ unless we are His wholly. It is by halfheartedness in the Christian life that men become feeble in purpose and changeable in desire.

The effort to serve both self and Christ makes one a stony-ground hearer, and he will not endure when the test comes upon him. Christ's Object Lessons, pp. 48-50.

The youth will not become weak-minded or inefficient by consecrating themselves to the service of God. To many, education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The youngest child who loves and fears God is greater in His sight than the most talented and learned man who neglects the matter of personal salvation. The youth who consecrate their hearts and lives to God are placing themselves in connection with the Fountain of all wisdom and excellence. Messages to Young People, p. 190.

God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciple that the Christian becomes like Him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness that he is enabled to bear much fruit to the glory of God. The Desire of Ages, p. 251.

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. The Desire of Ages, p. 827.

Those who really possess the religion of Jesus will not be ashamed nor afraid to bear the cross before those who have more experience than they. They will, if they earnestly long to be right, desire all the help they can get from older Christians. Gladly will they be helped by them; hearts that are warmed by love to God will not be hindered by trifles in the Christian course. They will talk out what the Spirit of God works in. They will sing it out,

pray it out. It is the lack of religion, lack of holy living, that makes the young backward. Their life condemns them. They know they do not live as Christians should, therefore they have not confidence toward God, or before the church.

Why the young feel more liberty when the older ones are absent is: They are with those of their kind. Each thinks he is as good as the other. All fail of the mark, but measure themselves by themselves, and compare themselves among themselves, and neglect the only perfect and true standard. Jesus is the true Pattern. His self-sacrificing life is our example. Testimonies for the Church, vol.1, p.154.

Upon the youth there rest grave responsibilities. God expects much from the young men who live in this generation of increased light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities given them. The work before them is waiting for their earnest efforts, that it may be carried forward from point to point as the time demands.

If the youth will consecrate mind and heart to the Lord's service, they may reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain. To do less than this is to refuse to make the most of God-given opportunities. This will be looked upon as treason against God, a failure to work for the good of humanity.

What are you doing, dear youth, to make known to others how important it is to take the word of God for a guide, to keep the commandments of Jehovah? Are you by precept and example declaring that it is only by obedience to the word of God that men can be saved. If you will do what you can, you will be a blessing to others. As you labor according to the best of your ability, ways and opportunities will open before you to do more. Messages to Young People, p. 199.

For your present and eternal good it is best to commit yourself wholly to the right, that the world may know where you are standing. Many are not wholly committed to the cause of God, and their position of wavering is a source of weakness in itself, and a stone of stumbling to others. With principles unsettled, unconsecrated as they are, the waves of temptation sweep them away from what they know to be right, and they do not make holy endeavor to overcome every wrong, and through the imputed righteousness of Christ, perfect a righteous character.

The world has a right to know just what may be expected from every intelligent human being. He who is a living embodiment of firm, decided, righteous principles, will be a living power upon his associates; and he will influence others by his Christianity. Messages to Young People, pp. 28, 29.

The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we co-operate with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do. God's Amazing Grace, p. 231.

FOR METITATION

How would you define the term integrity?

In which manner God's love was revealed to humanity?

How do you think God reveals His love for you? Give some examples.

Why do you think many youths are shy when they have to testify for Christ?

Why do relations between adults and youths are sometimes or often not good?

What do you think could be done in the church to help the youth become missionary?



SUNDAY, 15 JANUARY 2012



THE YOUTH AND THE PRAYER

“If you have faith when you pray, you will be given whatever you ask for.” (Matthew 21:22)

The very first step in approaching God is to know and believe the love that He has to us (1 John 4:16); for it is through the drawing of His love that we are led to come to Him. Thoughts from the Mount of Blessing, p. 104.

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

When Jesus was upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them that their petitions should be heard, is assurance also to us. Steps to Christ, p. 93.

Prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence. Steps to Christ, p. 94.

Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Wellspring of life, and strengthens the sinew and muscle of the religious experience. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God. The spiritual faculties lose their vitality, the religious experience lacks health and vigor... Messages to Young People, p. 249.

At the beginning of the day, do not, dear youth, neglect to pray earnestly to Jesus that He will impart to you strength and grace to resist the

temptations of the enemy in whatever form they may come; and if you pray earnestly, in faith and contrition of soul, the Lord will hear your prayer. But you must watch as well as pray.

Amid the perils of these last days, the only safety of the youth lies in ever-increasing watchfulness and prayer. The youth who finds his joy in reading the word of God, and in the hour of prayer, will be constantly refreshed by drafts from the fountain of life. He will attain a height of moral excellence and a breadth of thought of which others cannot conceive. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect themselves with God are acknowledged by Him as His sons and daughters. They are constantly reaching higher and still higher, obtaining clearer views of God and of eternity, until the Lord makes them channels of light and wisdom to the world. *Messages to Young People*, p. 247.

Children and youth may come to Jesus with their burdens and perplexities, and know that He will respect their appeals to Him, and give them the very things they need. Be earnest; be resolute. Present the promise of God, and then believe without a doubt. Do not wait to feel special emotions before you think the Lord answers. Do not mark out some particular way that the Lord must work for you before you believe you receive the things you ask of Him; but trust His word, and leave the whole matter in the hands of the Lord, with full faith that your prayer will be honored, and the answer will come at the very time and in the very way your heavenly Father sees is for your good; and then live out your prayers. Walk humbly and keep moving forward. *Messages to Young People*, p. 123.

It is our duty to bow upon our knees before God when we offer our petitions to Him. Jesus, our example, “kneeled down, and prayed.” *God’s Amazing Grace*, p. 91.

Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. *Patriarchs and Prophets*, p. 252.

The hour and place of prayer are sacred, because God is there. *Prophets and Kings*, p. 48.

To pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works. *Steps to Christ*, p. 100.

Pray in your closet, and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace.

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christ-like temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, "Ye shall receive." God's Amazing Grace, p. 239.

Ask, then; ask, and ye shall receive. Ask for humility, wisdom, courage, increase of faith. To every sincere prayer an answer will come. It may not come just as you desire, or at the time you look for it; but it will come in the way and at the time that will best meet your need. The prayers you offer in loneliness, in weariness, in trial, God answers, not always according to your expectations, but always for your good. Messages to Young People, p. 250.

We need to praise God more "for His goodness, and for His wonderful works to the children of men." Psalm 107:8. Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us. Steps to Christ, p. 102.

FOR MEDITATION

What definition or definitions could you give for what does praying mean?

Why do you believe that praying is important?

Why do you believe that one who prays receives power from above?

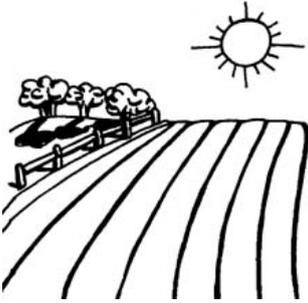
According to what is mentioned in this conference, do we have to ask God to answer our prayers at a certain determined moment?

Are feelings and emotions sure guides to be certain God has answered us or will answer us?

What is the purpose of kneeling down when one prays?

Do you believe God answer all payers?

TUESDAY, 17 JANUARY 2012



YOUTH AND RECREATION

“Be cheerful and enjoy life while you are young! Do what you want and find pleasure in what you see. But don’t forget that God will judge you for everything you do” (Ecclesiastes 11:9)

There is a distinction between recreation and amusement. Recreation, when true to its name, recreation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other

hand, is sought for the sake of pleasure and is often carried to excess; it absorbs the energies that are required for useful work and thus proves a hindrance to life’s true success. Education, p. 207.

It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God. Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians. Messages to Young People, p. 364.

Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise. But there is great need of temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health? Will my mind become

so infatuated as to forget God? Shall I cease to have His glory before me? Messages to Young People, p. 379.

In all our seasons of recreation we may gather from the Divine Source of strength fresh courage and power, that we may the more successfully elevate our lives to purity, true goodness, and holiness. Messages to Young People, p. 364.

The youth often urge that they need something to enliven and divert the mind. The Christian's hope is just what is needed. Religion will prove to the believer a comforter, a sure guide to the Fountain of true happiness. The young should study the word of God, giving themselves to meditation and prayer. They will find that their spare moments cannot be better employed. Wisdom's "ways are ways of pleasantness, and all her paths are peace." Messages to Young People, p. 368.

There are modes of recreation which are highly beneficial to both body and mind. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit. Messages to Young People, p. 380.

The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. Satan is constantly preparing inducements to attract minds from the solemn work of preparation for scenes just in the future. Through the agency of worldlings he keeps up a continual excitement to induce the unwary to join in worldly pleasures. There are shows, lectures, and an endless variety of entertainments that are calculated to lead to a love of the world; and through this union with the world faith is weakened.

Satan is a persevering workman, an artful, deadly foe. Whenever an incautious word is spoken, whether in flattery or to cause the youth to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. He is in every sense of the word a deceiver, a skilful charmer. Messages to Young People, p. 373.

Do not suppose that you can unite yourself with the amusement-loving, the gay and pleasure-loving, and at the same time resist temptation. Messages to Young People, p. 366.

The youth who follow Christ have a warfare before them; they have a daily cross to bear in coming out of the world and imitating the life of Christ. But there are many precious promises on record for those who seek the Saviour early. Wisdom calls to the sons of men, "I love them that love

me; and those that seek me early shall find me.” Prov. 8:17. Messages to Young People, p. 378.

Between the associations of the followers of Christ for Christian recreation and worldly gatherings for pleasure and amusement will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of worldlings the silly laugh and the trifling conversation. The idea is to have a general high time. Their amusements commence in folly and end in vanity. Our gatherings should be so conducted, and we should so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded or injured in any manner those with whom we have been associated, or had an injurious influence over them.

The natural mind leans toward pleasure and self-gratification. It is Satan’s policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question, How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness. Messages to Young People, p. 385.

Young men should remember that they are accountable for all the privileges they have enjoyed, for the improvement of their time, and for the right use of their abilities. They may inquire, Shall we have no amusement or recreation? Shall we work, work, work, without variation?

Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous. Messages to Young People, p. 386.

Those who truly love and serve God will fear to descend to the world’s level by choosing the society of those who have not enthroned Christ in their hearts. They will stand boldly for Christ, even though their course may be one of self-denial and self-sacrifice. Messages to Young People, p. 389.

FOR MEDITATION

What is the difference between recreation and amusement?

What do we have to take into consideration when we want to relax?

What can youth do during his free time according to the Spirit of Prophecy?

What specific recreations can benefit the youth in a special manner according to the Spirit of Prophecy?

What does the expression 'desire for exciting and pleasant entertainment' mean?

Do you believe that the youth of our church entertain themselves with things that are not in accordance with our faith?



WEDNESDAY, 18 JANUARY 2012



Los YOUTH AND FAMILY LIFE

“Respect your father and your mother, and you will live a long time in the land I am giving you.” (Exodus 20:12)

Where religion is a practical thing in the home, great good is accomplished. Religion will lead the parents to do the very work God designed should be done in the home. Children will be brought up in the fear and admonition of the Lord. *The Adventist Home*, p. 318.

There are homes where this principle is carried out,—homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and His mercies and blessings descend upon the suplicants like the morning dew. *Messages to Young People*, p. 325.

The highest duty that devolves upon youth is in their own homes, blessing father and mother, brothers and sisters, by affection and true interest. Here they can show self-denial and self-forgetfulness in caring and doing for others. *Testimonies for the Church*, vol. 3, p. 80.

Let Jesus take possession of your mind, your heart, and your affections; and work as Christ worked, doing conscientiously the home duties, little acts of self-denial and deeds of kindness, employing the moments diligently, keeping a careful watch against little sins and a grateful heart for little blessings, and you will have at last such a testimony for yourself as was given of John and Samuel, and especially of Christ: “And Jesus increased in wisdom and stature, and in favor with God and man.” *The Adventist Home*, p. 297.

In His earth life Christ was an example to all the human family, and He was obedient and helpful in the home. He learned the carpenter’s trade and worked with His own hands in the little shop at Nazareth... As He worked

in childhood and youth, mind and body were developed. He did not use His physical powers recklessly, but in such a way as to keep them in health, that He might do the best work in every line. *The Adventist Home*, p. 290.

Those who would truly follow Christ must let Him abide in the heart, and enthrone Him there as supreme. They must represent His spirit and character in their home life, and show courtesy and kindness to those with whom they come in contact. *Messages to Young People*, p. 331.

Children and youth, in your earliest years you may be a blessing in the home. What a grief it is to see children of God-fearing parents unruly and disobedient, unthankful and self-willed, full of determination to have their own way, regardless of the inconvenience or sorrow it causes their parents. Satan takes delight in ruling the hearts of children, and if he is permitted he will inspire them with his own hateful spirit. *Messages to Young People*, p. 333.

Watch and pray, and obtain a personal experience in the things of God. Your parents may teach you, they may try to guide your feet into safe paths; but it is impossible for them to change your heart. You must give your heart to Jesus and walk in the precious light of truth that He has given you. Faithfully take up your duties in the home life, and, through the grace of God, you may grow up unto the full stature of what Christ would have a child grow to be in Him. The fact that your parents keep the Sabbath, and obey the truth, will not insure your salvation. For though Noah and Job and Daniel were in the land, "As I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."

In childhood and youth you may have an experience in the service of God. Do the things that you know to be right. Be obedient to your parents. Listen to their counsels; for if they love and fear God, upon them will be laid the responsibility of educating, disciplining, and training your soul for the immortal life. Thankfully receive the help they want to give you, and make their hearts glad by cheerfully submitting yourselves to the dictates of their wiser judgments. In this way you will honor your parents, glorify God, and become a blessing to those with whom you associate. *The Adventist Home*, p. 298.

Parents are under obligation to feed and clothe and educate their children, and children are under obligation to serve their parents with cheerful, earnest fidelity. When children cease to feel their obligation to share the toil and burden with their parents, then how would it suit them to have their parents cease to feel their obligation to provide for them? In ceasing to do the duties that devolve upon them to be useful to their parents, to lighten

their burdens by doing that which may be disagreeable and full of toil, children miss their opportunity of obtaining a most valuable education that will fit them for future usefulness.

God wants the children of all believers to be trained from their earliest years to share the burdens that their parents must bear in caring for them. To them is given a portion of the home for their rooms and the right and privilege of having a place at the family board. God requires parents to feed and clothe their children. But the obligations of parents and children are mutual. On their part children are required to respect and honor their parents.

Parents are not to be slaves to their children, doing all the sacrificing, while the children are permitted to grow up careless and unconcerned, letting all the burdens rest upon their parents. *The Adventist Home*, pp. 282, 283.

Every member of the family should realize that a responsibility rests upon him individually to do his part in adding to the comfort, order, and regularity of the family. One should not work against another. All should unitedly engage in the good work of encouraging one another; they should exercise gentleness, forbearance, and patience; speak in low, calm tones, shunning confusion; and each doing his utmost to lighten the burdens of the mother... *The Adventist Home*, p. 179.

Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives how to make their parents happy. *Messages to Young People*, p. 335.

FOR MEDITATION

Dear youth, what do you think is practical religion in the home?

Can you explain the concept of selflessness, applied to the home in a practical way?

Why do you think that children of some church members do not accept the message and prefer being in the world rather than the church?

Why are many young people reluctant to fulfill their duty in sharing the burdens of the home?

Do you think it is a privilege or a burden to share the burdens of the home? Explain your answer.

What does the commandment “Honor thy father and thy mother” mean? Please give practical examples.

FRIDAY, 20 JANUARY 2012



Los YOUTH AND FRIENDS

*“You people aren’t faithful to God! Don’t you know that if you love the world, you are God’s enemies? And if you decide to be a friend of the world, you make yourself an enemy of God”
(James 4:4)*

God’s word places great stress upon the influence of association, even on men and women. How much greater is its power on the developing mind and character of children and youth! The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here, and of their future destiny. Messages to Young People, p. 404.

It is inevitable that the youth will have associates, and they will necessarily feel their influence. There are mysterious links that bind souls together, so that the heart of one answers to the heart of another. One catches the ideas, the sentiments, the spirit, of another. This association may be a blessing or a curse. The youth may help and strengthen one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert an influence that is demoralizing.

It has been truly said, “Show me your company, and I will show you your character.” The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good, shows that this own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles, and insensibly yet unavoidably sinks

to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle... Messages to Young People, p. 411.

It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from your character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. Messages to Young People, p. 415.

We should choose the society most favorable to our spiritual advancement, and avail ourselves of every help within our reach; for Satan will oppose many hindrances to make our progress toward heaven as difficult as possible. We may be placed in trying positions, for many cannot have their surroundings what they would; but we should not voluntarily expose ourselves to influences that are unfavorable to the formation of Christian character. When duty calls us to do this, we should be doubly watchful and prayerful, that, through the grace of Christ, we may stand uncorrupted. Messages to Young People, p. 419.

You may see no real danger in taking the first step in frivolity and pleasure-seeking, and think that when you desire to change your course you will be able to do right as easily as before you yielded yourselves to do wrong. But this is a mistake. By the choice of evil companions many have been led step by step from the path of virtue into depths of disobedience and dissipation to which at one time they would have thought it impossible for them to sink. Messages to Young People, p. 414.

When your associates urge you into paths of vice and folly, and all around you are tempting you to forget God, to destroy the capabilities God has intrusted to you, and to debase all that is noble in your nature, resist them. Remember that you are the Lord's property, bought with a price, the suffering and agony of the Son of God...

The Lord Jesus claims your service. He loves you. If you doubt His love, look to Calvary. The light reflected from the cross shows you the magnitude of that love which no tongue can tell. "He that keepeth My commandments, he it is that loveth Me." We are to become acquainted by diligent study with the commandments of God; and then show that we are His obedient sons and daughters. Messages to Young People, p. 409.

The youth who are in harmony with Christ will choose companions who will help them in right doing, and will shun society that gives no aid in the development of right principles and noble purposes. In every place are to be found youth whose minds are cast in an inferior mould. When brought into association with this class, those who have placed themselves without reserve on the side of Christ will stand firmly by that which reason and conscience tell them is right

Individually the youth should seek for association with those who are toiling upward with unflinching steps. They should shun the society of those who are absorbing every evil influence, who are inactive and without earnest desire for attainment of a high standard of character, who cannot be relied upon as persons who will be true to principle. Let the youth be found in association with those who fear and love God; for these noble, firm characters are represented by the lily that opens its pure blossom on the bosom of the lake. They refuse to be moulded by the influences that would demoralize, and gather to themselves only that which will aid the development of a pure and noble character. They are seeking to be conformed to the divine model. *Messages to Young People*, pp. 422, 423.

There were some who sought His society, feeling at peace in His presence; but many avoided Him, because they were rebuked by His stainless life. Young companions urged Him to do as they did. He was bright and cheerful; they enjoyed His presence, and welcomed His ready suggestions; but they were impatient at His scruples, and pronounced Him narrow and strait-laced. Jesus answered, It is written, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:9, 11.

Often He was asked, Why are you bent on being so singular, so different from us all? It is written, He said, "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity; they walk in His ways." Ps. 119:1-3.

When questioned why He did not join in the frolics of the youth of Nazareth, He said, It is written, "I have rejoiced in the way of Thy testimonies, as much as in all riches. I will meditate in Thy precepts, and have respect unto Thy ways. I will delight myself in Thy statutes; I will not forget Thy word." Ps. 119:14-16. *The Desire of Ages*, p. 89.

Let your companions be those who observe decorum in words and deportment.

In order to do your best in showing forth the praises of God, your associations must be such as to keep in your minds the sacred distinct from the common. If you would have broad views, noble thoughts and aspirations, choose associations that will strengthen right principles. Let every thought and the purpose of every action bend to the securing of the future life, with eternal happiness Messages to Young People, p. 267.

FOR MEDITATION

Can you name a seven biblical texts that speak of friendships?

How do the friendships of youth?

Do you think the bad influence is stronger than good? Why?

How can influence the character of the young bad company?

What criteria do you think the youth should continue to choose the regular friends?

Why do you think it is dangerous to make intimate friendship with young people who are not of our faith?

Why do you think it is dangerous to take the first step towards frivolity and pleasure seeking?

What do you think is the cause of why the youth of the church sometimes ashamed of the faith and what would be the key to that was not it?

SATURDAY, 21 JANUARY 2012



JESUS

AND THE YOUTH

“The child Jesus grew. He became strong and wise, and God blessed him.” (Luke 2:40)

The example of Jesus is a light to the young, as well as to those of more mature years, for His was a representative childhood and youth. From His earliest years His example was perfect. As a little child He was obedient to His parents and to the laws of nature, “and the grace of God was upon Him.” Luke 2:40.

Jesus did not, like many youth, devote His time to amusement. He studied the word until He became familiar with its sayings. Even in His childhood His life and all His habits were in harmony with the Scriptures, and He was skillful in their use... Besides the written word, Jesus studied the book of nature, finding delight in the beautiful things of His own creation. He was in sympathy with humanity in all its varied joys and sorrows. He identified Himself with all--with the weak and helpless, the lowly, the needy, and the afflicted.

In His work as a public teacher, Christ never lost sight of the children. When wearied with the bustle and confusion of the crowded city, tired of contact with crafty and hypocritical men, His spirit found rest and peace in the society of innocent little children. His presence never repelled them. His large heart of love could comprehend their trials and necessities, and find happiness in their simple joys; and He took them in His arms and blessed them.

In these children who were brought in contact with Him, Jesus saw the future men and women who should be heirs of His grace and subjects of His kingdom, and some of whom would become martyrs for His sake. He knew that these children would listen to Him and accept Him as their Redeemer far more readily than would the grown people, many of whom were

worldly-wise and hardhearted. In His teaching He came down to their level. He, the Majesty of heaven, did not disdain to answer their questions and simplify His important lessons to meet their childish understanding. He planted in their expanding minds the seeds of truth, which in after years would spring up and bear fruit unto eternal life. Counsels to Parents, Teachers, and Students, pp. 178-180.

I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.

Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning.

You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.

The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf. Messages to Young People, pp. 15, 16.

We sometimes hear the questions: Am I never to do as I please? Am I never to have my own way? Am I always to be restrained? Can I never act in accordance with my inclinations?

The less you follow natural inclinations, the better it will be for yourself and for others. The natural inclinations have been perverted, the natural powers misapplied. Satan has brought man into collision with God. He

works continually to destroy the divine image in man. Therefore we must place a restraint on our words and actions. Messages to Young People, p. 68.

God loves the youth. He sees in them great possibilities for good, if they will realize their need of Christ, and build upon the sure foundation. He also knows their trials. He knows that they will have to battle against the powers of darkness that strive to gain control of the human mind; and He has opened the way by which young men and young women may become partakers of the divine nature... Messages to Young People, p. 163.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth. Messages to Young People, p. 113.

Christ rejoices when the thoughts of the young are occupied by the grand and ennobling themes of salvation. He enters the hearts of all such as an abiding guest, filling them with joy and peace. And the love of Christ in the soul is as “a well of water, springing up into everlasting life.” ... Those who possess this love will delight to talk of the things that God has prepared for them that love Him. Messages to Young People, p. 390.

Jesus is our example. There are many who dwell with interest upon the period of His public ministry, while they pass unnoticed the teaching of His early years. But it is in His home life that He is the pattern for all children and youth. The Saviour condescended to poverty, that He might teach how closely we in a humble lot may walk with God. He lived to please, honor, and glorify His Father in the common things of life. His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in His lowly home may claim those words spoken of Him by the Father through the Holy Spirit, “Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth.” Isa. 42:1. The Desire of Ages, p. 74.

God will accept the youth with their talent and their wealth of affection, If they will consecrate themselves to him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle they can carry forward the work which Christ came from heaven to accomplish, and in thus doing be co-workers with the Master. Messages to Young People, p. 170.

FOR MEDITATION

What did Jesus do when He was a child?

What did He obtain with this custom?

What do you think is the cause that many children and young Christians do not have a character according to the divine pattern?

How can the youth obtain a true preparation for an acceptable service in God's cause?

What pattern should the youth follow?

How can the example of this pattern change the youth's life?

How can it be attained that pride and love for the world lose their power over the youth?