

Admonitions to Remember

MEMORY VERSE: “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach” (Hebrews 13:12, 13).

“Christ, our substitute, was to suffer without the boundaries of Jerusalem. He died outside the gate, where felons and murderers were executed. Full of significance are the words, ‘Christ hath redeemed us from the curse of the law, being made a curse for us.’ Galatians 3:13.”—*The Desire of Ages*, p. 741.

Suggested Reading: *The Adventist Home*, pp. 445-452.(at the bottom of this page)

1. BROTHERLY LOVE

Sunday, March 24

a. What was the specific problem of the Ephesus church? Revelation 2:4, 5.

Revelation 2:4-5

Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

“The members of the church [of Ephesus] were united in sentiment and action. Love for Christ was the golden chain that bound them together. They followed on to know the Lord more and still more perfectly, and in their lives were revealed the joy and peace of Christ. They visited the fatherless and widows in their affliction, and kept themselves unspotted from the world. . . .

“But after a time the zeal of the believers began to wane, and their love for God and for one another grew less. Coldness crept into the church. Some forgot the wonderful manner in which they had received the truth. One by one the old standard-bearers fell at their post. Some of the younger workers, who might have shared the burdens of these pioneers, and thus have been prepared for wise leadership, had become weary of oft-repeated truths. In their desire for something novel and startling they attempted to introduce new phases of doctrine, more pleasing to many minds, but not in harmony with the fundamental principles of the gospel. . . .

“As these false doctrines were urged, differences sprang up, and the eyes of many were turned from beholding Jesus as the Author and Finisher of their faith. The discussion of unimportant points of doctrine, and the contemplation of pleasing fables

of man's invention, occupied time that should have been spent in proclaiming the gospel."—*The Acts of the Apostles*, pp. 579, 580.

2. A BEAUTIFUL CHRISTIAN QUALITY

Monday, March 25

a. What Christian characteristic is emphasized by the apostle Paul? Titus 1:7, 8; Hebrews 13:1, 2.

Titus 1:7-8

For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; **8** But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Hebrews 13:1-2

Let brotherly love continue. **2** Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

“ ‘A lover of hospitality’ is among the specifications given by the Holy Spirit as marking one who is to bear responsibility in the church. And to the whole church is given the injunction: ‘Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.’

“These admonitions have been strangely neglected. Even among those who profess to be Christians true hospitality is little exercised. Among our own people the opportunity of showing hospitality is not regarded as it should be, as a privilege and blessing. There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board without embarrassment or parade. . . .

“God is displeased with the selfish interest so often manifested for ‘me and my family.’ . . .

“When the spirit of hospitality dies, the heart becomes palsied with selfishness.”
—*The Adventist Home*, pp. 445-447.

b. Name two Old Testament examples of Christian hospitality. Genesis 18:1–8; 19:1–3.

Genesis 18:1-8

And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; **2** And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, **3** And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: **4** Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: **5** And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. **6** And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. **7** And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. **8** And he took butter,

and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

Genesis 19:1-3

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; **2** And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. **3** And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

“The Bible lays much stress upon the practice of hospitality. Not only does it enjoin hospitality as a duty, but it presents many beautiful pictures of the exercise of this grace and the blessings which it brings. Foremost among these is the experience of Abraham. . . .

“These acts of courtesy God thought of sufficient importance to record in His word; and more than a thousand years later they were referred to by an inspired apostle: ‘Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.’

“The privilege granted Abraham and Lot is not denied to us. By showing hospitality to God’s children we, too, may receive His angels into our dwellings. Even in our day angels in human form enter the homes of men and are entertained by them. And Christians who live in the light of God’s countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes.”—*Ibid.*, p. 445.

3. MARRIAGE IS HONORABLE

Tuesday, March 26

a. When did God establish the institution of marriage? Genesis 1:26–28; 2:18, 21–24. How did Christ bless marriage in His ministry? John 2:1–5.

Genesis 1:26-28

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. **27** So God created man in his own image, in the image of God created he him; male and female created he them. **28** And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 2:18

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

Genesis 2:21-24

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; **22** And the rib, which the Lord God

had taken from man, made he a woman, and brought her unto the man. **23** And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. **24** Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

John 2:1-5

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: **2** And both Jesus was called, and his disciples, to the marriage. **3** And when they wanted wine, the mother of Jesus saith unto him, They have no wine. **4** Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. **5** His mother saith unto the servants, Whatsoever he saith unto you, do it.

“God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. ‘Marriage is honourable’; it was one of the first gifts of God to man, and it is one of the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man’s social needs, it elevates the physical, the intellectual, and the moral nature.

“He who gave Eve to Adam as a helpmeet performed His first miracle at a marriage festival. In the festal hall where friends and kindred rejoiced together, Christ began His public ministry. Thus He sanctioned marriage, recognizing it as an institution that He Himself had established. . . .

“Christ honored the marriage relation by making it also a symbol of the union between Him and His redeemed ones. He Himself is the Bridegroom; the bride is the church, of which, as His chosen one, He says, ‘Thou art all fair, My love; there is no spot in thee.’”—*The Adventist Home*, pp. 25, 26.

“[Christ’s] first miracle was wrought on the occasion of the marriage. Thus He announced to the world that marriage when kept pure and undefiled is a sacred institution.”—*Ibid.*, p. 341.

b. When questioned regarding divorce, what did Christ say to the Pharisees? Matthew 19:1–8. How long must the marriage vow last? Romans 7:1–3; 1 Corinthians 7:39; Malachi 2:14–16.

Matthew 19:1-8

And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; **2** And great multitudes followed him; and he healed them there. **3** The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? **4** And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, **5** And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? **6** Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. **7** They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? **8** He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Romans 7:1-3

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? **2** For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. **3** So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

1 Corinthians 7:39

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

Malachi 2:14-16

Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. **15** And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. **16** For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

“In the youthful mind marriage is clothed with romance, and it is difficult to divest it of this feature, with which imagination covers it, and to impress the mind with a sense of the weighty responsibilities involved in the marriage vow. This vow links the destinies of the two individuals with bonds which naught but the hand of death should sever.

“Every marriage engagement should be carefully considered, for marriage is a step taken for life. Both the man and the woman should carefully consider whether they can cleave to each other through the vicissitudes of life as long as they both shall live.”
—*Ibid.*, p. 340.

4. RESPECT TO FAITHFUL LEADERS

Wednesday, March 27

a. According to Inspiration, how should church members consider their faithful leaders? Hebrews 13:7; 1 Thessalonians 5:12, 13.

Hebrews 13:7

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

1 Thessalonians 5:12-13

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; **13** And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

“The Bible specially teaches us to beware of lightly bringing accusation against those whom God has called to act as His ambassadors. The apostle Peter, describing a class who are abandoned sinners, says, ‘Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.’ 2 Peter 2:10, 11. And Paul, in his instruction for those who are placed over the church, says, ‘Against an elder receive not an accusation, but before two or three witnesses.’ 1 Timothy 5:19. He who has placed upon men the heavy responsibility of leaders and teachers of His people will hold the people accountable for the manner in which they treat His servants. We are to honor those whom God has honored.”—*Patriarchs and Prophets*, p. 386.

b. When Aaron and Miriam rebelled against the leadership of Moses, how did God deal with them? Numbers 12:1–10; Exodus 20:12.

Numbers 12:1-10

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. **2** And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. **3** (Now the man Moses was very meek, above all the men which were upon the face of the earth.) **4** And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. **5** And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. **6** And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. **7** My servant Moses is not so, who is faithful in all mine house. **8** With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? **9** And the anger of the Lord was kindled against them; and he departed. **10** And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

Exodus 20:12

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

“The judgment visited upon Miriam should be a rebuke to all who yield to jealousy, and murmur against those upon whom God lays the burden of His work.”—*Ibid.*

“Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.”—*Ibid.*, p. 308.

c. What biblical understanding has been strangely forgotten in modern society—and too often, why? Hebrews 13:17, 18; Leviticus 19:32.

Hebrews 13:17-18

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. **18** Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

Leviticus 19:32

Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

“You often set your opinions up above men and women who have had many more years of experience than yourself, and who are far better qualified to direct and give words of wise judgment than yourself.”—*Testimonies for the Church*, vol. 2, p. 163.

5. JESUS, ALWAYS THE SAME

Thursday, March 28

a. What is written about the two natures of Christ? Isaiah 9:6; John 1:1–3, 14; Hebrews 1:1–3, 6–10.

Isaiah 9:6

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

John 1:1-3

In the beginning was the Word, and the Word was with God, and the Word was God. **2** The same was in the beginning with God. **3** All things were made by him; and without him was not any thing made that was made.

John 1:14

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Hebrews 1:1-3

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, **2** Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; **3** Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

Hebrews 1:6-10

And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. **7** And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. **8** But unto the Son he saith, Thy throne, O God, is for

ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. **9** Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. **10** And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

“By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, ‘I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’ Exodus 3:14. This was the pledge of Israel’s deliverance. So when He came ‘in the likeness of men,’ He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God ‘manifest in the flesh.’ 1 Timothy 3:16. And to us He says: ‘I AM the Good Shepherd.’ ‘I AM the living Bread.’ ‘I AM the Way, the Truth, and the Life.’ ‘All power is given unto Me in heaven and in earth.’ John 10:11; 6:51; 14:6; Matthew 28:18. I AM the assurance of every promise. I AM; be not afraid. ‘God with us’ is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.”—*The Desire of Ages*, pp. 24, 25.

b. Did Christ lose any of His divine attributes during His incarnation? Explain. Malachi 3:6; Hebrews 13:8; James 1:17.

Malachi 3:6

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Hebrews 13:8

Jesus Christ the same yesterday, and to day, and for ever.

James 1:17

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

“God always has been. He is the great I AM. The psalmist declares, ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.’ He is the high and lofty One that inhabiteth eternity. . . . He is infinite and omnipresent. No words of ours can describe His greatness and majesty.”—*Medical Ministry*, p. 92.

PERSONAL REVIEW QUESTIONS

Friday, March 29

- 1. How can I escape the pitfall that occurred in Ephesus?**
- 2. Why is hospitality such a valuable asset in the church?**
- 3. If we are serious about Scripture, how must we understand marriage?**
- 4. Explain the far-reaching extent of the fifth commandment.**
- 5. Why is it vital for us to cherish the two natures of Christ?**

Suggested Reading: *The Adventist Home*, pp. 445-452.

Angels May Be Entertained Today—The Bible lays much stress upon the practice of hospitality. Not only does it enjoin hospitality as a duty, but it presents many beautiful pictures of the exercise of this grace and the blessings which it brings. Foremost among these is the experience of Abraham.... (AH 445.1)

These acts of courtesy God thought of sufficient importance to record in His word; and more than a thousand years later they were referred to by an inspired apostle: “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” Hebrews 13:2. (AH 445.2)

The privilege granted Abraham and Lot is not denied to us. By showing hospitality to God’s children we, too, may receive His angels into our dwellings. Even in our day angels in human form enter the homes of men and are entertained by them. And Christians who live in the light of God’s countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes. (AH 445.3)

Neglected Opportunities and Privileges—“A lover of hospitality”(Titus 1:8) is among the specifications given by the Holy Spirit as marking one who is to bear responsibility in the church. And to the whole church is given the injunction: “Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” 1 Peter 4:9. (AH 445.4)

These admonitions have been strangely neglected. Even among those who profess to be Christians true hospitality is little exercised. Among our own people the opportunity of showing hospitality is not regarded as it should be, as a privilege and blessing. There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board without embarrassment or parade. (AH 445.5)

Inadequate Excuses—I have heard many excuse themselves from inviting to their homes and hearts the saints of God: “Why, I have nothing prepared; I have nothing cooked; they must go to some other place.” And at that place there may be some other excuse invented for not receiving those who need hospitality, and the feelings of the visitors are deeply grieved, and they leave with unpleasant impressions in regard to the hospitality of these professed brethren and sisters. If you have no bread, sister, imitate the case brought to view in the Bible. Go to your neighbor and say: “Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him.” Luke 11:5~6. (AH 446.1)

We have not an example of this lack of bread ever being made an excuse to refuse entrance to an applicant. When Elijah came to the widow of Sarepta, she shared her morsel with the prophet of God, and he wrought a miracle and caused that in that act of making a home for his servant and sharing her morsel with him, she herself was sustained, and her life and that of her son preserved. Thus will it prove in the case of many, if they do this cheerfully, for the glory of God. (AH 446.2)

Some plead their poor health—they would love to do if they had strength. Such have so long shut themselves up to themselves and thought so much of their own poor feelings

and talked so much of their sufferings, trials, and afflictions that it is their present truth. They can think of no one but self, however much others may be in need of sympathy and assistance. You who are suffering with poor health, there is a remedy for you. If thou clothe the naked and bring the poor that are cast out to thy house and deal thy bread to the hungry, “then shall thy light break forth as the morning, and thine health shall spring forth speedily.” Isaiah 58:8. Doing good is an excellent remedy for disease. Those who engage in the work are invited to call upon God, and He has pledged Himself to answer them. Their soul shall be satisfied in drought, and they shall be like a watered garden, whose waters fail not. **(AH 446.3)**

Blessings Lost by Selfish Exclusiveness—God is displeased with the selfish interest so often manifested for “me and my family.” Every family that cherishes this spirit needs to be converted by the pure principles exemplified in the life of Christ. Those who shut themselves up within themselves, who are unwilling to draw upon to entertain visitors, lose many blessings. **(AH 447.1)**

Angels are waiting to see if we embrace opportunities within our reach of doing good—waiting to see if we will bless others, that they in their turn may bless us. The Lord Himself has made us to differ—some poor, some rich, some afflicted—that all may have an opportunity to develop character. The poor are purposely permitted to be thus of God, that we may be tested and proved and develop what is in our hearts. **(AH 447.2)**

When the spirit of hospitality dies, the heart becomes palsied with selfishness. **(AH 447.3)**

To Whom Should Hospitality Be Extended?—Our social entertainments should not be governed by the dictates of worldly custom, but by the Spirit of Christ and the teaching of His word. The Israelites, in all their festivities, included the poor, the stranger, and the Levite, who was both the assistant of the priest in the sanctuary and a religious teacher and missionary. These were regarded as the guests of the people, to share their hospitality on all occasions of social and religious rejoicing, and to be tenderly cared for in sickness or in need. It is such as these whom we should make welcome to our homes. How much such a welcome might do to cheer and encourage the missionary nurse or the teacher, the care-burdened, hard-working mother, or the feeble and aged, so often without a home and struggling with poverty and many discouragements. **(AH 447.4)**

“When thou makest a dinner or a supper,” Christ says, “call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.” Luke 14:12~14. **(AH 448.1)**

These are guests whom it will lay on you no great burden to receive. You will not need to provide for them elaborate or expensive entertainment. You will need to make no effort at display. The warmth of a genial welcome, a place at your fireside, a seat at your home table, the privilege of sharing the blessing of the hour of prayer, would to many of these be like a glimpse of heaven. **(AH 448.2)**

Our sympathies are to overflow the boundaries of self and the enclosure of family walls. There are precious opportunities for those who will make their homes a blessing to others. Social influence is a wonderful power. We can use it, if we will, as a means of helping those about us. **(AH 448.3)**

A Refuge for Tempted Youth—Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about us are youth who have no home and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors. **(AH 449.1)**

These youth need a hand stretched out to them in sympathy. Kind words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptations which gather over the soul. The true expression of heaven-born sympathy has power to open the door of hearts that need the fragrance of Christlike words and the simple, delicate touch of the spirit of Christ's love. If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path. **(AH 449.2)**

Preserve Family Simplicity—When visitors come, as they frequently will, they should not be allowed to absorb all the time and attention of the mother; her children's temporal and spiritual welfare should come first. Time should not be used in preparing rich cakes, pies, and unhealthful viands for the table. These are an extra expense, and many cannot afford it. But the greater evil is in the example. Let the simplicity of the family be preserved. Do not try to give the impression that you can sustain a style of living which is really beyond your means. Do not try to appear what you are not, either in your table preparations or in your manners. **(AH 449.3)**

While you should treat your visitors kindly and make them feel at home, you should ever remember that you are a teacher to the little ones God has given you. They are watching you, and no course of yours should direct their feet in the wrong way. Be to your visitors just what you are to your family every day—pleasant, considerate, and courteous. In this way all can be educators, an example of good works. They testify that there is something more essential than to keep the mind on what they shall eat and drink and wherewithal they shall be clothed. **(AH 450.1)**

Maintain a Peaceful, Restful Atmosphere—We would be much happier and more useful if our home life and social intercourse were governed by the meekness and simplicity of Christ. Instead of toiling for display to excite the admiration or the envy of visitors, we should endeavor to make all around us happy by our cheerfulness, sympathy, and love. Let visitors see that we are striving to conform to the will of Christ. Let them see in us, even though our lot is humble, a spirit of content and gratitude. The very atmosphere of a truly Christian home is that of peace and restfulness. Such an example will not be without effect. **(AH 450.2)**

An Expense Account Is Kept in Heaven—Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work.

Those who for Christ's sake entertain their brethren, doing their best to make the visit profitable both to their guests and to themselves, are recorded in heaven as worthy of special blessings.... (AH 450.3)

Christ has given in His own life a lesson of hospitality. When surrounded by the hungry multitude beside the sea, He did not send them unrefreshed to their homes. He said to His disciples: "Give ye them to eat." Matthew 14:16. And by an act of creative power He supplied food sufficient to satisfy their need. Yet how simple was the food provided! There were no luxuries. He who had all the resources of heaven at His command could have spread for the people a rich repast. But He supplied only that which would suffice for their need, that which was the daily food of the fisherfolk about the sea. (AH 451.1)

If men were today simple in their habits, living in harmony with nature's laws, there would be an abundant supply for all the needs of the human family. There would be fewer imaginary wants and more opportunity to work in God's ways.... (AH 451.2)

Poverty need not shut us out from showing hospitality. We are to impart what we have. There are those who struggle for a livelihood and who have great difficulty in making their income meet their necessities; but they love Jesus in the person of His saints and are ready to show hospitality to believers and unbelievers, trying to make their visits profitable. At the family board and the family altar the guests are made welcome. The season of prayer makes its impression on those who receive entertainment, and even one visit may mean the saving of a soul from death. For this work the Lord makes a reckoning, saying: "I will repay." Luke 10:35. (AH 451.3)

Awake to Opportunities—Wake up, brethren and sisters. Do not be afraid of good works. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Galatians 6:9. Do not wait to be told your duty. Open your eyes and see who are around you; make yourselves acquainted with the helpless, afflicted, and needy. Hide not yourselves from them, and seek not to shut out their needs. Who gives the proofs mentioned in James, of possessing pure religion, untainted with selfishness or corruption? Who are anxious to do all in their power to aid in the great plan of salvation? (AH 451.4)