

## August 7

*If a man contend in the games, he is not crowned unless he strive lawfully.* 2Timothy 2:5 (Diaglott)

JESUS observed God's times and seasons and methods. He never recklessly exposed His life until from the prophets He recognized that His hour had come to be

(2Ti 2:5 ASV) "And if also a man contend in the games, he is not crowned, except he have contended lawfully."

Rev 3:11 "Hold that fast which thou hast, that no man take thy crown."

NS414 (2H414) "As these runners exercised great care in their diet and in all of life's affairs, and bent every energy to their racing so the Christian should make business, pleasure, food and raiment all to bend to the central all absorbing ambition of his new life."

(1 Cor 9:24-27 KJV) "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. (25) And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. (26) I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: (27) But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

R5777 "The Apostle Paul is here using the illustration of a race-course... "I therefore so run, not as *uncertainly*," said St. Paul. He was *fully determined*. He had a *definite goal* in view, and meant to *win*. This is the only attitude, if we would gain the prize that God has offered us; and the whole matter is dependent upon our zeal, our faithfulness and our earnestness.

The Greek games had other exhibitions of strength and agility besides racing. There were contests with wild animals, in which a man would attempt to slay an animal. Then there were others between men, in which a man would attempt to deal his antagonist a vital blow, if possible, with his brass knuckles. In preparation for this contest, the contestants had a wind bag to practice on. But this was not the real battle, it was merely the preparation.

So the Apostle says that he was not using his strength merely in *practice*... He was fighting a real battle... The New Creature is in mortal combat with entrenched sin, and the cravings of the human nature...

### VICTORY OR DEATH!...

It will be the death either of the New Creature or of the old creature. So far as our earthly interests are concerned, we sacrifice them fully--we exchange them for the opportunity of gaining glory, honor, immortality, joint-heirship with the Lord, participation in the Divine nature. So, as the Apostle suggests, we are not to be expending our strength merely on a bag of wind, but we are to fight to some purpose...

The Apostle Peter writes, "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness;...that ye may be found of Him in peace, without spot, and blameless!" (2 Peter 3:11,14.)

delivered into the hands of His enemies. He did not make long prayers on the street corners to be heard of men, nor exhort the multitude with noisy harangue; as the prophet indicated, He did not lift up His voice nor cry aloud in the streets. (Isaiah 42:2) He chose God's methods, which are rational and wise, and which are effective in select-

With this anticipation, how serious life should be!

The Christian who knows about these things of the future, and who lives in anticipation of them, has a joy and a peace of which the world knows nothing. One week of such living is worth more than an entire lifetime with only such things as the world has to offer...

We cannot afford one moment of carelessness. The man engaged in combat with the animal knows that the bruised and wounded animal seeks to kill him. So the Apostle tells us, the *old nature* strives to kill the *New Nature*. Therefore the New Nature must see to it that it uses all its strength to gain the victory. The Lord has promised us grace sufficient for every time of need. If we are overcome by the old nature, it will not be because we have not strength sufficient for the victory; for if we call upon the Lord, He will sustain us. But the Lord will test our loyalty, our faith, our strength of character, our alertness of mind. And the victory is sure, so long as our trust is in Him!"

(2Ti 2:4-5 ASV) "No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. (5) And if also a man contend in the games, he is not crowned, except he have contended lawfully."

### STRIVE LAWFULLY--JUSTLY

R1312 "While warring against error and sin and in behalf of the Truth, we should remember that no warrior will be crowned unless he war lawfully--justly. (2 Tim. 2:5)"

### R4826 "RIGHT HABITS OF THOUGHT..."

That which is just is that which is right. Justice and righteousness are synonymous terms. Very often that which is just is supposed to be the same as that which is lovely; as, for instance, The Golden Rule, "Do unto others as you would have others do unto you." This is not the rule of *love*, but of *justice*. We have no right to do unto others anything that we would not that they should do to us. In keeping the Golden Rule, therefore, we are not keeping the great Law of Love, but we are taking a step in the right direction. No one should begin to think about *love* until he is *just*. Love would be something more than that which is right. Love is more than justice. We have no right to expect more than justice. Whatever we receive more than justice is love, favor.

### JUSTICE SHOULD BE THE RULE OF OUR LIVES

In thinking on those things suggested by the Apostle, we should think, first of all, on our own course. We should critically consider whether we are always thinking on these things which are right, just. We should never be prejudiced in the matter. Justice should be the rule of our lives, of our conduct. Again, in thinking on these things, we might naturally

ing from among men the class which He desires to be heirs of the promised Kingdom. Let those who would so run as to obtain the prize, mark these footprints of the Master, and be filled more and more with His Spirit. Z. '02-265 R3070:5

think in respect to the conduct of others. We could think about the influence, for instance, of various things. We could allow our minds to dwell much on the injustices practiced about us and elsewhere; on how much injustice is done in Africa against those who could rule themselves better; on how much injustice is done in business, etc. Thus there could be a great deal of muckraking. But this should not be the subject of our general thoughts. We should think of the good things, the higher things, the happier things; not only the good things of this life, but the blessed things of the life to come; and thus have our minds running along the lines of justice at all times."

R2590 "When disposed to find a fault, or pick a flaw, when disposed to condemn another or to criticize another's faults, or to hold him up to odium, we can generally know of the propriety or impropriety of so doing or thinking by asking ourselves the question: Would I wish the brother to do, to say or to think thus respecting me, if I were he and he were I?..."

Let us be very careful, dear brethren, how we handle the Lord's rule—that we do not handle the Word of God deceitfully—that we do not blind and deceive ourselves respecting its true importance—that we do not thus vitiate and impair our consciences—that we do not thus thwart our prayers for the holy spirit. For the holy spirit can flow into our hearts only as the channel is open; and the channel can be kept open only by keeping this Golden Rule continually at work at its full gauge."

R5650 "To be just under present conditions, one must be patient, not rash; for it would be unjust to be impatient and severe with the unavoidable imperfections and weaknesses of our fellowmen... In dealing with the world in the next Age the Church will need to have much patience, and under our present environments we need it constantly in order to develop the character necessary for a place on the Throne with our Lord."

R4524 "If the Adversary could stir us up to anger, malice, hatred and strife, even in a good cause—even against Satan or those whom he is using to some extent as his servants (*Rom. 6:16*)—he would thus be poisoning our hearts and separating us proportionately from the Lord and his Spirit. We cannot be too careful along these lines!"

(Heb 12:15 KJV) "Looking diligently lest any man fall of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;"

R3889 "We cannot say that we have been perfect in all of our dealings with those who may despitely use us and persecute us, even though our intentions have been the best, and even though we have in some degree rendered good for the evil we receive. Let us

remember the Apostle's words on this line, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye might follow in his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously."—1 Pet. 2:20,23.

Let us not only see to it that we are as nearly as possible faultless and undeserving of reproaches and buffetings, but when these experiences come to us let us remember to take them patiently, uncomplainingly, and thus to more and more develop and exhibit the character-likeness of our Lord. Those who thus do, have the Lord's guarantee that every such experience shall prove a blessing in the end. Those who, on the contrary, undertake to "battle for their rights," show that they either do not understand the nature of the covenant they have made to take up the cross, or else that they are unwilling to comply with the terms of that covenant."

R1735 "THE SERMON ON THE MOUNT ... LUKE 6:20-31. *Golden Text*—"As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

This sermon of our Lord to the disciples, and specially to the twelve apostles whom he had just ordained, is a very precious one to all who are endeavoring to walk in their footsteps. The twelve, specially, had left all their earthly prospects, ambitions, possessions and friends to follow the Lord through evil and through good report, with no hope of earthly gain, but, on the contrary, forewarned of hardship, persecution, pain and loss, yet with the eye of faith fixed upon heavenly things.—Matt. 19:27-29.

Considering the fulness of their consecration, the Lord looked tenderly and approvingly on them (*verse 20*), and out of the fulness of his heart sought to impress upon their minds a sense of blessedness of their privilege of service and even of suffering, saying—"Blessed are ye poor,"—who have nothing to call your own; and ye that "hunger now"—for righteousness and truth; and that "weep now"—in sympathy with the groaning creation; and that are "hated and persecuted" and "reproached" and have "your names cast out as evil, for the Son of man's sake,"—for the kingdom of heaven is yours...

But to those who receive their consolation now, in riches and fulness of bread; who revel in luxury and pleasure now, all unmindful of the suffering and death and sorrow and mourning that reign abroad; who enjoy the favor of the world because they partake of its selfish spirit; to these is coming a time of reckoning. And the evasive answer, "Am I my brother's keeper?" will not avail to turn aside the wrath of God which will burn against all sin and selfishness until it is consumed. "Woe, woe," is coming upon all such—a time of trouble such as never was since there was a nation: the iron rod of Christ's rule must bring down every high thing and subdue all things unto him.—*Verses 24-26*; Rev. 19:15; Psa. 2:9.

*Verses 27,28* urge upon all the Lord's people a loving spirit—a love which reaches out even to enemies and makes due allowance for hereditary taint and weakness and

temptation; which seeks to heal the wounds and bruises which have resulted to them from the fall, rather than to have revenge upon them; and which prays for their deliverance from the snares and delusions of Satan and the blindness which hinders them from discerning the beauty of holiness.

*Verses 29,30* inculcate the principle of non-resistance, in contradistinction to the world's usual method of exacting their rights to the fullest extent possible, and often more than their rights. The Lord's people are to manifest an opposite spirit—a spirit of generosity, which prefers to let men take some advantage in temporal things, rather than, by contention, to indicate that their treasure is on earth instead of in heaven.

Comparison with Matt. 5:39-42 makes the matter quite clear, indicating that *if no LAWFUL redress can be obtained*, the smiting, the parting with the cloak, etc., are to be endured gracefully and with due reverence for law and order and respectful submission to the powers that be. We may only strive lawfully for our rights, unless they are too small to be worthy of such consideration.—"If any man will *sue thee at the law*, and [so *lawfully*, even though it may be unjustly] take away thy coat, let him have thy cloak also"—let the law take its course, and give something over to show your generosity, rather than be found kicking against the pricks.

The Lord would have his people a noble, generous, order loving and law-abiding people, far above the petty bickerings of a small and mean disposition. Lend to the borrower; don't be exacting with the debtor; be generous, unselfish, frank and courteous—giving place unto wrath and meanness, and overcoming them by showing a more excellent way. Thus may we honor the worthy name we bear.

The *Golden Text*—the Golden Rule—is a very safe measure to apply to all our actions, and should be in constant use every day of our lives."

#### IMPORTANCE OF STUDY TO KNOW WHAT IS LAWFUL

(Eph 6:13 KJV) "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

(2 Tim 2:15 KJV) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

R3097 "Only the studious find the narrow way to the divine approval and acceptance. *Study* to show thyself approved -- study the doctrine; study your course of conduct, to keep it in harmony with the doctrine. Study how to promote the peace and prosperity of Zion, and how to shield yourself and others from the missiles of error and from the poison of an evil, worldly spirit. Study to perform the duties of a faithful soldier of the cross—the seemingly insignificant, as well as the bravest and noblest deeds. A soldier has many seemingly trivial duties to perform, and he is as really doing his duty as a soldier when he is polishing his armor, foraging, cooking his meal, cleaning camp, clearing the way or building bridges for the army to pass as when he is fighting the enemy. All such necessary incidental work is entirely compat-

ible with his commission as a soldier, and is not to be considered "entanglements" or hindrances. And these things cannot be avoided or carelessly done without a measure of unfaithfulness. So with the Christian soldier. The routine of life, house-work, daily toil, any and everything incidental to a proper and honest provision of "*things needful*" for ourselves and those dependent on us for support, as well as provision for the prosecution and care of the Lord's work,—all this is a proper part of our engagement as soldiers of the Lord. The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin wherewith to pay the Lord's taxes and his own, as when proclaiming, The Kingdom of God is come nigh unto you. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such when making tents (rather than be chargeable to any) as when, at Mars hill, he preached Jesus and the resurrection. *Whatever* is done with a view to the glory of our Lord, the Captain of our salvation, or for the benefit of any of our fellow-soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognized and approved,—this is proper work for us as soldiers, and not entanglement in the affairs of this life.

But the Christian soldier must study to perform even the commonest duties in a manner creditable to his calling. Nor must he permit himself to become entangled with other things which do not relate to his duties as a soldier, and thus to be side-tracked. For instance, if a soldier knowing how to repair watches were to divert his attention from his regular duties, neglect his camp and battle duties, and the commands of his Captain and the proper work of a soldier to acquire some extra compensation by this means, he would be an unfaithful soldier. And so the Christian who turns aside to seek some *personal*, temporal advantage, to the detriment of his duties as a soldier, is likewise, to some extent, an unfaithful soldier and likely to be drawn out of the ranks entirely."

R1530 "To know the Lord's will means to at once strive to do what is seen, and not merely to see the duty or privilege..."

(John 14:21 KJV) "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

(Psa 119:10-12 KJV) "With my whole heart have I sought thee: O let me not wander from thy commandments. {11} Thy word have I hid in mine heart, that I might not sin against thee. {12} Blessed art thou, O LORD: teach me thy statutes."

SM639-640 "In order to grow in the fruits and graces of the Holy Spirit, it is necessary that we study the Word of God. Furthermore, since we have the treasure of the new mind in earthen vessels that are leaky by nature, it is necessary that we study continually. No true Christian, therefore, would think for a moment of ceasing to study the Word... In some way the Lord's people should keep in touch with His Word continually; otherwise the New Creature life will wither.

There is also another kind of study which seems to be overlooked, even by

those who study His Word faithfully. The study to which we now refer should be in progress from the moment when we awaken in the morning until we fall asleep at night. We should continually study to *apply* what we already know respecting God, respecting the Bible, respecting His will, respecting our duty toward others and toward ourselves, respecting the Golden Rule, etc. In other words, every Christian should daily, hourly, continually, be studying more and more how to *put off* anger, malice, hatred, envy, strife, evil-speaking, and all other works of the fallen flesh and of the Adversary; and with equal perseverance he should be studying diligently how to *put on* the graces of the Holy Spirit -- meekness, gentleness, patience, long-suffering, brotherly-kindness, love.

All of the Bible, all that we learn respecting it, all the lessons taught us by Divine providences, and all the advantages we receive from fellowship with the brethren -- all these are merely preparations for the great study of life--how best to perform the will of God in thought, word and deed. We emphasize this kind of study for the reason that we perceive that many of the Lord's people do not understand the matter. They seem to think that their spirituality depends upon the number of hours which they spend in Bible study. Thus they are grasping only a fraction of the Truth. The great blessings come from our efforts to *apply* the principles which we have already learned from the Bible. This study requires, not that we should have our Bibles ever in hand, but that we should continually bear in mind the things which we have already studied from God's Word, in order to make practical application of them in the affairs of life, in our thoughts, words and doings toward God, toward our fellowmen, toward ourselves.

If to the right or left I stray,  
That moment, Lord, reprove;  
And let Thy goodness chase away  
All hindrance to Thy love.  
Oh, may the least omission pain  
My well-instructed soul,  
And send me to the blood again,  
Which makes and keeps me whole"

Songs in the Night May 31 "*But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Hebrews 10:39*"

OUR exhortation to all who have forsaken all to follow the Lord is that we do not look back, that we estimate that we have made the grandest bargain imaginable, that we are in the way for obtaining the grandest prize imaginable, together with association with our Lord in his wonderful work and with the divine approval. This seems to be the thought of the apostle when he urges us to lay aside every weight and entanglement that we may run with patience the race set before us, looking unto Jesus, the Author of our faith, until he shall have become its Finisher. Let us as promptly as possible, at the beginning of our Christian experience, settle once for all the matter of surrendering our wills to be followers of the Lamb; let us once for all arrange as wisely as possible our temporary affairs and interests in accordance with the reasonable demands of others respecting the same, and let us then

faithfully persevere to the end of the race course. 'Z'06-47' R3721:5'

F468-469 "Under present conditions, our time and talents and influence and means are, more or less, mortgaged to others (the wife or children or aged parents or others depending on us), and we are obligated also to the provision of "things needful," "decent," and "honest in the sight of all men" for ourselves. Hence, we find comparatively little left at our disposal for sacrifice, comparatively little to lay down for the brethren, and this little the world and the flesh and the devil are continually attempting to claim from us, and to divert from the sacrificing to which we have consecrated it.

The Lord's selection of the Church, during this time when evil prevails, is to the intent that surrounding circumstances may prove the measure of the love and loyalty of each to him and his. If our love be cool, the claims of the world, the flesh and the Adversary will be too much for us, and attract our time, our influence, our money. On the other hand, in proportion as our love for the Lord is strong and warm, in that same proportion we will delight to sacrifice these to him--not only to give our surplus of energy and influence and means, laying these down as we find opportunity in the service of the brethren, but additionally, this spirit of devotion to the Lord will prompt us to curtail within reasonable, economical limits the demands of the home and family, and especially of self, that we may have the more to sacrifice upon the Lord's altar."

#### THE UNDERNOURISHED CATCH SPIRITUAL DISEASES

R4128 "To be perfectly balanced physically is to be almost immune to disease. In other words, those who digest well what they eat, and who eat sufficiently and who work proportionately are so healthy that colds and other ailments pass them by. Those attacked by every passing ailment are usually either the *under-nourished* or the *slothful*...

This is true also of the New Creation. Some "babes" in Christ are always "catching" something in the way of false doctrine--usually because *under-nourished* in the Truth, but sometimes because their *labors for the Truth* have been insufficient to properly utilize the nourishment they have taken.

Whoever has studied the Word to good effect has learned that its standard is the correct one; namely, that we must grow in knowledge and the graces of the Spirit by our daily walk in life. We put forth first the *faith* foot and then the *works* foot, and thus proceed to more faith and more works. These "rightly exercised" make us strong in the Lord and the power of his might. It is to such obedient children of God that the promise applies, "The wicked one toucheth him not." Surely this is the only safe condition for any of the Lord's people to occupy.

The Lord has provided for his household the long-promised "meat in due season"--"things new and old." Some have repudiated and violently opposed these harvest blessings; others of us have embraced them and feasted on them and hungered and thirsted for more and more of the same kind, declaring with the poet:--

"I love to tell the story,  
Because I know it's true;  
It satisfies my longings  
As nothing else would do."

We want more of the same, but since tasting of the heavenly manna we have no appetite for other things. If the class thus described is rightly exercised by their good nourishment they will be active in distributing *it* to others. They will neither be slothful nor be busy making a new brand of their own. They prefer to use and to recommend to others the very kind and brand which the Lord has provided. These, thankful and active, are in no danger from all the various snares and poisons prepared by the great Adversary--and permitted by God as tests to his people. As the Apostle Peter declares: "If ye do these things ye shall *never fall*."

But there are others who are *sure to fall away* in this evil day, as the Scriptures declare:

(1) Those who received the Truth with joy--those glad to learn that there is not a hell of torment, but a blessing provided by the Lord for all the families of the earth. These, without the proper loving zeal, are indolent as respects labors of love and self-denial on behalf of the Lord, the Truth and the brethren: the Truth they have rather inclines to puff them up and makes them fit subjects for any malaria of error which the Adversary may blow their way. The more knowledge of the Truth such have had and have not properly used to the glory of God the more sure they are to "catch" some error; and the severer and more hopeless will be their case. Is this not both true and *just*? Does it not speak loudly to all of us to *strive*, to *labor*, to *sacrifice*, if we would be accepted as "overcomers"?

Nor is it enough merely to "beat the air"; we must, as the Apostle declares, "strive lawfully if we would be crowned." (2 Tim. 2:5.) And lawfully means: in harmony with our Lord, the great Chief Reaper, and the arrangements he has provided. It is noticeable that the "slothful servants," when entrapped by the Adversary, seem to become very energetic for the error. With sorrow we say it: we know of some who have long been favored of God with a knowledge of the Truth, who seem less clear in it than they were ten or twenty years ago, and who show less fruitage than they then did. Such, unless they become awakened, will be just in the condition to be ensnared. Would that we could arouse such. But if they are deaf to the Lord's words how little may we hope that ours would influence them.

(2) The under-nourished spiritually are liable to "catch" errors, or rather to be caught by them, at any time. We may well suppose that, "as new born babes," they have the Lord's special care for a time, that they may grow strong in the Lord. But we must also expect that such as refuse and neglect the various provisions and exhortations of the Master for their development, will not be counted worthy of a share in the Kingdom, and will therefore be permitted to stumble and fall "with the hypocrites," though they are not hypocrites and eventually will have a different portion. First one thing and then another will be permitted of the Lord to prove and test and sift his true people; whom he will thus refine and purify for himself, for his companionship in the coming glory."

## STRIVING LAWFULLY

*"No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier. And also if a man contend in the games, he is not crowned except he have contended lawfully." "Know ye not that they who run in a race all run, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible crown.*

*I, therefore, so run, not as uncertainly; so fight I, not as one beateth the air: but I keep my body under and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." 2 Tim. 2:4,5; 1 Cor. 9:24-27.*

THESE EARNEST EXHORTATIONS of the faithful Apostle to the Gentiles were most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude, that, except we be similarly supplied with the help of divine grace, we shall not be able to persevere to the end.

Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. The divine grace is imparted to us through the exceeding great and precious promises of God inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly places of glory and honor, and together with him are crowned with immortality. By faith we see also the blessed privileges of such an exalted station, and the divinely appointed work in which we will be engaged together with Christ.

A weary, groaning creation awaits our ministry of power; and in the proportion that we partake of the loving, pitiful spirit of our Master will we be able to appreciate such a privilege. If we are cold and selfish and untouched with the feeling of earth's infirmities; if the woes of our fellow-men awaken in us no feelings of sympathy and of desire to help, we can have no appreciation of the prize of our high calling. But if, on the contrary, we love our fellow-men as God and Christ loved them; if we pity their weakness and remember the hereditary cause, we will lay not all their sins and short-comings to their personal charge. We will be anxious to clear their minds from the mists of ignorance and superstition and the bias of prejudices; and to help them to more rational modes of thought and action, and to better ideas of life and its relationships and responsibilities. We will seek to gather out of their pathway all the stumbling stones whereby so many are now precipitated into a course of vice; and to cast up a highway of holiness upon which no lion of intemperance or other evil thing may be found. We will be ready to declare to them all the everlasting gospel of salvation, and to open their deaf ears to hear and their blind eyes to see the salvation of God. If such are our sympathies toward the world of sinners which God so loved, then we are able to appreciate to some extent the privileges of our high calling, when, as joint-heirs with Christ in His Kingdom and power, we shall be able to put into actual execution all our benevolent desires for the uplifting and healing of our sin-sick world.

Any who have ever experienced the joy of converting even one sinner from the error of his ways, or of establishing the feet of one of Christ's little ones, may have some idea of the joy that will attend the ministry of the saints when they are fully endued with divine power for the great work of their Millennial reign; for they will not be hampered as now, but every effort put forth will be a success.

The privilege of such a blessed work, even aside from the precious thought of association with Christ and of our blessed relationship to the Father, is a wonderful inspiration to every benevolent heart which, even now, would fain take upon itself the burdens which it sees oppressing others whom they love and pity.

But though inspired with such a hope of benevolent service for the whole world in God's appointed time, and of blessed association

with Christ in it, we must remember that we have yet to "strive" for the prize of our high calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. First of all we must enter into this course by the "strait gate"--by a full consecration of our all to the Lord, after exercising faith in the precious blood of Christ as our ransom price. If we do not enter by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye at the strait gate;...because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which he has marked out. Then the body, the human nature, must be kept under the control of the new mind, the spirit of Christ in us. Its ambitions and hopes and desires must be kept down; and the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh."--Gal. 5:16.

If we are *filled* with the spirit--with the same mind that was in Jesus Christ--we will act from the same motives: it will be our meat and drink to do the Father's will. We will engage in his work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that he could not do otherwise than to devote his life to the good of others. Yet in all his labors he strictly observed the divine plan. Though, like the Father, he loved the whole world, he did not go beyond Israel to bless the Gentiles with his ministry, because the appointed time for that work had not yet come.

<sup>{1}</sup>He observed God's times and seasons and methods. He never recklessly exposed his life until from the prophets he recognized that his hour had come to be delivered into the hands of his enemies. He taught his disciples not to go into the way of the Gentiles until the due time; and then he sent them forth. He did not make long prayers on the street corners to be heard of men, nor exhort the multitude with noisy harangue; as the prophet indicated, he did not lift up his voice nor cry aloud in the streets. (Isa. 42:2.) He chose God's methods which are rational and wise, and which are effective in selecting out from among men the class which he desires to be heirs of the promised Kingdom. Let those who would so run as to obtain the prize, mark these footprints of the Master, and be filled more and more with his spirit.

<sup>{2}</sup>If so filled with the same mind that was in Christ Jesus, we, like him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy, ability and effort to that service.

<sup>{3}</sup>To have the mind of Christ is indeed the one requirement of lawful striving--a mind which humbly and faithfully submits itself to the will of God as expressed in his great plan of the ages, and which devotes all energy to the accomplishment of his will, because of an intelligent appreciation of the ends he has in view.

<sup>{1}</sup> Aug. 7 Manna, 1 Tim. 2:5

<sup>{2}</sup> ½ Apr. 27 Manna

<sup>{3}</sup> ½ Apr. 27 Manna, Phil 2:5