

April 9

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 1 Corinthians 9:24

TO gain the victory we must not only put on the armor of God, but we must be heroes in the strife, and wage an *aggressive* warfare upon the lusts of the eye and flesh

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..."

(2 Tim 2:4-5 KJV) "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. {5} And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

(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."

RACE / BATTLE

R5777 On 1Cor. 9:27: "THE Apostle Paul is here using the illustration of a race-course. In certain races there are what are called *handicaps*... In the Christian race there is accommodation granted to *all*; for there is none perfect--all come short of the glory of God, and we could never gain any reward that God has offered, had it not been for the satisfaction which the Redeemer has made..."

Some have more allowance than others. Those who have many weaknesses have a corresponding allowance of grace made for them; and those who have fewer weaknesses have a less allowance. "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 practise 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 *practise*. He was trying to *do* something. He was fighting a real battle. What battle was it? ... The New Creature is in mortal combat with entrenched sin, and the cravings of the human

and pride of life and all the foes of righteousness and purity. *Love*--love for the Lord, for the Truth and for righteousness--must inspire us, or we shall never be victors. Love alone will keep us faithful even unto death, and make us meet for the inheritance of the saints in light. Where fervent love rules the heart it implies that the heart is

nature. He has made a consecration of himself to God. And as a result, the Advocate has placed His own merit upon the consecrated one. When this is done, the battle immediately begins, that the New Creature may keep down the old creature, the old will.--Galatians 5:17.

The Apostle says, "I keep my body under,...lest, when I have preached to others, I myself should become a castaway." It must be a *real* battle, a *real* conflict; for the victory is only to those who *overcome*. "To him that overcometh...will I give power over the nations"; "To him that overcometh will I grant to sit with Me in My Throne."--Rev. 2:26,27; 3:21.

VICTORY OR DEATH!

This battle, then, that begins at the time of our consecration, continues until the end--our 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.

"For me to live is Christ," says the Apostle; and for me to *lose* in this battle is for me to perish as a New Creature, and this means that the Second Death would be mine. We should realize that in our position as Christians our eternal interests are at stake...

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!"

ARMOR / BATTLE

R1859 "Jesus himself was a soldier, and fought the battle through to the bitter end, and gained the victory. And he is the Captain of all those who accept the redemption he purchased and that follow in his footsteps, and he will lead them on to certain victory, if they faint not.--Gal. 6:9.

The Apostle Paul gives the same idea of the Christian life. He represents it as a desperate warfare, and urges all the true soldiers of Christ to "put on the whole armor of God, that they may be able to stand against the wiles of the devil; for," says he,

fully submitted to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the apostle says (*Jude 21*), we must *keep* ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds. Z.'95-93 R1799:4

"we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places....Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness," etc.--Eph. 6:10-18.

When we consider how strongly our adversary is entrenched in the world--in its ideas, its maxims, its institutions, its policy, its hopes, aims and ambitions--and the Christian life as in direct opposition to all these; and when we further consider how, because we were once partakers of the spirit of the world, the enemy of our souls has strongly entrenched himself in our weak fallen natures; and still further, how, with shrewd subtlety, this invisible, intelligent personal foe is plotting and scheming to allure, deceive and lead us into sin--when with sober judgment we consider all these things, then indeed we realize that we are in the midst of a great conflict.

The three points of attack by the enemy are, as the Apostle John (1 John 2:16) enumerates them, "the lust of the flesh, the lust of the eyes, and the pride of life."

The first of these includes all those appetites and passions common to the whole human family, which in their legitimate uses under the full control of reason and conscience, are right and proper, but which, unduly cultivated until they become the masters of reason and conscience, degrade and debase the man.

The second,--"the lust of the eyes,"--includes all those ambitions to acquire and possess whatsoever things the eye (the natural eye or the eye of the understanding) perceives to be good; *i.e.*, to be gratifying to the carnal mind, the old unregenerate nature. This disposition impels to self-gratification regardless of the rights and liberties of others in any direction. It craves wealth, or fame, or power, or social distinction, and to these ends it inclines to harness every energy of mind and body.

The third,--"the pride of life,"--is the blossom of selfishness, so abhorrent to God and to all good men. It is that disposition in a man which glories in his shame. When the lusts of the flesh and the lusts of the eyes have brought their curse of narrowness, bigotry and conceit; and when they have gone further in depriving fellow-men of their rights and privileges, then pride, the exultation of meanness, has its short triumph, and loftily soars above the unfortunate subjects of its power and gloats over the desolation it has wrought.

These three points of attack by the great enemy are the points which the Lord would have us guard with unwearied vigilance. Be sober, be vigilant, and watch that the enemy gain no approach to the citadel of your heart by any one of these routes.

That he makes repeated attacks is certain; and that these attacks come suddenly

and without warning, and often with terrible force, is a matter of experience with all: hence the necessity for sober and constant vigilance. Be assured the ever watchful enemy will take advantage of our unguarded moments and our unfortified conditions if such there be. Even with all the watchfulness and readiness which we can command, the ability to withstand the enemy and to resist his attacks causes more or less suffering, and often taxes the powers of endurance to the utmost. Indeed, we must expect that the tension on our powers of endurance will sometimes be so great as to threaten disruption, and as to surely cause it if we trust to our own strength. We are forewarned to think not strange of the *fiery* trial that shall surely try us if we are indeed the sons of God and soldiers of Christ, as though some strange thing happened unto us. (1 Pet. 4:12-16.) These things should be expected and carefully prepared for by the Christian soldier.

Peter intimates that the power by which we are to resist the adversary is the power of faith--"whom resist, steadfast in the faith." And John expresses the same thought, saying, "This is the victory that overcometh the world, even our faith." (1 John 5:4.) If we are not strong in the faith, how can we endure hardness for it? Faith must grasp the exceeding great and precious promises of God and appreciate their value. Faith must lay hold also upon the power of God and find the grace to help in every time of need. And faith in a personal righteous God, whose eye is ever upon us, must steadily cultivate those elements of character which are always pleasing and acceptable to him, and which Peter tells us are most essential to our final overcoming in this warfare.--2 Pet. 1:5-10.

He urges that, in addition to our faith in the exceeding great and precious promises which inspire zeal and give us renewed courage, we should give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Then he adds, "For if ye do these things, ye shall *never* fall."

The steady persistent cultivation of these graces of character will also clarify our spiritual vision, enabling us the more fully to comprehend the truth of God, and thus, "by the armor of righteousness on the right hand and on the left," we shall be able to "withstand all the fiery darts of the adversary" and to win the victory of faith and make our calling and election sure.

With this view of the great battle of life to the Christian, what a work we realize to be before us, and what necessity for sobriety, vigilance and steadfastness! It is a life work, a life battle against a mighty foe intrenched in our flesh. The powers without are strong indeed, but the civil war with the powers within is by far the most to be dreaded. If we become in any measure intoxicated with the spirit of the world;--if we give way to self-gratification, love of ease, pleasure, a little indulgence of any of the old dispositions of envy, malice, pride, vainglory, vaunting of self, headiness, high-mindedness, wrath, strife, or any such thing--even a little, Oh, how great is the peril to which we are exposed!

Beloved, let us war a good warfare

against the world, the flesh and the devil, seeking and finding, daily and hourly, fresh supplies of grace; for every day and every hour is a time of need if we are but awake to realize it. It is to the warfare with the powers intrenched within that we are again referred, when it is said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.) Yes, the task is a greater one, and represents a greater, as well as a nobler, effort. Let us fight the good fight of faith along this line. Let our lives be a daily and hourly struggle to overcome the evil that is in ourselves...

The Apostle, out of the fulness of his love and sympathy for all his comrades in the army of the Lord, adds to his earnest exhortation this parting benediction--"The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." It is only through endurance of hardness as good soldiers of Christ that this desirable condition can be attained--viz., perfect self-control and ability to resist evil, established faith, patience and virtue, settled, abiding rest in Christ, and hope through his word of promise. This undoubtedly was the Apostle's own experience as he grew old in the Master's service, and so may it be ours. Let each departing year find us nearer the glorious summit of perfection!"

R3069 "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." ... 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...

A weary, groaning creation awaits... 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... 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...

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... "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.

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 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.

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.

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."

WEIGHTS

(Heb 12:1 KJV) "...Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,"

R5318 "What constitutes weights? The weights to be cast aside might differ in different persons. One person might have inherited titles, honor, position. St. Paul himself was one of these. He was born a Roman citizen--an honor of great distinction in his day. This prerogative he laid aside when he entered the Christian race-course. He did, however, refer to his Roman citizenship when the interests of the Truth made it advantageous for him to do so. But he never tried to follow a middle course--to benefit himself and please worldly acquaintances a part of the time and then fellowship with the Lord's people at other times. One thing alone he did, as he tells us in these words: "Brethren, I count not myself to have *apprehended*; but this *one thing* I do, *forgetting* those things which are *behind*, and

reaching forth unto those things which are *before*, I press toward the MARK for the Prize of the High Calling of God in Christ Jesus."--Phil. 3:13,14.

Another weight might be *wealth*. One possessing much money might be hindered in the race by fostering the thought that he must occupy a large house, keep many servants, and live as do others of his class, but that nevertheless he would attend the meetings of the Lord's people. Still another weight might be talent along some line. Another might be love of the approval of men, etc.

He who desires to win in the race for glory and honor eternal should lay aside all those weights and any others which he may recognize as such; otherwise he will be so handicapped that he will not run well. Some runners will be more than overcomers and will receive the prize. Others will barely be saved, because of handicaps, and will receive inferior positions.

St. Paul tells us how much he valued these earthly possessions--ambitions, honors, etc. He weighted them and compared them with the Prize of the High Calling of God in Christ. His judgment in regard to these earthly honors was that they are but *loss and dross*. Therefore he threw them all away.

Of those who retain their hold on earthly things the Lord declares, "How hardly shall they that have riches enter into the Kingdom of God?" These riches are not merely of gold, but may be of honor, position, power, approbation of men, etc. All these are likely to prove a hindrance in the race upon which we have been invited to enter for the Prize.

As we look back to the faithful witness of the past, we find that they carried

very few weights along with them. They cast their weights aside, and ran with patience the course before them.

Not all weights and hindrances are to be cast aside, however. A man who enters the race with a wife and children must not throw these aside. If he has a child on each shoulder, then he must *run with them*. But if one who is *unmarried* is thinking of engaging in this race, he will do well to consider carefully *how many children he should have on each shoulder, or whether he should have a wife on his shoulders*. Some would be hindered with a wife, while others might be hindered without a wife. Each must decide for himself what is best...

CONSTANT VIGILANCE NECESSARY

Any one might run a few steps; but when some of these find all the affairs of human life hindering them, and realize that they must drop all unnecessary weights, they begin to think that there is no use to try--*the sacrifice is too great*. So the Apostle encourages us to have *patience*; for all these trials, difficulties, etc., *rightly borne*, are developing *character*. The Lord wants true, loyal characters, *established in righteousness*, and these cannot be developed and demonstrated except by just such experiences as He gives His people...

The Christian is running a much greater race than any earthly course could ever exhibit... Ours is not a race merely to the strong, and a victory to the swift. It is a race in which each one, according to the earnestness of his effort, will be rewarded. If one runs *with all his soul and strength* he will surely gain the Prize. And never before was there such a race! never one so remarkable! never one so glorious as this race set before us!"

R1798 (From Harvest Truth Database V5.0) THE JUST SHALL LIVE BY FAITH

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

But we are not of them that draw back unto perdition, but of them who believe to the saving of the soul."--Heb. 10:38, 39

THERE is a solemn significance about these words of the Apostle which the thoughtful Christian will not fail to perceive. Those addressed are not worldly people, but consecrated believers, justified by faith in Christ as their Redeemer. By faith they have passed from death unto life; to them old things have passed away and all things have become new; they are new creatures in Christ Jesus; they are sons and heirs of God, and joint-heirs with Jesus Christ, if so be that they suffer with him, following in his footsteps of self-sacrifice, even unto death. They are begotten again to a hope of life (eternal), to an inheritance incorruptible and undefiled and that fadeth not away--an inheritance, however, into which they are not immediately ushered, but which is reserved in heaven for them.

The promises of God made to this class are exceeding great and precious, and if they are really believed they cannot fail to powerfully influence the life; but if they are not received, it is manifest that they can have no power over the life. And more, if they be not fully believed, if they be not personally appropriated, they are not applicable, and no one can hope for anything in them. This is clearly intimated in the above words of the Apostle--"Now the just shall live by faith." ⁽¹⁾It is not enough that, by faith, we receive the first impulse of life, but, having passed from death unto life, by the same means, we must *continue* to receive and appropriate spiritual nourishment, that we may grow thereby: we must walk by faith, follow-

ing the leading of the holy spirit through the Word of Truth.

In this way of faith there is much of present privilege, as well as future prospect. It is the way in which we may enjoy the fellowship and the abiding presence of our Lord Jesus and our Heavenly Father, in which we may have intimate personal communion with them, and in which we may also have the witness of the holy spirit to our adoption and continued acceptance as sons of God, and the comfort of the Scriptures, the communion of saints, and the blessed inspiration, assistance and encouragement of all the means of grace. These present privileges, together with the glorious hopes they inspire and keep alive within us, are the meat which we have to eat which the world knows not of, enabling us to live a new life apart from the world--apart from its spirit and its fellowship. This is what it is to walk by faith. It signifies a course of life quite contrary to the usual order of the world, which is to walk by sight and after the desires of the flesh. Men of the world look at the things that are seen: they judge of their relative values, but only with reference to temporal interests, entirely ignoring their eternal interests and the claims of the Creator upon them. Lacking faith in the divine Word, they lack substantial hope beyond the present; and upon their own judgment of the relative values of earthly prizes and their hopes of winning them, they exercise themselves in their pursuit, leaving the questions of the future and of present responsibility to God practically out of consideration.

But not so is it with the true child of God. He walks by faith

⁽¹⁾ 1/2 March 15, Heb. 10:38

and not by sight: he looks not at the things that are seen, but at the things that are unseen (2 Cor. 4:18), ever bearing in mind that the things that are seen are temporal, uncertain and unsatisfactory, while the things that are unseen are eternal, sure to the faithful, and of inestimable value. He is living, not for the present, but for the future--for the things revealed to the eye of faith in the promises of God, all of which are yea and amen in Christ Jesus, to them that believe. In this life of faith the motives, hopes, aims, ambitions and joys are all of a higher, nobler order than those of the world; but they are such as depend entirely upon faith. If the Christian's faith be overthrown he must of necessity to that extent cease to live the life of faith; that is, he will cease to be actuated by the same motives, etc., which his faith previously inspired. And if, through unfaithfulness, his spiritual vision has become dim, so that he can no longer see or rightly estimate the value of spiritual things, the world, the flesh and the devil are still busy presenting allurements and deceptions to lead him farther and farther away from God, in whose favor alone is life.

Weariness in well doing and desire for the rewards of unfaithfulness are first steps in drawing back from the way of faith and also from the favor of God. In the light of our text, this drawing back is a most serious matter. The intimation of *verse 39* is that it is a drawing back unto perdition, destruction--"If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

^[2]The drawing back may at first be a very slight departure from the narrow way of sacrifice--only a looking back, perhaps, with a sigh for the things behind, a little slowing up of speed in the race set before us; then a little disposition to compromise the truth in favor of the cravings of the fallen nature. Thus the way is prepared for the arts of the tempter, who is quick to note our weak points, and to take advantage of them in a manner best suited to our case. Subtle errors are brought to bear against the judgment; pleasing allurements, with a show of righteousness, are presented to the fleshly mind; and, almost imperceptibly, the soul forgets its "first love" for the Lord, and its first zeal in his service, and drifts away from the truth and the spirit of it, being no longer led of the holy spirit of God.

Few indeed are the children of God who have never been tempted in this direction; for we all have the treasure of the new nature "in earthen vessels," and between the new and the old natures there is a constant warfare; and only by continued vigilance can the

new nature keep the old in abeyance. In the wearisome life-long struggle we often need our Father's chastening hand to guide and keep us in the way. "What son is he whom the Father chasteneth not?" By instruction, discipline, experience, he leads us on, and if at heart our disposition is to be led of the spirit--to gratefully receive the instruction, humbly accept the discipline, and meekly profit by the experience, then will the Lord have pleasure in leading us on from grace to grace and from victory unto victory. To merely stand and battle on the defensive is *very* wearisome, and gains no victory. ^[3]To gain the victory we must not only put on the armor of God, but we must be heroes in the strife, and wage an *aggressive* warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity. *Love*--love for the Lord, for the truth and for righteousness --must inspire us, or we shall never be victors. Love alone will keep us faithful even unto death, and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is *fully submitted* to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle says (*Jude 21*), we must *keep* ourselves in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

In such faithful obedience to the truth, and earnest endeavor to conform to its principles, the way and the truth grow more and more precious, and our willing feet with joy are led in the paths of righteousness and peace-- into life everlasting.

^[4]The life of faith is an individual matter, as well of the heart as of the head. It is far more than an acceptance of doctrines which we consider Scriptural and therefore true; it is the *assimilation* of that which we have proved to be the truth, so that its principles become our principles, and its promises our inspiration. This is what it is to "believe to the saving of the soul." "As many as are led by the spirit of God, they are the sons of God." And however we may realize our insufficiency of ourselves to overcome the world, the flesh and the devil in this seemingly unequal contest, let us remember, for our encouragement, that he who has begun a good work in us will carry it on to completion, if we humbly submit ourselves to his leading and discipline. Our Lord's promise is that he will not suffer us to be tempted beyond what we are able to endure. Let us hold fast our faith and our confidence in his sure word of promise--hold the truth in righteousness and faithfulness, and we shall not be of them who draw back and mind earthly things.

^[3] April 9 Manna, 1Cor. 9:24

^[4] 1/2 March 15 Manna

^[2] April 8 Manna, Heb. 10:38

R406 "RUN TO DEATH" "I was lately passing along the streets of a large city, when my attention was attracted to a fine large engraving hanging in one of the shop windows. (It was in Fleet street, London.) It represented a scene in one of the ancient Isthmian games. Two persons nearly divested of apparel, with distended muscles, occupied the course, stretching every nerve, while around, evidently excited with deep interest, was the "great crowd of witnesses."

They were *well along* in the course, but the attention of the one somewhat in advance of the other is *diverted* for a moment by a flower or some shining object that has been thrown into the arena by some one of the many witnesses, by which they are "compassed about."

An effort is made to grasp it; evidently the prize for which they are running is lost by this one, and no trace of sympathy is noticeable on the countenances of the spectators, but great *rejoicing* is apparent among the multitude, at the *persistency* with which the victor has reached the goal: Ignoring everything else, keeping the prize *only* in view he finally won it. I thought, that is a

true picture of the Christian race which Paul has so faithfully and vividly painted in words, and which we see acted upon the stage of life. But how appropriately and timely the emphasizing of the thought just now. How faithfully that little shining object, whatever it may be, represents the besetments in the path of the one who is running for the prize of our *high calling*.

How insignificant compared with the *prize* and the *honor* at the end of the course. But unless watchful we shall hesitate; one *moment* may cost *all*, and may make delay sufficient to reach the Judge's stand *too late*.

What's that in your path? A little worldly praise? Disdain to notice it, it is of *no* value whatever; you are worse off with it than without it. At another point do you see an avenue to wealth? Never mind; it would not be *abiding* if you had it. *Press on*.

Again; do you begin to think of some of the "weights" of value (?) left behind, fearing you will never see them again? Don't think of them, only to hope you will never be encumbered with them more. Do you say or think: "I fear this race will be the *ruination* of all my worldly prospects?" Of

course it will so far as having any pleasure in them is concerned.

You will be a very foolish man to divide your energies now, or thoughts either. *Press on*.

But do you say: "Why there's my reputation right there in the *dust*." Poor fellow! how sorry I am you noticed it; but it's only the reputation you *once* had. Don't you *know* that *none* of those who are *noted racers* on this course have any *reputation*? The greatest racer who ever stepped on it "made himself of *no reputation*."

But do you say: "This awful run will be the *death* of me? Yes; of course it *will*; but you are a poor culprit under sentence of death *anyway*, and if you undertake to *save* your life you will lose it, but run yourself to death and you'll have a life that is life everlasting, and *more-immortal*. Don't be foolish now. *Press on*.

"A heavenly race demands thy zeal
And an immortal crown."

J. C. SUNDERLIN